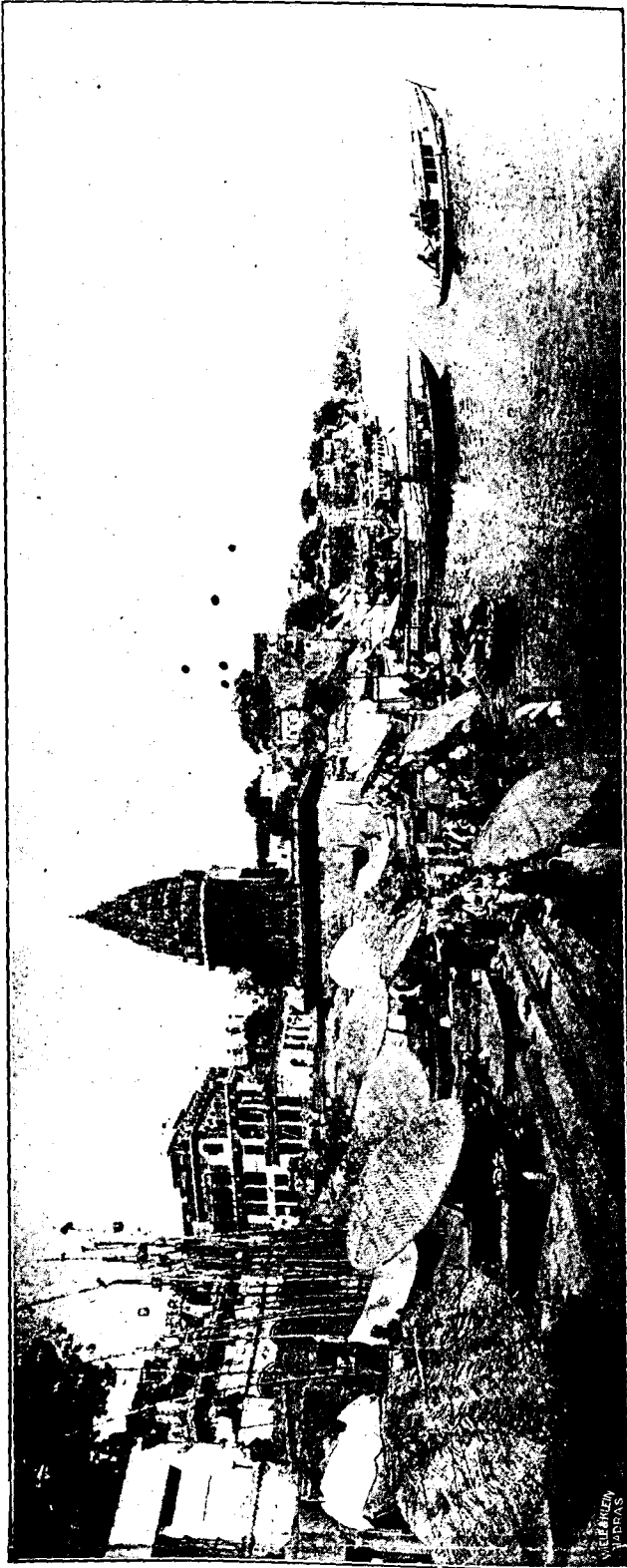




The Ganges with her Ghats, Benares.

VOL. XXXIII

No. 5

THE THEOSOPHIST

ON THE WATCH-TOWER

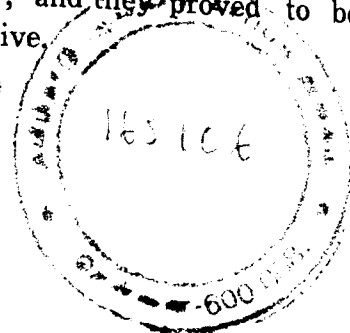
THE Thirty-sixth Anniversary and Convention of the Theosophical Society lies behind us, as I write on this New Year's Day, January 1, 1912, and it has left us only happy memories. We began, in business-like fashion on December 26, 1911, with our T.S. Council, at which were present six Councillors in addition to the General Secretaries of India and New Zealand; we had the advantage of authorised representatives from America and Italy this year, and we invited Mrs. Sharpe, the late General Secretary of England and Wales, to be present. Business was very formal; at this, and the meeting on the 28th, we ratified the President's nomination of Mr. A. P. Sinnett to the Vice-Presidency, elected Sir S. Subramania Iyer, K. C. I. E. as one of the additional Councillors, substituted Mr. C. Jinarajadasa for Mr. Bhagavan Das, who had been elected by a unanimous vote, but who

came on to the Council as General Secretary for India, passed budgets, and generally congratulated ourselves that there was so little to do. The full account will be found in the Report. The rest of the day was given over to outside bodies—Sons of India, Central Hindu College, Co-Masons—and it closed with a Question Meeting with Mr. Leadbeater.

* * *

The Convention opened on December 27th, and was absolutely harmonious throughout. Resolutions acclaiming Mr. Sinnett's return, and thanking the outgoing Vice-President were passed. An appeal by the President for the Rajput widows, starving behind their curtains, brought in, during the Convention, Rs. 835, which have been remitted to Rajkote to a relative of Colonel Olcott's beloved Prince Harsingji, who had appealed to the President for help. The award of the Subba Rao medal to Alcyone for his book *At the Feet of the Master*—which had passed through 5 English and 22 translated editions during the year—was warmly acclaimed. A pleasant feature was the admirable lecture on 'The Vision of the Spirit', delivered by Mr. C. Jinarajadasa, who proved himself to be a most delightful and cultured speaker. The Anniversary meeting was addressed by Mr. Hawthorne, Mr. C. Jinarajadasa, Mr. Hirendranath Datta, Mrs. Sharpe, Rai Iqbal Narain Gurtu, Professor Telang, and myself. The public audiences at the lectures and open meetings, held in the C. H. C. large hall, were—as one paper said—"huge", and they proved to be most friendly and appreciative.

* * *



The Bridge of the Moghal Sarai Station where Mrs. Besant welcomed Mr. Leadbeater and Party.



Mrs. Besant welcoming Mr. Jinarajadasa on the platform of the Moghal Sarai Station.

But the most remarkable of all the meetings was quite impromptu. On December 28th, Mr. Arundale delivered a vivid and heartfelt lecture on the Order of the Star in the East. A large number of people joined, and it was suggested, in a casual sort of way, that the new-comers would probably like to receive their certificates at the hands of the Head of the Order, Alcyone. A meeting was consequently called at 5 P.M., on the same day, and we strolled down to it, unexpectedly. I spoke a few opening words, as one of the Protectors of the Order, and then Alcyone stepped forward; it was arranged that Prof. Telang, the National Representative, should take each certificate from the member as he approached, handing it to the Head, who was to return it to the member. As the simple ceremony began, suddenly, the whole atmosphere changed, and great vibrations thrilled through the hall; the slender boyish figure took on a surprising majesty, the line of approaching members was struck by a common impulse, and one after another, old and young, men and women, Indians and Europeans and Americans, as they reached him, stretched out quivering hands to take back their papers, and bowed their heads at his feet to receive his blessing, while he, serene and with an exquisite smile of welcome to each, bent with hands outstretched in benediction, as simply and as naturally as though naught extraordinary was happening. What the clairvoyants present saw, this is not the place to tell; but all who were present felt the might of the Power manifested in their midst, and knew that they were facing not a Brahmana

youth merely, but one who, for the time, was the living temple of the Holiest. And we elder people, who had never dreamed of anything more remarkable than an ordinary giving of certificates, we sat gazing at the astounding spectacle, and as we left the hall we felt as in the ancient story: "This is none other than the house of God and this is the gate of heaven." What shall be the ending of a mission thus begun and thus consecrated?

* * *

And now 1911 is over, and we face a new year. None may tell what it holds in store for us, but this is sure—that we may go forward fearlessly into the future, since naught can happen that is not for the best.

* * *

We have taken the large Queen's Hall for my Sunday lectures in March, but, unfortunately, we can only have it in the mornings, and morning Theosophical lectures are quite a new experiment. Still, it needs must be, and I can only ask people to help us to make them a success. The subject is: 'The Path to Initiation, and the Perfecting of Man'.

* * *

The eyes of the world were turned on Delhi in the chill days of December 1911, when the closing year saw a panorama of unexampled splendour, unrolling itself, scene after scene. The vast area occupied by the Imperial, Princely, and Government camps was laid out with consummate skill and care under the direction of Sir John Hewett, who fully justified the confidence placed in him.

Lawns and flower-beds surrounded the tents, as though they had been long lived in, instead of being creations for a brief ten days. The electric light turned night into day, while it admirably subserved decorative purposes in little bulbs of white and many-coloured glass. Triumphal arches gleamed white in the brilliant sunshine, the carved woodwork of Kashmir vied with the brass decorations of Bhavnagar, and the rose tents of Mewar challenged the white minarets of Alwar. Fairylike was the scene, brilliant the hues, through which dashed the glittering cavalcades of India's chiefs, escorted by lancers with dancing pennons, fluttering above them as they galloped along the dustless ways.

* * *

The most dramatic moment was, of course, that in which the King-Emperor rose from his golden throne, and proclaimed in brief and weighty words his will that Delhi should become the Imperial City of his Indian dominions, and that severed Bengal should again be one. There was a breathless hush, and then an outburst of cheering, that has since rung through the country in ever-increasing volume, seeming the more overwhelming in contrast with the thin shrill protest that has arisen from a few menaced personal interests in Calcutta. The national sentiment has been touched by the Imperial act, and acclaims the raising of the discrowned City, long sitting widowed in the dust. Again the diadem shines upon her brow, again the sceptre is placed in her hand, and Hindu and Musalman memories of Empire are woven into the Imperial robes which

garb her stately form. One wonders whether Lord Hardinge, who has shown the statesman's insight in the counsel given to his Monarch, will also have the artistic intuition to make the noble Palace of the Fort the Vice-regal dwelling; whether he will revive the splendours of the Halls of Public and of Private Audience, those priceless examples of the Art of the Mughals, and make for himself and his successors an incomparable home of eastern majesty. The barracks, which are an eyesore, would be removed, and some necessary building done which would fit in harmoniously with the stately palace of the past. It is a unique, an ideal opportunity, pointed out, as by a sign-post, by the State Garden-Party held therein by the Emperor and Empress. If we could have a poet and artist as Viceroy, we should have this Vice-regal Palace; is Lord Hardinge such a one?

* *

However this may be, there is one name which should be perpetuated by a memorial in Delhi, one person to whom honour should be paid—Benjamin Disraeli, Earl of Beaconsfield. It was he who, through ridicule and more serious opposition, won for Queen Victoria the title of Empress of India, had it proclaimed in this very Delhi in 1877, and thus made possible the spread of the Imperial idea. But few at the Coronation Durbar may have remembered that the King-Emperor and Queen-Empress would not have been enthroned in Delhi had it not been for the far-sighted statesmanship of the great Hebrew.

* *

I sent a telegram from the thousands of Indian Theosophists to the Private Secretary of His Imperial Majesty, expressing their loyalty and devotion to their Monarch on his entry into Delhi; the reply reached me in the short space of two days: "I am commanded to thank you for your kind message." When one thinks of the thousands of telegrams that must have rained into the Royal Pavilion, one can but admire the promptitude of the answer.

* *

From time to time there is heard from a new quarter a whisper of the coming of the Lord. A Russian friend writes to me: "The first evening I came to S. Petersburg, I heard that a Greek priest had said in a lesson to children: 'Soon a great Prophet will come.'" The Greek Church has many mystics among its Russian children, and some of them will certainly know of the activity in the occult ranks, and the preparation in the White Brotherhood itself for the coming of the Great Teacher. Our work down here is but a faint reflection of the work in the higher world. I would that our brethren in Germany were sharers in this splendid hope, rejoiced in by the vast majority of our members, but few of them, I fear, have yet realised the magnitude of the opportunity now offered to us.

* *

In my lecture on 'England and India', published in *The Immediate Future*, occurs the sentence: "India grows cotton, exports it over to England, gets it back as cloth." A gentleman kindly writes to me: "Of the raw cotton exported from

India about 70 o/o is shipped to the continent of Europe. Of the small quantity (relatively) shipped to England, only a portion is retained for home consumption—the rest being re-shipped to the continent. The Indian cotton consumed in England amounts in value to only one-fiftieth of our total net imports of raw cotton from the whole world. The manufactured cotton goods which we send in large quantities to India contain in the aggregate only a trifling proportion of Indian cotton." I am much obliged to Mr. Hicks for sending this correction; it does not touch my main argument, but accuracy in details is also necessary.

* * *

At the Anniversary of the Central Hindu College a tablet was unveiled bearing the following inscription:

This Tablet is erected by the Managing Committee of the Central Hindu College in honour of D. C. Baillie, Esq., C. S. I., Commissioner of Benares 1903—1907, and E. H. Radice, Esq., C. I. E., Collector of Benares 1902—1908, to both of whom the College owes gratitude for unvarying kindness and courtesy and for ever-ready counsel and support. Such men win affectionate respect for themselves and warm loyalty to the King-Emperor, and bind together the hearts of England and India.

Mr. Radice passed away some time later, to the great loss of the Indian Civil Service, but the Hon. Mr. Baillie remains in the administration of these Provinces, and all men know that when Indians need a friend they can find one in this able and gentle-hearted man. The tablet is erected on one side of the picture of H. H. the Maharaja of Benares, the steady friend and benefactor of

the College, and on the other side is to be placed a similar tablet in honour of our beloved, but now disabled, first Principal, Dr. Arthur Richardson, whose faithful services must ever "keep his memory green" in the College which he loved.

* * *

A movement was set on foot at the T. S. Anniversary to purchase, for presentation to the Indian Section, the grounds and buildings identified with my own life in India before I became President of the T. S. It is thought that these should remain in the hands of the Theosophical Society, and I should, personally, be very glad if they can be thus secured, for many dear and sacred memories are connected with them. Their possession would also enable the Section to expand, as otherwise it could not do, being shut in on all sides. The sum required will be Rs. 50,000 (£3,333), of which Rs. 10,000 are already promised.

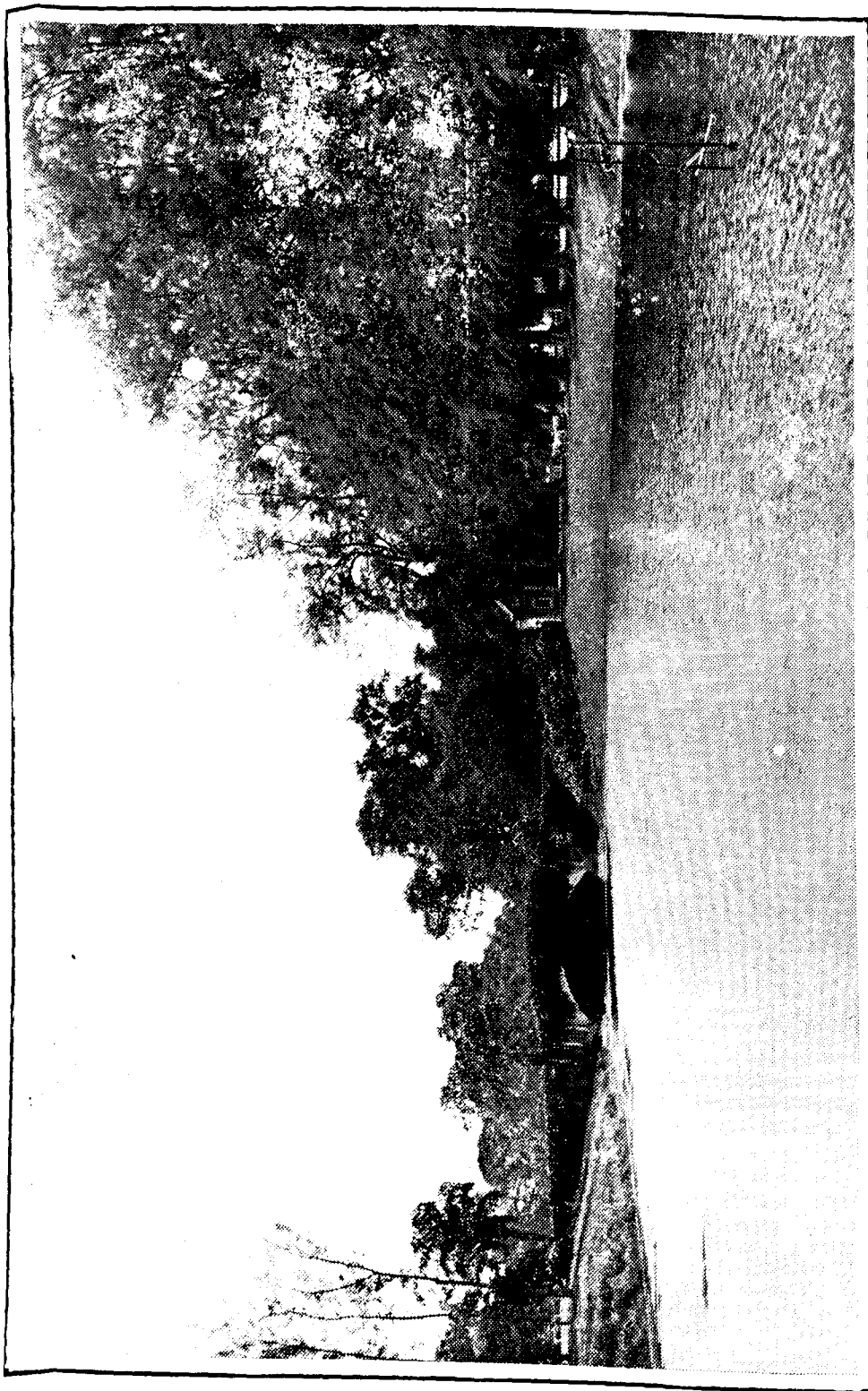
We have to congratulate our French colleagues on the publication of the Christmas Number of *Le Theosophe*. It is profusely illustrated and very rich in contents. Our Adyar Headquarters occupy a very prominent place and about twenty-five illustrations with excellent descriptive letter-press are given. There also appear portraits of Theosophical Leaders and our active servants in France, and pictures of the C. H. College at Benares, and

of Mr. Jinarajadasa's famous cat Ji whose praises his master sings in his exquisite style. Among the contributors we find the names of Mrs. Besant, C. W. Leadbeater, Pierre Lotti, Gaston Revel, Louis Revel, J. van Manen, A. Ostermann, C. Blech and G. Chevrier. The number is excellent and we wish it all success.

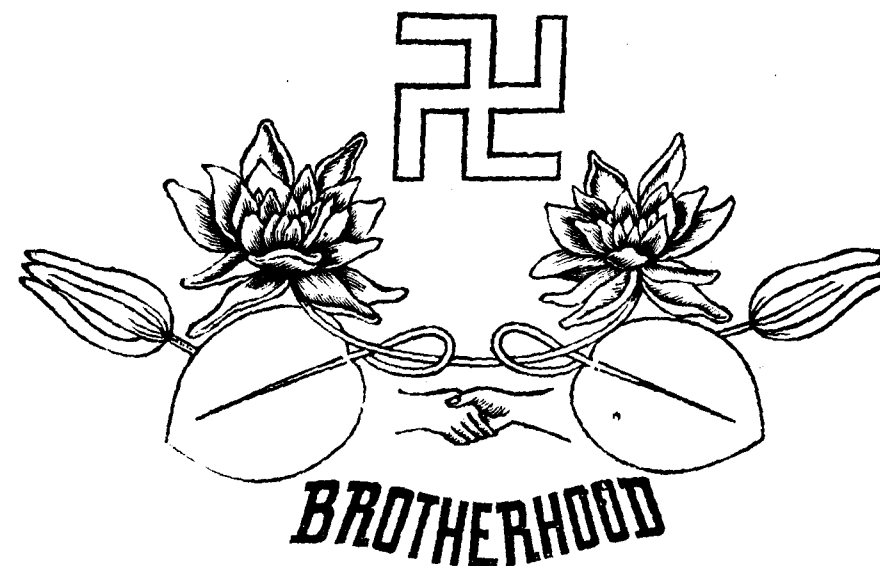
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The International Club for Psychic Research opened by our President last May in England is doing good work. Mr. George G. Knowles, the organiser of the Club is endeavouring in a very systematic fashion to transform the institution into, as it were, one general "University of Advanced Thought". We are glad to note Miss F. M. M. Russell has taken charge of a large class which deals with all matters connected with Theosophy. One particular development of the Club consists in a group formed to consider the manner in which mysticism and the education of the young can be specially co-related. We quote with appreciation the following :

Society at the present moment is seriously affected by the extraordinary wave of materialism that is spreading over the land. The right study of Mysticism will, it is hoped, help to bring about a more just appreciation of those forces without ourselves which make for the righteousness not only of the individual, but of the whole world, and there can be little doubt that the International Club for Psychical Research will go far towards the accomplishment of this ideal.



A VIEW NEAR NARAYANGANJ, INDIA.



A STUDY IN KARMA

By ANNIE BESANT, P.T.S.

(Continued from p. 330)

WE have now to apply this Law to ordinary human life, to apply principle to practice. It has been the loss of the intelligible relations between eternal principles and transitory events that has rendered modern religion so inoperative in common life. A man will clean up his back-yard when he understands the relation between dirt and disease; but he leaves his mental and moral back-yards uncleansed, because he sees no relation between his mental and moral defects and the various ghastly after-death experiences with which he is

threatened by religions. Hence he either disbelieves the threats and goes carelessly on his way, or hopes to escape consequences by some artificial compact with the authorities. In either case, he does not cleanse his ways. When he realises that law is as inviolable in the mental and moral worlds as in the physical, it may well be hoped that he will become as reasonable in the former as he already is in the latter.

Man, as we know, is living normally in three worlds, the physical, emotional and mental, is put into contact with each by a body formed of its type of matter, and acts in each through the appropriate body. He therefore creates results in each according to their respective laws and powers, and all these come within the all-embracing law of karma. During his daily life in waking consciousness, he is creating 'karma,' *i.e.*, results, in these three worlds, by action, desire and thought. While his physical body is asleep, he is creating karma in two worlds—the emotional and the mental, the amount of karma then created by him depending on the stage he has reached in evolution.

We may confine ourselves to these three worlds, for those above them are not inhabited consciously by the average man; but we should, none the less, remember that we are like trees, the roots of which are fixed in the higher worlds, and their branches spread in the three lower worlds in which dwell our mortal bodies, and in which our consciousnesses are working.

Laws work within their own worlds, and must be studied as though their workings were independent;

just as every science studies the laws working within its own department, but does not forget the wider working of further-reaching conditions, so must man, while working in the three departments, physical, emotional and mental, remember the sweep of law which includes them all within its area of activity. In all departments laws are inviolable and unchangeable, and each brings about its own full effect, although the final result of their interaction is the effective force that remains when all balancing of opposing forces has been made. All that is true of laws in general is true of karma, the great law. Causes being present, events must follow. But by taking away, or adding, causes, events must be modified.

A person gets drunk; may he say: "My karma is to get drunk"? He gets drunk because of certain tendencies existing in himself, the presence of loose companions, and an environment where drink is sold. Let us suppose that he wishes to conquer his evil habit; he knows the three conditions that lead him into drunkenness. He may say: "I am not strong enough to resist my own tendencies in the presence of drink and the company of loose-livers. I will not go where there is drink, nor will I associate with men who tempt me to drink." He changes the conditions, eliminating two of them, though unable immediately to change the third, and the new result is that he does not get drunk. He is not "interfering with karma," but is relying on it; nor is a friend "interfering with karma," if he persuades him to keep away from boon companions. There is no karmic command to a man

to get drunk, but only the existence of certain conditions in the midst of which he certainly will get drunk; there is, it is true, another way of changing the conditions, the putting forth a strong effort of will; this also introduces a new condition, which will change the result—by addition instead of elimination.

In the only sense in which a man can 'interfere' with the laws of nature he is perfectly at liberty to do so, as much as he likes and can. He can inhibit the acting of one force by bringing another against it; he can overcome gravitation by muscular effort. In this sense, he may interfere with karma as much as he likes, and should interfere with it when the results are objectionable. But the expression is not a happy one, and it is liable to be misunderstood.

The law is: such and such causes bring about such and such results. The law is unchangeable, but the play of phenomena is ever-changing. The mightiest cause of all causes is human will and human reason, and yet this is the cause which is, for the most part, omitted when people talk of karma. *We* are causes, because we are the divine will, one with God in our essential being, although hampered by ignorance and working through gross matter, which impedes us until we conquer, by spiritualising, it. The changelessness of karma is not the changelessness of effects but of law, and it is this which makes us free. Truly slaves should we be in a world in which everything went by chance. But according to our knowledge are our freedom and our safety in a

world of law. In the Middle Ages, chemists were by no means free to bring about the results they desired, but they had to accept results as they came, unforeseen and for the most part undesired, even to their own serious injury. The result of an experiment might be a useful product, or it might be the reduction of the experimenter into fragments. Roger Bacon set going causes which cost him an eye and a finger, and occasionally stretched him senseless on the floor of his cell; outside our knowledge we are in peril, and any cause we set going may wreck us, for we are mostly Roger Bacons in the mental and moral worlds; inside our knowledge we may move with freedom and safety, as the well-trained chemist moves to-day. It is true in all the three worlds in which we live, that the more we know, the more can we foresee and control. Because law is inviolable and changeless, therefore knowledge is the condition of freedom. Let us then study karma, and apply our knowledge to the guidance of our lives. So many people say: "Oh! how I wish I were good," and do not use the law to create the causes which result in goodness; as though a chemist should say: "Oh! how I wish I had water," without making the conditions which would produce it.

Again, we must remember that each force works along its own particular line, and that when a number of forces impinge on a particular point, the resultant force is the outcome of all of them. As in our school days we learned how to construct a parallelogram of forces and thus find

the resultant of their composition; so with karma may we learn to understand the conflict of forces and their composition to yield a single resultant. We hear people asking why a good man fails in business while a bad man succeeds. But there is no causal connection between goodness and money-getting. We might as well say: "I am a very good man; why cannot I fly in the air?" Goodness is not a cause of flying, nor does it bring in money. Tennyson touched on a great law when, in his poem on 'Wages,' he declared that the wages of virtue were not 'dust', nor rest, nor pleasure, but the glory of an active immortality. "Virtue is 'its own reward'" in the fullest sense of the words. If we are truthful, our reward is that our nature becomes more truthful, and so sequentially with every virtue. Karmic results can only be of the nature of their causes; they are not arbitrary, like human rewards.

This seems to be obvious: whence then arises the general instinct that success in life should accompany goodness? We can successfully combat an error only when we understand the truth which lies at the heart of it, gives it its vitality—and leads to its spread and its persistence. The truth in this case is that, if a man puts himself into accord with the divine law, happiness is the result of such harmony. The error is to identify worldly success with happiness, and to disregard the element of time. A man going into business determines to be truthful, and to take no unfair advantage over others. He sees those who are untruthful and unscrupulous going ahead of him; if he is weak, he

becomes discouraged, even, perchance, imitates them. If he is strong, he says: "I will work in harmony with the divine law, no matter what may be the immediate worldly results;" inner peace and happiness are then his, but success does not accrue to him; nevertheless, in the long run even that may fall to him, for what he loses in money he gains in confidence, whereas the man who once betrays may at any time betray again, and none will trust him. In a competitive society, lack of scrupulousness yields immediate success, whereas in a co-operative society conscientiousness would 'pay'. To give starvation wages to workers forced by competition to accept them may lead to immediate success as against business rivals, and the man who gives a decent living wage may find himself outpaced in the race for wealth; but, in the long run, the latter will have better work done for him, and in the future will reap the harvest of happiness whereof he sowed the seed. We must decide on our course and accept its results, not looking for money as payment for goodness, nor seeing injustice when unscrupulous shrewdness reaches that at which it aimed.

An instructive, if not very pleasant, Indian story is told of a man who wronged another, and the injured man cried for redress to the King. When the punishment to be inflicted on his enemy was given into his hands, he prayed the King to enrich his foe; asked for the reason of his strange behaviour, he grimly said that wealth and worldly prosperity would give him greater opportunities for wrong-doing, and would thus entail on him bitter

suffering in the life after death. Often the worst enemy of virtue is in easy material conditions, and these, which are spoken of as good karma, are often the reverse in their results. Many who do fairly well in adversity go astray in prosperity, and become intoxicated with worldly delights.

Let us now consider how a man affects his surroundings, or, in scientific phrase, how the organism acts on its environment.

Man affects his surroundings in innumerable ways, which may all be classified into three modes of self-expression: he affects them by Will, by Thought, by Action.

The developed man is able to draw his energies together and to fuse them into one, ready to go forth from him, and to cause action. This concentration of his energies into a single force, held in suspense within him, in leash ready for outrush, is Will; it is an interior concentration, one mode of the triple Self-expression. In the sub-human kingdoms, and in the lower divisions of the human, the pleasure-giving and pain-giving objects around the living creature draw out its energies, and we call these multifarious energies brought out by external objects its desires, whether of attraction or repulsion. Only when these are all drawn in, united and pointed towards a single aim, can we term this single energy, ready to go forth, the Will. This Will is *Self-expression*, *i.e.*, it is directed by the Self; the Self determines the line to be taken, basing its determination on previous experience. In the sub-human and lower human kingdoms, desires are an important factor in karma, giving rise to most mixed

results; in the higher human, Will is the most potent karmic cause, and as man transmutes desires into Will, he "rules his stars".

The mode of Self-expression called Thought belongs to the aspect of the Self by which he becomes aware of the outer world, the aspect of Cognition. This obtains knowledge, and the working of the self on the knowledge obtained is Thought. This, again, is an important factor in karma, since it is creative, and, as we know, builds character.

The mode of Self-expression which directly affects the environment, the energy going forth from the Self, is Activity, the action of the Self on the Not-Self. The power of concentrating all energies into one is Will; the power of becoming aware of an external world is Cognition; the power of affecting that outside world is Activity. This action is inevitably followed by a re-action from the outside world—karma. The inner cause of the re-action is Will; the nature of the re-action is due to Cognition; the immediate provoker of the re-action is Activity. These spin the three threads of the karmic rope.

"God created man in His own image," says a Hebrew Scripture, and the trinities of the great religions are the symbols of the three aspects of the divine consciousness, reflected in the triplicity of the human. The First Logos of the Theosophist, the Mahadeva of the Hindu, the Father of the Christians, has Will as predominant, and shows forth the power of sovereignty, the Law by which the Universe is built. The Second Logos, Vishnu, the Son, is Wisdom, that all-sustaining and all-pervading

power by which the universe is preserved. The Third Logos, Brahma, the Holy Spirit, is the Agent, the creative power by which the universe is brought into manifestation. There is nothing in divine or human consciousness which does not find itself within one or other of these modes of Self-expression.

Again, matter has three fundamental qualities responsive severally to these modes of consciousness, and without these it could no more be manifested than consciousness could express itself without its modes. It has inertia (tamas), the very foundation of all, the stability necessary to existence, the quality which answers to Will. It has mobility (rajas), the capacity to be moved, answering to Activity. It has rhythm (sattva), the equaliser of movement (without which movement would be chaotic, destructive), answering to Cognition. The Yoga system, considering all from the standpoint of consciousness, names this rhythmic quality 'cognisability', that which makes that matter should be known by Spirit.

All that is in our consciousness, affecting the environment, and all the environment affected by our consciousness, make up our world. The inter-relation between our consciousness and our environment is our karma. By these three modes of consciousness we spin our individual karma, the universal inter-relation between Self and Not-Self being specialised by us into this individual inter-relation. As we rise above separateness, the individual again becomes the universal inter-relation, but this universal inter-relation cannot be transcended

while manifestation endures. This specialising of the universal, and the later universalising of the special make up the "world's eternal ways"—the Path of Forthgoing to gather experience, the Path of Return, bringing the sheaves of experience home; this is the Great Wheel of Evolution, so relentless when seen from the standpoint of Matter, so beautiful when seen from the standpoint of Spirit. "Life is not a cry, but a song."

Annie Besant

(To be continued)

THERE ARE NO DEAD

By MARGUERITE POLLARD

There are no dead. Beloved, have no fears
Only the garment of the soul is shed;
The life itself shall triumph thro' the years.
There are no dead.

Time after time in flesh apparelled
Driv'n by desire, the pilgrim soul appears
That it may pass unto Life's Fountain-head.
Mourn not then, children, in the vale of tears
Whence cries of anguish come. Be comforted.
They listen to the music of the spheres.
There are no dead.

WINDOWS OF HEAVEN

By EVA M. MARTIN

THERE are times when we seem to become suddenly aware of the ever-open windows of heaven. In such moments, even the saddest and loneliest of mortals may, if he have but eyes to see, be transported, as by the magic carpet of the fairy-tale, to wide places of ecstasy and wonder, where the soul, with one rapturous gesture, flings off her earthly garment and is made free of paradise.

We often hear it said that in the schemes of this money-making, material age, no place is found for the matters that concern the souls of men, and this is sometimes put forward as an excuse for a general lack of spiritual perception. But the matters that concern the soul are always present. No need to make room for them; they are *there*—infinite, eternal, and all-pervading. It is only a question of recognising their presence. Those who truly desire to see them will find them as easily in this age as in any other.

Many of us are waiting now, with a great hope and a greater need, for a new outpouring of the divine forces that surround and mould us, and there is perhaps some slight danger that in our

eager outlook for this new Revelation, the smaller but no less precious channels of Divinity, which are ever open to us, may be neglected or even forgotten. It would be sad if this were to happen; if our eyes were to be so immovably fixed upon that great door of God, for whose opening we long with so unutterable a longing, that we became blind to the innumerable windows, large and small, through which heaven beckons to us in the life of every day. Let us watch the door, truly—how, in our expectancy, could we do otherwise?—but let us keep eyes and ears open for every sight and sound of heaven that comes near to us in our daily routine. So will our Spirits grow wise, and quick to answer, when the great day dawns.

Windows of heaven! Where are they not to be found? I will try to describe a few through which I have peeped within these last months.... Straightway my mind goes back to a day in the early spring, when I walked into Kew Gardens, anticipating pleasure, indeed, but no such deep and mystic joy as was awaiting me. The sun shone with a golden radiance; the sky was of that clear, pale shade of blue to which only the April winds can wash it; and I turned a corner and saw—how can one attempt the task? I thought that all the roses of paradise had fallen in a blossomy heap, and lay there before me, floating on a lake of blue. It was a mass of pink almond-trees, encrusted with blossom, and most delicately outlined against the exquisite clean sky. They grew in a large, circular bed, upon which, all around the foot of the rose-pink trees, was spread an unbroken carpet of

Apennine anemones, of that deep, spiritual, flower-petal blue that can be likened to nothing else in the world. The young green of the distant trees, the soft spring light in the air, the almond-blossom breaking in waves of rosy foam out of that azure carpet and up against the paler, fainter blue of the sky as I saw all this I seemed to be on earth no longer. I did not, like Blake—that happy poet!—behold a “small and lovely spirit” sitting in every blossom, but I saw the One Spirit of Love and Beauty at the centre of all. On wings of rapture my soul fled straight to the heart of the almond-trees, the sky, and the blue anemones, crying: “This is my home! This is my true abiding-place! Here will I come to find rest, and to seek wisdom until my journey’s end.”

Later in the year I was sitting one afternoon in a crowded hall, while a very famous pianist played some of Chopin’s loveliest compositions. Wonderful though the music was, I felt conscious of a faint sense of disappointment. Something was lacking. It seemed to me that the interpreter was not at his best, and I longed for him to rise and soar to greater heights, carrying me with him. He played the first movement of the B flat Sonata, and my feeling of disappointment deepened so much that I was half inclined to go home. But almost at once the second movement began, and before three bars were over I knew that the thing I longed for had come about. The music had shaken the player’s soul awake, and he was suddenly transformed from a man to an incarnate Spirit. He ‘played’ no longer, but the composer’s emotion streamed through

him, vibrating in every nerve, floating out over the vast hall with an unearthly sweetness that caught at the heart-strings, and sealed the eyes to all the outer world. The piano seemed no longer a piano: it was a voice, a cry, a muffled roll of phantom drums, a silver flute, poignant and solitary, a chain of crystals, a single, throbbing string . . . fainter and fainter, farther and farther away till at last the sound died breathlessly on the air, and the visible world came back into being. Deep silence filled the hall for a space. It seemed as though a message had been given, upon which it would be sacrilege to comment. In those moments my Spirit was carried far over the boundaries of the unseen worlds, and what she saw and heard there will never be forgotten.

Again, on a day of blazing sun and cloudless sky, I was crossing the wide, open space in front of the British Museum. The heat was very great, and the shadow that lay in the portico and over the broad stone steps looked cool and restful. But before I had covered half the distance I was arrested by a sudden stir and commotion among a flock of pigeons who were feeding on the grass at my right hand. Something had startled them, and they rose, a whirring cloud, into the air. The next instant I was in the midst of them, *hearing the music of their wings*. The *whirr* of a bird’s wings one may often hear, but this was *music*, unutterably sweet and soft, like the thrilling of a thousand ethereal harps. I stood still and looked up, as they flew all around and above me in the sunny air, and the colours of them were like a

changing shimmer of blue and mauve and black and grey and silver. They passed, and I walked on. But heat and weariness were forgotten, and my heart overflowed with gratitude to the One who had known, and cared, to devise such infinite beauty of sight and sound in small things as well as great. I knew that in that brief moment of joy I had heard one of the sweetest and purest strains of the symphony that Nature plays for us by night and day, in which the high and airy note of a bird's wing is as necessary as the song of wind-blown forests and never-resting seas.

These are only a few of the windows of heaven that I have found in the course of a very ordinary and common-place life. I could tell of others. Of how one night I lay long awake after a dry and scorching day—one of many—and heard at last the gentle God of Rain come down with comfort and refreshment for the earth, whispering sweet words to the parched, thirsty grass, touching the small flower-faces with cooling finger-tips, slipping with silver kisses from leaf to leaf, and from branch to branch of every patient tree. And of how he came and touched my heart, and murmured to it of the cool waters of love and the deep, inexhaustible wells of wisdom, so that its restlessness was stilled and I fell asleep, and dreamt, like the grateful growing things outside, of new worlds washed free from stain.

I could tell of how I rose one very early summer dawn, and saw the stars, bigger, softer, more lambent, and much more *near* than ever they had seemed to me against the background of

evening or of night. I saw them as they look just before it is time for them to begin to fade in the light of the sun. Since then the stars and I are friends, for I know their morning faces as well as their good-night ones. They have shown themselves to me, no longer as bright points set in a far-off roof of sky—for that is how they generally appear to us, hard though we may try to spur our imagination on to see them as we know they really are—but as globes of radiant matter, gloriously alive, their contours moulded by the Hand that so loves a rounded shape that we find it repeated again and again in the plan of our Universe—in the grape and in the rain-drop, in the eye and in the star, in the seed and in the skull, in the egg and in the orbit of a planet.

Or I could tell of how I lay one evening in bed, after some small illness, and saw an empty turquoise sky fill gradually with an assembly of celestial dancers, clad in gossamer robes of gold and palest rose. In endless chains and circles they gathered, and danced, for in the other side of the sky the sun was going down, and they reflected the rapture and glory of his setting until the evening wind came and blew them all away. Even as they dispersed, they still danced, madly, fantastically, tier upon tier, in chains and rows and circles, and my Spirit flew out and danced with them—danced across the turquoise sky, all among the trailing, blowing draperies, and danced back into my body with feet lighter than those on which she had left it.

But what need to continue? Such windows of delight are on every side, wide open to us all.

And when the Great Door moves, letting through such a flood of Light as has only a few times before been shed upon the world, shall we not be better able to bear that Radiance for having accustomed our eyes to the gleams that shine through heaven's many windows that can never be closed?

Eva M. Martin

In the Mysore Government's *Review on the Prison Administration Report for 1910*, we are glad to see that the Government is utilising the local Theosophical Society and the Ramakrishna Mission in order to find volunteers for giving religious and moral instruction to Hindu convicts in the Central Jail, Bangalore. That is a very useful civic service, and our members should gladly undertake it whenever the opportunity is offered to them.

UTRUM?

By JAMES SCOTT, M.A.

Days come—days go.
The busy stream of life, in silent flow,
Glides sure and slow;
And, sweeping onward in majestic rhyme,
Completes the ages of æonian time
And rounds the cycles of design sublime.

The air around with unseen forms
Is dense:
A chain is wound of love profound
And anguished grief intense
Round life and sense:

We see them not, nor any word
From spirit land is ever heard;
But in the stillness of the night,
Ere life to death is wed in sleep's embrace,
We hear the rustle of an army, led
By one accord, with solemn tread,
Aye sweeping onward to their Head,
Who is God's face.

Not endless is their upward flight
Nor vain their hope of life sublime;
But sweeping onward, ever upward,
March those myriad spirits, bright
With the ever-growing light
Of nearing God.

Till, the march of ages ended,
Life and Death in one are blended,

And the face of God awe-splendid
Marks the end of Time.

Through the vast realms of unknown Space,

In awful woe,
With hopeless yearning to be learning
Whither ever from below
Happy spirits mounting go,
Sinful beings lost and lonely
Aimless wander to and fro.
Black Despair and pallid Sorrow,
Groom and bride,
With the lost souls never parting,
Ever ride
And the Past, with bands unyielding
To Eternity allied
Ever present, ever active,
Makes Hell-Memory crucified.

Man, thy Spirit waits the advent
Of a day,
When passing viewless to its Maker
It shall leave its house of clay!
In that army marching onward
Be thy place!
Let the Present feel the glory
Of God's Face!
Work and Life and Love shall teach thee
To renew a nobler youth.
God is Love, and Life is ever,
And God's Word Eternal Truth.

James Scott

BUDDHI: THE INTUITION OF WISDOM

By W. MELVILLE-NEWTON

IF, as Heraclitus declared, "All things are in a process of flux"; if we fail to find in the universe any one thing that is really finished and completed, if evolution and unfoldment be traceable in all the kingdoms of nature; must we not be led to expect, even on these general grounds, that man himself, with all the faculties of his inner nature must also be still "in the making"? And if so, is there any evidence of the appearance (not so much of extended intellectual power, as) of some new faculty emerging into consciousness out of the depths of unconsciousness? A faculty which may be dormant in most men, but is now beginning to be utilised here and there amongst certain more advanced or abnormal people?

The answer is evident throughout the world in the profound movement of religious thought and feeling back towards the mystical interpretation of religions; in the growing realisation of the fact that the specific characteristic of man is the spirituality of his nature; that his true being comes from above and not from below, and more specifically in many of their experiences lately published by prominent members of the Theosophical Society.

We know much of the mind and its grand achievements; we know the deficiencies entailed upon it by a merely physical-brain instrument; we know it by means of the very limitations which are its conditions of usefulness; and we also know that the mind is, in itself, quite unmoral in its nature, and lends itself just as readily to the "gambling of the cheat" as to the "splendour of splendid things" (*Gita*, X. 36); to the emphasis of lust and greed as to the reinforcement of the pure emotions.

And we therefore look higher in man's spiritual nature for a faculty, a stratum of consciousness, which can give the promise and potency of further advance, and we find it in the second principle of the triad, the Wisdom-Intuition of buddhi.

Bhagavan Das, one of our most gifted writers, both intellectually and spiritually, sums up the total of his great work on *The Science of the Emotions*, in these words: "Let us then, strive to grow the buddhic body and unfold the buddhic consciousness, and let the lower bodies take care of themselves; by constantly maintaining the breadth of the consciousness so as to include ALL, by regulating conduct so as to seek in love the good of all; these are the means whereby the buddhic consciousness and body are developed and at last perfected: this must be our aim and object to-day."

This intuitional wisdom does not depend for its power upon the facts and experiences of the present life; it is by no means based upon them, though it deals with them successively on their own planes; it is essentially a spiritual faculty

using its own method, a synthetic instinct which directly cognises the inner core of truth.

The knowing mind finds its highest capacities in the application, to all the facts reported to it by the senses, of the intellectual processes of separating, dividing, analysing, comparing and classifying; and the growth of scientific knowledge depends upon the clearness of the perceptions, and of the distinctions which the mind can make between them.

Intuition, on the other hand, does not need to use any such mental processes, for it is a synthetic and unifying faculty, working in higher space-dimensions, and giving immediate and instant expression to the principle underlying all facts. It is that state of soul-existence which appears to be in direct touch with the cosmic spiritual essence, with the enduring life of the discarnate aspect of the higher self, on the plane of the memory of the Logos; as if a permanent focus therein were in full and constant operation. It cannot therefore be caused by, or identified with, any acts, facts or faculties in the three lower worlds. And, when contact with the vehicles is established, it floods the lower planes with its unifying power, just as the intellect descends and gives the separative and opposing self-consciousness. The general method, the every-day attitude we should adopt, in order to bring about its fuller manifestation, is to recognise that both we and all things in nature are amenable to spiritual control; that we indeed *are* spiritual beings, and that all problems of social progress, and the establishment of harmonious relations amongst political, economic

and humanistic organisations can and will be solved by the growth of this buddhic consciousness, which can and will correct the evils and limitations arising from all undue and excessive emphasis on the lower self.

Buddhi would seem to have three levels of expression and influence; two on the astral and mental planes of manifestation and one on its own plane.

In the astral body, the desire nature: This is by virtue of the direct sympathetic relation ever existing between buddhi, the plane of cosmic love and unity, and the astral plane of desire and emotion. It tends to purify the lower desires, and its full operation on this plane marks the conversion, or turning, of the desire from the self-assertive to the self-denying path. It thus lights up and glorifies desire, as when the astral body becomes more and more purified; and that this may begin at a very early period in a man's career is proved by the fact that the very first contact of the ego with his lower bodies, on gaining individualisation and mind, may take place between the buddhic and astral planes; this would depend upon the character of the desire nature in the astral body of the entity thus obtaining manhood: while, under other conditions, that first contact might come either between the atmic plane power of will and the physical plane will to live, or between the planes of the higher and the lower manas.

The second manifestation of buddhi appears in its own proper vehicle of consciousness, the causal body; here it appears as conceptual, synthetic, *a priori*, intuitional knowledge.

On these astral and mental planes it works unconsciously, and we mistake it for, or confuse it with, the normal working of these planes; but in its third manifestation on its own plane, buddhi can only be apprehended by the expansion of human consciousness to that level after the subdual and control of the astral and mental bodies.

1. First then, let us consider shortly the nature and extent of the thinking mind, so as to distinguish its powers and operations from those of the buddhic intuitions.

2. Next, consider generally the functions and effects of intuition.

3. And then see how intuition works, on the (a) astral, (b) mental, and (c) buddhic (intuitional) planes.

I. MIND

The mind and intellect of man constitute the hinge between animal mentality and spiritual intuition. Up to the present time, the dominating factor in evolution has been the growth of the separative, egoistic intellect, with its inevitable conditions of strife and competition; its great value lies in this very tendency to self-assertion, to divisions, to the pointing and sharpening of the powers of observation of one detail after another.

The mind has no *data* of its own, but rests only on what is *given* by the senses; its principles of action are only applicable to objects of the senses, for the purpose of exposition of phenomena.¹

¹ Kant's *Critique of Pure Reason*, p. 183.

The movement of thought is purely analytical; logical assertions, negations and positions, all judgment and reason are simply the analytic development of given premisses, striving to arrive at some simple, general ideas under which things can be compared with one another.¹

Mind is limited to the investigations of the particular and the finite, and is resolvable into states of consciousness varying in duration, intensity, extent, all resting on sensational reports, which are, of course, limited.²

Reason is but a faculty in the physical brain, making inferences and inductions, and cannot be a quality pertaining to the divine Spirit. Mind is not absolute in any way and is not the only means of knowledge, for all *real* experiences are beyond its reach: it is constructed to aid in the work of those who develop and improve it, and its value and usefulness lie altogether in its limitations, because "knowledge has to be served up in *very small packages*" to be dealt with by the mind. If the mind were self-luminous, there would be no limit to the number of impressions it could receive together; but fortunately, it has the power of seeing only one thing at a time, presenting facts in orderly succession, so that each may be studied, analysed and compared. No more than one impression can be taken in at the same time by the thinking mind, and even the running of a pin through a number of sheets of a manuscript can only be regarded by the mind as a series of successive acts.³

¹ Prof. Caird on Kant, p. 117.

² *The Secret Doctrine*, I, p. 31.

³ Max Muller's *Six Systems of Hindu Philosophy*, pp. 383, 416.

The mind, too, is, by itself, quite unconscious; and its power of knowing anything at all comes to it on the one side from the external world, and on the other from the reflection of the self upon it, giving it a temporary but fallacious appearance of the ego itself.

The mind, too, cannot transcend that sphere of limitation within which the possibility of thought is realised, and the ultimate reach of thought extends no further than to the faculty of transposing, augmenting, or diminishing the material furnished by sensuous experience.¹ It has, *of itself*, no faculty of synthesis, or of *a priori* knowledge; no power of formless or abstract presentation,² no intuitive perception; because none of these spiritual powers can arise as a consequence of thought, but only as the operation of the buddhic faculty working in its own vehicle, the causal body.³

Indeed, so far from being able to afford any information upon anything but what is merely concrete, the mind and intellect, by their constitution, can only degrade any real experience we may desire to bring down for expression in them; they shut out our view into the inner being of things; they are incapable of telling the whole truth about anything, and any attempt to do so must end in failure, because truth can only become operative by the denial of self-assertive desire, and that desire is to the mind and intellect the very essence of the existing world. The more that intellect is brought to bear upon the understanding of a thing,

¹ Ueberweg, *History of Philosophy*, Vol. II, p. 132.

² Kant; *op. cit.*, p. 183.

the less chance is there that it can be fully understood: it is quite possible to strive too hard to understand a thing; *that can best be done when we leave off preventing ourselves from understanding it.*

The world of denial and self-repression is the only true world, and it is by such difficult means that we have to grasp those things which the nature of the intellect prevents us from understanding.

All this, however, be it well understood, is no depreciation of the mind and intellect; they are what they are in their own office and function, and the man who tries, or even desires, to belittle them, overlooks the fact that they too, are an aspect, albeit the lowest, of the divine Self.

The mind waits upon both buddhi (intuition) and kama (desire): it stands ready to yield its harvest of experiences to the unifying and all-seeing intuitions of buddhi; it stands equally ready to accentuate the sensuous passions and make man more savage and dangerous than the brutes, or to reinforce and enrich the pure emotions of love and self-sacrifice. And its future triumphs lie in its capacity to help the evolution of the astral and mental bodies, just as at present it is working mostly on the physical plane.

II. INTUITION

Now, then, let us take a general glance at the faculty of intuition and note how, in spite of a certain misgiving and distrust of it which prevails in some minds, it is compelling recognition in these latter days.

In the philosophy of the last century, the word was sometimes used to denote the sensuous presentations of the outer world, but more usually the presentation of self-evident truth, necessary and universal. It is a word often on the tongue and frequently used to dignify mere fancies: but it is misapplied if used in relation to any presentation of the senses, of the feelings or of the mind. It should be restricted to that immediate and decisive knowledge of Reality and Truth which is given only on the buddhic plane. It is to be regretted that, in this respect, Theosophical writers, even of the first rank, frequently identify buddhic action with that of manas, and even translate the word 'buddhi' by the word 'reason', a faculty of the lower mind very remote from the clear insight of 'intuition'. It is very desirable that in future any English equivalent for 'buddhi', should not involve it in any merely manasic implications: such as the words reason, discrimination, analysis, comparison, judgment; and in this connection, it seems necessary to abandon the use of the word 'thought', as descriptive of the method of cognition on the buddhic plane and still less so on the nirvanic plane: if, as we see, thought is the function of lower manas only, while buddhic cognition is immediate and uses no intellectual forms, it should be possible in the systematic and scientific classifications of Theosophy to fix definite terms, even if somewhat conventional, for the activities of the several planes.

In systems of philosophy which recognise matter and mind only, such clearness is not

expected; and it is evident that the misplaced elevation of mere thought into the higher spiritual realms has had much to do with the exaggerated intellectualism, against which the foremost thinkers of the day are now so vigorously protesting.

A fuller description of the processes of research, a more detailed nomenclature for the objective methods of investigation even in the three lower worlds, such as would enable the student to follow the various experiments and experiences, as in an astral or mental laboratory, is much to be desired.

Buddhi is the "Active Reason" of Aristotle, and the "Pure Reason" of Plato and Kant, the "Spiritual Consciousness" of the Neoplatonist, and all down the centuries it has been the plane of mystic realisation of the identity of subject and object; of that blending of man with God which carries man out of himself and gives him a view of mind and matter from the very centre of their identity.

All original discoveries, all flashes of genius, every great synthetic law and principle, sudden insight, inspirations of all kinds, noble ideas in art, all conceptions of time, space, or causality, and even the first principles upon which the deductive science of mathematics is based are all of them intuitions arising on the buddhic plane.

No one of these expresses itself on the physical plane as consciousness working through the brain; they appear unexpectedly and impose their authority upon us as infallible utterances of man's divine nature.

These functions or endowments are all exercised apart from any evidence of the senses; they

flow down from buddhi unconsciously without effort of intellect or reason; they are principles and processes which have never concerned the senses at all, nor the experiences of the individual man. Intuition is opposed to thought and to all the products and methods of thought; and is the clearest and most certain knowledge that human frailty can attain to, for it needs no operation of the mind to arrive at it.¹

Deep and potent as are all these immediate conceptions of the soul, they escape direct observation and reveal themselves only on the lower planes in their effects; the wrong and excessive emphasis which we westerners have given to the mind has disturbed the true relationship which should exist between all planes, and has illegitimately excluded the observation and recognition of the intuitive faculties.

So far, our consciousness in ordinary life is almost entirely that of the brain, depending upon the report of the senses and upon the *data* of heredity: all evolution depends upon what is given to the lower by the higher; all power upon any plane comes from the planes above, limited and conditioned, of course, by the nature and degrees of evolution of the forms in which it has to work; the mind itself must be recreated and regenerated by the operation upon it of the influences above it, and many are beginning to find that it is becoming more generally possible so to dominate the lower bodies that the finer vibrations from buddhi can flow down and subdue the mind and the passions

¹ Menckon Sir W. Hamilton, *Principles of Metaphysics*, p. 181.

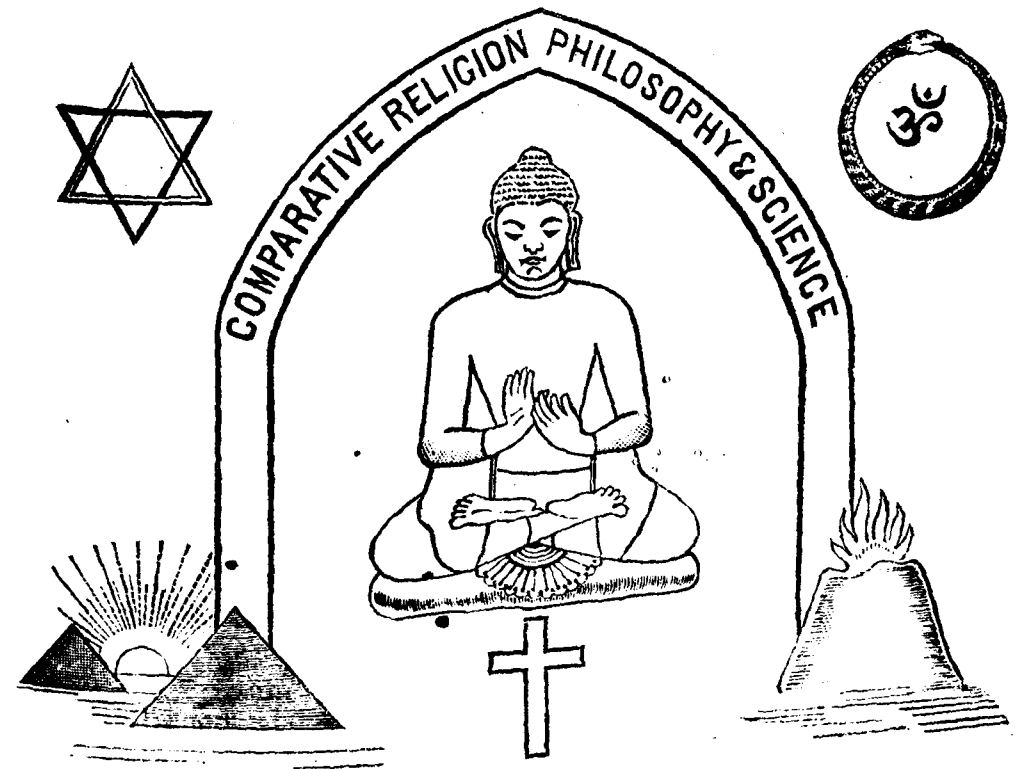
with its authority: oftentimes, however, from defective experience of its working, it is quite possible that we turn our backs upon our intuitions, or are so shy of them that we pass them by.

Those who try to develop the strict and regular habit of meditation, contemplation and fixed attention, find knowledge given to them which has never come from below; a new and distinct faculty is aroused, which reaches out above and beyond all facts and *data* in the brain. That is the natural way in which the faculty can be developed; and if practised, *pari passu*, with the purification of the bodies and the life of self-denial and sacrifice, knowledge of primary causes and of the last essence of things will begin to dawn upon the mind: that is the method, that the purpose and that the result for which, in these latter days, both Occultism and Theosophy stand; not decrying Mysticism and the Mystic way, but pointing out the possibility of an orderly, regular and certain expansion of consciousness from plane to plane, with the positive results that must necessarily accrue towards the spiritual perfection of the individual and the lifting of the sorrows of the world.

But it is important to remember that the approach to this knowledge has no foundation in previous sensible and mental experience, and that, therefore, like Mysticism it must have its beginning in an act of faith, which is in truth the earliest form of direct cognition.

W. Melville-Newton

(To be concluded)



CATHOLICISM

By THE REV. MONSIGNOR HUGH BENSON

MAN'S religion is, in its essence, that system of faith and morals by which he believes that he can enter and remain in right relations with God. In a description therefore of any religion in particular, three main points must be eminent: (1) the account given of God by that religion—His Being, His Nature, His Action; (2) the account given

of man—his being, his origin, his nature, his final end; (3) the system by which it is hoped to bring about and to sustain right relations between God and man. It is along these three main lines, therefore, that the following pages will run. They will close with a few detached paragraphs on particular points that cannot well be dealt with in the course of the sustained exposition.

I

The account, given, by the Catholic Religion, of God is capable of literally endless expansion, since Infinity is the first thing predicated of Him. Every word or epithet, therefore, applied to God, is only applicable to Him in an analogical or derived sense. When He is called "Just" or "Holy", He is so called since no better words are at our disposal; yet no word so applied to Him signifies exactly the same as when applied to man, since man is finite and God Infinite.

The Being of God. First, then, it is believed by Catholics that God is Eternal, that He has had no beginning and will have no end, that He is in Himself immutable, knowing no progress since He has always been Himself final and ultimate Perfection. His "essential glory" then can have no addition or diminution; it is His "accidental glory" only to which created wills can minister. He alone subsists of Himself; all else exists only by Him. He is "Personal", yet without the limitations associated with that idea. In the Divine Nature, however, there are Three "Persons", all co-eternal and co-equal; and

the names by which they are known to man are "Father", "Son", and "Holy Ghost". There is no inferiority between them as the "Arian" heresy maintained; neither are they merely three various Actions or Aspects, as the "Sabellians" taught. They are distinct one from the other; yet they are one. A far-off analogy is sometimes used with regard to this "Mystery of the Blessed Trinity"—by which the union and yet the distinctness of the Memory, the Will and the Understanding in man is thought to bear a certain resemblance to the relations of the Three Persons in the One God. Another suggestive analogy is the consideration of the three things necessary to any action or any agent. There must be the Agent, the Action and the Acting: the Lover, the Beloved and the Loving; and a further suggestion as to the value of this analogy is to be found in the Christian term "The Eternal Word" as applied to the Second Person. Under this aspect it may be said that the "Father" is the Originator and Source, the "Son" the Word eternally uttered or "generated" by Him, and the "Holy Ghost" the personal Link between the two, "proceeding from both". Yet it must be remembered that each is a "Person", and each is equal to each;—in other words, that no analogy is exhaustive, or even perfect so far as it goes.

Finally it must be said that every epithet and attribute that predicates goodness or beauty or truth can be applied fully and infinitely and ultimately to God alone. "There is none good save God." All other persons and things are "good" only in proportion as they approach the Perfection of the Divine Will.

The Creation. So far the outline of God-in-Himself only, has been considered—the outline, that is, which Catholic Dogmatic Theology lays down as revealed. Beyond that outline—beyond, that is to say, the numerous dogmas that further develop and safeguard the main Facts which Catholics claim have been revealed by God Himself—there remains a literally infinite field for speculation, beyond even those points on which theologians have disputed in the past. The knowledge of God in its entirety, so far as that is open to creatures, is only possible in the “Beatific Vision” Itself. The next point, then, to consider, is the manner in which Catholics believe the universe to have come into existence.

The word used by the Church is *Creation*, by which she intends deliberately to rule out either that the Universe is a kind of emanation from God in such a sense that the word “Divine” can be applied to its nature; or that it has existed co-eternally along with God. She further explains her meaning by adding that God *created* all things that are or have been, *out of nothing*. It was in no sense by a necessity of His Being that He created the Universe; neither was it by any kind of evolution from Himself that it came to exist. He created all things out of nothing by a free act of His own Sovereign Will. And if it be asked, Why did He so create, it can only be answered, humanwise, that He saw that more “good”—more, that is, to His own “accidental” glory—would be the result than if He had not so acted. His Foreknowledge is perfect; yet it must be

remembered also that the Catholic Church entirely denies Calvinistic teaching to the effect that that Foreknowledge constrains any will that He has created free. The situation may be tolerably summed up by saying, God foreordained because He foreknew; He did not foreknow because He foreordained.

Now this Act of God, called Creation, first brought into being an unknown number of beings purely spiritual, like God Himself. These are named generally *Angels*, and are divided into Nine Orders. It is further believed that these Angels underwent a certain probation; they possessed, therefore, free-wills; and, in the event a certain proportion of these beings “fell”. There has been in the past much speculation among theologians as to the nature of the trial they underwent: yet nothing is dogmatically defined on the subject. Following the creation of the Angels there came at some unknown period that of the world in which men live; and, finally, of man himself. So far, however, definition is of the slightest. It is to these main dogmas only that the Church authoritatively witnesses. An enormous latitude is permitted to Catholics as regards the time and the place and the circumstances and even the interpretations of the events of which these doctrines speak. It is at the next point that a far more precise defining begins.

II

Man, unlike the Angels, is not pure spirit: he is spirit incarnate. He was created innocent, with a certain knowledge of God, though not that

full knowledge of which he is capable, and enjoyed Grace. Like the Angels, however, he was created *free*, and like the Angels who fell, he too fell.

Now this is an exceedingly significant doctrine, for upon it depends, in a sense, the entire system known as the Catholic Religion. If man were merely a creature struggling upwards always, the most fundamental Catholic dogmas would be evacuated of meaning. Certainly it is open to a Catholic to believe that a certain kind of evolution had place in the process of man's creation, that his body, for example, was gradually fitted by selection and generation to be the habitation of an immortal rational soul. But it is an essential of the Catholic Faith that man's spirit when first created was both free and innocent, and that it fell from innocence by the abuse of its own free-will.

Man was created then to know and serve God in this world and to enjoy Him for ever in the next world. Yet man's first parents fell from this destiny, and transmitted that fallen nature to their descendants. And it is only possible for fallen man to regain his position by the aid of God's Grace—that is, by free gifts from God of light and strength. Further the Sin of Man is so great an outrage against God that nothing but an adequate sacrifice can compensate for it or can win for man that access to Grace by which alone he can rise again to a state of friendship and union with his Creator. As to what this Sacrifice proves to be, and as to the various methods and channels by which Grace comes, we shall consider later.

This then, the Church teaches, is the state in which the natural man finds himself in this world. He is fallen, but he is not (as Calvin taught) absolutely corrupt: he has still a conscience—that is, a faculty by which he can discern good and evil; he has still aspirations after good, and, by the mercy of God, a certain power of choosing it: he is still “free”, though his freedom is enormously hampered by that downward tendency that is the result of the Fall. Further, it is taught, every man has sufficient grace for salvation—sufficient help, that is, from God, to regain the destiny for which God made him, and to avoid the final doom to which sin naturally leads. He is faced by two final states, and two only; and he has but this one life on earth for his probation. If he “corresponds” sufficiently with the grace that God gives him he passes gradually upwards to that union with God of which he is capable, and in Heaven enjoys eternally the “Beatific Vision”—a state in which he at once preserves his own individuality and yet is united to God. If, on the other hand, he fails to correspond with grace, and yields to the downward drag of his fallen nature in such a degree as to be, when his probation closes with death, in a state of “enmity” with God, he passes to that state which he himself has, *in effect*, freely chosen, and in hell is excluded eternally from the presence of his Creator. Only, it must be noticed in passing, never yet on any individual has the Catholic Church uttered a decision of final condemnation, since the interior dispositions of a man at the time of his death can be known

only to God. No excommunication or anathema can be more than an approximate attempt to deal with the soul so far as she falls under the Church's jurisdiction, and such are issued with the express hope of awakening such a soul to her own condition of danger. Neither does the Church for one moment dare to dogmatise as to the state of those who die outside her pale; for even though, as will be seen later, she claims to be the One Ark of Salvation, this does not in any sense derogate from God's Sovereign right and power to deal with souls in His own way.

III

So far much that has been said is applicable to nearly all Theistic belief. It is as to the nature of the system by which fallen man may be restored that the differences begin to manifest themselves more particularly.

The central doctrine of the Catholic Religion is that of the *Incarnation*. This doctrine teaches that the Second Person of the Blessed Trinity at a certain moment in history was "made man" in such a sense that He assumed complete Human Nature, both body and soul, yet without ceasing to be God or suffering any essential change, that He was born of a woman, lived a human life, and after His death reunited again in the Resurrection both Body and Soul, and finally took back in the Ascension that human nature with Him, perfected and transfigured, to the "Throne" of God. It is by this Incarnation, this "Hypostatic Union", between God and

Man in Jesus Christ, that God and man are reunited. Intimately bound up with the doctrine of the Incarnation is that of the *Atonement*, in which it is believed that the free offering by Jesus Christ of Himself to God—an offering consummated in His Crucifixion on Calvary—constituted the Sacrifice which alone is adequate to compensate for the Sin of Man.

Innumerable interpretations of these doctrines, especially of that of the Incarnation, have been successively rejected by the Church under the name of *Heresies*. It is necessary to touch on a few of these, since it was by their rejection that the Catholic doctrine itself has more precisely emerged. It must be remembered, however, that in the Catholic view all dealings of God with man—of the Infinite with the finite—are bound to be enveloped largely in mystery. The Church claims to state and safeguard the facts revealed by God, not always to reconcile and elucidate them exhaustively.

Heresies on the Incarnation fall roughly into two classes, namely those which minimise, respectively, the Human Nature or the Divine Nature of Jesus Christ. The former, and the earlier in point of history, regarded the Human Nature of Christ as either so drowned in the Divinity as to be practically negligible, or as phantomlike and unreal. In opposition to this the Catholic Church teaches that the Human Nature was completely real; and that therefore the sufferings and needs of that Human Nature were also real. Without this reality the Sacrifice of Calvary would be no more than a drama acted for men's imitation or admiration.

Christ had, in fact, a Human Will also, and was capable therefore of feeling the stress of temptation, though Himself actually incapable of sin. The later heresies, largely adopted at the present day by many who claim the name of Christian, minimise the Divinity of Christ, using that word only to denote either a superhuman quality of goodness or a human quality raised to the utmost intensity; and, in opposition to this the Church teaches that the Person of Jesus Christ, was, and has always continued to be, the Eternal Word, the Second Person of the Trinity; immutable and unchanged; that He possessed therefore all the attributes of the Deity since He Himself was God; even further, that His Human Nature, so intimate was its union with God, enjoyed always and unceasingly even upon earth the Beatific Vision; and, in virtue of that same union was and is a proper object of adoration.

It will be seen plainly then that the doctrine of the Atonement depends absolutely upon the doctrine of the Incarnation. If the Human Nature of Christ were in any sense unreal, the Incarnation would be unnecessary. If the Divinity of Christ were not absolute, His Sacrifice would, at the most, only differ from the death of martyrs and saints in degree but not in kind; and again the Incarnation would be unnecessary. As perfect God and perfect Man, however He accomplished what neither God nor man could accomplish separately: He united real Humanity to real Divinity; and, by His Sacrifice consummated that union, and atoned for that for which man alone was incapable of atoning.

This, very briefly then, is the foundation of the Catholic Religion, and has been, at any rate until comparatively recently, the foundation of all Protestantism as well. It is claimed, however, by Catholics that certain other doctrines follow inevitably (and were actually so revealed by Christ), and that the rejection of these doctrines by Protestantism has led to obscurity and even to positive heresy on the fundamental dogmas themselves.

First, then, the Catholic Religion teaches that the Grace and Spiritual Power released by the Incarnation and the Atonement need, and were supplied with, means by which such grace should be perpetually applied to the individual. Certainly the individual, where such means fail, can, by the mercy of God interiorly apprehend the grace necessary for his salvation; but, it is claimed, Christ who wrought these things under terms of time and space, has provided means also under terms of time and space, by which such grace is applied. Secondly, it is claimed that the truths revealed by Christ need in every age a Living Voice by which vital questions may be answered, and an infallible Authority by which such truths may be safeguarded. A Revelation enshrined in a written book ceases, by the variety of interpretations applied to it, to be a positive or certain Revelation at all, unless there be an authoritative and infallible Teacher on earth to decide between such interpretations. The Catholic Church, therefore, unlike Protestantism, while she regards the Bible as the Word of God and as one fount of Truth, adds as a second and equally important fount of Truth, the Tradition committed to her by

Christ, in the guardianship of which she believes herself divinely safeguarded.

Let us consider these points one by one, in the reverse order in which they have been stated.

(1) Catholics believe that God was made man in order, among other things, to deliver a body of truth to man, much of which he might have guessed at, some of which he might positively have known, some of which he could neither have known nor guessed at. This body of truth was delivered to His Apostles; and it is beyond the power or the rights of their successors either to add to, or to diminish, in the smallest degree, this Divine Revelation.

Christ constituted, however, a *Church*—that is to say a group of persons raised, by certain rites which we shall consider later, to the supernatural state, and intended to embrace sooner or later the whole of human kind; and one of the functions of this Church is to preserve aright and to promulgate the truths revealed to her by Christ. Yet, while the Church may not modify the truths themselves, she will “develop”, as time goes by, their contents; she will, for instance, make more explicit that which was at first implicit or obscure, in answer to questions or denials on matters of faith; and in this action—in the exercise, that is to say, of this supreme dogmatic function of hers—she believes herself so far safeguarded by the assistance of God as to be incapable of teaching error. This gift of *Infallibility*, it will be noticed, is quite another thing from *Inspiration*. The former is rather a negative gift by which she is kept immune from

error; the latter a positive impulse, given to the prophets and the writers of Scripture, including Infallibility, but transcending it. The Church does not claim Inspiration, either for her General Councils or for her Divinely appointed Head; yet she claims entire infallibility for these two mouths of hers by which she formally *defines* truth.

The Unity of the Church is provided for in the following manner:

Christ, it is recorded, in the Gospels, chose out one from among His Apostles to be the leader, and, in a sense, the centre of the rest; and He particularised him in many ways. First He gave him a new name, and Himself supplied the interpretation of that name. He called him *Cephas*, or Peter; and added that “upon this *Cephas*” (He) would build His Church, further adding that “the gates of hell should not prevail against” this Church. Next He said that to him He would give “the Keys of the Kingdom of Heaven”; and lastly commissioned him to “feed His sheep”. It is noticeable that these three functions thus representatively conferred upon Peter are predicated in their fulness only of Christ Himself: He is the “Foundation Stone”, the “Door” and the “Good Shepherd”.

Catholics therefore claim that the Church of Christ—that Church to which Christ committed such functions and to which He promised His continual Presence—can be identified by its unity with Peter; and the See of Rome, therefore, where Peter lived and died, is called the “Holy” or the “Apostolic” See; and its occupant is regarded as having inherited the prerogatives of Peter. Among these prerogatives,

therefore, is that of safeguarding and defining the truth; and the Bishop of Rome, or "Pope", is named the "Vicar of Christ". He, therefore, when, as supreme Pastor of Souls, in a matter of Faith or Morals, he defines a truth to be held by all Christians, acts in virtue of his commission from Christ, and is divinely safeguarded from error. His prerogative does not preclude the possibility of his erring in his private capacity, still less does it preserve him from personal sin.

The promises of Christ, however, were made to the whole Church in the person of Peter; and a properly constituted "General Council" therefore, sitting under the presidentship of "Peter", is also believed to be infallible. In cases where such a Council has sat, the Pope does no more than ratify and confirm the decisions which, it is believed, are also safeguarded from error by the same promises of Christ. To the Pope also belongs supreme *jurisdiction*, and from him every bishop and priest draws his right to act in his official capacity. Most of these acts are *valid*, though irregular, even when exercised in defiance of, or separation from, the Pope; some of them—for example, absolution or the Power of the Keys—are *invalid* as well as *irregular* under those conditions.

(2) The second great function of the Church is that of Dispenser of Grace.

The Incarnation and the Atonement, as has been seen, are believed to have released an infinite torrent of grace for the salvation of all mankind; but, this grace must, normally, be applied to the individual through certain channels and agents. Chief

among these channels are the *Sacraments*; chief among these agents is the Sacerdotal Hierarchy; and the second is, normally, the dispenser of the former.

(a) The *Sacraments* are seven in number: *Baptism*; *Penance*; the *Eucharist*; *Confirmation*; *Holy Order*; *Holy Matrimony*; and *Extreme Unction*. First, however, the Eucharist should be considered; as it is more than a Sacrament.

According to the doctrine of the Atonement, Christ offered on Calvary the one perfect and adequate Sacrifice for the sins of the world. A Sacrifice is commonly believed to involve two things; primarily the offering and death of a Victim, and secondarily an Union with God to whom the Victim is offered by means of a feast upon its Flesh. Two things therefore are involved in the Atonement wrought by Christ: there is first the Sacrifice proper; there is next Communion with God by feeding upon the Divine Victim.

Now Christ spoke of these two things expressly in one sentence "The (Living) Bread which I will give is My Flesh which I will give for the life of the world"; and again "Except you eat the Flesh of the Son of Man and drink His Blood, you have no life in you". Further He instituted a Rite by which (1) the Sacrifice once offered should be continually re-presented to God; (2) the Flesh and Blood, thus sacrificed, should be made accessible for human food. This Rite is called the *Eucharist*.

In the Eucharist, by Divine Power exercised through the priest, the "elements" of Bread and Wine are changed *substantially* (though not *accidentally*), into the very Flesh and Blood of

Christ. This is called the dogma of *Transubstantiation* and signifies that while the externals or "accidents" of the elements—those qualities accessible to the senses—remain unchanged, the *substance*—that in which the "accidents" inhere and by which, for instance, the bread *is* bread—is changed into the substance of the Body and Blood of Christ. In the transubstantiated elements there is no actual separation of Body and Blood; the Host and the contents of the chalice are, alike, Christ whole and entire (since a real separation would involve another death of Christ); but the two different elements are used in order to signify and to re-present, mystically, that actual separation which took place on Calvary.

Here, then, in the Eucharist, is, first, the *Sacrifice of the Mass*—the re-presenting, that is, under another mode, of the Sacrifice of Calvary; then, in the Communion, the Body and Blood of the Sacrificed Divine Victim are assimilated by the participators. Lastly, in Catholic Churches, the "Blessed Sacrament" is preserved in the Tabernacle and both here, and in the service of *Benediction*, is adored by Catholics. The Eucharist, therefore, pre-eminently above the other Sacraments, is sometimes referred to as the "extension of the Incarnation," though all the Sacraments are this also in their degree. But in the Eucharist, according to Catholic belief, the Human Nature of Christ is always present on earth—dwelling in the Tabernacle, sacrificed in the Mass, and assimilable in Communion.

Baptism is the Rite ordained by Christ for the washing away of original sin; and *Penance* (or

Absolution) for the further washing away of sins afterwards contracted.

Baptism therefore is the first Sacrament received by the individual. Since man is not pure spirit, but spirit incarnate, the supreme means of grace also have something of this double nature—an external visible part, and the interior grace conveyed by it: and *Baptism* (which, like matrimony does not necessarily require a priest for its valid administration) is an outward ablution accompanied by certain words, which whole rite raises the catechumen to the supernatural life, removes his sins, original and actual, and infuses certain graces into the soul. It is "necessary to Salvation"; yet the Church has always held that the "Baptism of Desire"—i.e., God's response to a perfectly pure and good intention of pleasing Him, accompanied by an implicit wish to conform in all things to His Will and therefore inclusive of a desire for baptism, if the necessity of such were known to the individual—confers the grace of the sacrament upon those who are unable actually to obtain it.

Penance is the sacrament instituted by Christ, by which post-baptismal sins are forgiven through the ministry of a priest acting judicially, in virtue of Christ's words to His apostles "Whosoever sins you forgive they are forgiven".

Confirmation is the sacrament by which certain gifts of the Holy Ghost—seven in number—beyond those received in baptism, are conveyed to the individual, primarily for his strengthening in the battle of life.

Holy Order is the sacrament by which men are raised to the ministry, and made sharers in

and administrators of the Royal Priesthood of Jesus Christ.

Holy Matrimony is the sacrament by which a man and a woman are united before God in such a manner that what would, without grace, be merely a contract terminable or dissoluble, becomes a mysterious uniting of the two that nothing but death can sever. The Church entirely denies divorce, and refuses the sacraments to those who have profited by a legal "divorce" to marry again in the life-time of their surviving partners.

Extreme Unction ("The Last Anointing") is the sacrament by which the sick in danger of death are frequently restored to health, or, if not, purified and made ready for death.

Lastly, on the point of the sacraments, it must be added that three of them—Baptism, Confirmation and Order—confer "Character", or an indelible seal upon the soul; and these three sacraments therefore can be received but once. These are also the three sacraments in which the Holy Ghost acts directly upon the soul and is "given" to her.

(b) The Sacraments are, as has been seen, dispensed by the Church, and for five of them the ministry of a priest is essential for validity; further, for two of these five (for *Order* absolutely, and for the administration of *Confirmation*, with certain rare exceptions) the Episcopal order is necessary. For *Extreme Unction* too the use of oil blessed by a bishop is necessary. In Baptism any rational human being can act as minister; in Holy Matrimony the "ministers", strictly speaking, are the contracting parties, though by recent legis-

lation the presence of the parish priest is, as a matter of fact, also necessary.

Next, therefore, the hierarchy must be considered.

All Priesthood, it is taught, comes from Jesus Christ, who is alone the Supreme and Absolute Priest. But He has raised men to be not only His representatives, but actually the agents by whom that "Melchisedech"—priesthood is exercised on earth. He conferred this gift upon His Apostles at the last Supper, and gave them also the power of passing it on to their successors, under certain restrictions and safeguards: and this Priesthood includes primarily the power to offer the sacrifice of the Mass by consecrating the Eucharist, as well as the power to forgive sins in His Name, to bless, and to administer other means of grace.

There are seven orders in the Hierarchy. First the three *Major Orders*; the *Priesthood* (which in its plenitude is present only in the *Episcopate*) the *Diaconate* and the *Subdiaconate*; then the four *Minor Orders*; the offices of *Door-keeper*, *Reader*, *Exorcist* and *Acolyth*. The reception of the "tonsure" by which a man becomes an ecclesiastic or "clerk" precedes that of the *Minor Orders*, but is not an order in itself. Now the four *Minor Orders* do not necessarily preclude a man from returning to ordinary lay life in the world: he remains always an ecclesiastic, but he is not bound to wear ecclesiastical dress or to remain unmarried. Usually, however, in our own days, the reception of *Minor Orders* is but a preliminary to the *Major*; and when the *Subdiaconate* has once

been received it is impossible without a special dispensation, exceedingly difficult to obtain, to return to lay life. Henceforward the man is bound to be a celibate, to say the Divine Office every day, and to dress as an ecclesiastic. (A slightly different discipline prevails however in the Churches of the East that are in communion with Rome, by which a married man may become a priest, although a priest may never marry).

It is by this Hierarchy therefore, governed locally by bishops, and supremely by the Pope, that the dispensing of grace, the preaching of the faith, and the preserving of the Tradition undefiled, is effected; and it is an essential of the Catholic Religion that this should be so. It is indeed possible for souls who, without their own fault, are unable to have access to a priest (whether that inability is virtual or physical), to obtain from God direct all necessary graces. An act of "perfect contrition" for example removes the guilt even of mortal sin without the ministry of a priest, under such circumstances; and it is exactly for this reason that the Church never presumes to declare the final fate of any individual soul outside her pale, since God only can know the dispositions of such a soul. Persons may, that is, belong to the "Soul" of the Church who, for no fault of theirs, have been excluded from the "Body". Yet, wilfully to reject the ordinance of Christ—to refuse Baptism, or Penance, for example, when the Institution by Christ of these sacraments is known and their efficacy recognised—is to forfeit all claim on obtaining in other ways the graces conferred by them;

to lose their place in the "Soul" of the Church as well as in the "Body".

Besides sacraments, however, for which the Priesthood is essential, it must be noticed that the Church uses and recognises other means of grace.

First there are those things or rites which she calls *Sacramentals*, resembling the sacraments in their double nature, as well as in the fact of their conferring grace, (though theologically speaking, in a slightly different mode), yet not instituted by Christ Himself. Such a sacramental is *Holy Water*. *Holy Water* is water, with a small infusion of salt, blessed by a priest in virtue of his general powers to bless, and used by the faithful for the purifying away of lesser stains of guilt, for their protection against spiritual assaults, and for the disposal of their mind towards Divine things. Blessed ashes and palms are other examples of sacramentals; and all these depend for their efficacy not only on the blessing that they have received, but on the fervour and the disposition of those who use them.

Next there is *Prayer*, or the lifting up of the heart to God with attention and intention, whether the aspirations are vocally expressed or not. And there is perhaps no department of the Catholic system more minutely or exhaustively treated than is that of Prayer.

Prayer is of two main kinds. First there is *Vocal Prayer*, especially that form of Vocal Prayer stereotyped in the Mass and in the Divine Office. All Religious and all ecclesiastics above the rank of Subdeacon are bound under pain of mortal sin

to "recite office", except where special exemptions are given to the illiterate or to those otherwise physically or morally incapable of fulfilling the obligation. So high is the value attached to this exercise that among monks it is called *Opus Dei*—The Work of God—and is the supreme duty of their daily life. Further it must be said aloud, or, in the case of private recitation, with at least the deliberate movement of the lips; and, in Enclosed Houses, it forms the chief occupation of every day: a large proportion of it is recited, in choir, in such houses, during the hours of the night. Secondly there is *Mental Prayer*, rising at last into *Contemplation*; and this, though practised widely by the faithful everywhere, reaches, as a rule, its perfection only in Religious Houses where its cultivation is brought to the highest possible pitch. In one Order for example, only partially "enclosed", Mental Prayer or Meditation on the subject of the Passion of Christ is enjoined on all members for two hours every day.

Lastly, the Church regards as means of Grace all good actions done with a pure intention to God's glory; and she names the principal of these, *Spiritual and Corporal Works of Mercy*.

So far, the Catholic Religion has been described in a few of its barest essentials only: and it need hardly be said that a vast number of doctrines and practices—corollaries even further detached from those that have been mentioned—have not

been touched upon at all. Such are the Church's teaching upon eschatology, beyond what has already been said, devotion to Mary and the Saints, the "Religious Life" in general, the place of Miracles, together with a less formal consideration of the system of faith and life as a whole. It will perhaps be better to treat of these now, separately. Their connection with what has already been said will easily be seen.

(1) ESCHATOLOGY

It has been remarked that the Catholic recognises but one probation here on earth, closing with the "Particular Judgment" that takes place immediately after death; and but two final states or places to which the individual Soul can come. Yet he recognises a third intermediate state, not final, through which the vast majority of souls who are, later, to attain the Beatific Vision, must pass. This place is named *Purgatory*; and in Purgatory the *temporal* debt due for forgiven sin is paid, as well as the punishment for venial sins in which the soul has left the body.

For the forgiveness of mortal sin (as in *Penance*, for example) does not, obviously, involve the remission of all penalty. A drunkard, for instance, who turns from his sin and is forgiven, does not, as a matter of fact receive his health back again immediately. The *guilt* is forgiven; there is no longer, that is to say, any obstacle between his soul and God; he is restored to the life of grace; and the eternal punishment due to him becomes merely

temporal. It is conceivable therefore, and indeed practically certain, that many souls whose sins have been few and whose sufferings many, pay that debt in this life, and do not, therefore, go to Purgatory. But with the vast majority of souls the case is not so. Many *spiritual* sins, for instance, have little or no perceptible penalty attached to them in this life. Such sinners as these, therefore, as well as those whose sins are out of all proportion to their sufferings, pay the balance due to such sins, in the pains of Purgatory.

Two practical corollaries follow from this dogma.

First there follows the utility and the duty of praying for the departed that they may be purged from their pains quickly and pass to their eternal joy; and for this purpose also the Sacrifice of the Mass is offered for them on earth. For if, as Catholics believe, intercession avails with God, in such a way that the pleading of a soul in grace, on behalf of another, helps and forwards that other soul while still on earth, so too will it avail for souls departed.

Secondly there follows the doctrine of *Indulgences*—a doctrine that has given rise, probably, to more misunderstanding than any other, yet one that is perfectly consistent and inevitable, if the Catholic teaching on Sin and its penalties, and on the common supernatural life enjoyed by the baptised, is once understood.

Briefly the doctrine is as follows:

A soul that has sinned and has been restored to grace yet owes, as has been said, a temporal debt to God; and this temporal debt is, for the

most part, paid only in purgatory. Now all that such a forgiven soul is obliged to do, if she would enter heaven, is to remain in the "state of grace" while still on earth. If then she does more than she is obliged, if she undertakes, let us say, some heroic work for the poor or the suffering, if she strips herself, for the love of God and in reparation for her sins, of her temporal possessions, if she devotes herself to austerity and prayer—it is quite certain that such efforts and reparations on her part must count before a Just God as payment of her debt; and such is of the more value before Him, as she undertakes such acts voluntarily and lovingly.

Now the whole doctrine of *Indulgences* is, in its essence, nothing more than a systematisation of this very reasonable idea. The Church runs to help, so to speak, a generous soul such as this, and not only directs her in her efforts and gives her special aids and privileges, but further, showers upon her a portion of the superabundant merits of all souls, from the Soul of Christ downwards, who, like her, have done far more than their absolute duty obliged them to do. For so deep and intimate is the interior union between soul and soul in grace, and so authoritative the commission uttered to the Church by Christ to the effect that what she "binds on earth shall be bound in heaven", that the Catholic Church claims to have a kind of "impetratory" authority over such transactions, and to be able to help one soul that is struggling heroically and lovingly upwards, by the merits of other souls that have striven yet more heroically and lovingly in the past.

The "Treasury of Merits" is the phrase used of that vast community of meritorious actions and lives which is placed, in a sense, at the disposal of Christ's Representative and Vicar on earth.

It is hardly necessary to add, then, that "Indulgences" (that is a remission of future Purgatorial pains) can only be gained by souls that are not only in grace, but in the possession of good and fervent dispositions.

(2) DEVOTION TO MARY AND THE SAINTS

When once the doctrine of the Incarnation is grasped, as well as that of the Virgin-Birth of Christ, devotion to the Mother of God is seen to be inevitable. And it is extremely significant that where this devotion ceases, sooner or later the doctrine of the Incarnation grows obscure or is even denied. In fact the use or the disuse of the phrase "Mother of God" is a tolerable guide to the more fundamental doctrinal belief of those concerned, since the phrase is, to the Catholic, nothing but a simple statement of the Divinity of Mary's Son.

(i) Now devotion to Mary, and dogmatic statements as to her Person and office and attributes, are matters of extremely careful and well-tested theology. They are very far from being, as is sometimes thought, the result of popular and rhetorical sentiment. Their origins are found, for example, in the Church of the Catacombs, at which period she was depicted in the attitude of intercession, and given the title of "Advocatrix". Parallels were also drawn, in very early days, between Mary the Mother of the Re-

deemed, and Eve the mother of the fallen. By the disobedience of the one the way was made open for the first Adam to ruin the race at the Tree of Death; by the obedience of the other the way was made open for the Second Adam to redeem the race at the Tree of Life: and all subsequent "Marian" theology takes its rise and form and is limited by her function as an "Assistant", so to speak, of Redemption, not as a source of Redemption. It is not believed by Catholics that Mary is more than this; she can intercede, but she cannot, strictly, "give"; there is offered to her a veneration higher than that offered to any other creature, since she stands towards God, in virtue of her Motherhood and of the privileges He has given her, in an absolutely unique position; yet this veneration never approaches and never can approach, even when offered by the simplest and most uneducated believer, that supreme and unique adoration which is offered to God alone. It is not only that Sacrifice is offered to God alone; there is also another kind of prayer—the outcome of the relation of the Creature towards the Creator—which is given to God and to God only. All the rhetoric of the lovers of Mary, all the devotions performed in her honour, all the sounding titles bestowed on her with or without authority—these can no more be taken to imply an assertion of her Divinity, than the adding together of finite numbers can attain to infinity.

(ii) Following upon this devotion to Mary comes devotion to the Saints and Angels, and, most of all, towards those Saints more intimately associated with the event of the Incarnation—such persons,

for example, as St. Joseph, Spouse of Mary Ever-Virgin, and St. John the Baptist, the Forerunner of Christ. Devotion to these is natural and inevitable, for the same reason as to Mary, though all the honour paid to them can never equal that paid to the actual Woman of whom God Incarnate was born, and who, as Catholics believe, was specially prepared for her high destiny by being conceived in the womb free from the taint of original sin. There is, in fact, no difference in kind between the honour given to such saints as St. Joseph or St. John the Baptist and the honour given to those later and other friends of God who, by the sentence of canonisation, are declared certainly to have attained the Beatific Vision, and to be proper objects for the veneration of the faithful.

For, to Catholics, the grace of God is as powerful as ever, and the stream of "saints" therefore can never cease. There always have been and always will be souls that live lives so heroic, for motives so pure, as to merit this title. Some few of these are detected by the Church, and, at some period after their death, are publicly proclaimed, after an exceedingly searching enquiry, to have reached the technical standard of "sanctity": the vast majority, no doubt, succeed in evading the honours from which their humility would naturally shrink.

It is to souls that have been publicly proclaimed as "saints" that public veneration may be paid, though privately any Catholic may invoke the prayers of any soul or even of all the "holy souls" in Purgatory: and this public veneration is

of course, in a line with the whole main thought of Catholicism in which the *Humanity* of Christ, and not merely His Divinity, is believed to be the instrument of Redemption. Once again it is directly from the full Catholic doctrine of the Incarnation that the veneration of saints springs, since by the Incarnation man is united to God potentially, and by the sanctity of the individual this potentiality becomes actual. It is then merely as from intercessors and advocates that Catholics seek the assistance of the saints, not as from men who have become part of the Deity, and who therefore merit Divine honours.

(3) RELIGIOUS LIFE

The life known as "Religious" is a life fundamentally based upon the three vows of *Poverty*, *Chastity* and *Obedience*; and these three vows form the basis of every strictly "Religious" Rule. By *Poverty* the monk relinquishes his right over all earthly possessions, so that not even his clothes or books are his own; by *Chastity* he vows himself to a single life, and further increases, under penalty of "sacrilege" any future infringement of the law of perfect purity whether in thought, word or deed; by *Obedience* he resigns his own will into the hands of his Superior, and can no longer direct his future except so far as his Superior permits. It is necessary to add, however, that this obedience extends of course only to matters that are "indifferent" from a moral point of view.

All technically "Religious" persons, therefore, whether men or women, are bound alike by these vows. Differentiation begins after that point.

Roughly speaking there are two kinds of "Religious"—Active and Contemplative; of whom the former are very much in the majority. "Active" Religious, although their lives contain plenty of devotion, and indeed are deliberately built upon it and conditioned by it, yet engage in all kinds of outward work—preaching, teaching, study, literature, as well as manual labour, among the men; teaching, nursing, needle-work and manual labour among the women. And such are enabled, of course, owing to their community of life and the complete absence among them of separate individual interests, to compete with secular organisations, very frequently to the disadvantage of the latter. "Contemplatives," however, engage in no such activities; and such books as they may occasionally produce, or such manual labour as they may undertake, are merely recreations or by-products of a life whose sole object is prayer, austerities and intercession.

Now these latter "Religious"—such communities as those of the Carthusians or the Cistercians or the Poor Clares or the Carmelites—are a continual source of bewilderment to such as either do not believe in the principles of Atonement and Prayer or have not thought out such principles to their logical end. For Catholics—unlike most Protestants—do not believe that the Sacrifice of Christ is just a detached and solitary event in history, but rather the type or norm of all sacrifice, as well as the supreme Act which fructifies all human pain and

effort voluntarily embraced for the love of God and of souls. It is the object of every contemplative to be "crucified with Christ"; in the cell of every Carmelite nun hangs an empty cross to remind her that she too must take her place upon it; the scourge of Christ's Passion is a fact in her daily life; and all Contemplatives alike, both men and women, regard it as the one object of their desire, to which all else is subordinated, to suffer in union with Christ, to add their blood, their tears and their prayers to His, and so to extend the Passion He suffered in His Natural Body in that Mystical Body of His of which they are members. And they find that supreme honour with which the Church regards them corroborated by the words of Christ Himself, who, with the sisters Martha and Mary before Him, the first ministering actively to Him, the second contemplating Him, preferred the second, saying that Mary "had the one thing needful", and that she, and not Martha, had "chosen that good part which shall not be taken away from her".

Finally it must be remembered that it has been chiefly among Enclosed Religious, though by no means exclusively among them, that the elaborate Science of Mystical and Ascetical Theology has been brought to maturity. It is impossible, of course, to do more here than merely name this enormous branch of the Catholic Religion, since its ramifications and significances have deeply affected not only all other branches of divinity—Moral and Dogmatic Theology, Exegetics, and the rest—but has helped to shape even the simplest prayers of the smallest child.

Such men as St. John of the Cross, Tauler the Dominican, the unidentified author of the "Imitation of Christ," such women as St. Teresa, and St. Gertrude—these, in their explorations into the darkness that unites God and the soul, have done perhaps more to light up the mysteries of the interior life, and to sketch out for the pilgrim-soul usually under terms of the three great stages of "Purgation," "Illumination" and "Union"—the road by which the Deity must be approached, than all the psychologists and the loud-voiced preachers put together.

(4) MIRACLES

The Catholic, so far as he realises his faith, lives always in direct consciousness of the supernatural. To him the world of natural law in which he lives is not the only world; the double nature of the sacraments and of the sacramental or symbolical acts which he is continually performing; the "acts" of Faith, Hope and Charity he is continually making—his whole religious life, in fact, drives him behind every external action to its "intention," behind the things that are seen to the things that are not seen, behind the range of the natural laws by which this world is ruled to that illimitable range of supernatural laws of which he knows comparatively little.

The manifestation of the supernatural then is more or less taken for granted. Once the miraculous nature of the Incarnation becomes an object of faith; once he realises that the Divine Being has so far intervened in the world as to become

Man and to indicate His Presence by the shower of miracles recorded in the Gospels, it is no longer a matter of surprise to him, but merely one of evidence (in each instance) that the Divine and Supernatural Power of God should continually, as Christ Himself promised, (not infringe the laws of nature, but) intervene by laws still greater. It is not an infringement of the law of gravitation to lift a book from a table; neither is it an infringement of the laws of nature to bring a higher supernatural law to bear upon natural conditions.

The phenomena of Lourdes therefore, or the countless miracles recorded in the lives of the saints, are no bewilderment to the Catholic. Rather he would be bewildered if these evidences of God's supernatural action upon earth were ever to cease. In the Mass, which the devout Catholic hears every day, there is offered to his faith a continually re-enacted miracle by which the Human Nature assumed by God becomes present, whole and undivided, on ten thousand altars simultaneously, in every country of the world. He believes this firmly and unfalteringly; it is scarcely a matter of surprise therefore that when Jesus Christ, hidden in His Sacrament, goes by the couches of the sick at Lourdes, the infirm should leap from their beds, the blind should recover their sight, and the deaf hear, as they did in Galilee and Jerusalem long ago.

It may be that sometimes he is over-credulous, and believes on quite insufficient evidence that a miracle has taken place; yet it must be remembered in his defence that it is only natural that he should be satisfied with far less evidence for such

an incident than can be one who finds it difficult if not impossible to believe in the supernatural at all, and to whom a demonstrated miracle would mean the overturning of all his previous philosophy.

Finally it should be noted that in ordinary processes of canonisation at least two "First-class" miracles must be proved, after very searching enquiry, following upon the act or the intercession of the subject of the process, before the case has a chance of going forward.

It remains to end with a general review of the whole place and significance of Catholicism in its claim to be not merely one of the world-religions, but the single Religion revealed by God as true.

(1) First it should be remarked that Catholicism has a history behind it of unique interest. It arose in the East, or rather at the juncture of East and West; it has laid hold first of the West, in such a sense that the whole of the most progressive civilisation of the world has been shaped by it; and it is at present beginning to lay hold of the East in a way in which no Western Religion has ever succeeded in doing; in a way in which no Eastern Religion has ever affected the West. And it claims further, to possess, as evidenced by its zeal for proselytism, a kind of Divine Self-consciousness which, as manifested originally in the Person of Christ, has been always regarded by Christians as the supreme indication of his Divinity.

(2) Its action upon civilisation has been—as its Founder predicted in His parable of the Kingdom of Heaven as "leaven hid in meal"—one of intense stimulus. A brilliant book, dealing with this

very modernly conceived point, has been written by Mr. Charles Devas under the title *The Key to the World's Progress*. Catholicism has produced, that is to say, an extraordinary kind of ferment, driving up, so to speak, out of the seething mass every kind of individual. It has produced on the one side such Saints as St. Francis of Assisi, St. Teresa, St. Ignatius of Loyola; and, on the other hand, by a kind of reflex action, such monstrous enigmas as Alexander VI, Gilles de Rais and Henry VIII, have made their appearance in the midst of Catholic Society. It has been the occasion of massacres as well as of monasteries; countries under its influence have known in one generation a flood of contemplatives and in the next the appalling phenomenon of the "Black Mass" and Satanism—forms of worship only possible to those who believe truly that Christ is God and that the Blessed Sacrament is Christ, even while they insult Him. Catholicism has been indeed, as Christ predicted, a very "Fire" in its wrath and energy, as well as in its pure radiance and light.

(3) Yet, between these vibrating extremes, it is the claim of Catholicism that it is exactly fitted to the needs of the Average Man. On the one side there stand ranged the Saint, the Theologian, the Philosopher, the Scientist, the Philanthropist—Giants of Love and Wisdom and Pity; on the other the Criminal, the Little Child, the Irish Labourer—these little accounted of (when they are not altogether repudiated) in the kingdom of this world. St. Thomas Aquinas and the little school-girl; Pasteur and the dunce; St. Francis and the

Sicilian brigand—all these believe, at any rate, exactly and precisely the same dogmas down even to the minutest detail of their Faith. *There is no esotericism in the Catholic Church.* It was the proclamation of St. Paul the Apostle that in Christ veils were to be done away and mysteries revealed. There is no slow process of initiation, no secret knowledge possessed by a Hierarchy. The Doctor can know scarcely more than the Penny Catechism can tell him; the child scarcely less.

Yet between these extremes of attainment stands the Average Man—the man with spiritual spasms of enlightenment and long periods of obscure inertia, the man of few and feeble aspirations and endlessly broken resolutions, of glimpses of realisation and disillusionment and carnal entanglements and materialistic stupidities. And it is the claim of Catholicism that to this man, as well as to others higher or lower in the scale, the Catholic religion is exactly fitted.

For it gives him first a distinct and comprehensible scheme of the Universe, with a sense of his own personal responsibility to his Creator. There is a Personal God whom he is taught to call his Father; a God who has become his Redeemer by becoming his Brother and fellow-sufferer, and who will become his Judge; a God who is present always in his heart and speaks through conscience. He has been brought into filial relations with this God through an act performed at a definite place and time—his Baptism; and he is provided with sacramental actions, which he is to perform under strict orders and conditions, which will enable him

to preserve these relations and to restore them if they are infringed. He is not, that is to say, driven back upon his own emotions, and his yet more fallible memory of these emotions, for reassurance and strength. Times, places, actions are all prescribed. He is not forced inwards to find his God: his God, and a God dwelling in Human Nature too, awaits his worship in every Tabernacle, and offers Himself continually as a sacrifice under circumstances which, by discipline, drive His worshipper to meet Him. And these observances and rites are not mere symbols or reminders of truth, but Truth's utter Realities.

Yet the emotional and the intellectual elements are not wanting. The Average Man is met by a ceremonial which for sheer beauty and symbolism is unsurpassed in the history of religion, by appeals to his sense of beauty, such as it is—by liturgy, by music, by ordered movement and rhythm—that can hardly fail to raise his mind to the Absolute Perfection which he worships. And as for the intellect, Sunday by Sunday, if he does his duty, he has offered to him in sermons, and in his daily reading, a scheme of theology hammered and tested by the shrewdest and holiest brains in Europe as well as inspired by the subtleties of the East—so hammered and tested and inspired, in fact, as to evoke the reproach that it is too logical to be true. Yet he is not bound to know all this theology unless he has a taste for it. It is enough for him to say with the French charcoal-burner "I believe all that the Church believes," and then, after a pause, "And the Church believes what I believe".

This then is perhaps that claim on behalf of Catholicism which is most likely to be heard in these days of democratic tendencies. There are a thousand other arguments advanced by the Church in her own cause—the fulfilment of prophecy from the Old Testament and from the New; her miracles; her saints; the indications of philosophy; the growing corroborations of Science; the Supra-national Unity which she has succeeded in establishing among her children, in opposition to the fact that other religious communities have failed, always and consistently, to bring about theological unanimity even on a far smaller basis, her unbroken descent through the ages. Yet in this age perhaps she may be discerned more easily in her relations to the Average Man, and her claim to be the One Church of God judged more fairly when tested by her effects upon him. And, indeed, it is harder to think of any better criterion in any age.

Rev. Hugh Benson

THE MYSTERY OF ETRURIA

By NINA DE GERNET

Ril Avil !¹

THE first impression received of Etruria in modern times—received in reverence and sympathy by a woman who was a poet²—was the solemn pageant of Etruscan death. Like the deep glow of sunset over the Apennines, sets the glory of the Unknown Country sinking in the untimely grave willed for her by her 'Veiled Gods'. And a ray of that melancholy and that splendour lay on the graves, the contents of which were brought into his own house by an Englishman, almost a century ago. There "in a tomb wonderfully lit, lay—in the centre—the body of a young priestess, graceful and mournful, with ivy wreathed into her locks, golden ear-rings with big carbuncles in her ears small as a child's." Around her lay "warriors in armour of gold," and there stood exquisite funeral-vases of terra-cotta, orange and black, of silvery, or of semi-transparent blue glass in golden stands.

On the bodies still lay the scarabæus of Egyptian garnet, of Etruscan jasper or onyx, that was never taken off, so as to have "always the Divine

¹ "He lived," a usual inscription on Etruscan tombs.

² Mrs. Hamilton Grey.

presence" with one. On the gems were engraved the images of Mercury, of Isis and Horus—sometimes in a grove of lotus-flowers, as on the scarabæus made of "root of emerald," and the lotus of Egypt was also on the frescoes of the wall. Etruria, "in all things sister to Egypt," had the same type of humanity—the long eyes, dark and very big, the slender frame, the black hair, though some were fair and even reddish. Dresses of terra-cotta or blue colour, heavy with gold, covered the bodies. On the lid of their coffins, some of bronze, some of terra-cotta also, were reproduced the figures of the dead, and on the corners winged lions stood on watch.

In one of these tombs was found the body of a "Warrior Queen" with golden breastplate and arms, and a head-gear with the "solar insignia" (one of the Solar line of the great ones?). Her entombment was in a secluded room behind a larger tomb of a warrior and chief. His chariot stood there also amidst a double row of lamps and arms, and in a huge jar, in a separate oval closet, was the body of his faithful battle-steed.

In perusing this description, the remembrance comes of the bones and skull of an Etruscan chief in Etruscan Bologna (in the museum), laid at the side of his battle-chariot. Though it was only a skull, the nobility of the forehead and the outline of the face were still to be discerned. A great peace and strength were on that face, and in a corner of the same room stood a huge black chimæra, from some ancient Etruscan temple, with open jaws and an uplifted horned tail like that of a scorpion.

Now that doomed race, that noble race, was the people of whom Niebuhr says that "Etruria left more evidences of purity and fewer of dissolution than any other". Mrs. H. Grey adds that the great distinction between the Etrurians and other ancient nations was "the noble public character stamped on all their works". Aristotle wrote that "the Indians ruled in the East as the Etruscans in the West," and according to Varro, Etruria was "the only civilised and commercial power of Europe up to the third year of the sixth Olympiad".

People who study deeply Roman history complain that everything *great* in it turns out to be "either Etruscan or Greek". From Tarquinius, Servius Tullius (Mastarna was his Etrurian name) and Numa down to Virgil and T. Livius, through ranks on ranks of great names the glory of Rome—of Rome "founded with Etrurian rites"—was the glow of the sacred fire of Etruria.

Like a human moon she "gave all her principles" to her God-daughter and conqueror, the ruler of earth—Rome. Those who would patiently follow, step by step, what scientist and poet have learned of the mysterious people, we direct to Mrs. Hamilton Grey's books, beautiful still—so near truth her instinct sails—to the more modern Italian studies, one of them by a brother Theosophist (*I secoli degli Etruschi*; in the Roman *Teosofia*), and to Charles Leland's *Etruscan-Roman Remains*—where we see the shadow of Etruria still over the Tuscan hills, over the Roman Campagna. There would be, also, J. de Rosny's dreams in *Amour Etrusque*, if it did not do heavy and undeserved

injury to Etruria's renown of purity. Her women-warriors fought in white, and this was the fitting colour of Etruria in all the battles of life. To her alone, in antiquity, could be applied that term of "white light", used only twice since then, for the first Slavs in decadent Rome, and, much later, for Iceland, the light-bearer of the Norse land in darkest Middle Ages. For even Egypt, the Lotus country, was not so chaste. The silence and resignation of Etruria are equalled only by the silent service of God in the mission in Arcona, dying on its white cliffs in the Baltic.

We are concerned chiefly with the few glimpses of Etruscan occult life, the path that led up to all esoteric science in Rome, and, through her, in her world-dominion; and last, but not least, to the fairest flower, the School of Crotona. And, again, with the singular 'coincidence' of the name, the nature and character of that race repeating itself in another in our time. The Etruscans were in "constant communication with the Oracle of Delphi," and some details seem to point to a close relation with Egypt's temple-lore and with the further East. The rocky columns barring the entrance on the heights, the path to Delphi and to the Voice of the Gods, were not so terrible to face as the 'Veiled Gods' themselves, whose name or nature none knew. They were the "Aesur", above Jupiter, *i.e.*, the Etruscan Tinai,¹ "the Lord". Esus, the Keltic Christ, was perhaps one of the divine Links of that Chain of Fate.

¹ Tinai, (the T being interchangeable with D in Eastern languages, it is dinai).

The Etruscan Isis, Nurtia, was Goddess of Destiny. But by the rules of Tages, the Etrurian Manu, "even fixed destinies could be delayed for ten years by following a certain course of conduct. If certain animals were offered to their allotted Gods, the offerers became divine, above mortal law".

Now, for the student of occult things, this means plainly enough: The law of destiny changes according to certain rules; it is the law of cause and effect—karma, not 'fate', blind or fore-ordained. The "certain animals" bound to "their allotted Gods" are the personalities bound to the egos; sacrificing them to the Higher, the 'offerers' were lifted to divinity and "above mortal law"; they "entered the Stream" by the portal of Initiation.

And indeed their chief God, Vertumnus, is "something between a girl and a young man", a "virgin youth", a Kumara, also the future Androgyne, "above mortal law" indeed. He reminds us at once of the graceful and pure image of an Apollo Citharœdes in the Vatican,¹ Greek in beauty but not in conception. He has the long locks, the ample draperies (falling to his feet) of the Etruscan youth. The face is really divine, and one conceives how such statues could make a temple holy. The Etruscan temple was "made holy" at its foundation, by tracing in its centre, its heart, the sign of the cross, to the silvery music of flutes of lotus-wood.

The *Ars Etrusca*, the *Hetrusca disciplina*—on which Tarquinius Priscus wrote a book spoken of by Pliny—was given to the people we call

¹ Facing the famous group of the Nile.

Etruscans, while they called themselves 'Rasena' or 'Rus' (Niebuhr); the name was given to them by a mysterious great one. His name was Tages (Teriegh)—and he was "born again" in Etruria, in a field that was being ploughed. The child, with the wisdom of a man, sang his instructions on divination, on laws, on arts. The young peasant who first listened to him, Tarchun, learned this wisdom. Having finished his song Tages died, disappearing into the furrow. Tarchun taught the nation and divided it into twelve states.

Before the Child-Instructor "disappeared", he was "received" by a nymph, Bygoe, and she was the commentator on the Laws His disciple Tarchun taught.

The Books of Tages, Bygoe and Tarchun formed the 'Sacred Discipline'. In it were also included the 'sweet songs' of a royal girl-priestess, Princess Camese. The Books were divided into "Haruspici, Fulgures and Rituales". The *Libre Fatales* contained ancient prodigies and oracles.

The Haruspices gave "complete religious instruction". The Fulgures (the Book of Bygoe) instructed as to the Lightning, its management and its portents, and this guided *very high* up, as we shall see. It was practised up to A. D. 408, when Tuscan Fulgatores saved Narnia from Alaric.

The Ritual book "conducted each one, man or state, till prodigies for him should cease, and the will of the Gods to him below be exchanged for intercourse with Them above". For Etruria, like her patroness Minerva (Menrfa), was daughter of Jupiter, born with the storms of Spring. Menrfa

was she who flashed the first lightnings of Spring, the heavenly Sister of the Rasena.¹ Jupiter had three kinds of lightning at command. One was "to communicate with the Veiled Gods," and thus "to change the whole aspect of circumstances". When a temple fire was extinct it could be lighted only by "fire from heaven," and "only Etruria knew how to draw that down".

And, amidst the augurs, when one of them yielded to passion and injustice in his decree, another could oppose him and revoke his sentence, by drawing down a flash of lightning.

In these three types of action of the heavenly Fire—two wielded by the "children of Jupiter," the Etrurian augurs, priests and princes (Lucomi), by the lower Initiate of Tina's temple who could yet "yield to passion," and by the high priest who lit the temple-fire once a year, and the third that which the Father of the Gods alone could use to hold council with the Mystery above—the Etrurians seem to symbolise the three higher Planes.

Under Jupiter were the twelve Gods 'consentos,' then 'infernal' Gods "nearer to man," then the Manes or Lases. To the Etruscan mind, every God had been a great man once, and to become a 'Las' was the first step to Godhead from humanity. This brings us down—through the heaven-worlds to the lowest astral. Indeed there

¹ Mrs. H. Grey thinks they were a "Colony of a Sacred Spring" i.e., they came to colonise Umbria, etc., according to a vow made by their former land in time of plague, vowing that all the youths born that spring would, at 18, go out to far-off lands as a "sacred Colony". They seemed to come from Aturia in Central Asia.

² Nigidius counts four classes of Penates: of Jupiter, of Neptune, infernal Gods, dead men. (He was a pupil of Pythagoras).

were eight doors to hell, or rather to purgatory—the seven sub-planes and the eighth sphere, no doubt. As each plane of life supposes a body to live in upon it, we must take for glyphs of such bodies the teaching that the *soul* has a *likeness* to the body—is clothed in “elastic air” and appears as white and shining. This would give: body, etheric, the radiant body and the soul itself, a Las. The Las become ‘God,’ rising “above mortal law” to the planes whence there is no compulsory rebirth.

The ‘Sacred Discipline’ of the disciple Tarchun guided man through the ‘Sixteen Spheres,’ to converse with the Gods; and by the art of fire—of divination by the ‘heavenly flame’ (and this was kundalini and highest clairvoyance, not the temple-fires) taught by Bygoe the nymph who knew the name of the Highest¹—it led through the fane of Lasa, Goddess of Silence, to the most sacred North-East, to which the temple of the Three—Tina, Talna, Menrfa—was turned. And then came the Veil, the plane of the Aesur. The azure Veil of the Toltec adytum transplanted as the Veil “that cannot be passed” into the Shinto temples, as the ever-closed silver gate of Cengant, the highest heaven of the Druid, as the purple veil of mystery into the walls as Arcona, Holy of Holies of the Slavs.

Their name and number was unknown; They were seldom even prayed to. The temple of Silence was indeed the one to worship Them in.

¹ By whispering it into the ear of an ‘ox’ she slew him.

Yet above Them, Etruria acknowledged the One Supreme God.

Janus, the Etruscan deity given to Rome, in Etruria had four heads: he was ‘the Four’ Who sat to the N. E. But he was also the God of the ‘Double Gate’, and thus he led through Death into Life again above and below.

As to the Path itself, as taught to Etruria, some hints only remain. That there was a place where mysteries were enacted seems sure. For the Lucomos had a religious College “like the one instituted by the Druids”. It was the usage, and later the fashion, for young Roman nobles to be sent to the Etruscan priests for instruction. In fact they all learnt Etrurian, as we now learn French. Priests and augurs came to Rome from Etruscan cities on many occasions of importance, whenever indeed they were sent for. But to learn their lore the pupils had to go to Etruria. Her wisdom was never taught outside her realm. The bond of teacher and pupils was that of father and children.

There must have been the two lines of mysteries, the lesser, the greater. For Etruria worshipped the “Spirit of the Sun and Moon”. It had, then, the two rounds of evolution. In Caere—the city which gave sanctuary to the vestal fire of Rome when the ‘Holy City’ was nearly destroyed—there was an oracle of Leucothea, the ‘White Goddess’, the Dawn, the “Mother of Day”. The civil year began on the 1st of March¹ with the reign of the Sun; the sacred year began at the full moon of September. They had also both the sacred

¹ The month ‘Abil’. Habil means now, in Arabic, a dove.

birds: the Eagle, found everywhere with the worship of the Sun, and the Hawk of Isis (Capys in the Etrurian), or the vulture. Two kinds of sacred games seemed to be a sort of outer mysteries for the masses. All over them glows the lovely colour of the highest Love: the deep rose of sunset, the brilliancy of sunrise. On the Mount of Muses, made all in terraces—the number is not known—stood, step after step, huge cones supporting altars with the sacred fires of Venus, or rather Nurtia, the Virgin Mother. With steel cuirasses, the sacred rod in hand, her priests led round the terraces the Salian dance in honour of Mars. Virgins, also belonging to the Order, in “a kind of military garb” were associated with the priests in sacrifices.¹ The augurs never offered the sacrifice themselves. The Salian Order was instituted by King Morrio, a “descendant of Neptune”; it had colleges at Præneste and Tusculum.

They were all nobles and were ruled by three ‘seniors’, the chief of whom was called ‘Magister’. The Salian had later a college in Rome on the Palatine.

On New Year, in March, with the first rays of red spring, when Feronia, “Queen of Violets,” strews her colours over the Campagna, they donned scarlet robes, short, with broad belts and copper helmets and went through the city singing the “Carmen Saliare” to greet the new life.

On Mount Soracte the ‘Hirpi’ (wolves) led another wilder, gloomier ritual. They had to walk

¹ In Etruria woman, like man, could be an ‘*aruspex*,’ but both were under the guidance of an augur.

twice barefooted over glowing embers—of the wood of fig-trees—to the altar of Dispatēr, to snatch from it the victim’s remains, remains of the sacrifice, in memory of an attack of real wolves on the sacred spot. Only such an occurrence could explain the beginning of bloody sacrifices in that land which knew that the red stone of sacrifice, the fire on the altar, symbolised the colour of Love, not of blood.

These were some of the striking outer ceremonies. The feast of the Manes, of Lares, took place in the cave of the tomb, when the young ones bore torches. When the Aesur were called upon, it was at the hearts of darkness, under the stars. But of the inner life only veiled hints were given. Yet there survived one or two things, like the few bones of some beautiful pre-historic creature from which science creates it anew. There sprung up in the same realms of Asia where the origin of Etruria is placed, much later, the cult of Mithra, and in this we gather these hints.

The Initiate into the mysteries of Mithra—at the august moment of naming himself—spoke of himself as “the son of N... saying the name of his mother”. Now the only country of the nearer past, which proudly puts forward, in the name of the son, the name of his mother, as chief name, was Etruria. How proudly they wrote it on their tombs, Arnth Lecne Fuisinal—Arnth, son of a Fusne mother; Fel Cfelne Maccnatial, a Cfelne son of a Maccne, the mother always coming first.

The Mithraic formula¹ runs on: “That I, eagle, may soar to Heaven . . . that I may see the Deep

¹ From Mr. Mead’s *Mystery of Mithra*.

of the (New) Dawn . . . the Water that does cause Soul to thrill."

The Eagle was the Totem of Etruria, and she gave it to Rome, with the insignia of Kingship, her princes all being priests, consecrated by the gods and to God. These insignia were: the ivory throne, the ivory rod with the eagle, the lictors guarding it, the royal toga and the Crown, made of oak-leaves with jewelled acorns "glittering like dew-drops". These 'dew-drops,' were symbols of the brilliancy that does indeed "cause the Soul to thrill," "that knows no death".

And the Salian dance wound its steps round the sacred Mount crowned with fire—only an outer hint of the Adytum. Who was behind that Door, on the threshold? Was it He who was the "Father of his children"?

The whole race was ready to submit to the great Father in sacrifice. In the year of Rome 666, the Aruspex of Etruria announced to his people that "Tina gave them ten centuries to reign—1,100 years—and that the time was at an end". They knew, and they submitted in silence. Virgil, an Etruscan, says it was so, for it was to them God's will. Rome came and spread over the world Etruria's wisdom, and back to the soil of Etruria came, "born on Samos from Etruscan blood,"¹ He who was Pythagoras. For Etruria was one of the nations which live only to reflect for earth the Master's Light.

Nina de Gernet

¹ *Tiraboschi Maffei*. Guaranacci.

DIONYSIUS THE AREOPAGITE

By A. WILKINSON

A WONDERFUL stream of mystic Christianity runs down the centuries of our era; a stream of spiritual experience and insight, the inner spirit of the Church and the fount of its regenerative movements. Whenever, like the Egyptian Nile, it has overflowed its banks, the seclusion of the cloister and the cell, it has spread abroad an amazing life and fertility, albeit the weeds, too, have sometimes flourished abundantly.

If we trace back this stream of mystic religion, we find two main sources, the Christian Scriptures and Neo-Platonism, and the latter source flows through the writings of the man who wrote under the name of Dionysius, the Greek convert of St. Paul. Just as St. Paul absorbed the Greek doctrine of the Logos and transmuted it into the doctrine of Christ as the eternal Divine Sonship; so the Pseudo-Dionysius absorbed the Neo-Platonic philosophy and mysticism, which, passing through the alembic of his mind and experience, re-emerged as Christian mystic philosophy.

As Father Tyrell justly observed, it is the glory of Christianity that it *could* absorb the many influences that poured into it, and to Theosophists,

at any rate, the process will seem perfectly natural and good.

Under the name of Dionysius we have books on *The Divine Names*, on *Mystic Theology*, and on the Heavenly and Ecclesiastical Hierarchies. There is no incontestible reference to them until the sixth century. Their genuineness was challenged at the Council of Constantinople in 533, though the Church afterwards accepted them as genuine. No student of Plotinus and Proclus can doubt that the influence of those great writers is manifest in the Dionysian works, and if we take the generally accepted view that the author was a Neo-Platonic Christian of the school of Proclus, who taught in Athens up to his death in 485, we may fix the date approximately at about 500 A. D. A Syriac translation existed before 536. The importance of the writings was quickly appreciated and there were many commentators. Eventually they were translated into Latin by John Scotus Erigena (875) and they are quoted by Hugo St. Victor, Thomas Aquinas, Eckhart, Tauler and others, and their influence is everywhere apparent in Christian mystic literature.

The author speaks of his two teachers, St. Paul, and "the most holy Hierotheus". Now early in the fifth century there was in existence an esoteric mystical book called *The Book of Hierotheus*, to which I will refer later.

I must turn now to the Dionysian teaching.

The supreme fact is "the super-essential and hidden Deity". There is no definition of It. It is. "Nor has It a Name." The very name of "Goodness" is inadequate. "The One above

conception is inconceivable to all conceptions; and the Good above Word is unutterable by word." "Wherefore... (the theologians) have given the preference to the ascent through negations, as lifting the soul out of things kindred to itself, and conducting it through all the divine conceptions, above which towers that which is above every name, and every expression and knowledge." It is to be honoured "with inscrutable and holy reverence of mind and with a prudent silence": It "is neither Unit nor Triad," but a super-unity transcending everything that mind can think of it.

Yet it is the super-essential cause and reality of all things—the origin and completion of all; "the one Cause of all—which is before every one and multitude, and part and whole, and limit and illimitability, and term and infinity". All things in their reality were and are contained in It, and in the region of "part and whole" hang, as it were, suspended from It. While transcending all comprehension, it is the most intimate fact in the universe. It is "in minds, and in souls, and in bodies, and in heaven, and in earth, and at once, the same in the same," in "sun, star, fire, water, dew, cloud, and... rock—all things existing", and yet is "not one of things existing". "It is the cause and origin and essence and life of all things; and even of those who fall away from It, both recalling and resurrection; and of those who have lapsed to the perversion of the Divine likeness, renewal and reformation... of those who are being conducted to It, a protecting Conductor; of those being illuminated, illumination; of those being

perfected, source of perfection; of those being deified, source of deification."

"The good indeed is not entirely uncommunicated to any single created being, but benignly sheds forth its super-essential ray, persistently fixed in itself, by illuminations analogous to each several being."

"And all things aspire to It—the intellectual and rational by means of knowledge—things inferior to these through the senses, and other things by living movement, or substantial and habitual habitude."

For all existing things are end-points of these Divine "rays" and, aspiring to the One, may in their measure retrace themselves, and among intelligent beings, those "who elevate themselves unwaveringly to the ray shining upon them", may "in a manner unutterable and unknown, in proportion to the superior union of the reasoning and intuitive faculty and operation within" them, enter into the "Agnosia," the not-knowing, which transcends all knowing.

Proceeding from the hidden Deity, something as Eckhart says "different and yet not different," is the Trinity, the "threefold Unity"—"distinctions within the unutterable union and sustaining source,"—"each of the One-springing Persons is fixed in the union itself, unmingled and unconfused," and very beautifully the author tells us "how from the immaterial and indivisible Good the Lights dwelling in the heart of Goodness sprang forth, and remained in their branching forth, without departing from the co-eternal abiding in Himself,

and in Themselves, and in each other". Again, "The Father is fontal Deity, but the Lord Jesus and the Spirit are, if one may so speak, God-planted shoots, and, as it were, flowers and super-essential Lights of the God-bearing Deity."

The longest treatise in the Dionysian literature is that on "Divine names" such as Light, Love, Good and Beauty, and here is presented the conception of "the beneficent Progressions of the Godhead". From Him all Light, all Love, all Beauty streams forth, as from centre to circumference; all below the One partake of these Divine glories in the measure of their capacity; through all they stream on. Everything veils and yet manifests; nothing is veil only. All the Goodness and Beauty in the world are His, for "He is the source, middle, and end of all things. Every thing has its divine side and is a pathway to God." As Eckhart says, "All creatures are in themselves naught; all things are a speaking of God." Each star, each flower, a divine word.

To our author the beautiful thing is that which "participates in Beauty". Beauty is a divine reality apart from the form which expresses it, through which it shines. The mystic has seen the ideal formless beauty, and knows.

The Neo-Platonic influence produced a *joyous* mysticism. It emphasised the eternal side of manifestation, the divine glory and beauty shining through it—the divine Word uttered by it. The One divine Word echoing down the spheres in endless reverberations. We hear indeed the last faint echoes down here, and yet because they are echoes of

the very Word of the Eternal, they are precious and wonderful.

We find this same joyousness in Sufi mysticism, which also absorbed Neo-Platonic influence. We think of it as essentially Greek in spirit, yet we may not forget Him who said of the flowers, "Solomon in all his glory was not arrayed like one of these," and to whom the common objects of nature, the common things of life, carried divine Words, or parables, of meaning so deep that they could only be expounded "in the house".

Our author says, "the super-essential Beautiful is called Beauty, on account of the beauty communicated from Itself to all beautiful things, in a manner appropriate to each, and as Cause of the good harmony and brightness of all things, which flashes like light to all the beautifying distributions of its fontal ray . . . and end of all things . . . for all things exist for the sake of the Beautiful . . . the Beautiful is identical with the Good . . . This, the one Good and Beautiful is uniquely the Cause of all the many things beautiful and good . . . and there is no existing thing which does not participate in the Beautiful and the Good."

The "Progressions of the Godhead" are expressed in another way in the book on "The Divine Hierarchies". Here the author deals with the intelligent agents of the divine purpose in the universe. There are the nine Hierarchies, in three threefold orders, thus:

- | | | |
|-------------------|------------|---------|
| 1. Seraphim | Cherubim | Thrones |
| 2. Authorities | Lordships | Powers |
| 3. Principalities | Archangels | Angels |

These great beings share in the movement towards the central Deity, a movement which, on the one hand, is the aspiration of those "who elevate themselves . . . unwaveringly to the ray shining upon them", and on the other a divine gravitation by which the One draws all things to Himself. "Now the assimilation to, and union with God, as far as attainable, is deification. And this is the common goal of every Hierarchy."

These Hierarchies are graded in order of importance, and each rays forth in its particular way "the essence, power, and energy" of the central Light. "Angels" (the term is common to all) "are, as it were, heralds of the Divine Silence, and project, as it were, luminous lights, revealing Him Who is in secret,"—"being by participation in a secondary degree that which the Announced is in the first degree as Cause, the Angel is a likeness of Almighty God—a manifestation of the unmanifested light—a mirror untarnished—most transparent . . . pure—receiving the full beauty of the Good-stamped likeness of God . . . shedding forth the goodness of the Silence, which dwells in innermost shrines." (Note the pregnant beauty of this last phrase—a text to translate into life.)

This grandiose conception of the three threefold orders circling round and suspended from the Divine Trinity and the Super-essential One, is dealt with in detail, but leaves us in uncertainty as to the special functions of the particular Hierarchies. Their common function as agents of the Divine Will, and transmitters of the Divine Light and Power from one to another and to all that is

below them, is clear enough. We are reminded at once of the teaching of Iamblichus about the dæmons, who, suspended from the Gods, "unfold into energy the invisible good of the Gods"—render that which is ineffable, effable; illuminate that which is formless in forms—impart the beautiful to the genera posterior to themselves—bind the one continuity of things from highest to lowest—equally transmit the progression from more excellent to inferior natures.

Our author then deals with the ecclesiastical Hierarchy, which is "akin to the Heavenly", and through which is transmitted "through the medium of speech . . . without writing", the most sacred mysteries, but to the commonalty "in sacred symbols".

And the meaning and purpose of this divine order is the drawing back of all to God, the deifying of all. "Every procession of illuminating light, proceeding from the Father, whilst visiting us as a gift of goodness, restores us again gradually as a unifying power, and turns us to the Oneness of our conducting Father, and to a deifying simplicity. For all things are from Him and to Him." At present we are far from 'simplicity', our life power is scattered, distributed, linked to many things, and so its force is lost; but, "when our divided diversities have been folded together, we are collected into a godlike unit, and divinely imitated union". We then each become a focussing point, on and through which the Divine Light may play.

God is the supreme reality of the universe. The One and the Many are the two aspects

of it. Yet God is not divided in the many. "By the deification from Itself, by the Divine likeness of many who become Gods, according to their several capacities, there seems a distinction and multiplication of the One God, but He is none the less . . . super-essentially one God—undivided in things divided, unified in Himself, both unmingled and unmultiplied in the many." And here the author uses the symbol of the radii of the circle, showing how in the centre all the lines exist in one union, the point, but as they move away from the centre they become more distant from it, and from each other. But as they aspire to, or are drawn to the centre again, they become nearer to each other and to it. So that we cannot come near to God without coming nearer to our fellows, nor can we come nearer to our fellows without getting nearer to God. And as we approach the centre we become more free; in the centre there is perfect freedom, for God is the "cause for all the free action of each. God in us is perfect freedom, power irresistible, when we have ceased to hinder by energising in separateness".

Aided by the Ecclesiastical Hierarchy, the seeker of wisdom, after purification, endeavours to retrace the ray to its centre, that he may have "the pure knowledge of the truth of the things believed". Purification must come before illumination. It was only after Moses had purified himself fully that he could hear "the many-voiced trumpets".

"And whatever other divinely-wrought illuminations . . . the secret tradition of our inspired leaders bequeathed to us . . . in these also we have been

initiated; now, indeed, according to our capacity, through the sacred veils of the loving-kindness towards man... which envelope things intellectual in things sensible... and fashion the supernatural and formless simplicity in the variedness of the divided symbols... and from these (symbols) we elevate ourselves, according to our degree, to the simple and unified truth of the spiritual visions... laying aside our mental energies, we cast ourselves, to the best of our ability, towards the super-essential ray, in which all the terms of every kind of knowledge pre-existed in a manner beyond expression."

"It is super-essentially exalted above all, and manifested without veil and in truth, to those alone who pass through both all things consecrated and pure, and ascend above all holy summits, and leave behind all divine lights and sounds and heavenly words, and enter into the gloom, where really is He who is beyond all... a gloom veritably mystic, within which he closes all perceptions of knowledge, and enters into the altogether impalpable and unseen, being wholly of Him who is beyond all, ... and by inactivity of all knowledge, united in his better part to the altogether unknown, and by knowing nothing, knowing above mind."

"The mind, having stood apart from all existing things, then having dismissed also itself, has been made one with the superluminous rays, thence and there being illuminated by the unsearchable depth of wisdom."

This is the pure Mysticism of Plotinus, and as given by Pseudo-Dionysius in these and similar passages, has become the keynote of that type of

Christian Mysticism which ignored everything in spiritual experience which evoked perception or understanding, and sought only the bliss of the ultimate union. As says Tauler: "So long as there is anything in our perceptions or understanding, we are not one with the One... The soul... in its hour of contemplation must cast out all saints and angels; for these are all creatures, and hinder the soul in its union with God."

In the Dionysian philosophy there is not room for evil as a positive thing; it is a privation, a lacking of the good. "Neither is evil in matter." It is "an accident" and comes into apparent being "for the reason that we think that which is not good to be good". It is a product of our ignorance. Just as when a body is wholly diseased it is already dead, so a wholly evil thing cannot be, it subsists only by virtue of having something of the good in it. The good is its *point d'appui*, its reality indeed. Even the demons are not evil by nature. That which is the true nature of a being is wholly good; evil comes from a misdirection of its power, an ignorance.

The mysticism of our author has been a dominant influence. His theology has not. John Scotus Erigena revived the latter and presented it with all the power of his keen intellect, but the dualism of good and evil had too firm a hold on the Church. Only the mystics saw the perfect goodness at the heart of all things, and of our essential nature.

To Dionysius the whole universe blossoms forth like a wondrous divine flower; everything is

as natural as the blooming of a flower. The real fact of just that simple thing, is indeed the same fact as the unfolding of the Divine purpose in the world. And the blossoming of the flower is the perfect symbol of it, one of the end-points of the ray of Divine Manifestation. Retrace the ray, and you find at the centre God—as purpose, beauty, life. Even the consummation of the mystic life, the divine union, is but an individual intensification of the aspiration of the spirit in all things towards the one.

There remains a word to be said about Hierotheus. There exists in the British Museum a unique copy of the *Book of Hierotheus*. The reputed author is a Christian of the first century, but tradition assigns the authorship to Stephen bar Sudaili, a Syrian Christian Mystic, who flourished at the end of the fifth and the beginning of the sixth century. It was an esoteric mystical treatise, and seems to have been studiously kept from general circulation. The question as to whether this book was written by the master of Pseudo-Dionysius is dealt with by A. L. Frothingham Jr. in *Stephen bar Sudaili* (Leyden, 1886), and a summary of the contents of the book is given. A full translation from the Syriac is promised, but up to the present has not appeared.

The full title of the book is *The Book of the holy Hierotheus on the hidden mysteries of the Divinity* (lit. 'of the house of God').

Frothingham says: "It is a real theological epic, in which the mystical scenes through which the soul passes in its ascent towards the One are developed

in a vivid manner,"—"Finally comes the description of the various phases of existence as the mind rises into complete union with...the primitive essence"—"The keynote to the experience of the mind is its absolute identification with Christ."

There are five sections or books. The first deals with "the Good... *from which* all distinct existences came to be through separation, *by which* their being is sustained, and *to which* they constantly desire to return," and tells of the fall into confusion (Tohu and Bohu). After ages had passed the Good poured forth its love, "in order that they should acquire the motion of life and consciousness; and then there was born in them a new heart and a new spirit to know good and evil" (the descent of mind?). "It also made Christ head and ruler over them, and this took place when the mind received reason." All will eventually be redeemed, even those in the hell sphere.

"There are nine orders of celestial essences, each with three divisions, and again each of these contains nine distinctions." The doctrines of mystic union and agnosia are dealt with in the second book, and concerning the ascent of the mind above the firmament, which is the middle wall of separation, it is written that "it is like a new-born child which passes from darkness unto light". It is said that "all minds do not descend into bodies from one essence only" but from many. When all is consummated, the mind is laid in the sepulchre to rest there for three days. In the third book the ascent is further described up to the point where it is no longer mind, but

"the Son"—for Christ is nothing but the mind purified, which can say: "All power is given to me in Heaven and in Earth, and there is no God beside me. For Christ is the Lord of those who are asleep, and not of those who are awakened."

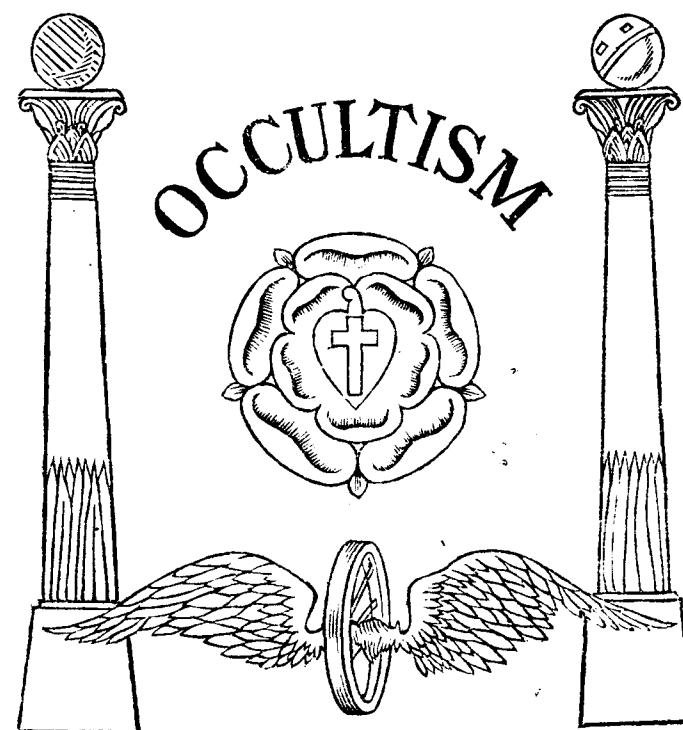
The mystery of the Universal Essence is dealt with in book four. "In all this is the mind instructed by the High-Priest of the Universal Essence, who lays upon it the solemn injunction of silence." In the ultimate completion of the ascent, when the mind is one with the Good, "it will then begin by a new and holy brooding, to create a new world, and . . . a new man in its image imageless . . . It will mete out heaven with its span, and will measure the dust of the earth with its measure".

Space will not allow further quotation, but enough has been given to indicate that many of the deepest teachings of Theosophy were current in early Christian esotericism, and one hopes that Mr. Frothingham, or, failing him, some other Syriac scholar will give us a full translation of this wonderful book of Hierotheus.

A. Wilkinson



FUNERAL OF A BURME PRIEST (PONGYT).



RENTS IN THE VEIL OF TIME

LIVES OF ORION

XXIII

OUR hero took birth this time in one of the families of the Eupatridae at Athens at a troublous and exciting time of Greek history—in the year 499 B.C. His name was Theodoros; his father was Kleomenes (Sirius); his mother Philippa (not one of our group of *Dramatis Personæ*); his

eldest brother Philaethes (Selene); his younger brother Kleon (Mira); and his little sister Agatha (Fomalhaut). They were an especially happy and united family, and the ties of affection between them were very strong. The only weak spot was the second son Anaximandros (Ursa), who did not seem quite to be one of them, had spasms of dislike for his home, and gave a good deal of trouble in various ways. Sirius took his share in the politics and fighting of the period, but his greatest interest was the Pythagorean school of philosophy. In his youth he had seen the great Pythagoras himself, and had been specially helped and instructed by his pupil Kleinias (Uranus), who afterwards came and settled in Athens and founded a school of philosophy there, of which all our characters were earnest students.

Uranus himself had as a wife Vesta, and Agathokles (Erato), the uncle of Orion, married Demeter, one of his daughters, so that the families were very intimate and were constantly together.

Sirius and Erato shared a large house on a hill facing the Acropolis, living on opposite sides of its great courtyard, so that they were practically one family. Erato was a celebrated sculptor, and has been mentioned in exoteric history; he attached to most of his works the assumed name of Kalamis. He had married Demeter, daughter of the philosopher Uranus, and his two boys Bellatrix and Ajax, and his daughters Euphrosyne (Vega), and Psyche were naturally prominent in the life of Orion, though most of them were a good deal younger than he. The girl Vega, for example, was

nine years younger than Orion; she was an exceedingly beautiful child and all the brothers were very fond of her. Some grand-children of Uranus were also among their playmates.

In spite of the constant wars and turmoils their life was a free and happy one, filled with a joy of living in the sunlight which it is difficult for us in these modern days to realise. The Greek race was a beautiful one, and great attention was paid to physical culture. Orion was handsome and graceful, full of life and vigour, and very good at sports and games. He had a fine intellectual head, and learned quickly and easily. The education of the period was curiously different from ours, limited in certain directions but excellent in others. There was not much actual book-learning, and but little was known of the laws of nature as exemplified in such sciences as chemistry or astronomy. The endeavour was to wake up the faculties of the children rather than to load them with dry facts—to make their daily life bright, happy and active, and to teach them to discriminate between good and evil, and to appreciate the best in art and poetry. All children were taught to make poetry, to sing and to play upon the lyre and the double flute, and Orion did well in all these lines. The maxims of philosophy were directly taught, but great reliance was also placed upon the influence of surroundings, and beautiful pictures and statues were always kept before the eyes of the children, and they were encouraged to try to reproduce them.

Orion excelled in clay-modelling, and was very often in his uncle's studio across the court. He

studied under him later, and did some very good work, making copies in marble of some of his uncle's statues—notably of the boys upon horseback which Kalamis added to the great bronze group of Onatas at Olympia. These specially attracted him because he himself had been the model of one of the boys, and because he himself had taken parts in the games at Olympia. He was very successful in these games, both as a boy and as a young man, and once he won the crown of wild olive which was the greatest honour Greece had to give. He was a kind-hearted and sympathetic child, always anxious to relieve any suffering he saw; wayward and contrary sometimes, but capable of a glorious wealth of affection.

An unfortunate accident in early boyhood produced a considerable effect upon his character. He was always a peaceable child, and shrunk from seeing anyone hurt, but on one occasion he lost his temper in some little quarrel and gave an angry push to a playmate when they were standing at the top of the steps in front of his father's house. The other child fell over the side of the flight of steps to the ground beneath, and was seriously hurt, so that he was lame for some years. The grief and remorse of Orion were great, and he vowed again and again that he would never more strike a blow in a personal quarrel, no matter how great the provocation might be.

He kept his vow, though in later years he had to take part in the defence of his country like the other nobles. He was only nine years old at the time of the battle of Marathon, in which his

father and uncle took part, so he naturally had no share in that great feat of arms, in which an army of over a hundred thousand Persians, under one of the best generals of the time, was defeated with great loss by a body of ten thousand Greeks. Many thousands of the Persians were slain, but fewer than two hundred of the Athenians, and Greece was left in peace for a short time.

The occasion on which Orion won the olive crown was of course one of great rejoicing for his family—the more so as it coincided with his initiation into the mysteries of Eleusis. There was a splendid procession in which the handsome boy, covered with garlands of flowers, was the prominent figure. His mother Philippa, who was always gentle, tender and sympathetic to her children, watched with keen delight and pride. With her was Fomalhaut, and also Helios and Achilles (the two granddaughters of Uranus) who had both fallen deeply in love with the young athlete. He quite reciprocated their affection, and might have found it difficult to choose between them, but presently the elder sister died, and when he was twenty-two he married the younger.

Before this, however, he had borne his part in some stirring events. His father was one of the Athenian delegates to the celebrated Congress at Corinth in 481 B.C. and both Selene and Orion accompanied him on this historic occasion. In the next year Xerxes advanced upon Athens with his mighty army of a million men—drawn, he boasted, from forty-six nations; and as successful resistance was impossible all the Athenians had to withdraw

from their homes, and take refuge on the islands. It was with deep regret that our family left their beautiful mansion, and no doubt the thought of it made them fight with additional valour at the great naval battle of Salamis. In this the Persian fleet was totally defeated, and Xerxes hurriedly marched his army back into Asia, leaving, however, thirty-three thousand men under his general Mardonius. Orion was brave enough in the battle, though horror seized him at the sight of wounds and blood, and he had difficulty to force himself to do his duty.

After the battle the family returned home, and were relieved to find that the Persians, though they had destroyed much of the town, had not reached their quarter. The same good fortune attended them next year when Athens had once more to be abandoned before the advance of Mardonius; and Orion played a noble part in the great battle of Plataea, when the Spartans under Pausanias at last came to the help of the Athenians, and the army of Mardonius was totally destroyed. Orion fought well in the wild charges of the earlier part of the battle, but when the Asiatic soldiers were at last surrounded in their camp and the final massacre which destroyed for ever the power of Persia, had commenced, he turned sick at the awful carnage and had to leave the field.

Once more they all returned home, this time not to leave it again, and Orion began to take part in political life. At this time there were two great parties in Athens, which might be described as in some sense corresponding to Conservatives and Liberals, Aristides was the head of the

Conservative section; he wished to keep everything as in the ancient days, and had vehemently opposed even the building of the fleet that had saved Europe at Salamis. Indeed, he had made so much trouble that he had been exiled a few years before that battle, though he patriotically cast aside all differences of opinion and returned to help in it. The Liberal party on the other hand said that the world was changing, that the old feudal times of the landlord's domination was passed, and that Athens must develop her commerce and have ships to protect it.

The leader of this party was Themistokles, and to him Orion attached himself with great admiration for his clever plans. Themistokles was an exceedingly clever man, and did much for the good of his country, but he was unfortunately unscrupulous in his methods. His ideas were usually excellent, and Orion believed in him, supported him hotly, and would hear no evil of him. Orion's first public speech, which he delivered before he was twenty, was in favour of Themistokles' scheme of fortifications for Athens and the Piraeus. He spoke well and forcefully, with an admirable choice of words, and putting a great deal of feeling into what he said. He also spoke several times in favour of the foundation of the Confederacy of Delos two years later, just about the time of his marriage in 477 B.C. He had six children, the sweetest of them being Anastasia (Theseus).

Themistokles was at the height of his power during the six years after Orion's marriage, and Orion was very useful to him in many ways, though

never in any of his doubtful transactions. However, by degrees the boastfulness and injustice of Themistokles made the Athenians hate him, and in the year 471 there was a determined movement against him and he was ostracised, and went to live at Argos. Orion was very indignant at this, and voluntarily shared his exile; but it was gradually forced upon him that his hero was not faultless, and it was a great sorrow to him to discover it. When, four years later, the complicity of Themistokles in the disgraceful conspiracy of Pausanias was clearly proved, Themistokles fled to Persia, and Orion returned home.

Meanwhile, Aristides had died, and Kimon, the son of Miltiades, had succeeded him as leader of the Conservatives; while in place of Themistokles the Liberal leader was now a noble named Perikles. For the first few years after the return of Orion the Conservative party had the advantage, but presently there was a change of policy, and Perikles came into power. With slight intermissions he retained his position until his death thirty-three years later, and during all that time Orion served and supported him faithfully. He came to have great weight in the councils of Athens, and was regarded as one of the finest orators of a peculiarly brilliant type. He was of great assistance to Perikles, because of his thorough-going support of all the reforms introduced. Perikles seems to have been fully worthy of this devotion, not only in his eloquence and wisdom, but also in the nobleness of his character. His central idea was to develop intelligence and good taste in every Athenian

citizen, and then to trust them to govern themselves. He encouraged art, poetry and music to the utmost, and Orion did well along all these lines. He avoided taking any part in the numerous foreign wars, but he fought beside his father along with the "boys and the old men" at Megara against the Corinthians; he was put by Perikles in charge of the building of two tremendous walls, four miles long and two hundred yards apart, which connected Athens with the Piraeus.

The next twenty-five years was a time of great progress for him, for though he still spoke frequently upon political subjects, he devoted himself mainly to the study of preaching and philosophy, his discourses upon which were considered most ennobling and successful. After the death of Kleinias, Cleomenes had become one of the leaders of the schools, and when he died in 454 B.C., Philaethes and Orion took his place, and the latter continued to occupy a prominent position in that work until his own death thirty-one years later. He and his wife, though both then old people, distinguished themselves greatly by the active and untiring help that they gave when the plague devastated Athens in the year 430 B.C.

A particularly close tie of affection bound him to his brother-in-law Aldebaran, and also his younger brother Mira, both of whom worked nobly with him in his efforts to relieve the sufferings of the plague-stricken and to prevent the spread of the disease. He finally passed away peacefully in the year 423 B.C., at the age of seventy-six, thus ending

an exceedingly useful life, in which much talent had been developed in more than one direction. The mere company of such men as those among whom he moved was in itself a great help to evolution. Not only was he associated with Aristiles, and Perikles but with Aeschylus, Sophokles, Euripides, Aristophanes and Phidias. But most of all was learnt from the connection with Kleinias and his school, guided as that was by the teaching of the great master Pythagoras (Mercury). It was the study of this philosophy and of the inner side of the Mysteries which, together with his splendid power of affection, gave him his long heaven-life of two thousand and twenty years. The chief characteristics of Greek life were its keenness and quickness, its love of knowledge and of beauty, its power of creating beautiful things, its joy in life and sunlight; and all these had their part in the production of surroundings so exceptionally favourable.

DRAMATIS PERSONÆ

I

URANUS : ... *Wife*: Vesta. *Sons*: Rigel, Hector.
Daughters: Algol, Albireo, Demeter.
 PARTHENOPE : ... *Wife*: Aleph. *Son*: Leo. *Daughters*: Calliope, Philippa.

II

RIGEL : ... *Wife*: Betelgeuse. *Sons*: Canopus, Aldebaran. *Daughters*: Helios, Achilles.

HECTOR : ... *Wife*: Pegasus. *Sons*: Leto, Pindar.
Daughters: Aurora, Beatrix, Berenice.
 ALBIREO : ... *Husband*: Leo. *Sons*: Crux, Aletheia,
 Ophiuchus. *Daughters*: Dorado, Viola, Cassiopeia, Proserpina.
 DEMETER : ... *Husband*: Erato. *Sons*: Bellatrix, Ajax, Wenceslas. *Daughters*: Vega, Psyche, Elsa.
 CALLIOPE : ... *Husband*: Gimel. *Sons*: Daleth, Sappho.
 SIRIUS : ... *Brother*: Erato. *Sister*: Betelgeuse.
Wife: Philippa. *Sons*: Selene, Ursa, Orion, Mira. *Daughter*: Fomalhaut.
 ARCOR : ... *Friend of Sirius*. *Wife*: Flora.
Sons: Chamæleon, Fortuna, Stella.
Daughter: Aglaia.

III

CANOPUS : ... *Wife*: Beth. *Daughter*: Cygnus.
 PINDAR : ... *Wife*: Cassiopeia. *Daughter*: Aries.
 CRUX : ... *Wife*: Beatrix. *Son*: Dolphin.
 BELLATRIX : ... *Wife*: Aquarius. *Sons*: Perseus, Taurus, Fides. *Daughter*: Libra.
 AJAX : ... *Wife*: Sagittarius. *Son*: Centaurus.
Daughters: Andromeda, Phoenix, Lomia.
 ORION : ... *Wife*: Achilles. *Sons*: Draco, Argus, Arcturus. *Daughters*: Theseus, Eros, Virgo.
 MIRA : ... *Wife*: Psyche. *Sons*: Hebe, Juno.
Daughter: Egeria.
 DALETH : ... *Wife*: Fomalhaut.

TIPHYS: ... *Wife: Sirona. Son: Altair. Daughters: Auriga, Pomona, Iris.*

IV

DRACO: ... *Wife: Phoenix. Son: Atalanta.*

ARGUS: ... *Wife: Andromeda.*

"THE DRUID'S WOOD"—PURLEY BEECHES

With great arms interlaced the trees expand:
Beneath their shade, the Sanctuary dim
Seems now the Druids' tryst, where still they
hymn

A slow, sad song, and wander, hand in hand,
As pilgrims in a once beloved land.

With level beams the setting sun-rays limn

A fiery glow on the horizon's rim,

A burning bush its reflex where we stand.

The lordly sun at once bestows the night,

Midday, and dawn. Just so his counterpart
In the high realms of the Eternal Light

Sees Present, Past and Future; and his heart
Feeds every soul-flame. Unconsumed they burn;
His Love the Life of eager hearts that yearn.

E. L. Foyster

IN THE TWILIGHT

"I have received from Hungary," said the Vagrant, "an interesting account of some phenomena familiar enough to students, but apparently unknown there, for the writer calls them 'fantastic, incredible'. It seems that a young peasant-girl, living at Korosbanya, was employed as a servant in the house of the local Judge, M. Balint Doczy. On Christmas Eve, 1910, Dr. Zoltan Borbely, a Registrar, and his wife were guests of the Judge, and, as midnight struck and as the party began to exchange Christmas good wishes, pieces of wood and stone, clods of frozen earth, loose grains of corn and dried maize, were suddenly flung against the windows and walls of the house. The Judge and his guests startled, thought that an attack was being made, and did not observe, in their alarm, that the peasant-girl was trembling and was livid with fright. Armed with revolvers and sticks, they rushed out of the house, but could see no one. Yet the stones continued to fall. They returned to the house, and found the ladies present trying to revive the little servant, who had swooned. On her recovery, she explained, sobbing, that she was the cause of the tumult: 'It's not my fault,' she whimpered; 'whenever I stay more than a month in one place,

trouble begins; after the 31st day, stones, clods, bits of wood, ears of maize, are thrown at me. I don't know why it is like this. Help me, kind gentlemen, or I shall die.' Naturally the Judge did not believe the peasant's story, and as the rain of stones gradually diminished, she was put to bed, and the family retired to their rooms. The next day, in chambers, the Judge related the events of the preceding night, and M. Kincses, the Land Registrar, after listening attentively, remarked: 'This girl was maid-servant in my house in November last, and at the end of a month, all sorts of things flew towards her. I did not believe in this kind of magnetism, and when she constantly begged to be cured, I thought she was mad, and sent her away.' This confirmation of the phenomena caused much excitement, and the acts and movements of the girl were closely watched. Enquiries were made at Lunka, the native village of the peasant, and it was found that she could not remain more than a month at a time in her parents' house, as at the end of that period, all sorts of objects were attracted by her. The girl was overwhelmed with questions, and related her experiences as follows: 'Last summer I was taking care of my father's sheep in the fields, when, for the first time, a dry ear of maize flew towards me. I looked round, but saw no one who could have thrown it at me. I was frightened, and began to run away. Wherever I went, the trees on the road bent towards me, and the tops of quite high trees bent down to my head. On the road, passers-by crossed themselves, for they saw many objects flying towards me. I arrived

at home exhausted, and I crouched down under a mulberry-tree, quite tired out. The flying objects tumbled down all round me, and there they still are. Wherever I go, after the 31st day, this witchcraft begins, and everything flies towards me. I have to leave my employers, for everyone thinks me mad.' Judge Doczy and Registrar Borbely set to work to study this extraordinary case, as did a governess, named Maria Schussel, and all can bear witness to this flight of objects towards the servant. Much excitement arose in the neighbourhood, no one being willing to believe in the facts. Now that they are established thoroughly, people begin to be afraid. Judge Doczy, in spite of the evidence of his senses, still believes that some criminal agency is behind the phenomena, and has applied to the police. Police and doctors both watch the peasant-girl, but no physical explanation has been found of these strange happenings. But, after all," concluded the Vagrant, "there is nothing very novel in them."

"There was a somewhat similar case not long ago in Bombay," said a visitor, "only there was no one person as a centre for the disturbance. A friend of mine took a house, and soon found that stones were flung into the rooms, until the nuisance became so great as to compel him to remove. All his family were witnesses of the facts."

"There are many records of such disturbances," said the Vagrant. "'Poltergeist' is the name given in Germany to the creatures who produce them. They are stupid and annoying, and for the most part irrational. Sometimes noises and movements

of objects are accidentally caused by persons still in the etheric double, blundering about in the immediate neighbourhood of their corpses. D'Assier's book, translated by the President-Founder, gives a number of these cases."

"The Rev. Stainton Moses," remarked the Shepherd, "often found himself a centre towards which objects in the room would fly. In his case, as in many spiritualistic seances, nature-spirits and disembodied persons were the usual agents. Apports, as they are called, are one of the commonest phenomena at seances, but these are distinguished from the stone-throwing nuisance by having a distinct and rational motive."

"Then, again, objects may be deliberately moved by an exercise of super-normal power," said the Vagrant. "H.P.B. would use an elemental—a nature-spirit—to bring her something she wanted. I remember also seeing her basket containing tobacco move across the table to her—probably drawn by an extension of the astral arm, and one day she lighted a cigarette by raising it to the gas-light out of ordinary reach over her head."

"Similarly," said the Shepherd, "the late Lord Lytton—the author of *Zanoni*, not the Viceroy—drew an envelope to his hand across the room. I was a very small boy at the time, and was under the table in the room where he was sitting."

"Any more stories," asked the Vagrant.

"Here are two experiences," put in the Magian, "from one who calls himself a novice on the Astral Plane. I will read them".

I stood on the pinnacle of an enormous mountain. At my feet and for a long distance down the almost perpendicular slope glittered the 'eternal' snow. Miles and miles below lay a fertile valley, with a river winding through it like a silvery serpent. The sun, near the horizon, bathed the fleecy clouds in the most exquisite colours. The glorious panorama and the pure atmosphere filled me with a hitherto-unknown sense of ecstatic well-being.

Suddenly, as I saw my younger brother standing on my left and a stranger on my right, the snow gave way under our feet, and we were falling to what I felt was certain death. A sharp projecting rock stuck out of the snow, and instinctively my hand shot out and grasped it desperately, while I shouted to the others to take hold of my legs. A sharp pull on both legs told me they had done so; but to my horror I felt the rock give way slowly under our combined weight. 'If I kick myself free from the others, I may possibly be able to save myself,' thought I, 'and if I do not, we shall surely all perish. As far as my own life is concerned I do not much care, except that I am aspiring to become a disciple, and wish to make it useful in THEIR service. But even if I see no possible way of escape for my brother and the other fellow, this brief delay may enable them to find something to cling to; anyhow I CANNOT save myself at my brother's expense, and we will slide down together.'

These and many other thoughts flashed through my mind in a few moments while I felt the rock

slipping, and it certainly was a most terrible moral ordeal. At last the rock gave way entirely, and I felt myself and my brother sliding down the glacier. But the stranger had somehow got a secure hold on another projecting rock, and as I slid by him I caught hold of *his* leg. His rock held securely, and gradually, with the utmost caution, we all three managed to creep back on to the ridge and safety. The experience was very vividly impressed on my physical brain when I awoke.

"Here is the second experience," said the Magian and read.

It is one of the peculiar characteristics of an ordinary dream that the dreamer (in the absence of logical reasoning) accepts all sorts of incongruous situations in a matter of fact way. It was therefore a very delightful experience when one morning early I found myself wide awake on the astral plane in full every-day consciousness.

I was travelling along a winding mountain road on a sort of tricycle-like vehicle with two companions. After wondering with logical sequence where I was and how I got there, I soon felt sure that I was away on the astral plane while my body lay in bed asleep; but it was hard to convince myself that the scenery was not physical because I could not notice any difference. The mountains, trees, flowers, rocks, etc., looked just as solid as they do on the physical plane, and I watched everything with the keenest attention.

At last we stopped before a sort of farm-house or inn and went in. Some good housewife was baking cakes on a red-hot stove, and the appetising

odour made me feel hungry. 'How ridiculous of me!' thought I, 'one does not eat cakes or anything else on the astral plane,' and straightway I forgot the hunger, while a new idea took hold of me. 'Fire does not burn an astral body,' I reflected: 'to make absolutely sure that my finger is not physical, I shall stick it on the hot stove.' I did so, but quickly drew it back to blow on it. The stove 'felt' decidedly hot. Again I reflected: 'It felt hot, but didn't really burn me. Now, the 'feeling' must be all in my imagination, because that stove seems so terribly real, and it is hard to convince myself it isn't physical. Here goes again!' I put my whole hand down on the stove, and the feeling of heat gradually left me. Now that I was convinced that I really was on the astral plane, I stuck my hand through the solid iron and down into the burning coals. Being satisfied with this experiment, I became very anxious to get 'acclimatised,' and make myself fit to be of some use as a helper. I therefore went out to a bluff some distance from the house and jumped off. I fell like a stone, bumped against some trees, rolled down an embankment, and landed all twisted up in the bottom of a creek. I picked myself up and noticed that I did not feel hurt in any way. 'Another case of imagination,' thought I; 'I am so used to the law of gravitation that I could not convince myself that I wouldn't fall, and so I fell in obedience to a sub-conscious impulse. Now I shall climb on to that high precipice on the other side of this creek and jump off again, and make up my mind not to fall.' I did so,

and floated down as gently as a feather this time, although I felt a little dizzy while in mid-air.

When I got down, I decided to go back to the house through the solid rock instead of climbing the hill, but just then I felt myself slipping back into my physical body, and it was with the keenest regret that I found myself in bed and my astral experience at an end.

"This comes from an Irish friend, who would like an explanation" said the Magian and read:

I have recently inherited the property on which this house is situated. Shortly before the death of my eldest brother from whom I inherited it, our steward was walking down our avenue when he met what appeared to him as a headless man galloping on a horse, with his (the man's) head under his left arm. The same apparition appears to have been seen by our shepherd shortly before the death of my father. My father died on September 12, 1873, in this house. My brother died on May 18, 1901 in England and had not been here for nearly twenty years. My eldest brother succeeded my father in the property.

"Well, we will talk about it next time," said the Shepherd.

THE PILGRIM'S VISION¹

By AIMEE BLECH

The Pilgrim: Sad and perplexed, I call upon thee, for thy voice is my stay; thy light, my guide. Behold! the hour is late, the flowers have closed their fragrant petals and the song of the birds has ceased to lighten my lonely path. Lo! the dusk is drawing in upon us . . . gladly would I finish my journey. Beads of sweat are on my brow; my weary feet are stained with blood. Am I still far from the end?

The Voice: The end? Pilgrim, that which thou callest by such a name is but a sign-post, on reaching which thou wilt see, on a loftier peak, through the mists of the future, an end that is even more inaccessible.

The Pilgrim: Fear seizes upon me lest I never reach the goal.

The Voice: The farther one goes, the more does the goal recede. "Thou shalt enter the light but never shalt thou touch the flame."²

The Pilgrim: Listening to these words, my courage fails me. Not thus didst thou speak in by-gone

¹ Translated by Fred. Rothwell.

² *Light on the Path.*

days; thou didst promise me a reward . . . a goal to be reached, noble joys to be won. . .

The Voice: Do we say to the child as he enters upon life that disillusion and bitterness of soul often follow upon incessant strife and torture? . . . No, we give him smiles and encouragement, before his eyes we dangle the toys of glory, wealth or earthly bliss . . . Pilgrim, thou hast traversed the first few stages of the path, now thou must shake thyself free from the bonds of illusion, replacing the hopes of childhood and the dreams of youth with manly resolves, strong thoughts and the determination to endure everything. No longer think of what thou hast the right to expect—Nature in her generosity has lavished on thee more than thou hast deserved—think rather of what thou art privileged to give. Be willing to bestow on others what has been granted to thyself.

The Pilgrim: Barren and joyless is the path of which thou speakest. Can I continue to tread it without faltering?

The Voice: Now that thou hast reached another stage, to retrace thy steps would be shameful, thou couldst not retreat without experiencing bitter vexation and regret . . . Look! . . . The ascending path is before thee, half concealed by the dim twilight. Advance with resolute will; clear is the vision of the soul that is filled with courage.

Pilgrim, thine hour has come! the time when thou must ally thyself with the divine Plan in full consciousness. All beings and things form part of this Plan: the glorious sun and the atom; the planet and the tiny grain which

nourishes the bird. Whether thou art sun or atom, planet or grain of corn, thou must play thy part, for to give is the Law, but to give oneself is Life.

The Pilgrim: I cannot give myself wholly to the divine Plan, for I have duties which still bind me to earth.

The Voice: These duties will be thy faithful travelling companions.

The Pilgrim: I cannot forsake those who love me and depend on me.

The Voice: When a man enters the Path he neither hardens his heart nor betrays those who trust in him. By giving thyself up to the divine Plan, thou dost not separate thyself from any beloved being, but only from thyself.

The Pilgrim: Separate myself from myself? . . . Can I not take away with me, up this ascending Path, the *I* which is my very life . . . as one would carry off some precious burden?

The Voice: No! for with every step thou takest the burden will become heavier, until its weight causes thee to recede, to stumble and fall.

The Pilgrim: If I forsake the *I*, if I give up my life, what will be left to me?

The Voice: Some day thou wilt understand. "Whosoever loses his life, the same shall find it." To give all is to possess all. Pilgrim, hesitate no longer: the Path lies open before thee.

The Pilgrim: I feel so tired . . .

The Voice: That matters little! . . . Thou wilt be still more tired, but the greater thy fatigue, the greater shall be thy strength.

The Pilgrim: No longer do I see the Path, for night, with all its terror and uncertainty, has entered my heart.

The Voice: I can scatter the darkness by shedding light upon thy soul's glance. Look... Pilgrim, what seest thou?

The Pilgrim: I see... I see a wonderful temple; it is as though it were built on the clouds, so lofty and far-away does it appear. It sheds an opalescent light around... its beams reach even where I now stand.

I see the ascending Path, illumined by the radiance from the Temple, and like a stream of light I see it, far beyond the Temple, losing itself in boundless space.

The Voice: In this marvellous Temple the pilgrim, now a disciple, receives the first great Initiation. The Path of service leads up to it and stretches away beyond, disappearing in the distant horizon... Look again... What seest thou now?

The Pilgrim: I see a thrilling sight... The Path thou showest me, O guide, is composed of steps, and each step is a human body. From these extended bodies shines a radiance... Slight at the beginning of the Path, brighter as the distance to the Temple lessens. And lo! the ascending beams meet the descending ones, and, mingling with them, give birth to a glorious light... softer than that of an alabaster night-lamp, and yet more dazzling than that of the mid-day Sun.

The Voice: Pilgrim, this is a mystery thou beholdest... The Path of service is also that of sacrifice in which Life gives itself up, gladly

and spontaneously, in a song of fervent joy. Sacrifice is the law that governs the world... Behold!... these living steps are formed by the servants of the great sacred Hierarchy. They are likewise the servants of mankind, uniting to form the steps of the Path, so that the poor suffering race of men may rise, step by step, until they reach the dazzling Temple... The humblest of men may aspire to play this part sublime.

Pilgrim, listen to what I now say! it is along the Path of service that He who is to come shall descend.

And in His divine and gracious descent, the greater the number of living steps he finds ready to form a footway for Him, the farther will He be able to enter into the world of men. As a Being of glory, He will pass over the outstretched bodies of His servants, bearing in His clasped hands the torch of the one universal Religion, and these bodies, conscious of His presence, will thrill with joy, these souls will chant pæans of gladness. And the rays of light that stream forth from the Path will shed around the Saviour of the world His most resplendent halo of glory...

The Pilgrim: The veil is rent asunder. A dazzling light has dispelled the darkness that was stealing over my heart. Now I comprehend the ineffable mystery in which the whole of nature unites... My soul is filled with blessing and praise... O guide, the new stage upon which I am about to enter will be called Service. Within me has been kindled the flame of sacrifice... for I, too, long to form part of the Path, to become the Path...

May my body be a round of the ladder in the painful ascent of my brothers towards the Goal, may it be the step on which the foot of the dear Master will be placed, when he comes down to earth... I give myself for all eternity to the sacred Hierarchy—who sway the world. My life... all my future lives.... I lay down at Their feet!

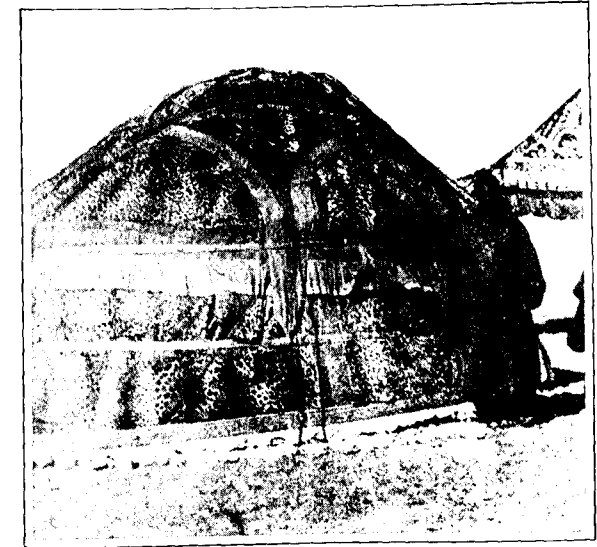
The Voice: Servants of the sacred Hierarchy directing this world, servants of suffering humanity, receive this soul, for its will is to collaborate in the divine Plan, to share in the blessed sacrifice, to give itself without reserve.

Distant bells, ring out for its baptism. Celestial harmonies, blend in one supreme benediction... It has given itself without hope of any return, without reserve... May it now enter into Life Everlasting.

Aimee Blech

The Service of Man is the noblest privilege, and to work for the world the richest of prizes. Our philosophy, our science, our religion have only worth as they make us more useful members of the Brotherhood of Man.

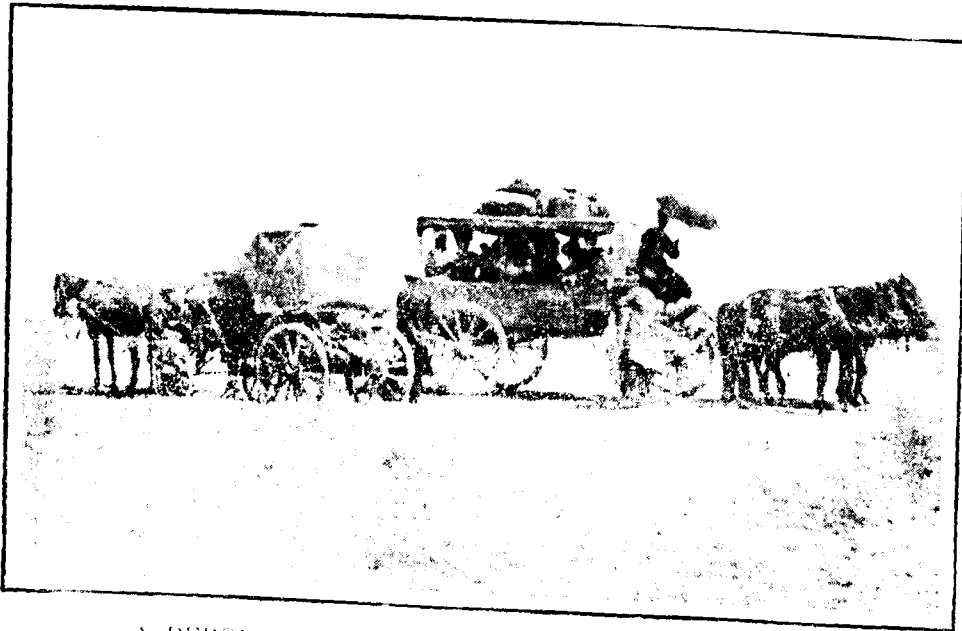
ANNIE BESANT



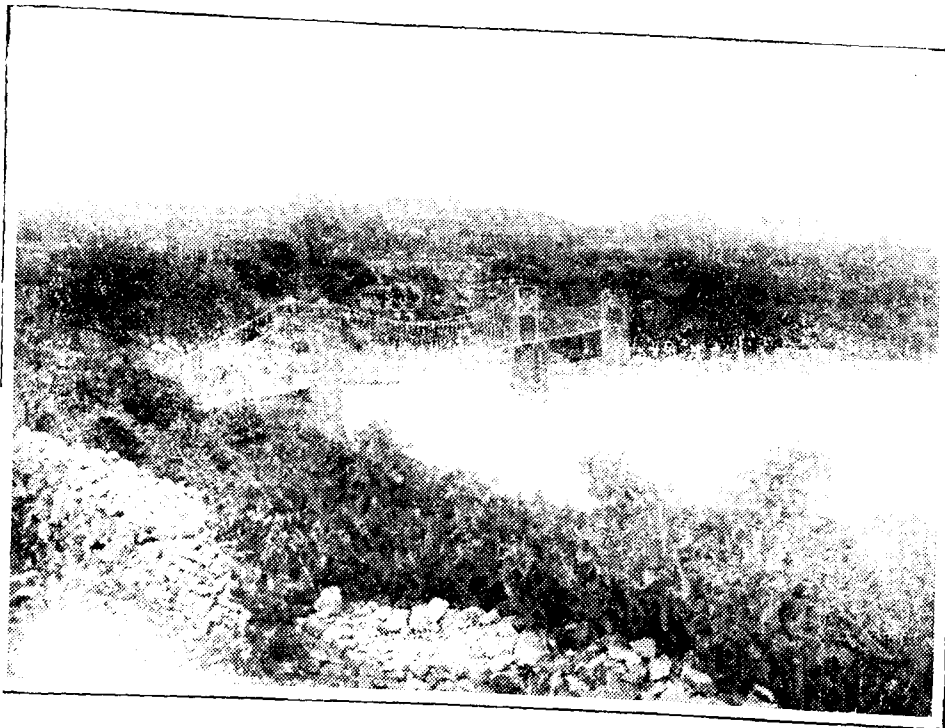
A TENT OF THE TESHU LAMA
(Made of Leopard Skin and Silk).



A SCENE IN THE SUEZ CANAL.



A PERSIAN MAIL WAGON, CHANGING HORSES.



A BIRD'S EYE-VIEW OF THE GOKAK MILLS, BELGAUM.

OUR ILLUSTRATIONS

THE chief event in the Theosophical world during the last month was the Thirty-sixth Convention of the Society held in the ancient city of Benares, where the Headquarters of our Indian Section are situated. Ancient Kashi has its charms, hallowed by sacred memories and the peculiar devotion that it awakens even in our modern days in Hindus of all castes and classes. The mother Ganges is worshipped here as nowhere else and the famous ghats of Benares are an object of admiration to the traveller. We give as our frontispiece an excellent illustration of these, but vivid colour effect and the peaceful feeling that one enjoys amidst all the turmoil, no picture can reproduce.

Mrs. Besant welcoming Mr. Leadbeater and party at the Moghal Sarai Station will be of special interest to Theosophists. Moghal Sarai is a big Junction, a few miles from Benares, where Mrs. Besant, Babu Bhagavan Das and various friends went to meet Mr. Leadbeater when he arrived with Mr. Jinarajadasa, Mr. Krishnamurti and others for the Convention. Mrs. Besant was away from Adyar when Mr. Jinarajadasa arrived at our Headquarters and so met him at the Moghal Sarai Station and heartily welcomed him—a snapshot of their meeting is here reproduced.

Our other illustrations are scenes that out-of-the-way travellers come across and are not without their own charm and interest.

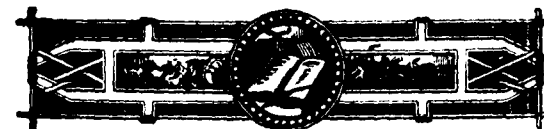
THE WORLD-TEACHER

By MARY T. DUNBAR

O, shall we *know* Him when He comes,
And shall our hearts within us burn?
Shall we as children, pure and meek,
Arise to greet the Lord we seek,
And simply, lovingly acclaim,
"Behold! The Christ of God"?

Or shall we stand aloof in doubt,
And wait some sign our faith to prop?
Perchance in scoffing as of old,
To scorn, revile, reject the Lord,
With words thus pitifully blind—
"Son of the Carpenter!"

O Love divine, with Thy pure flame,
Softens the heart, humbles the mind,
Till loving, true, with selfless aim,
We seek in *all* the Christ to find—
So shall our souls expand and *know*,
The Son of God most High!



REVIEWS

Le Secret de l'Univers, par Emile Hureau. (Jules Roussel, 1 rue Casimir-Delaigrie et rue Monsieur-le-Prince 12, Paris.)

M. Emile Hureau is a bold man, and has written an interesting book, though it is hardly the last word, as he claims. The secret of the universe is not a cosmic mechanism but a living Intelligence, and his fluid self-moving conscious atom is more of an assumption than the immanent God, for man's innermost nature however true as a secondary fact, responds to the latter, while the former, does not evoke from it any immediate answer. The infinite number of such atoms, unequal and hurtling against each other, spread throughout space, demands a cause, for difference is not compatible with self-existence. M. Hureau says that man will never know God, His Angels, etc. But the testimony of human consciousness to these as *facts*, not as theories, is as reliable as its testimony to facts of the physical universe.

This said, we may examine his very interesting book. M. Hureau expounds the views of Madame Clémence Royer, whom he regards as "a colossal genius, ignored by the nineteenth century," and who founded her system on the idea of the atom as conceived by Democritus. "This great genius saw at once the true nature of the atom—the atom, being fluid, elastic, extensible, compressible, can be self-moving, living and conscious; it is self-sufficient, and can by itself—without the help of an external power—explain the universe by its own dynamic powers." From the Theosophical standpoint this is true, though not of the physical atom; the highest atom of our Solar System is truly such, for it is the dwelling-place, the body, of our Solar Logos, and the atoms of our System are built by Him from the 'bubbles' in æther. Moreover the atoms of our spiritual world may truly be described by the above language, and when such an atom forms the body of a highly unfolded spiritual Intelligence we have, truly, the builders of a system. Moreover M. Hureau declares that the

essence (foyer) of the atom is consciousness and will. Along this line M. Hureau is leading on a scientific path to Theosophy, and Madame Blavatsky would have rejoiced over his book.

M. Hureau's postulates are:

1. One universal Substance, divided into atoms.
2. These atoms are fluid.
3. They are unequal in force, or substance.
4. The ether is under colossal pressure.
5. Heavy bodies are composed of atoms less charged with ether, i.e., less strong.
6. Cohesion is the universal etheric pressure exercised over the weaker atoms.

Each of these propositions is ably supported by argument.

We cordially recommend this book to the study of those who are striving to understand. It is disfigured by a bitter anti-clericalism, characteristic, unhappily, of Republican France, but this can be left on one side.

A. B.

Methods of Psychic Development, by Irving S. Cooper, with a Foreword by C. W. Leadbeater. (Manuals of Occultism, No. 1. THE THEOSOPHIST Office, Adyar, Madras, India. Price Rs. 1 or 1s. 6d. or 40c.)

This little volume will be welcomed by all, because it condenses into small space a great deal that is to be found in our standard Theosophical works on psychic development. In the main the work of the Theosophical Society has been to proclaim certain great ideals of purity, tolerance and self-sacrifice, as the main qualifications for realising the hidden divinity in man; but since this message has been given with an appeal not merely to faith but also to the reason and intelligence of man, it has been a part of our work to show the common sense of Occultism and the oneness of the visible and invisible worlds. One may say without exaggeration that the Theosophical contributions to an understanding of the hidden side of men and things stand unique for their sanity and scientific worth in the history of mysticism.

Mr. Cooper, who is about to leave Adyar after a year of devoted activity, states the problem of psychic development in a most logical way; while making, as a Theosophist must, the great distinction between the spiritual life and that of psychism,

he yet shows that the manifestations of psychism can be examined from a scientific standpoint, and that the hidden possibilities in man can be utilised, when an aspirant is ready in other ways, to make his thought and action more spiritual. There is so much now-a-days about methods of psychic development, especially in the large literature of what is known as New Thought in America, and so many people with misguided enthusiasm have ruined their lives by following much of the advice given, that Mr. Cooper's book is most timely. It will also help Theosophists not only in their personal attempts at psychic growth, but far more by giving them a manual which can with confidence be passed on to those who are of a psychic temperament, but who have not yet grasped the true ideals of the spiritual life.

There is a clear exposition in Mr. Cooper's book of those layers of consciousness vaguely called the sub-conscious mind and the subliminal self. Various methods of clairvoyance are described and a distinction is made between primitive clairvoyance, that is most often found among psychic people, and the higher clairvoyance which has linked to it inherent brain capacity. The book has a foreword by Mr. Leadbeater and we can fully endorse his commendation of the manual as a reliable work, with information in plain and untechnical language for those desiring to specialise in matters psychic.

C. J.

Ancient Jewish Proverbs, compiled and classified by the Rev. A. Cohen. (Wisdom of the East Series. John Murray, London. Price Rs. 1-8 or 2s.)

Proverbs are said to be a very safe index to the inner life of a people and they are called 'the people's voice' because they manifest the soul of a nation as a whole. The Jewish proverbs before us are ancient of date and give us an insight into the consciousness of the old Hebrew race. They are very instructive and some of them are worth pondering over. Here are a few.

He whose stomach is full increaseth deeds of evil. (Wealth breeds insolence).

If thy sieve be stopped up, knock on it. (In prosperity one tends to become forgetful of promises and duties, and it requires strenuous means to bring them to one's mind).

Happy is he who hears and ignores; a hundred evils pass him by. (Do not get vexed at every trifle and at once resent it).

Better is one grain of hot pepper than a basketful of pumpkins. (A little keen reasoning is worth more than a great deal of useless learning).

When the kettle boils over, it overflows its own sides. (The wrathful man only harms himself).

While thy fire is burning, go cut up thy pumpkin and cook. (Seize the opportunity as it occurs to you).

Approach the perfumer and thou wilt be perfumed. (Keep good men's company and you shall be of the number.)

B. P. W.

The Holy Viaticum of Life as of Death, by Rev. Daniel A. Dever, PH. D., D. D. (Benziger Bros., New York.)

This seems in reality to be a meditation on the life of St. Stanislaus Kostka. Whilst the language is cumbrously replete with adjectives, and the book appeals to Roman Catholics, yet there is a certain beauty of spirit which commands respect. Nowhere else, perhaps, in the West is the selfless readiness to reverence spiritual beauty nurtured as it is in the great Roman Catholic Church. Though the book is mainly of a devotional character, occasional sayings strike the mind; as, for example, "Only a saint can understand a saint". "The nations are dead because they have sought to live without the Viaticum of Life. They are commonplace, because, in its absence, all their heavenly inspiration is gone." "Even for us, our instant delight seems to have destroyed all sense of time; and we know now that one thought of that glorious soul contains more of life than a thousand years of sin." But these are few and far between, and the great bulk of the book is picturesque musing on the journey of St. Stanislaus to Rome.

C. M. C.

History of Caste in India, with an Appendix on Radical Defects of Ethnology, by S. V. Ketkar. (Luzac & Co., London.)

This book does little towards clearing up the problems of caste. But it certainly shows the existence of those problems and by giving their origins does something towards estimating

them at their right value. The author's object is to lay down a method for the study of the matter and to find out if its history can suggest any remedies on which it can be remodelled. He approaches the subject from many points of view but ignores that of interdining.

He discusses caste as it is and has been since the third century A.D. which he believes to be the date of the compilation of the Laws of Manu, which are regarded in India as authoritative on all questions of caste. He writes especially for Hindūs and says that they know the institution to be defective, but do not know how to improve it as it is so very complex and, while weakening society as a whole, does not greatly affect individuals—hence the inactivity shown by them. The Government does not meddle in the matter lest its intention be misunderstood. In a footnote he regrets "that the Government of India denies the native any share in the Government, when it is unfit to make any social reform itself". A few lines above in the text he has said: "When individuals cannot remove an evil it is the duty of the community or government to do it." Surely here is the answer—In India as nowhere else communities exist which manage their internal affairs. We might go further and say a community exists that manages the affairs of all on social as well as religious matters; i.e., the Brāhmanas who have but to bind themselves to one definite line of action, to agree as to the rendering of the Laws of Manu, keeping the essentials, or all that tends to uplift and purify and is in line with the progress of the race physically, mentally, and spiritually, and dropping the non-essential, all that is narrowing or acts as a present cause of deterioration. If the Brahmanas and those castes recognising their authority agreed upon some specific method of reform, they would not find the government behind-hand in furthering the movement. With the dropping of non-essentials—which includes many customs not necessarily religious that belong to faiths, civilisations and primitive conditions other than Hindū or Āryan—the people would revert again to the original four castes, which are the natural divisions of humanity. Social cleavage is brought about by the development by a number of people of certain ideas and characteristics which throw them into more intimate relations with each other, thus setting up common interests, and greater sympathy, which lead to intermarriage and communal living.

It is easily conceivable that the Manu of the Āryan race should make use of these divisions as a means towards the more rapid evolution of that Race. Excellent results might have been attained by adhering to the four castes with their special dharmas, thus forming an environment conducive in every way to the attainment of certain characteristics required by the incoming Ego for his further evolution. Advantage being taken of social surroundings combined with heredity, unfoldment could be more rapid because freer from obstacles. But in these days more confusion exists from the multiplication of castes than could arise from ignoring them.

This book covers much ground as may be seen from its excellent Table of Contents. It ranges over many of the issues, such as the philosophical belief of the people in the necessity for the *four* castes (the italics are mine). Their theories of purity are discussed; and under this head the author brings what he has to say of food—a question which is not given anything like the weight in this book that it has in India. The psychology of caste is also discussed with its custom of early marriage, and intermarriage, and the author wonders why these customs are adhered to by the people of India when they are being, or have been dropped by the rest of the world. Is not the answer to this: “So that the rule of these small castes and communities can be more effectually held”? If into the Hindu home grown-up wives whose opinions had been formed in other homes were brought beneath the despotic rule of the head of the house, how could anything like domestic harmony be attained? I know a household composed of six families, covering four generations. The members are all under the rule of the eldest and conform to his wishes. Of just such groups is a Hindū community built up and the most rigid domestic laws are necessary to keep them together.

The question of racial descent is also referred to and it is shown how tribes were admitted to the castes if they became disciples of the Brāhmaṇas. In this way many foreign elements were assimilated by Hindu Society. Chapter iv deals with the Book of the Laws of Manu and its compiler. In Chapter v the author points out that the words ‘Varna’ and ‘Ārya’ have long lost, if ever there had been attached to them, any meaning of colour, or race, in the sense imparted to them by European scholars.

In the Appendix he puts forward a theory that asks for the classification of races according to their characteristics rather than their physical heredity. Now there seems no doubt that the religion and civilisation of India is Āryan—though largely mixed with the customs, folklore and superstitions of all the races of the world—while the people of pure Āryan descent are very, very few; India more than any other country has gathered together and intermingled with all the races of the earth.

We have much the same sort of thing in what is to-day the British dominions, only there it is a question of sub-races, rather than root-races as in India. The language and civilisation is English or Anglo-Saxon, hence saturated with Teutonic thought. While the majority of the people are Keltic by descent, under the tremendous thought current they are gradually losing their Keltic and developing Teutonic characteristics.

This is a book that gives rise to much thought and all attempts at elucidating this tremendous problem of modern India are extremely valuable and will be welcomed by those who have the regeneration of India at heart.

G. M. S.

The Astrologer and His Work and Astrology Explained, by Alan Leo. (L. N. Fowler & Co., London. Price 6d. or 6 Annas.)

These are two booklets by the well-known Astrologer. The former consists of some useful directions and information, intended to be of service to any of those desiring to have their horoscopes cast; and it ends with a remarkable series of short stories showing the success obtained in certain quoted cases. The second book deals with Astrology from the esoteric point of view and gives short sketches of the characteristics peculiar to each month of the year and its sign. Both may be recommended to beginners interested in Astrology.

G. L. K.

Here and Hereafter, by Constance Goodwin. (David Nutt, London. Price 1s.)

This little book of verses covers a considerable range of topics. ‘The Speech of Pythagoras’ represents the philosopher

as interfering with the slaughter of a sheep, and forbidding his disciples to eat flesh and wear skins. He recalls some of his own past lives and gives as a reason for his dictum that the evolving life in the sheep requires that form. There are many errors in the metre and much of the work is crude, but such poems as 'Death' and 'The Sunflowers' seem to show promise.

M. K. N.

The Supersensual Life, by Jacob Boehme. (Heart and Life Booklets. H. R. Allenson, London. Price 1s. or 12 Annas.)

Messrs. Allenson have done great service in issuing this classic of mystical literature in such a handy and inexpensive form. Written by that prince of mystics, Boehme, the treatise, cast in the form of a dialogue between a disciple and his Master, is full of the deepest wisdom. The key-note struck by the author for the attainment of peace and conscious life in the Spirit seems to be the utter renunciation of self-hood, the giving up of all personal will and desire that the purified heart of the disciple may become a flawless channel for the silent purpose of God. The value of this little book is enhanced by the fact that the translation is in the virile English of that great disciple of Boehme, William Law.

C. M. C.

The Beginnings of Seership, by Vincent N. Turvey. (Stead's Publishing House, London. Price 3s. 6d. net.)

This book is an interesting account of some rather unusual aspects of clairvoyance, written in a refreshingly modest and pleasant fashion. A remarkable feature of the work is that ninety-five per cent of the statements made are borne out by the letters produced as evidence. The author refrains from offering any explanation of the *modus operandi* saying, "I do not for certain know how or why I have done these things". There is a preface by Mr. Stead, in which he says: "The author is an invalid, a gentleman of good standing, in no sense a professional medium, and so scrupulous on the subject of the acceptance of money in connection with the exercise of his psychic gifts that he has made over to me all his copyright in this book, which is published at his own expense." Mr. Turvey is not a trained occultist, but a natural psychic: his gifts or faculties being,

as he carefully notes, not under his direct control. The most curious feature of his psychic experiences is that to which he has given the rather awkward name of 'phone-voyance'. This implies four things: "firstly, there is a demonstration of psychic vision; secondly, there is physical contact; thirdly, that this contact is by means of a telephone company's wires and instruments; and fourthly, that the clairvoyance is simultaneous with the physical contact." This faculty of phone-voyance was first developed in November 1905 when, on being rung up by a friend, Mr. Turvey found he could see the other occupant of the room (a stranger to him) in which the telephone was situated. Another curious feature of this case was that he saw this occupant as wearing a bronze ornament which, though frequently worn, was not then with him. Mr. Leadbeater describes in his book on *Clairvoyance*, (page 65)—a book which Mr. Turvey will find useful—how there are many people "in whom this type of clairvoyance (i.e., in space) is very much facilitated if they have at hand some physical object which can be used as a starting-point for the astral tube". Mr. Leadbeater, in describing the *modus operandi* of this clairvoyance in space, says: "It is possible to make in astral matter a definite connecting line, that shall act as a telegraph wire to convey vibrations, by means of which all that is going on at the other end of it may be seen. Such a line is formed by the polarisation, by an effort of the human will, of a number of parallel lines of astral atoms, reaching from the operator to the scene he wishes to observe. All the atoms thus affected are held for the time with their axes rigidly parallel to one another, so that they form a kind of temporary tube along which the clairvoyant may look... It will be observed that in this case the seer does not generally leave the physical body at all; there is no sort of projection of the astral vehicle, or of any part of himself, towards that at which he is looking, but he simply manufactures for himself a temporary astral telescope. Consequently he has to a certain extent the use of his physical powers while he is examining the distant scene. The consciousness of the man is in fact distinctly still at his end of the line." This explains satisfactorily Mr. Turvey's clairvoyant vision by means of a telephone wire which, it is claimed for him and not by him, "opens up a new vista in the unexplained hinterland of clairvoyant vision". Mr. Turvey in some of his other clairvoyant activity may be

employing what Mr. van Manen ('Occult Chemistry Researches,' THE THEOSOPHIST, September 1909) calls "the distance Flash line; a ray emitted by the causal body and sent to an object of observation at a distance; a unit of causal matter flashing with incredible rapidity between body and object and keeping them in touch by its seemingly unintermittent presence at both places simultaneously through this constant and inconceivably rapid vibration". Mr. Turvey tells of numerous instances of clairvoyance private or public—he is connected with the Spiritualistic Society—cases of his spirit visitants—cases of what he calls mental-body-travelling, in describing which he has adopted the use of 'I' in inverted commas "to denote that part of my consciousness which appears to function at a distance from my body" and 'Me' with a capital 'M' and inverted commas, "to denote the body which remains at home and which is apparently fully conscious, normal, and in no way entranced". This 'mental-body travelling' again presents some unusual features; for it is certainly very uncommon for any one but a trained occultist to be able to function simultaneously in two aspects of consciousness. "In the mental-body travelling, the 'I' appears to leave the 'Me,' and to fly through space at a velocity that renders the view of the country passed over very indistinct and blurred. The 'I' appears to be about two miles above the earth and can only barely distinguish water from land, forest from city; and then only if the tracts perceived be fairly large in area. Small rivers or villages would not be distinguishable." Mr. Turvey is able in his mental consciousness to control a medium, to influence and to receive raps by a table; to keep up communication by means of clairaudience with the 'Me' and "at times the 'I' faculties transcend those of 'Me' and at times they are much inferior". From these experiences Mr. Turvey draws the conclusion, quite justified by occult teaching, "that there appears to be no limit to the number of bodies in which a man might function".

There is an interesting chapter on prophecies from which it appears that among other instances Mr. Turvey foretold the war between Japan and Russia and the death of King Edward. His clairvoyance has also been practically useful in finding lost property. This book is to be recommended to the many who are now interested in the study of what the author calls the super-normal. For as he truly says: "I fully recognise that

the super-normal of one generation or race, will, in accordance with the law of evolution, be the 'Normal' of future generations".

E. S.

Shaṅkarāchārya, Philosopher and Mystic, by Kāshināth Triambak Telang, M.A., LL.B. (THE THEOSOPHIST Office, Adyar, Madras, India. Price Rs. 1 or 1s. 6d. or 40c.)

There is hardly a personality in Indian history surrounded by so profound a mystery as is that of Shaṅkarāchārya, the great Vedāntin. From the original Shaṅkarāchārya, who was a mighty Being (one of the Kumāras from Venus, according to Mrs. Besant's Note added to the essay) have descended various Shaṅkarāchāryas, who call themselves Jagat-Gurus (World-Teachers) and thus speak in an allegorical way a truth that Tradition has preserved for us. The essay under review is a clever, learned but popular writing of a famous Samskr̥t scholar, one who added to his brilliant university degree a wide knowledge of Hindū legends and traditions preserved by the Pandit class. The essay was originally a paper read by Justice Telang in 1871 before the Students' Literary and Scientific Society, to which some valuable notes were added, and these were rescued from oblivion by Col. H. S. Olcott and are now presented here in handy book form. Apart from its scholarship the essay provides a very interesting reading. A few foot-notes of Madame H. P. Blavatsky enhance the value of the booklet.

B. P. W.

The Garden City Folk-Plays, Nos. I., II., and III., by Hope Rea. (Published in connection with the Stratford-on-Avon Folk-Drama Association by the Theosophical Publishing Society, London. Price 1s. net each.)

Among its various activities the Garden City does not ignore the provision of beauty and culture for its inhabitants, and these little books are a creditable effort to revive the old Mystery Play on a higher level, and to turn it once more to the presentation of great truths in simple form. When I was last at the Garden City, I had the pleasure of seeing played the first of these, *The Dweller in the Body*; a large country barn formed the theatre, and the audience sat at one end, while the players occupied the remainder of the floor. The actors, who were dressed symbolically, represented the characters.

embodying Knowledge, Art, Affections, Piety, Having (worldly possessions), Being (the essence of the soul), two Lords of Destiny, and other minor ideas, the Dweller in the Body being the ego. There are two scenes, in the first of which the Dweller is allured to worldly joys, but in the second, transcends them and returns to God. It is a graceful play, that might well travel beyond the Garden City.

No. II is in two Parts, and is entitled *The Passing of Baldur*, Part 1 being 'Odin the Watcher,' and Part 2 'The Forlorn Gods'. Odin is Man, in his higher nature, watching the play of earthly life, and the old Norse legend of the slaying of Baldur is retold. In Part 2 we have a charming conceit: Baldur with Nanna, his wife, returns to earth one Christmas Eve, and they find hospitality from an old man and woman, who, poor themselves, give shelter to the forlorn Gods. They long to bestow a gift on their gentle hosts, and Baldur offers up his life to remove from the old woman's heart the pain of the loss of her only son. "Let us be up and meet the sunrise—and our end... Baldur passes forever into the lasting Shadow." They go forth, and a sunray falls on them. "Shadow! This is no darkness at all! I see the meaning now with the end; passing, I step, Great Will, into Thy beams, and losing so, I find myself."

No. III is called *Dawn*, and it tells a legend of Cumberland, how Bega, the daughter of an Irish king renounced home, father and would-be husband for the sake of Christ, fleeing the shores of Ireland in a merchant's ship. The ship is wrecked, she and her girl-friends escaping, thrown on an unknown shore. What there befell her, and the miracle of snow at midsummer-tide, are here written that all who list may read. It is a pretty legend, told gracefully and well.

Miss Rea has shown in these plays a talent that should be cultivated, and we cordially wish her success.

A. B.

Atlantis and Lemuria, by Dr. Rudolph Steiner. (Theosophical Publishing Society. Price 3s. 6d. net.)

We have been favoured with a copy of this latest work of Dr. Rudolph Steiner, and his many readers will welcome the fascinating way in which he deals with the pre-historic races of man, and the growth of the early germs of memory and

thought. As the statements made are gained from the Akāshic Records, and have, the author asserts, been carefully tested, we are bound to give the volume serious consideration. As to the actual source of the information, our author states he must for the present, remain silent, and so we should reverently regard these revelations, accepting those that appeal to us and putting aside those that do not. Frankly, some of the statements do not appeal to us, especially where they seem to contradict *The Secret Doctrine*, and while this does not put them out of court, it should be remembered when one is valuing statements by authority. There are many very suggestive statements made, and we can heartily recommend the book to those interested in Atlantis and Lemuria.

S. R.

Photographing the Invisible, by James Coates, Ptt. D., F.A.S. with 90 photographs. (L. N. Fowler & Co., London, E. C., and The Advanced Thought Publishing Co., Chicago, U. S. A.)

Dr. Coates has invented a clever title for his book on "Spirit Photography, Spirit Portraiture, and other rare but allied phenomena". He writes very candidly on his much discussed subject, fully recognising the difficulties and the possibility of fraud. The plan of the book is the presentation of photographs, with accompanying notes, and this is clearly the best method of proving the case. 'Fraud' cannot cover such a multiplicity of well-attested phenomena.

A very interesting illustration is a photograph of Dr. Alfred Russel Wallace and his mother; the figure of the latter is in front and is far clearer than that of the famous naturalist, though his mother was in the astral world and Dr. Wallace in the physical. The exposure, apparently, sufficed for the astral form but not for the physical, so that the mother is apparently in the body, and the son, looking over her shoulder, the 'spirit-form'!

One point which arises is that a thought-form may, apparently, be photographed: a remarkably good reproduction of a picture seen and much thought of by a sitter appears over his head in a photograph. There is a good likeness given of Mr. A. P. Sinnett and an astral figure, with two letters from the former; "psychic extra" is the quaint name used by Dr. Coates to denote such astral forms.

"Portraits painted by invisible artists" are next dealt with, and supply two interesting chapters. Two more on psychography follow, and Dr. Coates adds some useful 'concluding observations'. The book deserves to be read by all interested in the subject with which it deals.

A. B.

Second Sight: A Study of Natural and Induced Clairvoyance, by Sepharial. (William Rider & Son, London. Price 1s. net.)

The subject is here treated with great moderation and common sense. Anyone desirous of obtaining a clear idea of the rationale of clairvoyance and the method of its development—at least as far as the faculty of crystal-gazing is concerned—will find much clear information and wise and moderate advice on the subject. Our writer, who speaks from personal experience, seems to place the use of the rock-crystal in the forefront of his *modus operandi*. We have heard that this method tends to destroy the activity of the faculty in any other way, and thus delays the normal and permanent opening up of the next layer of consciousness in man. But those who seek for the true development of their deeper selves, and are willing to work and wait, not only days but lives for it, are few and far between. To the enormously greater number, whose interest in the deeper side of things can only be stimulated by more immediate results and the play of phenomena, this book pre-eminently appeals. In guiding those enquirers the author deserves the heartiest thanks for the lucidity and sanity of his treatise. Very interesting is his description of the positive and negative type of seer, the visions of the one being cast always in symbolic form, and with the second appearing as a literal happening.

C. M. C.

Publications of the Smithsonian Institution, Bureau of American Ethnology. (Washington. Government Printing Office, 1910 and 1911.)

The magnificent work done by the Smithsonian Institution in the cause of the advancement of learning is not only sustained but increases in quality and quantity as the years go by. The special branch of knowledge dealt with by the Bureau of American Ethnology yields a yearly crop of new facts worthily systematised and presented to the public in the

Bulletins of the Bureau. Four new volumes of this series lie before us, all of the greatest value and of absorbing interest.

Bulletin No. 30 has now become complete by the publication of its second volume. It contains a *Handbook of American Indians North of Mexico*. The title, however, is not quite characteristic as the book is really an encyclopædic, alphabetical dictionary describing "the stocks, confederacies, tribes, tribal divisions and settlements of the Red Indians north of Mexico, biographies of Red Indians of note, sketches of their history, archæology, manners, arts, customs, and institutions and the aboriginal words incorporated in the English language". The two volumes cover fully two thousand pages and are profusely and well illustrated. A bibliography of over eighty closely printed columns is appended to the work as well as a one hundred and fifty page list of synonymy, about which more presently. The labours of which this work is the outcome have been truly gigantic. They lasted for nearly forty consecutive years, and taxed the energies of a great body of experts and savants. Two great sections of Redskin-knowledge have been left without treatment in the present work; they are Indian linguistics, and the purely geographical Indian names. Both subjects will be treated in separate works.

The original inception of the present *Handbook*, in 1873, was an attempt to prepare a list of the tribal names mentioned in the vast literature pertaining to the Indians. How necessary such a list was is shown on almost every page of the book. Each tribal name quoted in it is followed by a list of the various forms of the same name as mentioned by the chief writers on that tribe, in chronological order. To indicate the utter chaos now for the first time reduced to kosmos a few examples suffice. Every school-boy knows about the Apaches, the Comanches and the other heroes of Mayne Reid and Fennimore Cooper. In looking up the Apaches in the *Handbook* he would be surprised to see that this tribe has been described under about eighty different names, not only slightly varying ones as Apacci, Apachas, Apaches, Apachis, Apachu, Apaci, Apade, Apahe, Apatch, Apatches, Apats, Apatschees, Apatsh, Apedes, Apiches, Apichi, Apoches, Appeches and the like, but also as Atokuwe, Awatch, Awp, Chah'-shm, Ha-ma-kaba-mite kwa-dig, Igihua'-a, Inde, Jarosoma, N'day, Oop, Petchisági, Poanin, Tagui, Tagukeresh, Tokuwe, Utce-ci-nyu-múh, Yostjéeme, Yute-shay and many more.

The second example, chosen at random, is furnished by the Nabadache tribe: fully fifty forms of this name are given, ranging from Amediche, via Nahoudikhe, to Yneci.

So it is for almost every tribe, and one can understand at a glance what a boon this *Handbook* is to every student of Indian lore. As said before, a systematic index at the end of the work refers all these variants to the correct spelling as followed in the book itself.

For Theosophical readers Redskin folklore, beliefs, religion and rites will be perhaps the most interesting portions of the book, but a strong human and absorbingly interesting element is furnished by the many biographies of noted Indians. These articles can hardly fail to interest any reader, and a new or renewed interest kindles within him when reading of many of these heroic chiefs struggling in vain against the invincible onmarch of the white man's civilisation.

In short, if this magnificent work is simply invaluable to the specialist, even the lay reader may find much in it which is thoroughly interesting. Further, its accuracy and completeness are both up to the highest standard of the possible at the present moment.

Bulletin No. 40 consists of Part I of the *Handbook of American Indian Languages*, edited by Franz Boas. The volume contains a general introduction by the Editor and then sketches of ten linguistic families, namely Athapascan, Tlingit, Haida, Tsimshian, Kwakiutl, Chinook, Maidu, Algonquian, Siouan and Eskimo. These languages belong to the northern group. In all some fifty-five linguistic families may, so far as our present knowledge goes, be distinguished in North America, north of Mexico.

The complete work promises, therefore, to become a large one. This present book, also, has been in preparation for a long time and dates back for its inception as far as 1897. Owing to the special subject of the work we need not enter in details here beyond saying that the method of treatment of the various languages given, is not an attempt to give either exhaustive grammars or exhaustive discussions of phonetics. All that belongs to a later stage in linguistic research of this nature. The only thing which has here been attempted is the description, as clearly as possible, of those psychological principles of each language which may be isolated by an analysis

of grammatical forms. To praise the work for its qualities and value is quite superfluous.

Bulletin No. 43 is by John R. Swanton. Its title runs: *Indian Tribes of the Lower Mississippi Valley and adjacent Coast of the Gulf of Mexico*. It is one of those thorough descriptions of the geographical position, physical and moral characteristics, dress and ornaments, tattooing, arts and industries, economic life, medicine, birth, education, division of labour, games, etiquette, marriage, feasts, war, religion and other items connected with Indian tribes, for which the Institution is so justly famous. It is, therefore, sufficient to state that the book covers about four hundred pages, contains over thirty illustrations, is well indexed, answers in every respect to its title and constitutes an excellent piece of work. Lovers of historical hoaxes will, delight in the story of the Taënsa mystification worthy of Psalmanasar himself.

The last of the four Bulletins is No. 50. It is written by Jesse Walter Fewkes and is entitled: *Preliminary Report on a Visit to the Navaho National Monument, Arizona*. Though by far the smallest of the four publications it is by no means of insignificant interest. In thirty-five pages, and with the aid of twenty-two full or double page plates, Mr. Fewkes describes lucidly and concisely some important pre-historic ruins in northern Arizona, which have been named the Navaho National Monument. A detailed account of the ruins after a more extended examination is promised for the future, so that the present report has the word 'preliminary' attached to it. In his conclusion the writer states as his belief that these ruins are not of great antiquity. He recommends these cliff dwellings to be excavated, repaired, and reserved as a 'type ruin' to illustrate the pre-historic culture of the aborigines of that section of Arizona. The ruins are well-preserved, important, most characteristic and have suffered comparatively little from Vandalism. The pictures in the book are exceedingly interesting.

J. v. M.

From Cronulla, by R. Wilshire. (Price 2s.)

Beautifully and profusely illustrated in coloured and half-tone blocks are the poems that come to us from far-off Australia. 'Voice of the Divine Guide to One about to Reincarnate' may interest Theosophical students. The booklet is dedicated to "The Seekers".

B. P. W.

Self Control and How To Secure It, by Dr. Paul Dubois. (Translated by Harry Hutcheson Boyd. William Rider & Sons Ltd., London.)

Dr. Dubois' extensive practice in medicine has given him great insight into human nature. The result of this he embodies in his book, giving many examples from experience and observation.

It begins and ends with the idea that education is the only means of acquiring right conviction and practice of virtues. Judgment is what we need in life, but schools fail to teach this; what is required is a school to make men. The Church also fails to give the rational education which appeals most to those who cannot accept dogmas. Inconsistency lies in the author's statements that one does not think as he likes, but as he can; man is deluded who imagines himself able to think what he wishes; thoughts force themselves upon us, succeeding one another in our mind without our being able to change the order; they all come from chance excitement from the outside. On the contrary, Theosophists maintain that the mind may be trained by continuous effort, by concentration and meditation. In speaking of meditation, he advances the important idea that the forming of character is the principal need pressing upon us, and advises our utilising for meditation the scraps of time we employ so badly—the time spent in belittling our neighbour. He says, let us criticise ourselves without pity, and correct our faults, for "the beginning of wisdom is the knowledge of one's faults". Self control is acquired only by constant reflection. Real tolerance makes us severer towards ourselves than towards others, for it is easier to influence our own minds than the minds of others. The distinction made between legitimate pride and egoism is worth noting. To recognise that we are always punished for our mistakes is the best method of correcting our faults, contains the idea underlying the law of karma; and how often have we heard of the virtue and the advantage of learning to submit tranquilly to the unavoidable events. The chapter on 'Egoism and Altruism' condemns the common habit of pitying oneself, while under the delusion of pitying the dead. This is natural, but one should not make a virtue of this feeling in which there is neither courage, altruism nor goodness. Another excellent expression of truth is that duty is not understood so long as the least idea of drudgery is mixed with it, and we cannot

benefit by a sacrifice made for us while we feel that it is not made willingly. The author thinks the greatest fault of man is to lower his ideal, while it can never be placed too high. He says that we want intelligence rather than will, thus leaving out of account the fact that will is one of the three great factors of consciousness, without which there can be no intelligence. G. G.

Early Christian Legends and Fables Concerning Islām, by Hafiz Mahamud Khan Shairani. (Luzac & Co., London. Price 1s. 6d.)

This is a reprint from *The Rise and Progress of Mahomedanism* and was originally composed to supplement chapter viii of that book. Much care and study has been bestowed on it and it is an excellent pillar in support of the much maligned faith of the Prophet of Arabia. Every educated Muhammadan should possess a copy of this brochure. B. P. W.

Ombres et Lumières, by Aimée Blech. (Publication Théosophiques, Paris.)

There is a great need of light literature embodying Theosophical teaching and this collection of stories is of the kind now so much in demand. The stories are short, simply and gracefully written without the slightest suggestion of having been produced "with a purpose". The basic truths of Theosophy are beautifully and forcefully illustrated in them in a way that will appeal to the public at large. It is not, however, a book only for interested outsiders. The Theosophical student will see here and there a meaning in the tale, hidden from those unfamiliar with our conceptions, and find a new light is thrown on familiar ideas by some exquisite phrasing or suggestive picture. The language used is so simple that even those whose French is only "after the scold of Stratford atte bowe" may read and enjoy them without waiting for them to pass through the always rather painful process of translation. A. DE L.

The 'Heathen' Invasion and *The Small Old Path*, by Claude Bragdon. (The Manas Press, Rochester, N.Y. Price 15c. each.)

Very neatly printed and admirable for propaganda work are these two pamphlets. The first is an open letter originally

published in the *Hampton-Columbian Magazine* as a reply to an attack made on some who try to live the higher life by an American woman who according to Mr. Bragdon has "proven herself so sensitive to darkness and so insensitive to light". The second pamphlet will be found useful for propaganda work and contains good thoughts.

B. P. W.

On Higher Planes, by Stella Norman. (C. W. Burford, Melbourne), is a prettily written little book, describing the visions seen by the writer, who appears to be a clairvoyant of a pure and gentle type. *The Coming of the Christ and the Order of the Star in the East*, by the Rev. C. W. Scott-Moncrieff, M.A., is a lecture originally read to a meeting of clergymen and members of the Church of England, and is reprinted by THE THEOSOPHIST Office. *The Man of No Sorrows*, by Coulson Kernahan (Cassell & Co., Ltd., London), is an extraordinarily vivid story of the effect on the world of the abolition of sorrow. Noel Aimir, the author of *The Black Pearl*—a translation of *Vers la Lumière*—issues another tale, *La Devādāsi* (Hussey & Gillingham, Ltd., Adelaide, S. Australia). It is a well-told story of an English girl, obsessed by a departed Devādāsi (temple dancing-girl), who had eloped with an English officer, and had developed anarchic tendencies. How she is rescued by white magic from the dark power may be read in the book. *Power Through Thought Control*, by Marian Lindsay is a booklet which may bring help to many in the world. (Fowler & Co., London.) In our magazine was reviewed some months ago a very admirable book *Man's Supreme Inheritance*, by F. Matthias Alexander. A useful addenda is now issued, which makes the original work more illuminative. We recommend this book to Theosophists. *Spiritualism and the Light It Casts on Christian Truth*, by the Rev. Arthur Chambers is reprinted from *Light* and is a readable pamphlet.

SUPPLEMENT TO THE THEOSOPHIST

HEADQUARTERS' IMPROVEMENTS

The following sums are acknowledged with thanks:

					Rs.	A.	P.
Rev. W. G. John	...	...	...	...	13	0	0
Bājñāth Singh	...	...	...	...	11	12	0
Miss Claxton	...	...	...	...	150	0	0
P. P. Lucifer	...	...	...	...	105	0	0
					279	12	0
Acknowledged in December 1911					4,906	11	3
					Rs. 5,186	7	3

ANNIE BESANT, P.T.S.

BADGES FOR CONVENTIONS, ETC.

It has been found useful at large gatherings of Fellows of the T.S. and members of allied bodies, to recognise the use of small coloured badges—a fragment of ribbon is sufficient—as denoting a body to which the wearer belongs. The following have already been recognised: *For members of E. S.*: White, Orange, Rose, Bright Blue, Green; the members themselves know the grade denoted by each. *The Order of the Star in the East*: Officers, Gold Triangle or Gold Star; Highest Grade, Purple, Silver Triangle; Second Grade, Gold, Silver Star; Third Grade, Pale Blue, Silver Star. *Sons and Daughters of India*, Yellow.

ANNIE BESANT, P.T.S.

DEWAN BAHADUR T. SAḌĀSIVA IYER, F.T.S.

Our readers will be glad to know that one of our most loyal and earnest members has just been appointed a Judge of the High Court, Madras. Dewan Bahadur T. Saḍāsiva Iyer, when he entered the Society, was a District Munsif, and later was deputed to Travancore, where he was Chief Judge for some years. On his return to British India, he went as District Judge to Berhampur, and has now been selected as a Judge of the High Court. His noble character and spotless integrity well fit him for this responsible office, which has been previously held by two of our Fellows, Sir S. Subramania Iyer and the Hon. Mr. V. Krishnaswami Iyer. The Adyar residents will all rejoice at the coming to Madras of this respected Brother.

ANNIE BESANT, P.T.S.

AN APPEAL TO LOVERS OF THE ADYAR LIBRARY

On the 28th of December 1911, the Adyar Library completed the first twenty-five years of its existence. It is thought that it would be fitting to commemorate this jubilee in some suitable manner as a token of gratitude to and admiration for the Founder of the Library, the late Colonel H. S. Olcott, whose far-seeing policy and splendid energy made it possible that this institution should have reached in the brief space of a quarter of a century its present important status.

To-day the Library can boast of possessing, besides an extensive and useful range of books of reference and for study, a considerable number of series of valuable publications and of rare and important western and eastern works both printed and in manuscript, of which latter the collection of Samskr̥t MSS. ranks with the premier collections of the world.

The group of works under the heading 'Buddhist Texts' is noteworthy as to completeness, including as it does: The whole Tripitika or Canon, in a printed Pāli recension as issued by the late King of Siam; The same work in the editions of the Pāli Text Society; A costly Pāli manuscript of the complete Canon; An entire copy of the Tokio edition of the Chinese recension; practically all texts so far published of the Samskr̥t versions. The only version wanting is the Tibetan one, namely the Kandjur (in 100 vols.) and the Tandjur (in 225 vols.). With these in our possession the Library would have a practically complete collection of Buddhist texts. An exceptional occasion now offers of acquiring one (and possibly both) of these exceedingly rare sets for a very moderate price: and a sum of Rs. 5,000 (£335 or \$1670) is needed to effect the purchase of the books and pay the cost of transit and of their installation in the Library.

To enable the many friends of the Adyar Library to unite in presenting an appropriate memento of its twenty-fifth birthday, there has been opened a subscription list for the purpose of raising the sum mentioned in order to acquire these sets of books. In order that the opportunity may not be lost, and that the negotiations for their purchase may be carried through forthwith, arrangements have been made to borrow sufficient money to cover the purchase price: the amount borrowed will be repaid out of the donations resulting from the present appeal.

The following committee has been formed to carry through the business and receive donations.

CHAIRMAN:

Sir S. Subramania Iyer, K. C. I. E.
(Councillor, T.S.)

HON. SECRETARY:

Johan van Manen, Esq.,
(Assistant-Director, Adyar Library.)

HON. TREASURER :

A. Schwarz, Esq.,
(Treasurer, T. S.)

All donations should be sent to the Hon. Treasurer :

A. Schwarz, Esq.,
Theosophical Society,
Adyar,
Madras, S.,
India.

I heartily recommend the above to all lovers of our great Library, and I have sanctioned the loan necessary to secure the books.

ANNIE BESANT, P.T.S.

The acquisition of the Kandjur and Tandjur is of the utmost importance not merely from the standpoint of Buddhist or Tibetan but also from that of Samskrit literature. For they contain word-for-word translations of hundreds of once famous Samskrit works the originals of which are now lost. A great service will be done to us by all who respond to the above appeal.

F. OTTO SCHRÄDER, PH.D.,
Director, Adyar Library.

ADYAR, January, 1912.

PRELIMINARY LIST OF DONATIONS FOR THE ABOVE

	Rs.	A.	P.
Mrs. A. Besant	100	0	0
Sir S. Subramania Iyer	100	0	0
A. Schwarz, Esq.	100	0	0
The Theosophist Office, Adyar	50	0	0
Mrs. C. Bayer-de Bruin	50	0	0
FIRST TOTAL Rs.	400	0	0

FINANCIAL STATEMENT

THEOSOPHICAL SOCIETY

The following receipts from 11th December, 1911 to 10th January, 1912, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
General Secretary, Scottish Section. £9-13-4 for 1911 ...	145	0	0
Mr. Henrique Serra, Brazil, South America, 10 Mg.			
Balance of Annual dues for 1911	5	4	0

DONATION

Mr. C. R. Parthasarathy Aiyangar, Vakil, Chittoor	20	0	0
Rs.	170	4	0

A. SCHWARZ,

Hon. Treasurer.

ADYAR, 11th January, 1912.

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th December, 1911 to 10th January, 1912, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Collection on Coronation Day	10	4	6
Mr. J. Scott	15	0	0

PRESIDENTIAL ADDRESS

BY

ANNIE BESANT

xviii SUPPLEMENT TO THE THEOSOPHIST FEBRUARY

	Rs.	A.	P.
Mangalambal Ammal, wife of Mr. S. Bhaskar Aiyar,			
Executive Engineer	10	0	0
Little Cecile and Teachers of the O.P.F. Schools ...	54	6	6
Donations under Rs. 5/-	3	0	0
Mr. John Madrige, Hobart, Tasmania £1/- ...	15	0	0
	Rs. 107	11	0

A. SCHWARZ,

Hon. Secretary and Treasurer, O.P.F.S., Adyar.

ADYAR, 11th January, 1912.

ORDER OF SERVICE

Under the name of "Our little Brothers" a league for the humane treatment of animals has been formed in Brooklyn, N.Y.

HELEN LÜBKE,

Hon. Secretary, Central Council.

ADYAR, January, 1912.

GENERAL REPORT

OF THE

THIRTY-SIXTH

ANNIVERSARY & CONVENTION

OF THE

THEOSOPHICAL SOCIETY

Held at Benares

December 26th to 31st, 1911

Headquarters of the Theosophical Society

Adyar, Madras, India

1912

Printed by Annie Besant, in the Vasanta Press, Adyar, Madras, and published for the Editor by the Business Manager, Theosophist Office, Adyar, Madras, S.

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

The T.S. Council met at 10.30 A.M. on December 26th, and the rest of the day was given up to the great Subsidiary Activities of the Sons of India and the Central Hindū College. Professor Sañjiva Rao gave a lecture to the first at noon, the College Parliament held a sitting from 1 to 2.30 P.M. and the College Anniversary was celebrated from 3 to 5.30 P.M. In the evening Mr. Leadbeater held a Question Meeting. Advantage of the large number of Co-Masons present was taken to hold a Co-Masonic re-union, though Co-Masonry is not a part of "T.S. Activities", for many non-Masonic Theosophists do not care for Co-Masonry, many Theosophical Masons repudiate it, and many Co-Masons are indifferent to Theosophy.

The Convention met for business in the Hall of the Indian Section at 8 A.M. on December 27th. The President said :

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

Telegrams of greeting were received from London, Hungary, Vienna, Rangoon, and Indian towns.

The year that lies behind us has been marked by some striking new developments that promise well for the

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

NEW NATIONAL SOCIETY

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

GROWTH OF THE SOCIETY

REVISED LIST OF CHARTERS ISSUED TO THE CLOSE OF 1911

1878	1	1890	224	1902	704
1879	2	1891	271	1903	750
1880	11	1892	298	1904	800
1881	19	1893	344	1905	860
1882	42	1894	382	1906	900
1883	88	1895	401	1907	958
1884	99	1896	425	1908	1032
1885	117	1897	487	1909	1125
1886	128	1898	526	1910	1223
1887	156	1899	558	1911	1329
1888	169	1900	595		
1889	199	1901	647		

The following list shows our numerical condition, but as usual, is not quite up-to-date, as the National Societies

close their registers at different times. Moreover, some reports did not reach us till the middle of December, after our books were closed.

No.	Name of the Society	No. of Lodges	No. of Active Members	No. of New Members admitted during the year
1	T.S. in America ...	123	3,092	552
2	" England and Wales ...	51	1,694	435
3	" India ...	325	5,646	460
		plus 93 dormant)		
4	" Scandinavia ...	32	985	129
5	" Australasia ...	20	1,004	158
6	" New Zealand ...	18	674	115
7	" Netherlands ...	26	1,581 ¹	391
8	" France ...	35	1,145	276
9	" Italy ...	22	326	76
10	" Germany ...	52	2,287	400
11	" Cuba ...	39	608	169
12	" Hungary ...	9	87	29
13	" Finland ...	22	536	99
14	" Russia ...	8	197	42
15	" Bohemia ...	7	152	29
16	" South Africa ...	8	175	46
17	" Scotland ...	13	296	121
18	" Switzerland ...	7	133	32
19	" Belgium ...	9	177	21
	Non-Sectionalised ...	41	669 ¹	207
	Grand Total ...	867	21,464	3,787
		plus 93 dormant)		

The greatly increased and laudable care with which the rules of membership are now annually revised erases a considerable number of indifferent members every year—"Empty bags carefully sealed up, with nothing whatever inside," as S. Athanasius caustically remarked of nominal Christians, who were baptised on their death-beds. Our list now contains only those who are really 'active'. 3,787 persons have entered the Society during the past year, but as 2,679 have dropped out—an exceptionally large number by death, and the rest by erasures

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

and resignations—the effective increase is only 1,108, giving us a total of 21,464. There are 89 new Lodges, our total being 867 active and 93 dormant. America shows the greatest number of admissions—552—but has only an effective increase of 88, having lost 464; her Lodges have increased by 8. India has admitted only 460, but has lost only 66, mostly by death, and has 15 new Lodges and 10 revived; while 5 were declared dormant or dissolved. England and Wales have admitted 435, but the organisation of Belgium carried away 156 of their number, and 12 others were transferred. Germany has admitted 400, and has lost only 63, having an effective membership of 2,287. The Netherlands, though small, have added no less than 391, and have lost only 135. France has added 276 new members, but having given over 101 to Switzerland, it has done well to show a total increase of 106.

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

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

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

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

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

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

In Holland, the Section has taken over the old home at Amsteldijk 76, where the movement in the Netherlands was born; there is a large piece of land connected with it, where a good Headquarters may ultimately be built. Bohemia has established itself in suitable premises with Library and Reading-room, as well as a hall for meetings and offices for business. Stuttgart, by the co-operation of its three Lodges, has built itself a Theosophical home. Cuba has acquired a Headquarters, and a house for the Lodges in San Jose de Costa Rica has been built. S. Sophia, Russia has also secured a hall of its own.

In Germany the movement goes forward energetically on the lines laid down by Dr. Steiner. These differ considerably from the generally accepted Theosophical teachings, by giving to Christianity a primacy which non-Christian nations could not accept, but which suits German ideas; the perfect freedom of thought within the T.S. secures full expression for schools of thought however divergent, but it should be remembered that non-German schools of thought have equally the right of free expression, and that a militant propaganda in other National Societies against the views of other Theosophical exponents is not conducive

either to liberty of thought or harmony of action. Even in Germany a growing number of Theosophists prefer the older and wider teachings to the new, and while, as President, I defend the right of every exponent to teach his own views, it is also my duty to protect, as far as possible, the holders of other opinions from undue interference. The General Secretary for Germany will, I am sure, assist me in smoothing the friction which is arising in other National Societies by the action of his more aggressive followers, so that all may pursue in peace the studies which they prefer.

UNSECTIONALISED COUNTRIES

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

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

The other countries need no special mention.

CHANGES

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

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

is reconstituted, the oldest Lodge in Great Britain, and is, as before, attached directly to Adyar.

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

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

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

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

FINANCE

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

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

Some of our members are very anxious to buy from the Central Hindū College the land and houses where the Arundales and myself have long lived, and which for many years was the centre of my Indian work, and to present them to the Indian Section, the property of which they adjoin. The Section is shut in by College lands on

both sides, so that it has no room for expansion, and it is thought that the purchase of these houses and lands is desirable, not only for this reason, but because of the memories connected with them. The sum required would be Rs. 50,000—Rs. 45,000, the actual cost of purchase, and Rs. 5,000 for some alterations imperatively necessary.

THE HEADQUARTERS

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

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

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

The Vasanṭā Press has done splendid work throughout the year, Bro. A. K. Siṭārām Shāstri rising to his task with marked ability and success. I have here to recognise the great help given by Bro. Best, who in England placed his trained ability at my service for the purchase of machinery. Bro. Wadia has increased the business of

The Theosophist Office to a quite surprising extent, and the more work I place on his shoulders the better he does it. Bros. Raṅgā Reddy, Naraniah and Srinivasa Rao continue their most effective help, and Bro. Naraniah has raised the Dairy and Bakery to a high point of efficiency. Of Bro. Huidekoper's work I have spoken above. Miss Dixon rules the household of Blavatsky Gardens and Leadbeater Chambers very satisfactorily, and Countess Olga Schack keeps us very comfortable at Headquarters. Mrs. Gagarin gives large and untiring help in *The Theosophist* Office, where also Bros. Cordes, Prime, Hawthorne, Dandekar and Miss de Leeuw have given most effective aid. Bro. J. R. Aria has spent another useful year in the work of the Recording Secretary. The burden of carrying on classes has fallen chiefly on my dear Brother and friend C. W. Leadbeater, and he has been helped in heavy correspondence and writing by Bros. Ruspoli and Cooper. Bro. Wood has been away from us most of the year, doing splendid work at Madanapalle, where he has rescued a T.S. School from failure, and has made it a model to the district. To one and all these gracious helpers—and surely no leader has ever been better and more lovingly served—I offer my most grateful thanks, knowing that with my poor thanks go the priceless blessings of the White Brotherhood, who recognise as done to Themselves service rendered to the least in Their ranks.

THE ADYAR LIBRARY

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

OUR LITERATURE

The year has added much to our literature. Bro. Leadbeater has sent out a second volume of his invaluable *Adyar Talks*, and also a volume of stories under the title *The Perfume of Egypt*. Two volumes have been published of the summarised translation by Bro. Bhagavān Dās of the very remarkable *Pranava-Vāda*, a weighty work deserving of careful study. Bro. G. S. Arundale has issued his useful and eloquent Convention Lectures (1910), *The Growth of National Consciousness in the Light of Theosophy*. Dr. Rudolf Steiner's work on the *Mystics of the Renaissance* has been admirably Englished by Mr. Bertram Keightley. A charming booklet, *Christ and Buddha*, by Bro. C. Jinarājāśa, should be read by every lover of exquisite English. Part II of the *Universal Text Book of Religion and Morals* has been issued, and I have also contributed to our output a book of lectures *The Immediate Future*, and a little popular treatise, *The Riddle of Life*, of which 20,000 have been sold since June, a third 10,000 being now on the market. Bro. Cooper has commenced a series of booklets, 'Manuals of Occultism', with *Methods of Psychic Development* as the first volume; the series should prove very useful.

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

PROPAGANDA

Propaganda work has gone on vigorously all over the world, and it is difficult to select where every country is active. Italy, Great Britain, and America, perhaps, carry

off the palm; in the first country the propaganda is mostly literary; in England and Scotland lectures are the favourite method, and this is also true of America. Mrs. Barnard Russak has come much to the front in the lecture-field both in America and in England, and wins the hearts of all who hear her; she is a most valuable addition to the messengers of good tidings.

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

SUBSIDIARY ACTIVITIES

ORDER OF THE STAR IN THE EAST

The birth of this Order took place in Benares on January 11, 1911, but, as was the case with its prototype 2,000 years ago, it was surrounded by dangers in its birth-place, and fled for a while into a symbolical Egypt, where the young child has flourished exceedingly. The Order is open equally to Theosophists and non-Theosophists, to all who believe in the near coming of a World-Teacher, and numbers of people who hold this common hope are linking themselves together all the world over, to prepare the way for His Feet.

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

are doing admirable work. But the need for another capable European has not been supplied.

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

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

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

CONCLUSION

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

As in the still hour before the dawning, one bird wakes after another, and soft notes flute forth from many places, calling from bough to bough, till presently, as the Sun-God rises, all burst into one glad melody of welcome, and the silence is shivered into rippling cascades of song:

so in this waiting hour, before the rising of our Sun, soft calls are heard from heart to heart, and little fragments of song, half-breathed, tell over sweet cadences of melodious hope and joy, heralding the splendid outburst of triumphal song that shall greet the Master of Masters, when the world's cry for help shall draw Him downwards, when His Feet shall once more tread the common paths of earth, and the Desire of all nations shall come and speak the Word of Peace.

PUBLICATIONS OF THE THEOSOPHIST OFFICE
ADYAR, MADRAS, INDIA, DURING THE YEAR 1911

Adyar Album	J. Krishnamurti.
A Study in Theosophy	N. M. Desai.
At the Feet of the Master (2nd edition)	J. Krishnamurti.
Buddhist Catechism	Col. H. S. Olcott.
Growth of National Consciousness	George Arundale.
Hindu Philosophy	Dr. M. Schultz.
The Immediate Future (jointly with T.P.S., London)	Annie Besant.
Inner Life, Vol. II	C. W. Leadbeater.
Light on the Path	Mabel Collins.
Methods of Psychic Development	Irving S. Cooper.
The Perfume of Egypt	C. W. Leadbeater.
Praṇava-Vāda (Two Volumes)	Bhagavān Dās.
Psychology (jointly with T.P.S., London)	Annie Besant.
Shāṅkarāchārya, Philosopher and Mystic	K. T. Telang.
Transactions of the Educational Conference, 1910	Annie Besant.
Universal Text Book of Religion and Morals, Vol. II	„

PAMPHLETS

A Sketch of Theosophy	Annie Besant.
Castes in India	Damodar K. Mavalankar.
Emotion, Intellect and Spirituality	Annie Besant.
Meaning and Method of the Spiritual Life	„
On the Idyll of the White Lotus	T. Subba Rao.
The Order of the Star in the East	E. A. Wodehouse.
Proofs of the Existence of the Soul	Annie Besant.
The Attitude of the Enquirer	C. W. Leadbeater.
The East and the West	Annie Besant.
The Emergence of a World-Religion	„
The Opening of a New Cycle	„
The Power and Use of Thought	C. W. Leadbeater.
The Religion of Theosophy	Bhagavān Dās.
The Value of Devotion	Annie Besant.
The White Lodge and Its Messengers	„

MAGAZINES

The Theosophist	Edited by Annie Besant
The Adyar Bulletin	do.

REPORT OF THE TREASURER OF THE T. S.

To the President, T.S.—Our balance sheet for the year ending 30th November, 1911, speaks eloquently of the continued growth and expansion, but also of the corresponding requirements, of our Adyar Headquarters. Our prosperity is evidenced by the increased revenue from garden-produce, rent and interest, and by the receipt of donations amounting to no less than Rs. 136,269-2-7 for garden and Headquarters improvements, electric installation and new buildings.

This has enabled us to add Rs. 109,085-14-11 to our *General Fund* (Capital) which has risen to Rs. 470,672-1-2, and to carry forward towards next year's expenditure a surplus of Rs. 7,268-10-1 on *Income and Disbursement Account*. For all these gifts we tender our hearty thanks.

Our ordinary expenditure has kept fairly close to budget limits. Where it has exceeded them, as principally in the case of Garden Account, we have been justified in spending the extra amount by the receipt of special donations and by increased revenue from other sources. With regard to garden expenses, which include road-making, strengthening of the river embankment, etc., I wish specially to mention that in addition to the budget allowance of Rs. 4,800-0-0 we had at our disposal two donations of Rs. 5,000-0-0 from Mrs. A. Besant and Rs. 19,035-0-0 from Mr. A. Ostermann. Of the latter amount about Rs. 7,000-0-0 have been carried forward on *Income and Disbursement Account* towards next year's requirements, as already mentioned.

Our *Electric Installation*, for lighting and irrigation purposes, presented to the Society by Mrs. Besant from her own purse and from donations received for this purpose, has been completed during the year at an additional cost of Rs. 45,000-0-0, and we have further spent the following amounts, principally from donations, for the construction of buildings :

Rs.	A.	P.	
3,1712	14	6	for Leadbeater Chambers
7,897	8	0	„ Powerhouse
7,400	0	0	„ Storehouse
10,654	10	1	„ Damodar Gardens (balance)
3,109	5	11	„ Miss Arundale's Bungalow (balance)
2,209	0	11	„ Workers' Cottages
2,000	0	0	„ Vaishya Quarters
Rs. 64,983	7	5	

The amount invested in *Immovable Property* has now risen to Rs. 531,435-13-2, but it is hardly necessary to point out that this figure, based partly on valuation and partly on actual expenditure, can only be taken as an approximation to the real value of our Headquarters Property. It is manifestly impossible to gauge it correctly, nor need this concern us, as our Headquarters will never, and indeed cannot be, sold, according to the provisions of our Constitution.

Our income from *Rent and Interest* is Rs. 2,664-0-0 more than in 1910, and exceeds our budget estimate by Rs. 2,097-0-0. With the larger building accommodation at our disposal and the increasing number of visitors and students a further rise under this head may reasonably be expected in the future.

Somewhat contrary to expectation our revenue from *Fees and Dues* has slightly decreased, but the difference is too insignificant to be of any account and the steady growth of our Society will surely increase our income from this source.

The *Adyar Library* has received donations amounting to Rs. 6,996-0-0, principally from Mr. Ostermann. Part of this sum has been spent on the purchase of books, about Rs. 5,000-0-0 being available for the same purpose during the coming year. Although many new books and MSS. have been added to our Library, we have not readjusted the valuation of Rs. 70,000-0-0 fixed a year ago, which may therefore well be considered to err on the right side.

With regard to our financial position in general it is well to mention that while our *Capital Account* has more than doubled within the last three years, we are not on that account any

the richer in ready cash. All our funds are locked up in landed property and buildings, with the exception of Rs. 73,000-0-0 invested in Government Paper on behalf of the *Adyar Library Endowment Fund*. Our cash and Bank balances barely cover our liabilities to *Sundry Debtors and Creditors Account* and for our working expenses we are as dependent as ever on our revenue from rents, fees and dues, garden produce and donations.

In conclusion I would invite attention to the needs of the *Adyar Library* and of garden and Headquarters improvements. The rapid growth of our Library requires a much larger Endowment Fund than we have at present and donations for this purpose will be exceedingly welcome. The rational cultivation of our extensive grounds will for some years to come cost more than we can allot from our ordinary income, and we must rely on donations till the time comes when the trees now planted will yield good crops and compensate us for our expenditure. Money is also needed for strengthening the river embankment and filling up marshy tracts of land.

For all these purposes we shall be glad to receive help and donors may rest assured that their gifts will be usefully employed for the improvement of our *Adyar Headquarters*.

A. SCHWARTZ,
Treasurer.

HEADQUARTERS INCOME

DISBURSEMENTS	Rs.	A. P.
To Contribution to Adyar Library ...	2,500	0 0
„ Office Salaries ...	887	2 10
„ Servants' Wages ...	3,577	0 4
„ Stable Expenses ...	1,360	15 4
„ Garden „ (including, new roads etc.) ...	22,229	15 1
„ Printing and Stationery ...	1,369	3 7
„ Telegrams and Postages ...	709	10 0
„ Lighting Expenses ...	1,759	12 3
„ White Lotus Day Expenses ...	77	12 3
„ Taxes ...	402	11 7
„ Charity ...	115	8 0
„ Discount, Collection and Exchange ...	111	0 2
„ Miscellaneous Expenses ...	1,738	15 7
„ Furnishing ...	2,157	7 0
„ Gulistan expenses ...	846	0 2
„ Construction and Repairs... ..	9,751	8 4
„ Convention Expenses ...	108	6 5
„ Transfer to General Fund (Capital) of Donations under (b). ..	49,653	0 11
„ Balance (Surplus) carried forward to new account ...	109,085	14 11
	166,007	9 11

ADYAR, }
30th November, 1911.

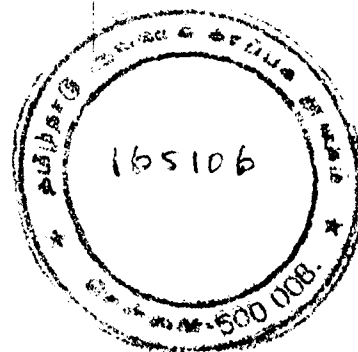
A. SCHWARZ,
Hon. Treasurer, T.S.

AND DISBURSEMENT ACCOUNT

INCOME	Rs.	A. P.
By Balance from the year 1910 ...	986	0 3
„ Garden Produce ...	2,446	10 8
„ Rent and Interest ...	14,097	9 5
„ Publishing Account (Textbook of Religions) ...	725	11 1
„ Fees and Dues from—	Rs.	A. P.
Indian Section ...	2,400	0 0
British „ ...	812	2 8
Scottish „ ...	148	0 0
American „ ...	1,507	7 4
Dutch „ ...	600	14 9
Australasian „ ...	440	3 0
New Zealand „ ...	297	8 3
French „ ...	487	2 0
Italian „ ...	152	0 1
German „ ...	960	2 3
Cuban „ ...	344	5 3
Scandinavian „ ...	432	11 3
Finnish „ ...	238	3 0
Hungarian „ (not received) ...	0	0 0
Russian „ ...	110	5 10
Bohemian „ (not received) ...	0	0 0
South African „ ...	87	8 0
Swiss „ ...	55	7 4
South America „ ...	1,328	7 8
Mauritius „ ...	26	4 0
Spain „ ...	390	6 4
Unattached Members and Lodges ...	683	4 11
„ Donations:—		
(a) Mr. A. Ostermann for Gardens ...	19,085	0 4
Mrs. A. Besant „ Furniture ...	5,000	0 0
Mr. A. Schwarz for Gulistan repairs ...	829	0 0
„ Headquarter „ ...	602	9 10
Sundry Donations ...	1,500	0 0
(b) Mrs. A. Besant for Electric Installation ...	216	9 6
„ „ Powerhouse ...	45,000	0 0
„ „ Storehouse ...	7,897	8 0
Mr. C.R. Harvey, „ Leadbeater Chambers ...	7,400	0 0
Besant Gardens ...	17,797	1 9
„ A. Schwarz, for Damodar Gardens ...	14,883	10 6
Miss F. Arundale, for bungalow ...	10,654	10 1
Legacy K. Subbarayadu for Vaishya Quarters ...	3,453	0 7
	2,000	0 0
	109,085	14 11
	166,007	9 11

Audited and found correct.

LAKSHMANRAM, F.N.F.A., (London),
Public Accountant and Auditor.



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BALANCE SHEET OF THE THEOSOPHICAL

CAPITAL AND LIABILITIES	Rs.	A.P.	Rs.	A.P.
To General Fund (Capital)				
Balance on 1st December, 1910	361,586	2 3		
Transfer from Income and Disbursement Account	109,085	14 11	470,872	1 2
„ Adyar Library Fund—				
Invested in Books and MSS.	70,000	0 0		
Endowment Fund	120,081	2 4	190,081	2 4
„ Subba Row Medal Fund—				
Balance on 1st December, 1910	1,675	4 0		
Interest at 3½ per cent.	58	10 0	1,733	14 0
„ Propaganda Fund—				
Balance on 1st December, 1910	3,307	11 1		
Refund by Mr. P. Narayana, Madras	310	0 0		
Interest at 3½ per cent.	116	4 0		
	3,733	15 1		
Less Payments for Propaganda	1,312	0 0	2,421	15 1
„ Old Workers' Fund—				
Balance on 1st December, 1911	579	4 0		
Interest at 3½ per cent.	20	4 0	599	8 0
„ Colonel Olcott's Statue Fund—			252	1 6
„ President's Travelling Fund—				
Balance on 1st December, 1911	15	0 3		
Donations	611	8 10		
	626	9 1		
Less Payments to Mrs. A. Besant	600	6 0	26	3 1
„ Sundry Debtors and Creditors Acct.—			10,752	3 4
„ Headquarters Income & Disbursement Account—				
Surplus per 1911 carried forward to next year's account			7,268	10 1
			683,807	10 7

ADYAR,
30th November, 1911.

A. SCHWARZ,
Hon. Treasurer, T. S.

SOCIETY PER 30TH NOVEMBER, 1911

PROPERTY AND ASSETS	Rs.	A.P.	Rs.	A.P.
By Adyar Library Books and MSS.—				
Value of Books and MSS.			70,000	0 0
„ Government Pro-notes—				
Rs. 73,000, 3½ per cent. Paper at Rs. 95			69,350	0 0
„ Immovable Property—				
Balance on 1st December, 1910	839,500	0 0		
Add cost of:				
Leadbeater Chambers	70,428	6 6		
Damodar Gardens (Balance)	10,654	10 1		
Workers' Cottages	11,525	12 0		
Powerhouse	7,897	8 0		
Storehouse	7,400	0 0		
Miss Arundale's Bungalow	7,884	5 11		
Vaishya Quarters	2,000	0 0	456,790	10 6
„ Movable Property Account—				
Balance on 1st December, 1910	19,000	0 0		
New furniture	6,157	7 0		
	25,157	7 0		
Less depreciation to debit of Income and Disbursement Account	2,157	7 0	23,000	0 0
„ Electric Installation			45,000	0 0
„ Mortgage Mahinda College, Galle			3,000	0 0
„ Shares in Triplicane Urban Co-operative Society			50	6 3
„ Cash Balance			1,686	14 2
„ Balance with Bank of Madras			4,929	11 8
			683,807	10 7

Audited and found correct.

P. B. LAKSHMANRAM, F.N.F.A., (London),

Public Accountant and Auditor.

ABSTRACT OF ADYAR LIBRARY

	Rs.	A. P.	Rs.	A. P.
To Salaries per 1911			5,594	8 0
„ Rent for Olcott Gardens			300	0 0
„ Fire Insurance Premium			281	4 0
„ Cost of Books and Periodicals			1,544	15 4
„ Cost of Books, Acct. Mr. Ostermann's donation			3,477	4 4
„ „ Copying MSS. and Travelling expenses			1,132	15 11
„ Stationery, Postages and Sundries			1,095	12 8
„ Printing Catalogue and Upanishads			818	12 0
„ Balance to new Account :—				
Value of Books and MSS.	70,000	0 0		
Endowment Fund	120,081	2 4	190,081	2 4
			204,326	10 7

ADYAR, }
30th November, 1911.

A. SCHWARZ,
Treasurer.

ACCOUNT

	Rs.	A. P.	Rs.	A. P.
By Balance on 1st December, 1910 :—				
Books and MSS.	70,000	0 0		
Endowment Fund	120,629	15 3	190,629	15 3
„ 3½ per cent. Interest on Rs. 120,000			4,200	0 0
„ Contribution from T. S.			2,500	0 0
„ Donations			6,996	11 4
			204,326	10 7

Audited and found correct.

P. R. LAKSHMANBAM, F. N. F. A. (London),
Public Accountant and Auditor.

**REPORT OF THE DIRECTOR OF
THE ADYAR LIBRARY**

To the President, T. S.—I have much pleasure in placing before you the Adyar Library report for 1911, which is probably the most palpable proof which could so far be given of the rapid growth of this Institution.

It seems fair to begin again with the *financial donations*, since to them, as in former years, our success is due to a very large extent.

The following friends have been good enough to favour us with their liberal help :

'A friend of Colonel Olcott'	with	Rs. 300
Mr. Venkatarama of Coimbatore	„	„ 360
Mr. A. Ostermann of Colmar	„	„ 6,300

The second of these sums was destined for the maintenance of a new Paṇḍit, and a sum of Rs. 360 out of the third amount was specially earmarked for copying Sanskrit MSS., while the rest of it was for necessary expenses in the Western Section.

NEW BOOKS

(a) *Donations*.—Books were presented to the Western Section,¹ the following being the principal donors and gifts :

1. Mrs. Besant, a number of books and the new edition of the *Encyclopædia Britannica*.
2. Mrs. M.H. Charles (through and from), a valuable collection of about 150 works on different subjects.
3. Dr. Raymond van Marle, a most valuable collection of some 60 volumes, mostly on mediæval and post-mediæval European philosophy and mysticism, including two little books printed before A.D. 1500. These are the only two incunabula as yet in our Library.
4. The Editor of *The Theosophist*, over 100 works on different subjects.

¹ Which, it may be remembered, contains also all books on Oriental subjects, written in western languages.

5. Mr. A. Ostermann, 18 works, among them a copy of Brockhaus' *Konversations-Lexikon*, last edition, 18 volumes.
6. The Italian Section, T. S., a complete Italian edition of Galilei Galileo in 16 volumes, and some 25 volumes of Italian bibliographical matter.
7. Mr. C. Jinarājadāsa, 11 works, a valuable collection of material concerning the Mormons.
8. Mr. Pekka Ervast, 34 works, a collection of Finnish translations and original writings on Theosophy.
9. Mr. C. R. L. E. Harvey, 15 works.
10. Mr. C. W. Leadbeater, 12 works.
11. Mr. D. van Hinloopen Labberton, 10 works.
12. Mr. John H. Cordes, 8 works, including a complete German edition of Jacob Boehme's works.
13. Mr. and Mrs. Ransom, 11 works.
14. Don Fabrizio Ruspoli, 6 works.
15. Mr. H. Knight-Eaton, 5 works.
16. Mr. K. van Gelder, 5 works.
17. Comité de Publications Théosophiques, Paris, 4 works.
18. Mr. Alan Leo, 5 works, among them complete sets of *Modern Astrology* (14 volumes) and of the *Astrologer's Magazine* (3 volumes).
19. Mr. K. Schalkwijk, 4 works.
20. Miss P. T. Parsons, 4 works.
21. The Theosophist Office, 4 works.
22. The University of Upsala, 4 works.
- 23—26. Dr. A. Coomaraswami, Miss Eva Blytt, Miss Jadwiga Marciniowska, Mr. F. T. Brooks, each 2 works.
- 27—35. Mr. Charles Blech, Council of the Imperial Library Calcutta, Dutch Section T. S., Mr. Pillai Lokacharya, Mrs. H. Lübke, Major C. L. Peacocke, Mr. D. Graham Pole, Dr. Mario Roso de Luna, Mr. J. P. W. Schuurman, each 1 work.

(b) *Purchases*.—Only about Rs. 1,300, and, since the close of our book-year, another Rs. 2000, were spent for purchases of books. Our income for this item being not yet a regular one, we thought it wisest to buy as economically as possible and according to the opportunity for acquiring the books wanted in the second-hand market. The acquisitions made in this year consist mainly of reference works and sets of magazines, of which the more important ones are the following:

1. *T'oung Pao*, a journal treating of the history, languages, geography, and ethnography of the Further East. Complete from the beginning in 1890.
2. *Mélanges Asiatiques*, St. Petersburg. 10 volumes, complete from 1849 to 1892.
3. *Journal of the Asiatic Society of Bengal*, Vols. I to LX, from the beginning in 1832 to 1892, together with the *Proceedings of the same Society*.

4. *Le Muséon*. From the beginning in 1822 to 1906.
5. *Revue de l'Histoire des Religions*. Complete from the beginning in 1886 to 1910. 62 volumes.
6. *The New Schaff-Herzog Encyclopædia of Religious Knowledge*. 12 volumes.
7. *The Jewish Encyclopædia*. 12 volumes.
8. *A Dictionary of the Bible*, edited by James Hastings. 5 volumes.
9. *Id. id.* 1 volume.
10. *Pauly's Real-Encyclopædie der Classischen Altertumswissenschaft*, herausgegeben von Georg Wissowa. 6 volumes published.
11. *Darstellungen aus dem Gebiete der nichtchristlichen Religionsgeschichte*. 15 volumes.
12. *Die Litteraturen des Ostens*. 12 volumes.
13. *Die Kunst der Polyglottie*. A collection of short grammars, etc., of diverse languages. 100 volumes issued.
14. *The Wisdom of the East Series*. Some 32 volumes issued.
15. *Annales du Musée Guimet*:
 (a) *Bibliothèque de Vulgarisation*. 32 volumes. Complete up to date.
 (b) *Bibliothèque d'études*. 23 volumes. Complete up to date.
 (c) *Bibliothèque in 4°*. 34 volumes. Complete up to date.
16. *Short Histories of the Literatures of the World*. 14 volumes.
17. *Die Kultur der Gegenwart*. 14 volumes issued.

In addition to the above a number of works of a bibliographical nature were purchased, and also a number of works bearing on the science of librarianship. We have also subscribed to two journals concerned with the science mentioned, viz., *The Librarian* (London), and the *Zentralblatt für Bibliothekswesen*.

The remainder of the money expended was spent either for books that filled gaps in our collections, or for books which appeared on the book market at chance prices. Of newly published books only a very modest amount was bought, as the means at our disposal are not yet large enough to attempt systematic purchase of the important new publications as they appear.

Only a small number of oriental works (text editions) have been purchased this year, the most prominent acquisitions being:

1. All the volumes (excepting a few out of print) of the scholarly *Bombay Sanskrit Series* which were still missing in our Library. About 20 volumes.

2. All the publications, so far missing here, of the *Madhva Vilāsa Book Depôt*. Some 20 volumes.
3. The monumental edition of *Srīman-Bhāgavata* with seven commentaries, published at the Sarasvati-Vilās Book Depôt, Brindaban. To be bound in 10 volumes (4°) of ca. 600 pages each.

NEW MANUSCRIPTS

(a) *Donations*.—Special mention must be made of an as valuable as interesting gift to the Library by Mrs. Besant. She handed over the original diaries kept by Col. Olcott from 1878 until 1907, the year of his death. These diaries contain the material from which his *Old Diary Leaves* were compiled. They are in an excellent state of preservation and number 30 quarto volumes. Another rare and interesting gift is a beautifully illustrated Javanese MS., the *Serat Devarutji* (a mystic-philosophical tale), which Mr. van Manen was so good as to present to the Library on his return from Java last summer.

The number of *Sanskrit MSS.*, presented to the Library in this year amounts to about 150 bundles. The largest gift is from Mr. C. V. Kumaraswamy Sastriar Avl. who presented 89 bundles containing about 150 works which appear to have formed a family collection, to judge from the variety of subjects they embrace. Then there are 12 bundles with 35 works given by several sympathisers (no longer remembered by name) to our Paṇḍit Rāmānujacārya on his tour in Mysore. Further there is the specially valuable gift, by Mr. G. Narayaniah, Adyar, of complete MSS. of (1) *Taittirīya-Samhitā*, (2) *Taittirīya-Brahmaṇa*, (3) *Sūta-Samhitā* and (4) the *Bhāgavata Purāṇa* with Śrīdhara's commentary, and of two fragmentary MSS. Again, as so often, Mr. V. V. S. Avadhani has sent us a remarkable present, viz., 18 bundles of MSS. mostly in Tamil and pertaining to the Drāviḍa-Viśiṣṭādvaita school of philosophy. Finally I have to thankfully acknowledge the gift of a very old MS. of the *Rāmāyaṇa*, by Mr. P. T. Krishnaswami of Trichinopoly.

Out of the first of these donations the following works may be named here :

- Dattasamgrahavidhi by Śaunaka (law).
A commentary on Appayadikṣita's *Ādityastotraratna*.
Sabhāraṇjana by Nilakanṭhadikṣita (didactic poetry).

- Nitimañjari (ethics).
Śrīngārabhūṣaṇa by Anantācārya (drama).
Prapannarakṣā (philosophy, Viśiṣṭādvaita).
Gṛhyaprayogadīpikā by Vaidyanātha (domestic ritual).
Gotrapravarānirṇaya (genealogy).
Gaṅgālaharī by Jagannāthapaṇḍita (hymn).
Dasābhuktivivarāṇa (astrology).
Nirṇayakalpavallī by Śrīkrṣṇapaṇḍita (law).

The following Parvans, complete, of the Mahābhārata, Southern Recension: Udyoga, Karna, Sauptika, Strī, Anuśāsana, Āśvamedhika, Āśramavāsika, Mausala, Mahāprasthāna, Svargārohana.

(b) *Purchases*.—The number of purchased MSS. amounts to 26, out of which the following may be mentioned here :

- Pīṅgalasūtravṛtti by Bhaṭṭaḥalāyudha (prosody).
Vyavahāradāśaśloki-vyākhyā by Śrīdhara (law).
Līnganirṇaya by Rāmasūri (grammar).
Naṣṭaprasna (astrology).
Prayogasaṅgraha by Vararuci (Prākṛit grammar).
Vaiśvadevakrama (ritual).
Pāraskaragṛhyasūtraprayoga by Yogānandabhaṭṭa (domestic ritual).
Paribhāṣāvṛtti by Śiradeva (grammar).
Lakṣmīvratakalpa (ritual).
Priyadarśikā by Śrīharṣa (drama).
Tattvasaṃkhyāna-khaṇḍana by Tryambakabhaṭṭa (logic).
Tarkacandrikā (logic).
Kavikalpalatā by Devesvara (poetry).
Pratitantradarpaṇa (philosophy, Viśiṣṭādvaita).
Pucchabrahma-vāda (do.)
Sāttvikabrahmavidyāvilāsa (do.)
Gītārthasārasaṅgraha (the larger work) by Yāmunācārya (do.)
Yogasāram being a Tamil translation, by Appayācārya, of his Sanskrit work of this name (philosophy, Anubhāvādvaita).

(c) *MSS. acquired through copying*.—The record number of MSS. copied is a telling example of what we are capable of achieving, if only sufficient funds are at our disposal. Up to 1909 inclusive, hardly more than 10,000 Granthas (of 32 syllables each) were ever copied per year. Then, in 1910—the blessed year which brought us into touch with Mr. Ostermann—the amount of Granthas copied rose at once to 74,000, and in the present year no less than 140,000 Granthas have been secured through copying. 33 new MSS. have thus been acquired for the Library, while another 10 are still in progress. A few of these new MSS. (all of which are written in the Devanāgarī character) are the following :

Sāttvatasāra (of the Pāñcarātra sect).
 Nyāyaratnāvalī (philosophy, Viśiṣṭādvaita).
 Nayadyumaṇi (do.)
 Tarkacūḍāmaṇi (logic).
 Cintāmaṇiprakāśa, a commentary on Tattvacintāmaṇi (logic).
 Piṅgalacchandovicitibhāṣya (prosody).
 Yājñīkasarvasva (ritual, *śrauta*).
 A commentary, by an anonymous, on Śākuntala.
 "Kāvya" "Sriharṣacarita."
 "Kāvya" "Kāraṇakāmadhenu (rhetoric)."
 Parāśarasamhitā (of the Pāñcarātra sect).
 Balatantramahārṇava (astrology).
 Bhāṣyabhāvaṇa (philosophy, Viśiṣṭādvaita).
 Saptalakṣaṇavyākhyā (Vedic phonetics).
 Sadgurubhāṣya (Vedic ritual).
 Vihagendrasamhitā (of the Pāñcarātra sect).
 Utsavaśaṅgraha (do.)
 Mayūkamālīkā (philosophy, Mīmāṃsā).
 Gurucandrikā (do. Advaita).
 Lakṣābharṇa, a commentary, from the standpoint of Dvaita
 philosophy, on the Mahābhārata (in progress).
 Āśvalāyanaśūtraprayoga (Vedic ritual).
 Agnihotrarakṣamaṇi (do.)

Space and Shelving.—The increase of our collections of books and MSS. has made a further expansion inevitable.

(a) Western Section.—The available shelf-space having again been outgrown, the President of the T. S. has kindly assigned three more rooms on the ground floor of the Headquarters' Building for the use of the Library. One of these rooms has been turned into an office for the European assistants and has been suitably furnished with tables, almiras, chairs, etc., specially ordered. The second will be used as a stack-room for books, and the third is used as a packing, store, duplicate, and sorting room. The Librarian was authorised to inquire into prices and conditions of metal and other shelving systems, and to spend up to Rs. 5,000 for shelving the new stack-room. Unnecessary to say that the amount has to be taken from the library capital, so that, if any friend of the Adyar Library feels inclined to donate the required sum, he would put us under a very great obligation indeed, as in that case it would not be necessary to touch the capital already too small for our wants.

(b) Eastern Section.—The space problem is less threatening in this section, because, apart from some Tamil, Chinese, and Tibetan literature lately ordered, we have so far been satisfied

with keeping up to date our fairly complete collection of Sanskrit literature, whereas of course, the increase of MSS. is but slow, comparatively speaking, because, with a collection of 13,000 MSS., like ours, there can no longer be question of acquiring any but rare MSS. In spite of this, however, the shelf-space available for MSS. has come completely to an end in this year. Two more large MSS. stands have, therefore, been ordered, which will provide us with another 294 feet of shelf-space.

Binding.—As to binding, the work done is about the same as in the preceding year. But now a practical difficulty confronts us in the fact that the Vasantā Press can scarcely cope any longer with the constant stream of unbound books coming to the Library. We are not yet quite sure how to solve this problem, but probably a certain number of books to be bound will, in the future, of necessity have to be given to some outside binder in Madras.

Staff and work done (save editorial).—(a) Western Section. By far the most of the work done here is due to our honorary workers. Mr. Johan van Manen has actually doubled his activity as Assistant to the Director by devoting to the Library almost all of his time. We cannot sufficiently thank him, and must again congratulate ourselves on the acquisition of such an able and enthusiastic worker. Mrs. Lübke, as during the previous year, was also an invaluable help, whose services are growing daily more indispensable. Further, Mrs. Godefroy did solid work and indexed the first ten volumes of the *Indian Antiquary*. As she leaves Adyar to take up other work in Northern India, we shall unhappily lose her services. Major C. L. Peacocke and Mrs. Scott have both been of material and valued assistance. Lately Mr. Brown has volunteered to take up the scrap-book department. Mrs. C. Kerr, who recently returned from Europe, has also resumed work but was, unfortunately, forced by ill-health to abandon her labour very soon after. Miss C. M. Codd and Miss M. K. Neff have also given some valuable assistance in sorting and cataloguing. The work done in this Section, apart from the supervision, correspondence, etc., falling to the share of Mr. van Manen, has been, on the whole, confined to cataloguing new books and preparing the unbound ones for the binder. But one importan

work, at least, has been done in addition to this, namely, the re-arranging of all our pamphlets according to subjects.

(b) Eastern Section.—At the beginning of the year, thanks to the financial support received (see above), I could appoint the two more badly wanted Paṇḍits. Paṇḍit S. K. Padmanābha Śāstri as well as Paṇḍit M. Rāmanātha Śāstri (the two Paṇḍits appointed) have proved satisfactory acquisitions. The former is a pupil of Paṇḍit Kuppuswāmi Śāstri, M. A., the well-known Principal of the Sanskrit College at Tiruvādi (formerly Principal in Mylapore), and possesses considerable learning in Mīmāṃsā, Advaita, and Nyāya. The latter was formerly a teacher of religion in a school at Mylapore, and he was engaged by me mainly as a scribe and on probation for one year, but he has shown himself worthy to be kept, I am glad to say. Our old Paṇḍit V. Kṛṣṇamācārya who was on leave (without salary) for one year and a half, has come back in August and has taken the place of his substitute Paṇḍit Raghunāthācārya. Five Paṇḍits, then, are now constantly working in the Library, and in addition Paṇḍit Yajñesvara Dikṣita (head-priest, Mylapore) comes on Saturdays and Sundays for collating MSS. Of these, Paṇḍit Rāmānujācārya has been mainly engaged in editorial work (see below), while the others had to do the cataloguing of the new MSS., the collating,¹ and also some copying. As to copying, most of it was in the hands of about half a dozen scribes paid by the piece and working generally outside the Library, viz., in Mylapore, Madras, Kumbakonam, and other places, but turning up personally, as a rule, when they finished a work. I have, finally, to say a word on travelling. Paṇḍit Rāmānujācārya was sent out on search for MSS. on April 28th, and he was touring in the Mysore country with varying experiences, but on the whole successfully, until the beginning of August, when he had to take leave for the rest of the month, owing to ill-health. He was assisted, during his tour, by Paṇḍit Gopālaiyer, from the middle of May till the end of June when, very unfortunately, plague put an end to a most important reconnaissance in a village which it is wise not to name as long as the attempt has not been renewed with

¹ The number of Granthas collated has risen from 12,000 to 19,000. MSS. copied outside the Library can often not be collated because the original is not available to us. They are then on a level, for us, with MSS. purchased.

better success. Paṇḍit Yajñesvara Dikṣita made a tour of ten days, in April, to Tirupati and Kalahasti, and returned with several valuable MSS. borrowed for copying.

Editorial Work.—Excepting the appendices and the preface, Vol. 1 of our Upaniṣad edition is now printed. The progress of the work was exceedingly slow owing to the difficulty of composing Devanāgarī now for the first time experienced by the Vasantā Press. Yet the workmanship displayed is far beyond that of a beginner, and we may justly hope that it will find admirers, both for its inner merit and its get-up, at the International Congress of Orientalists at Athens next spring, where it is to be exhibited during the Congress week. Ahirbudhnya-Saṃhitā intended as No. 1 of the 'Adyar Library Oriental Series' has been ready for the press for some time. I have made arrangements to have the printing begun before my departure for Europe and continued during the whole time of my absence. This will be a relief for the press after the difficult Upaniṣad volume. The work for Vol. II of the Descriptive Catalogue has been a little in the background last year. However, just now, Paṇḍit Rāmānujācārya has finished the rough description of the Advaita MSS. which form, after all, the largest constituent of our collection of philosophical MSS. I still cherish the hope to be able, after my return, to undertake a tour to the North and supplement this collection, so as to make it the foremost of its kind, as are unquestionably our Upaniṣad and our Pāñcarātra collections.

Lending out of Books and MSS.—Our small Lending Library, containing duplicates and novels has been used a good deal, the number of books lent out increasing steadily. As to MSS., which were formerly not lent out at all, we have now relaxed the rule by allowing MSS. to be lent out—with the special permission of the Director and on the strength of a bond for the value of the MS.—to Government Libraries, as well as to such private Libraries as have agreed to do us the same service when we are in want of one or the other of their MSS. Up to the present four Libraries have in this way entered into relations with us viz., (1) the Government Oriental Library, Mysore, which sent us several MSS. and received, for an intended edition, our MS. of Smṛticandrikā; (2) the Ārṣa Library, Vizagapatam, which

sent two MSS. of Yādavaprakāśa's Yatidharmasamuccaya (important for our Upaniṣad edition) and received our MS. of Prakṛtarūpāvatāra; (3) the Library of the Sanskrit College, Benares, which received (for an edition in the Bibliotheca Indica) our MSS. of Udayanācārya's Tātparyapariśuddhi; (4) the Library of the German Oriental Society, Halle, which received (for an edition) our MSS. of Prakṛta Sūtras and Vṛtti by Trivikrama.

Visitors.—During the last two years the number of visitors has decreased, sinking from 3,014 in 1909 to 1,923 in 1910 and further on to 1,716 in 1911. This is curious and difficult to account for, considering the conspicuous improvement of the Library in almost every respect. The only reason I can find for this regrettable fact is the cessation of the Adyar Lodge's Sunday morning meetings, which used always to bring visitors to the Library.

Finance is becoming more and more the fundamental problem of the Library. Our fixed capital is not enough for expansion. We are entirely dependent on gifts for purchases of importance. We cannot employ salaried Indian assistants of the standard required. We ought to subscribe to all the important orientalist, philosophic, theosophical, and theological magazines, as well as to a selection of the chief scientific and literary journals. As soon as free gifts diminish, the subscriptions to magazines taken in more prosperous years will have to be cancelled. This has already happened in the past, with the disastrous result that we have incomplete files of those magazines. Could there not be some effective propaganda made in support of the Adyar Library? Could we not open a subscription list amongst our members all over the world for annual contributions? Could not some of our richer members donate *liberally* to the permanent fund? Though our work lies not so much on the surface as many other Theosophical activities, we are equally building for a distant future and for a great destiny. Ours is one of the chief activities in the T. S., for it directly serves the second of her three aims. May our friends be made to realise this, and may they respond generously and liberally to this appeal for financial support. This would enable us to make of the Adyar Library

a centre of learning, valuable and indispensable to the Society in her other work, and recognised and admired by all those outside our ranks, who respect learning or who seek knowledge along their own paths.

The Adyar Library is approaching her twenty-fifth birthday. Will the day become a milestone in her history, marking the point where good friends enabled her to make a new start?

DR. F. OTTO SCHRÄDER,

Director.

**REPORTS OF THE GENERAL SECRETARIES
OF THE NATIONAL SOCIETIES**

REPORT OF THE T.S. IN AMERICA

To the President, T.S.—During the past year the American Section has continued its work with great and constantly growing activity. The number of Lodges increased to 123, although three or four of them were weak or moribund at the time of Convention. We have at the present moment, November 3, 1911, after eliminating the Hyde Park Lodge, 123 Lodges.

During the past year we had an increase of 519 new members of Lodges and 33 members-at-large, but the loss of members by resignation and by failure to comply with the conditions of membership reduced the number, so that a total net increase of but 88 resulted. The total membership is 3,092, of which 2,748 are members of Lodges and the remainder members-at-large.

Mrs. Marie B. Russak's tour through the United States was generally appreciated and excited the highest interest among the people. The strength of her presentation of Theosophy was everywhere joyfully admitted.

Mr. C. Jinarājādāsa made a successful and extensive tour through Canada and a number of new Lodges resulted. Mr. L. W. Rogers and others have lectured and taught extensively.

The propaganda work along lines other than these has been conducted with very much activity, a great deal of work having been done through the agency of the *Primer*, *Messenger*, *Theosophic Notes*, etc.

It has at last been possible to do much in a definite way, looking to the carrying out of the plans which we have for several years had in mind, to establish a Sectional Headquarters which constitutes the prime necessity of the work in America. It is the belief of the General Secretary that the most important work before the American Section is the establishment of a

strong central body, well-organised and provided with the requisites for work. We will then be able with the economical expenditure of our forces to accomplish the work set before us.

Strong efforts have been made to get the co-operation of members who can live in Chicago in order that competent help can be given directly in the work of Headquarters. A number of members have given a large amount or all of their time to this work in Chicago. We are especially indebted to Mr. Elliot Holbrook, Mrs. C. J. Kochersperger, Mrs. Addie M. Tuttle, Miss I. B. Holbrook, Miss Minna Kunz, Miss Marjorie Tuttle, Dr. C. L. B. Shuddemagen, Miss Louise Shuddemagen, Mr. Ralph Packard, Mr. William Brinsmaid, Mrs. M. V. Garusey, Mrs. E. Forssell, Mrs. M. V. Carr, Miss H. J. Swain, Mrs. Alida E. de Leeuw, and Mr. C. Jinarajadasa for work of a distinctively 'headquarters' type.

The Section has been incorporated under the laws of the State of Illinois, in order that it may transact business easily.

A new Constitution has been provided and was adopted at the last Convention in order to overcome defects in the former Constitution, and also to comply with the requirements of the State Law.

We look upon the prospects of the work in the American Section as being in all ways favourable, although help in different ways is required in order that success shall attend our efforts.

WELLER VAN HOOK,
General Secretary.

REPORT OF THE T.S. IN ENGLAND AND WALES

To the President, T.S.:—I have pleasure in presenting to you the report of the T.S. in England and Wales for the year ending October 30, 1911.

The great feature of the past year has been, of course, the visit of our beloved President, which has been one of the greatest inspiration and of unprecedented success. Fortunately, circumstances forced the taking of the large Queen's Hall for her London Sunday public lectures, and

although the hall seats some 2,500 people, hundreds of would-be hearers were turned away every night. Her lectures were listened to with eager and rapt attention, and so great was the impression made that the scene was like a great religious service. In the Kensington Town Hall Mrs. Besant delivered a series of Members' Lectures on the earlier Chains, Rounds, Races, etc., which were very greatly appreciated both for their lucidity and for the vast amount of fresh teaching they unfolded. The President also visited several provincial towns and everywhere success attended her. The splendid meetings at Leeds, Bradford, Manchester, Harrogate and Brighton, must especially be recorded. At Manchester she spoke also at a General Assembly of the Liberal Christian League, presided over by the Rev. R. J. Campbell, and was marvellously impressive; and in London she appeared several times at the first Universal Races Congress, at the great Woman's Demonstration which marched in a procession five miles long and overflowed from the Albert Hall; she opened the new International Club for Psychical Research and accomplished various other undertakings.

And to add yet further to her lavish array of good gifts, she has set in train for us a scheme for a new and worthy Headquarters. With incredible swiftness she secured an eminently suitable site, laid the foundation stone with full Masonic honours, and collected over £25,000 of the needed £50,000. It is difficult to decide which is the stronger—our gratitude or our admiration.

Our Fellows were also pleased to have in their midst the President's two Indian wards, Mr. J. Kṛṣṇamūrti and Mr. J. Nityānanda, and look forward to seeing them again in the near future.

'The Order of the Star in the East' has gained many adherents over here, and promises to forge ahead under the leadership of the National Representative, Lady Emily Lutyens. Many of our F.T.S. are working earnestly in it, and we look upon its formation as an event of deep significance.

We have been most fortunate in having Mrs. Russak with us to assist in carrying on the work of inspiration so brilliantly begun by our President. She spent one month with us at the beginning of the year I am now chronicling, on her return from India and before she sailed for America; and our Fellows saw just enough of her to spoil once and for all her chances of ever securing a holiday so long as she remains with us! Since her return from America she has been hard at work with public and Lodge lectures, E.S. and Co-Masonic work, both in London and the Provinces; and wherever she goes she endears herself to the hearts of our Fellows. During the month of October she has presided over the Midland, Northern and Southern Federation meetings, and at the time of writing she is delivering a course of Members' lectures in London, which are so well attended that we have had to enlarge the temporary hall erected on the future Headquarters site to attempt to accommodate the audiences that crowd to hear her. We feel and know that she is a direct channel for the influence of the Masters; she carries with her a great power of awakening the higher nature and enabling people to experience the *reality* of Theosophical ideas, and we are grateful to her for braving our disagreeable English climate in order to remain with us and help us.

We have also been glad to welcome many old and new friends from abroad. Mrs. Cooper-Oakley, Miss and Mr. Arundale, Mr. Warrington, Dr. Hübbe-Schleiden, Mr. Kirby, Mr. Cnoop-Koopmans, and many others have come and gone, and left our memories the richer.

During the year under review, Charters have been granted to *ten* new Lodges at: Blackburn, Cardiff, Clapton, London (Rosicrucian Lodge), Maidenhead, New Ferry (Wirral Lodge), Oldham, Southwick (Harmony Lodge), Stockport, Woolwich. Eighteen new Centres have been authorised at: Cambridge, Clapton (now a Lodge), Colne, Doncaster, Eastbourne, Exeter, Leigh, Luton, Maidenhead (now a Lodge), Malvern, Mansfield, Newport, Northwood, Petersfield, Prestwich, Scarborough, Stockport (now a Lodge),

Stoke-on-Trent. This makes a total of 51 Lodges and 32 Centres.

We are able to report a most gratifying increase in our membership. 435 new Fellows have joined (as against 287 in 1910, 369 in 1909 and 252 in 1908), 30 Fellows have resigned (as against 59 last year), 9 have died, 17 have lapsed, and 168 have been transferred to other National Societies—this leaves us with a net increase of 211.

In our last report we had to record the formation of the T.S. in Scotland; and the process of fission continues, for now the Belgian Fellows, attached to us, have formed a separate National Society. We send them every good wish in the new phase of their work, and trust that the newest baby of our now numerous family will be as vigorous as is the previous Scottish one.

The total number of our Lodge Fellows is 1,441, of our unattached Fellows 253, making in all 1,694. Allowing for the Fellows drafted off into the Scottish and Belgian Societies as well as those in Ireland, Spain and Lagos who have attached themselves to Adyar, our membership now well exceeds the figure at which it stood in England and Wales before our recent troubles and the consequent resignations.

In 1908 we had reached the maximum number of 1,910 Fellows; during the last two years 301 have been transferred to other National Societies; now (as already said) our number stands at 1,694. Moreover, our registers were thoroughly revised a couple of years ago, and over 130 names were struck off as dormant and lapsed.

152 books have been added to the library during the year, of which 131 were generously presented; and the Librarian records 822 books taken out on loan. It is most satisfactory to find the library so much in requisition, and to be able to state that the Headquarters is now extensively used by our Fellows.

The official organ of the National Society, *The Vahan*, has been improved and greatly enlarged.

The meetings at Headquarters have been as many and various as usual, and there is a record of much good and useful work to show. We have had the regular Sunday public lectures, Monday afternoon meetings for enquirers, meetings of the Blavatsky, H. P. B. and Central London Lodges, classes for first and second year students, a *Secret Doctrine* Group, a daily Meditation Group, besides meetings of the many Leagues of the T. S. Order of Service, and the Round Table. Two Correspondence Classes, one elementary and the other advanced, are conducted by Mrs. Hallett and Miss Cust, for the benefit of Fellows who are isolated from Theosophical work. The Mystery Play, *Eager Heart*, was produced at Christmas and will be repeated again this Christmas; and the Art Circle, in addition to its other useful activities, is associated with the People's Free Theatre Company, which, under the direction of Mrs. Clifford Bax, produced Maeterlinck's *Sister Beatrice* at various places in the poorer districts of London. Another Mystery Play by Miss Hope Rea, F.T.S., was twice performed at Letchworth, and at our Annual Convention Miss Isabel Pagan produced Ibsen's *Peer Gynt*, the Chair being taken on the second evening by Mr. F. R. Benson.

From the country Lodges we have reports of hopefulness and much activity. The Leeds Lodge deserves special mention in that it secured permanent premises and fitted them up in a highly ingenious way, ready for our President to consecrate them on her visit to that city. We are glad to hear that they have taken with them to the new hall a large audience which assembles regularly for the public lectures. The Cardiff Lodge, under the capable guidance of Miss de Normann, is showing great activity, which is especially welcome because it foreshadows the likelihood of our gaining at length some hold in Wales.

The Northern and Southern Federation meetings have this year been most successful, and a large part of the activity in our National Society is due to the splendid work of the Secretaries of the two Federations, Mr. Frederick F. Laycock and Miss K. Douglas Fox. A new Midland

Federation has also recently been formed, the Secretary being Mr. J. Wilfred C. Perkins, and the first Conference, under the sympathetic presidency of Mrs. Russak, was a happy augury for the future success of the Federation.

The Blavatsky Institute has had a busy year of work on independent and original lines, and many students have found a hospitable welcome there amidst delightful surroundings. Its leaders were responsible for the promotion of an International Theosophical Summer School, held at Swanwick, which was largely attended and was addressed by representatives of various kindred societies and movements. The Training Centre at Harrogate has also continued its steady work.

The extended Propaganda work which was inaugurated last year has been conducted on a quite unprecedented scale this year. In fact the activities of the National Society have so developed that they have quite grown beyond the immediate control of the General Secretary, and it has been a great relief to me to be able to devolve the organisation of the propaganda work and its conduct on to the capable shoulders of the Propaganda Sub-Committee, of which Dr. L. Haden Guest is Secretary. He has put a vast amount of energy into his work, and it would be impossible within the limits of this report to chronicle all that has been done. A large number of meetings have been arranged all over the country, and although the return in terms of membership in the special places visited is naturally altogether disproportionate to the labour and expense involved, yet we feel sure that much good work is being done in spreading our ideas. We find everywhere great interest in Theosophy and large audiences, and every evidence that the T.S. has never stood higher in public respect than at present: all this convinces us that the propaganda activity must be maintained and carried out energetically and confidently. We have been very fortunate in securing the services of the Rev. C. W. Scott-Moncrieff, M.A., for much of this touring work, when he was at liberty; and Mrs. Despard also has helped us considerably. But our great need is for a capable and trained exponent of

Theosophy, able to devote his whole time to such work. There is also at present an urgent need for somebody able to visit the smaller and new Lodges as they are formed, and to stay in places for a few weeks at a time; Miss Clara Codd, who had intended to take up this work this winter, has gone out to Adyar to render herself additionally equipped for it and will be returning to begin it next year. We must not omit to mention the excellent work of the Northern Federation Propaganda Committee, of which Mr. Bell is Secretary, also that of the Harrogate Lodge.

The Bureau of Theosophical Activities, just before it was merged into the Propaganda Sub-Committee, placed a specially bound edition of the President's *Adyar Popular Lectures* in the libraries of all classes of many of the big steamships. We have continued to place *The Theosophist* in upwards of fifty public libraries, to offer a sample copy to every new Fellow, and to advertise it extensively in many first-class journals. Also we have ordered three editions, each of 10,000 copies, of the President's *The Riddle of Life*; using it for propaganda purposes and placing it on railway bookstalls. The second edition was exhausted by an order from the New Zealand and Australian National Societies for 5,000 copies. Over £115 worth of Theosophical literature was sold at the President's Queen's Hall lectures, and we are very grateful to Miss Butterson and her helpers for undertaking this branch of our work.

We are just in process of leaving our Bond Street Headquarters and moving into a vacant house—19 Tavistock Square, London, W. C.—which belongs to the Trustees of our future Headquarters' site, so that what rent we pay may go to them instead of to an outside landlord.

Turning finally to our workers, the most severe loss we have sustained has been the resignation of Mrs. Sharpe from the General Secretaryship, in order that she might enjoy a well-earned rest at Adyar. She took the helm of our National Society during very stormy and difficult times, and steered it with great courage, wisdom and honour. During her term of office, she brought a new feeling of cordiality and solidarity to the T.S. in this country, and

won the respect and affection of all; and it has been very largely through her courage and inspiration that our National Society has so expanded and developed. We have sent other workers to Adyar, among whom Miss Codd, Miss Severs, and Mr. and Mrs. Best must be specially mentioned; but we do not grudge these temporary losses, knowing well that to send workers to Adyar is much like lending out money at compound interest, for they return to us far more capable and devoted than ever before, and are a very marked source of strength to any National Society.

One of the most noticeable features of our present work is the number of new and capable workers who are coming forward, largely recruited from the ranks of the younger generation, and we always endeavour to bring as many people as possible into the working nucleus of the National Society.

I cannot close without a word of warm tribute to our Hon. Treasurer, Mr. Arnold S. Banks, and to the Headquarters Staff, who by their loyalty and unswerving devotion to the Great Work make our labours unfailingly cheerful and happy. Mr. Edgar W. Davies has replaced Miss Codd (who did excellent work) as Librarian, and is showing great ability in his post; Miss Oppenheimer, as Assistant Librarian, is ever-willing; Miss Dorothy M. Codd has joined the Staff as Typist, and lightens our work considerably; and finally Miss Clifford's efficient and unfailingly reliable help as Assistant Secretary is appreciated by all, and happily makes it possible for me to leave London and visit Lodges.

On behalf of the T.S. in England and Wales, I send most cordial and fraternal greetings to the Convention. To yourself, Madam President, I should like to voice our entire confidence, our love, and our gratitude, for the great inspiration your visit brought to us during this year. In forwarding to you this report of our work, I feel that we are sending the assurance of our devotion and service in the Cause of the Masters, and that this record of our imperfect efforts, in reaching you, will be laid at Their

feet through the one who is the appointed channel of Their benediction.

J. I. WEDGWOOD,
General Secretary.

BOOKS PUBLISHED SINCE NOVEMBER, 1910

	T. P. S.	S. D.
The Afterdeath	... Henry Brandon	... 3 6
Essays and Addresses Vol. I	... Mrs. Besant	... 2 6
The Riddle of Life	... "	... 0 6
The Immediate Future	... "	... 2 6
The Builders	... Mabel Collins	... 1 0
Atlantis and Lemuria	... Dr. Rudolf Steiner	... 3 6
The Education of Children	... "	... 1 0
Mystics of the Renaissance	... "	... 4 6
From Pioneer to Poet	... I. M. Pagan	... 7 6
The Dweller in the Body	... Hope Rea	... 1 0
Dawn	... "	... 1 0
Some Noble Souls	... Elisabeth Severs	... 4 6
Richard Ward's Life of the Learned and Pious Dr. Henry More, with Intro- duction and Notes, by	... M. Howard	... 5 0
(The above list does not include works issued originally in India, or various reprints.)		

Letters to Louise, on Life,	S. D.
Love, Immortality	... Jean Delaire
	Messrs. Rider & Co.
The Passing of Baldur	... Hope Rea
	The Garden City Press.

MAGAZINES

The Vāhan	... London	... Monthly.
The Lotus Journal	... "	... "
The Path	... Hale	... "
The Open Door, (supplement to above)		
Orpheus	...	... Quarterly.
T. P. S. Book Notes	... "	... "
The Co-Mason	... "	... "

REPORT OF THE T. S. IN INDIA

To the President, T. S.:—The year that has just passed was a normal year for the Indian Section of the Theosophical Society; when things proceed smoothly there is nothing special to call for attention or comment.

NUMBER OF LODGES AND MEMBERS

During the year of report 15 new Lodges were added:

Madras Presidency: Gomuki (Kālākurchi); Kāmākshi (Karuvalakarai); Sadāshiva Brahmendra (Puḍukōṭai); Rāma-
liṅga (Parlākimeḍi); Saṅga (Tirumichiyur).

Bombay Presidency: Shri Kṛṣṇa (Bombay); Jalgaon;
Shri Rāmchandra (Nāsick).

United Provinces: Nawābganj (Cawnpore); Sitāpur
(Oudh); Mau; Shri Swāmi Mallāi; Goribidnūr.

Bengal: Suri (Birbhoom).

Burma: Lotus Lodge (Mandalay).

Four new centres were formed in Mysore, four in Madras, one in Bombay, one in Central Provinces, and one in Central India, thus there were 10 centres in all, with an aggregate of 63 members.

Ten Lodges were revived in 1910—11, while two were declared dormant and three were dissolved. The following figures will give an idea of the actual number of Lodges:

Lodges at the end of 1910	... 305
Lodges in the year 1911	... 15
	TOTAL ... 320
Lodges revived in 1911	... 10
	TOTAL ... 330
Lodges dormant and dissolved...	... 5
	325

There are at present 4,792 members on the roll of the section, exclusive of the 854 members who are unattached, thus bringing the number of Indian Fellows to 5,646.

VERNACULAR JOURNALS

One important feature of the activity of the section is the spread of Theosophy through seven Vernacular journals published in Hindī, Bengālī, Gujrāṭī, Tamil, Telugu and Canārese. The names of the journals are:

Ātma Vidyā (Hindī); Panṭha (Bengālī); Jignāsu and Satsaṅga (Gujrāṭī); Pūrṇa Chandroḍaya (Tamil); Divya Gñāna Dīpikā (Telugu); Supanṭha (Canārese).

The Indian Section monthly contributes a sum of Rs. 112 for the propagation of our ideas through these six languages, and it is hoped that they reach the families of our members, unacquainted with the English tongue. This is a very good move, and has enabled Theosophy to reach the masses.

OUTLAY ON PROPAGANDA

During the year under report there were 7 Inspectors, whose salaries every month amounted to Rs. 355.

The section spent Rs. 3,295 for carrying the Theosophical teachings throughout India, of which the major portion was absorbed in Madras. I regret much that the propaganda work suffered in Northern India, as in previous years, there being a paucity of Inspectors, paid and voluntary, to undertake this desirable work there. The cost of travelling came to Rs. 1,380-7-11, and if we add this figure to the propaganda charges, there was a total outlay of Rs. 4,675-7-11, which means, in other words, that out of the gross receipts of 1911 of the Indian Section, *viz.*, Rs. 23,732-14-8, about a fifth part was spent for the spread of Theosophy.

FINANCIAL CONDITION

On the 30th September, 1911, the balance in hand was as follows:

	Rs.	A.	P.
Bank of Bengal	54	13	3
Postal Saving Banks	2,245	14	2

	Rs.	A.	P.
Government Promissory Notes ...	1,500	0	0
Cash in hand	79	10	6
TOTAL ...	3,880	5	11

CONCLUSION

Though it cannot be said that the year of report was as prosperous financially as the one preceding it, attempts were not lacking to make the existing Lodges work efficiently, and a healthy co-operation and harmony were in evidence in all the Indian centres of the Theosophical Society.

India, the Motherland of religions, and her children have a genuine love for Theosophy and its time-honoured teachings, which are ingrained in their very constitution; and though they may not be openly professed by those who are standing outside the Theosophical Society, there is very little prejudice against them, except when people are prompted by personal bias or some interested motives to mislead the public. Against all adverse circumstances, and despite all hostile and rabid criticisms, the Society is bound to live, for it is the mouthpiece, however unworthy, but the right thing in the right place on the physical plane, of that Eternal TRUTH, which is above all human mutations and changes.

JEHANGIR SORABJI,
General Secretary.

REPORT OF THE T.S. IN AUSTRALASIA

To the President, T.S.—We have at last succeeded in reaching the mystic ten in the hundreds of our roll and close the year with 1,004. By resignation or otherwise we have lost 99 and by death 11 the largest number in any one year since the Section was formed. By reinstatements and transfers we have added 8 and by diplomas 153 altogether representing a net gain of 50, which is far below the average for the last

ten years. The real position of a Section at any date however is not to be gauged by its statistics.

Activities.—Our visiting work has been confined to members of our own Section. The Victorian country Lodges have received many visits from Melbourne members, mostly under programmes arranged by the Section. The visit of Mr. Wishart to North Queensland provided for by our last Congress revived matters at several northern centres; Mrs. John visited Brisbane and Rockhampton at the call of the Lodges, and after the Easter Congress at Adelaide I myself did the rounds of the Victorian Lodges, touching also at Hobart. On every side it is evident that the appointment of an Organizer and Perpetual Visitor for our Section is necessary; the public at most of the large centres has greatly multiplied its interest; especially is this the case at Perth, Hobart and Sydney.

The experiment of holding a Congress at Adelaide, somewhat out of our beaten track, was more than justified by the attendance: seldom have the delegates derived as much pleasure and benefit from any gathering as from this one. The labours of our Congress now occupy three full days.

Publications.—The contemplated publication of a special edition of *Popular Lectures on Theosophy* for free distribution to libraries not being possible we followed the lead of the British Section in getting out a supply of *The Riddle of Life* from London for sale at all the railway book stalls and principal book-shops in the Commonwealth, and there are now being exposed in all centres of population. Probably more good will be done in this way than by donating a book to country libraries where we often find it lies uncut throughout the year.

The Sectional journal steadily extends its clientèle and it is satisfactory to record that one hundred copies are sold every month at the Sydney public meetings.

Lodges.—The year has not been prolific in the issue of Charters, but many new centres have been opened up and much outside work has been done in association with movements not professedly Theosophic. The work of such groups as The Round Table, which in Melbourne has sent many poor children for a week into the country, appeals to certain people on the

fringe of the T.S. and helps to remove prejudice. The eager way in which our members have responded to the call of the Order of the Star in the East may be taken as an indication of their being largely at one with the idea of the near Coming of the great Teacher Who has done so much already for the advancement of the race.

Three of our members now students at Adyar have kept us constantly in touch with the pulse of the Society and this year three more go as delegates to the Benares Convention one of whom remains for some time as a student. As the years go by it is evident that the increasing intensity of the Society's life becomes at times keenly apparent at its Indian centre, and the importance of keeping vivid and sensitive the line of life which binds us together is more and more urgent.

Time also makes clearer and clearer the abounding privilege of being part of a movement which is accepted as co-operative with the Great Ones who are working behind the veil for the hastening of the day of our consummation. The Australian Section sends greetings to the assembly and best wishes for the success of its deliberations.

W. G. JOHN,
General Secretary.

REPORT OF THE T.S. IN SCANDINAVIA

To the President, T.S.—Herewith I have the honour to submit to you the Annual Report of the activity of the T.S. in Scandinavia during the sixteenth year of its existence, covering the period from November 1, 1910 to November 1, 1911, and at the same time I beg to present to our President the heartiest greetings and most profound reverence of the T.S. in Scandinavia.

During the year 4 new Lodges have been formed:

The Stavanger Lodge in Stavanger (Norway); The S. Olav Lodge in Trondhjem (Norway); The Vidar Lodge in Kristiania (Norway); The Lillehammer Lodge in Lillehammer (Norway).

No Lodge having been dissolved, the total sum of Lodges is at present 32.

129 new members have joined. 50 members have resigned. 3 members have died.

On the 1st of November, 1911, the number of Lodge members is 819, and of unattached members 166. The total number of members on this 1st of November, 1911, is 985, thus showing an increase of 76 members.

The Society's organ, *Teosofisk Tidskrift*, has been published during the year once a month, upon the same plan as before: one-half of the text of each number being in Swedish and the other half in Norwegian-Danish.

The Theosophical work during the past year has been carried on without any disturbance in a very active and interested way, within the Society as well as outwards.

Lectures have been held on those places where no Theosophical Lodges are as yet to be found, by Mr. Liander and Captain Ljungquist in Sweden, Mr. Ericksen in Norway and Mr. Thaning in Denmark.

The spreading of Theosophical literature has increased.

The Annual Convention of the Society was held in Copenhagen on the 4th and the 5th of June and was very well attended by members from the three countries.

At this Convention Lieut. Colonel Gustaf Kinell was re-elected General Secretary.

In connection with the Convention, the General Secretary of the T.S. in Germany, Dr. Rudolf Steiner, held on June 6, 7 and 8 a series of lectures in German, entitled: "Die geistige Führung des Menschen und die Menschheit".

We are looking forward with confidence to the coming year.

Lastly, in the name of the T.S. in Scandinavia, I beg to present to all brothers and sisters present at the thirty-sixth Convention our fraternal greetings and most cordial good wishes.

GUSTAF KINELL,
General Secretary.

BOOKS PUBLISHED SINCE NOVEMBER, 1910

SWEDISH

How Karma Works	Dr. Rudolf Steiner.
Hackel, World Problems and Theosophy	"
At the Feet of the Master	Alcyone.
The Power of Thought	Annie Besant.
Veḍānta	Swami Vivekānanda.
Hermes and Moses	Edouard Schuré.
The Secret of the Rosicruc	Nino Runeberg.
Bhagavad-Gītā, translated by	"
Elementary Theosophy (leaflets i—viii), (for free distribution).	Annie Besant.

DANISH-NORWEGIAN

The Immediate Future	Annie Besant.
The Great Ones and the Way to Them	C. W. Leadbeater.
Jesus Christ and His Mission	Eva Blytt.
Muhammed	"
At the Feet of the Master	Alcyone.
From the Akasha Chronicles	Dr. Rudolf Steiner.

REPORT OF THE T.S. IN NEW ZEALAND

To the President, T.S.—This is the first occasion on which I have had the honour and privilege of presenting the Annual Report of the Activities of the New Zealand Section in person. Words fail me to express the depths of feeling and the inner sense of gratitude which is mine in having this privilege. My hope is that I may be able to take back to New Zealand some of the vibrations which pervade this wonderful land, and to impart to my fellow-members some of the deeper impressions I have gained through contact with you and other of our leaders at Adyar and Benares.

During the year ending 31st October, 115 applicants were admitted. Against this increase, however, I have to put the withdrawal of 11 members, the lapsing of 22 others, 2 who have died and 8 have been transferred to other Sections, which leaves us with a net increase of 72 for the year. Our Section now comprises 18 Lodges with a total membership of 674.

Although our net increase is not as great as I had anticipated, it does not represent any falling off in the interest and virility of our Society. The fact is that Theosophical teachings are pervading all ranks in our Dominion, and our explanation of life's problems is generally accepted on presentation. In many instances the distinctively liberal way in which the Press accepts contributions on Theosophy is also a happy augury for the future expansion of our movement. Already one can see that the demand for Theosophy will in the near future tax our funds and workers to the utmost.

It is most gratifying also to see the increased earnestness and devotion of our members. At our Sectional Headquarters in Auckland there is a regular stream of visitors, and members are actively at work in a variety of ways, happy in the service of our beloved Society.

At our Annual Convention, held at Christchurch in December, several new features were inaugurated which will in the coming years materially help to increase the interest of visiting members and delegates at these annual meetings. In the past our Conventions were confined chiefly to the despatch of the immediate business of the Section, including at most a series of public lectures. Last year, however, we held Conferences of the various groups working within our Society, such as the Round Table, the Arts and Crafts Guild, the Lotus Classes, etc. Each of these departments includes bands of earnest workers along special lines, and some very fine work has been done. Chief amongst them perhaps is the publication of the *Lotus Buds' Journal* for children, and the artistic decoration of the Lodge rooms in the larger centres by members of the Arts and Crafts Guild.

I must not omit to mention also the appointment of Miss C. W. Christie as travelling organiser and lecturer for our Section, in place of Mr. J. R. Thomson, who undertook the work during Miss Christie's absence at Adyar for two and a half years. Miss Christie is an enthusiastic and tireless apostle of Theosophy, and I am confident that we shall have a very large increase of members in consequence of her labours.

Another event at the Convention of far-reaching importance was the passing of a resolution to send our Magazine, *Theosophy*

in New Zealand, to every member of the Section in good standing, because members through various circumstances sometimes find themselves cut off from active participation in the Society's work, and this was properly considered detrimental both to themselves individually and to the Section collectively. Already the Section is beginning to find the benefit of this wise proceeding, for the increase of individual interest and the solidarity of the movement are unquestionable.

Of the subsidiary activities of our Section, the Order of the Star in the East easily takes first place. It has been a pronounced success from its inception some few months ago, and the membership now stands about four hundred. All the public meetings of the Order have been well attended and the fervour of devotion and expectancy is most apparent. This Order will prove a fine intermediary between the Church and the Society.

Our literary propaganda has not been quite so extensive as in former years, but a considerable quantity of pamphlets and leaflets have been distributed including the following: "The Coming Christ," 2,000; "Reincarnation in the Past," 3,000; "What is the Theosophical Society," 1,000; "The Value of Theosophy to Christianity," 3,000; and a hundred copies of the *Universal Text Book of Religion and Morals*. Added to this we have our own Magazine of 32 pages, with a monthly circulation of nearly nine hundred copies.

The prospects before us are most encouraging, for the undeniable enthusiasm and devotion of our members will surely raise our Society into prominence and respect.

In participating in this movement many of us feel we have formed a link with the Great Ones who guide the destiny of the world, a link which can never be broken, and our fervent hope is that we shall be true to our trust, knowing as we do that behind our Society is the mighty power of the Holy Ones. Remembering this, we shall never become weary or faint-hearted in the work, for we shall find our strength daily renewed, and our happiness increased in the service of God and humanity.

C. W. SANDERS,
General Secretary.

REPORT OF THE T.S. IN THE NETHERLANDS

To the President, T.S.—The Dutch Section of the T.S. sends respectful greetings and cordial good wishes to the President and the members at Convention assembled.

The T.S. in the Netherlands had a successful year as regards the general activities. The list of membership shows a considerable increase; from May 1st, 1910 to April 30th, 1911, 283 members joined; 6 went to other Sections, 35 resigned, 8 were dropped and 16 died; the loss is 65 and the net increase is 218, giving a total membership of 1,502 members on May 1st, 1911. Of the total number 1,065 reside in Holland and 437 in the Indies. From May 1st to October 31st, 108 new members joined and 29 resigned, making a total membership of 1,581; of these 1,117 reside in Holland and 464 in the Indies. The increase in membership shows a record, principally due to the increase of membership in the Indies.

4 new Lodges were formed: one in Holland, in Apeldoorn, and 3 in the Indies, Klaten, Malang and Medan. The total number of Lodges is 26, 16 in Holland and 10 in the Indies.

The meetings of the Section for the discussion of interesting subjects were continued and proved a success; the coming together of many members of different parts of the Section is of much value for the interchange of ideas, and many ties are formed during the meetings, which prove helpful to the work.

The finances are satisfactory; the Executive Committee tries to make both ends meet at the end of the year, and has succeeded in this till now.

A series of propaganda lectures has been given this year in the principal towns in Holland, and, as the outcome of it, centres of work have been formed in different towns.

The Lodges have been working mostly on the same lines as before. Some Lodges have introduced a series of lectures for those who are interested in Theosophy, but do not feel inclined as yet to join the T.S. The lectures were mostly very well attended and proved a success.

The Order of Service was extended by the formation of the Order for World Peace and the Order for Theosophy and

Socialism, the latter with the object of bringing the spiritual basis of Socialism to the foreground. Socialism in Holland is seeking for a spiritual foundation, and the study of Theosophy might prove of value in this respect.

The Order of the Star in the East was founded in the Section, and a Round Table Circle has been established.

The literature was extended by translations and original works on Theosophy; a catalogue of the library was printed and is very useful.

The Indian Sub-Section improved considerably in membership and great activity was shown during the year. A propaganda tour through Java was made specially for the benefit of the Javanese. The Sub-Section was much helped in its work by the visit of Mrs. Windust from Holland, immediately followed by the visit of Mr. Leadbeater and Mr. Johan van Manen, who gave a full report of their work in *The Theosophist*.

A magazine was issued during the year to all the Javanese members in their own language and a committee was appointed to translate books on Theosophy into that language. An Order of Service was started for the bridling of the kamic elemental in its members, and this Order has been for many the Outer Court of the T.S.

The movement is spreading rapidly among the Javanese, and the time will come soon when the Indies will be quite prepared to stand on their feet and do their work as an independent Section.

In summing up I can record a very good year for the whole Section, a year of prosperity and growth, thanks to the co-operation of the members in harmony and peace for the great work that is to be done.

A. J. CNOOP-KOOPMANS,
General Secretary.

REPORT OF THE T.S. IN FRANCE

To the President T.S.—I have the honour of submitting to you the Report of the T. S. of France from the 1st of November, 1910 to the 31st of October, 1911. At the end of the year 1910, our Brothers and Sisters of French Switzerland formed the Swiss T.S.; but, though they are outside our official jurisdiction, they nevertheless remain united to their Mother Section and are ready to co-operate in our work or to accept our co-operation.

Eight new branches again have been formed this year: 'Excelsior', Nîmes; 'Dhyāna', Paris; 'Vāhana', Clermont—Ferrand; the Branch of Pau; 'Peace' in Sousse; and 'Hakika' (Truth) in Bizerte, the two latter towns being in Tunisia; 'Māya' in Marseilles; and 'Casitas' in Havre; two Branches are dormant: 'Brotherhood' and 'Pro Veritate' in Marseilles, the majority of their members having reinforced the old Branch 'Anna Bai'. Three new centres have been created, one in Brest, two others in Algeria. The two dormant branches I mentioned in my last report in Nantes and Paris have resumed their normal activity.

The number of new adherents has increased in a quite satisfactory way. We have 276 new members this year. But, on the other hand, 98 members have been transferred to other Sections, the majority of them to the Swiss T. S. and we have recorded 60 resignations and 12 deaths, so that our gain in membership is reduced to 106.

Our total membership at present is 1,145, among which 671 are attached to branches and 474 non-attached.

During my stay in India the Vice-President of our Council, the Commandant Courmes, performed the duties of substitute General Secretary, and M. G. Renard those of treasurer. No attempt has been neglected on their behalf to pursue the work of propaganda without interruption.

The most striking event of the year has been our President's stay in Paris from June 12th till 17th. This stay, short though it was, has nevertheless brought quite un hoped-for results. The great success of her public lecture at the Sorbonne had an enormous repercussion, and it was reported in all our standard

newspapers and even in some foreign ones. Its immediate result has been a considerable demand for information concerning Theosophy and the Theosophical Society.

In Paris, the classes and lectures given at Headquarters have been attended by an ever-growing auditory. Our lecture room is becoming far too small for the public lectures, and we have no room for the installation of the propaganda and publication bureaux, and for our offices. We therefore are entertaining a scheme of enlargement or new building, and we hope that gifts or loans will soon enable us to have permanent Headquarters worthy of our country.

The 'Ligue de l'Education Morale de la jeunesse' has found a practical expression in the foundation of the 'Centre d'éducation théosophique' (centre of Theosophical education). Its first step is a Kindergarten inaugurated on and functioning since the 1st of October, 1911. The Montessori method is applied there.

The Order of the Star in the East, the Order of the Round Table and the Golden Chain will have regular meetings, and will prepare their adherents of all ages for the glorious mission of serving the Great Teacher.

In the name of the T.S. of France, I send to our beloved and honoured President the expression of our entire devotion, and to the members assembled at Benares for the Thirty-sixth Anniversary of our Society our loving and brotherly wishes.

CHARLES BLECH,
General Secretary.

BOOKS PUBLISHED SINCE NOVEMBER 1910

ORIGINAL WORKS IN FRENCH

Psychological Consciousness	Dr. Th. Pascal
Towards Theosophy	N. Jalambic
Occultism, Its Origins, Its Value	Gaston Revel
Brotherhood as taught by Marcus Aurelius	E. Duboc

TRANSLATED INTO FRENCH

Universal Text-Book of Religion and Morals	Annie Besant
Why I Became a Theosophist	"
'Occultism in Nature', translation of	
Inner Life, Part I	C. W. Leadbeater
At the Feet of the Master	J. Krishnamurti
The Idyll of the White Lotus	Mabel Collins

And many pamphlets of A. B. and C. W. L.

FRENCH MAGAZINES

Revue Théosophique, Le Lotus Bleu		
(The Blue Lotus)	Paris	(Monthly)
Bulletin Théosophique		
(Theosophical Bulletin)	"	"
Annales Théosophiques		
(Theosophical Annals)	"	(Quarterly)
Le Théosophe (The Theosophist)	"	(Fortnightly)

REPORT OF THE T.S. IN ITALY

To the President, T.S.—It is with great pleasure that I have to report that during the past year, from November, 1910, to November, 1911, the Theosophical Society has shown in Italy, as in other countries, an increase in activity greater than in any year preceding. This has been observable not only in the increase in membership, but also in the activities of Lodges and individual members. As a consequence we have to note a distinct advance in our sectional work, as well as in our influence on public opinion.

The number of branches has grown from 20 to 22. The following Lodges have been chartered: 'Etruria' Lodge, Florence, November 22, 1910, and 'Leonardo da Vinci' Lodge, Milan, February 7, 1911. Furthermore, to the four Centres registered in the previous year, four new ones have been added, three of which, Naro, Taormina and Catania, are in Sicily and the fourth Ostiglia in the province of Mantua in North Italy. The Section has now 22 Lodges and 8 Centres.

Last year the number of members was 277. Since then there have been added 76 new members. We have lost 27 members,

one by death, two by transference to other Sections, and the rest dropped or cancelled; there are therefore now 326 members in the Section, of whom all, except 21, are members of various Lodges.

Nearly all the Lodges have held regular meetings during the past year; those Lodges, however, which owing to a diminution in their membership have not been able to have meetings of their own, have frequently joined with other Lodges in the same city. Even these seemingly dormant Lodges have contributed nevertheless to the work of Theosophy with various minor activities.

During the past year, much has happened to increase the vitality of the Section as a whole. The General Secretary and several members took part in the International Congress of Philosophy held in Bologna in April, 1911, and obtained for Theosophy a hearing. Several articles from the Theosophical standpoint, specially notable among which was a careful paper by Bhagavān Dās, were offered to the Congress, and much interesting discussion took place. It is surely well that in these and similar ways the Theosophical Society should be shown as a scientific movement, and should be officially recognised as such.

The regular annual Convention of the Section was held during Easter at Turin, the Convention having been invited there, as two years before, by the united Lodges of that city. The utmost harmony prevailed, and those present felt in greater measure than ever how the members form units in a large family. Professor O. Penzig was re-elected General Secretary, and most of the members of the Executive Committee were confirmed in their offices. After the business of the Convention lectures were delivered and papers read. These were later published in the *Bollettino*.

In May, the General Secretary and a few members were privileged to greet the President, accompanied by Mr. J. Krishnamurti and Mr. J. Nityanandam, on their arrival in Europe, and to accompany them part of the way during their brief passage through Italy. At Turin, where the P. and O. Mail to Brindisi halted a few minutes, a large number of members were present to express to the President their affection and loyalty.

This year the sixth Congress of the Federation of the European Sections of the T.S. was to have taken place in Italy, and much of the energy of the Section, and especially of the General Secretary and the Executive Committee, had been spent in the necessary preparations. At first Turin was chosen as the place of meeting, but for several reasons and with the consent of the President and the European Sections, the Congress was fixed to be held in Genoa, from 17th to 21st of September. Shortly before the date of opening, however, the President telegraphed her inability to be present, and it was therefore thought best not to hold the Congress. The Italian Section thus lost an opportunity of gaining a great impetus to its work. 'All regretfully but gracefully accepted the inevitable, and such members from Italy and abroad as were already present in Genoa in expectation of the Congress did their utmost to do much profitable work with lectures and discussions on Theosophy.

In September, once more, the President and her party were welcomed at Turin Station on their return journey to India; though as before in May, the meeting was brief. We hope our members may soon have other and fuller opportunities of meeting their revered President and listening to her inspiring words.

If Italy this year has been somewhat unfortunate in being deprived of good things, on the other hand we are distinctly fortunate because some members of our Section are in residence, all the year or most of it, at the Headquarters of the T.S. at Adyar. To the zeal and devotion of these friends we owe the inestimable privilege that our Section is in such close relations with Adyar, and with those that there direct the destinies of the T. S. Our *Bollettino*, on the editing and publication of which there has been spent much forethought, has had from our Adyar representatives constant and vital help; and many Theosophical works in Italian published during the past year (of which a list will be found on p. 72) are also due to the material and moral aid given by them to the Section. I take this opportunity to voice in the name of the Italian Section, our sincerest thanks to these our 'visible helpers'.

Some works were published with the help of friends resident in Italy. The "Ars Regia" Publishing Company, which was

organised by Theosophists some years ago to issue Theosophical books in Italian, has during the year published some important works. Noteworthy too is the fact that one of the best known non-Theosophical publishers has issued, purely as a business undertaking, *A Key to Theosophy* of H. P. Blavatsky, and the *Autobiography* of our President. During the past year therefore our Theosophical literature in Italian has been enriched by several important works.

We have made great efforts to disseminate Theosophical literature. From the central office books have been presented to Government Libraries and to the Libraries of associations and clubs all over Italy. At the same time the 'League for the Propaganda of Theosophical literature' distributed pamphlets and leaflets by thousands. The League reports that in six months, from January 1, 1911 to June 30, 1911, it has sent 381 books, 2,061 pamphlets and 1,156 leaflets.

Theosophical propaganda has also been carried on by public and semi-public lectures in various cities. We owe cordial thanks to some friends belonging to sister Sections for help thus given. Among these are Mademoiselle Aimée Blech and Madame I. de Manziarly of the French Section, and Mr. C. Jinarājādāsa of the American Section, who recently addressed the members in Turin, Rome, Florence and Genoa. The General Secretary of the German Section also has been in Italy several times to expound his own teachings.

Our members are enrolling themselves most enthusiastically in the Order of the Star in the East. Let us hope that those virtues which the Order inculcates will be well understood and fully put into practice, so that Italy too may adequately take part with others in the preparation for the coming of that Great One whom the whole world now awaits.

In conclusion, on behalf of the Italian Section, let me express to the President and her helpers our unwavering devotion and loyalty, and to all our brothers gathered at Benares in Convention our most cordial greetings.

PROF. OTTO PENZIG,
General Secretary.

BOOKS PUBLISHED SINCE NOVEMBER, 1910

ITALIAN

Autobiografia	Annie Besant
Studio sulla coscienza	"
Sapienza antica (2nd Edition, new translation)	"
Quistioni di Sociologia	"
Introduzione alla Teosofia (Translation of "A Key to Theosophy")	H. P. Blavatsky
Luce sul Sentiero (2nd Edit., with an Introduction by C. W. Leadbeater)	M. Collins
Ai Piedi del Maestro	J. Krishnamurti
Album di Adyar	" and C. W. Leadbeater
Il Lato Nascosto delle Cose	C. W. Leadbeater
I Sogni	"
Come si sviluppa la chi aroveggenza	"
Asclepio	G. G. Porro
Il Pater Noster	R. Steiner
Le Stanze di Dzian	Anon.
Ai Membri della Società Teosofica	"

REPORT OF THE T.S. IN GERMANY

To the President, T.S.—With the expression of heartiest respect and with fraternal greetings, I have the honour to submit to you the Annual Report of the Theosophical Society in Germany. This year too the Section has progressed along those lines that have proved successful for the strengthening of Theosophical life. In the different Lodges, to which 5 new ones have been added this year, the work and the understanding of Theosophical thought and a corresponding attitude of mind have been deepened. At the public lectures also the number of the listeners and a deeper interest are continually growing. New Lodges have been founded in Linz, Graz, Jübingen, Heidenheim, Bochum.¹ The total number of Lodges is now 52 and there are 4 centres. 400 members have entered during the year, 14 have died, 49 dropped or resigned. The net increase amounts to 337. The effective number of members is now 2,287.

¹ Besides the Lodge Neuchâtel, founded by us in Switzerland.

This year too the lecture-work of Dr. Rudolf Steiner has been continued in the same way as in the preceding years. The problems could be deepened and widened at the single lectures as well as at lectures-series. Such series took place in Stuttgart, Prague, Munich and Karlsruhe. Single lectures have been held nearly in all towns where the Section has Lodges, and also in some other towns, for instance in Trieste. During the Annual Convention of the Scandinavian Section, Dr. R. Steiner delivered 4 lectures in Copenhagen.

The activity of our other lecturing members becomes also wider. Dr. Carl Unger is building up a philosophical foundation of Theosophical thought and finds an always increasing number of auditors. Herr Adolf Arenson displays a beneficent activity in the spreading of our world-conception. From Stuttgart, where she is doing excellent work, Miss Völker is bringing spiritual food to other Lodges. In Munich the work of Miss Stinde and Baroness Gumpenberg increases with every year. In Nürnberg and in other Lodges activity is kept up by Michael Bauer. In Vienna and Linz work is done by Frau Reif-Busse, in Leipzig by Frau Wolfram. In Hamburg Frau Camilla Wandrey has been displaying a useful activity and has visited from there other places. It is impossible to designate in particular the work of other members. As lecturers may also be named, Herr Walter, Herr v. Rainer, Herr Uehli, Frä. Scholl, Frau v. Reden, Frau Peelen and others. There are many workers in the different Lodges who work actively for the expansion and deepening of Theosophical life. It seems particularly significant, that by applying the principles of Theosophy to healing, as Dr. Peipers is doing in Munich, our world-conception is penetrating into other departments of our civilised life.

Progress in our work can be also noticed by the fact, that the lecture-series, which Dr. Rudolf Steiner held in Munich in August, has been preceded this time not only by two but by three festival performances. Edouard Schuré's *Sacred Drama of Eleusis*, and Rudolf Steiner's two works, *Portal of Initiation* and *Probation of the Soul*, have been performed. Just as in the preceding years, the acting and the preparation of the whole scenic management was done exclusively by our members under the

direction of Dr. Steiner. We must think with gratitude of the devoted work of the dramatic members like Frl. v. Sivers, Frl. Waller, Herr Doser, Herr Seiling, Dr. Peipers, and many others, of the genial artistic achievements of Baroness Eckardtstein; of the musical work of Adolf Arenson; of the scenic decorations of Herr Volkert, Herr Hass, Herr Linde; of the organising work of Frl. Stinde and Countess Kalkreuth.

With profound satisfaction it must still be mentioned that the intense and comprehensive work of our members in Stuttgart has led to the result, that in this town the three Lodges will be able to display their activity in their own house. Through the munificence of one of the members and the sacrifices of others, we were able to lay this year in January the foundation stone of the Theosophical home of Stuttgart and on the 15th of October the inauguration took place in the presence of numerous German and foreign friends. The inner decoration of the house is strictly done according to occult principles; the house is built with deep Theosophical comprehension by our member, the architect Herr Schmidt.

The Annual Convention of the Section will be held in Berlin between the 10th and 16th of December.

We send our warmest greetings to our revered President and the brothers in India.

Dr. RUDOLF STEINER,
General Secretary.

BOOKS PUBLISHED SINCE NOVEMBER, 1910

Blut ist ein ganz besonderer Saft.

(3 Auflage)

Die Pforte der Einweihung.

Rosenkreuzermysterium (2 Auflage)

Die Prüfung der Seele. Mysterium

Die geistige Führung des Menschen und der Menschheit

Die Grundlehren der Geisteswissenschaft auf erkenntnistheoretischer Grundlage. Naturwissenschaft und Geisteswissenschaft

Dr. Rudolf Steiner

"

"

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"

Dr. Carl Unger

Theosophie und Christentum

Esoterisches Christentum (Übersetzung) 2 Aufl.

Der esoterische Christ Paracelsus

Origenes

Die grossen Eingeweihten (Übersetzung) 2 Aufl.

Richard Wagner

Max Seiling

A. Besant

E. Wolfrom

A. W. Sellin

E. Schuré

Max Seiling

MAGAZINES

Mitteilungen

Berlin

German (Irregular)

Lucifer-Gnosis

Berlin

"

"

REPORT OF THE T.S. IN CUBA

To the President, T.S.—I have the honour to send this Annual Report of the Cuban Section, T.S., together with our best wishes to all our brothers assembled in the Thirty-sixth Convention.

The general condition of this Section is satisfactory, as the slow but steady progress of our ideas and the strength of the T.S. in these countries are increasing more and more. This increase has been more noticeable during the last year, in the first place in Costa Rica and Puerto Rico, and in the second in Cuba. It has been much weakened in Mexico, partly on account of the civil war which has just ended, and its actual state of trouble. We are trying to re-organise several Lodges in that country, but with very little hope of success.

From November 1, 1910, to October 31, 1911, the following Lodges have been chartered:

"Krishna" at Conception del Oro, Zac., Republic of Mexico.

"Luz en el Sendero" at San Juan, Puerto Rico.

"Zulai" at Alajuela, Republic of Costa Rica.

"Leadbeater" at Sancti Spiritus, Republic of Cuba.

"Estrella de Oriente" at San Ramon, Republic of Costa Rica.

"Krishnamurti" at Utuado, Puerto Rico.

No Lodge has dropped off. Therefore the total number of Lodges belonging to this Section is 39.

During this year 167 new members entered, and 2 at large; 43 have dropped from the rolls for the following reasons; not having paid the regular fees, 25; having passed away, 4; and resigned 14. The total number of members is at present 604 Lodge and 4 unattached.

The above shows an increase of 6 Lodges and 126 members.

The propaganda work has been carried out on different lines. The latest and more important Theosophical teachings have been published in our official paper, *La Revista Teosofica*. The Magazine *Virya* is always published by the Lodge Virya of San Jose de Costa Rica. *The Scroll of the Disembodied Man* and *At the Feet of the Master* have been translated and printed in Spanish by the Lodge Annie Besant, which has also distributed 2,000 post-cards with Theosophical thoughts on behalf of Peace. The Centre Besant-Leadbeater of Santiago de Cuba has issued several propaganda pamphlets, among which is one on *Science and Theosophy*. The Lodge Aura of Mexico has printed one propaganda pamphlet, and the Lodge Teotl of San Salvador, Mr. Leadbeater's pamphlet *Pruebas de la Teosofia*. This office has published and distributed 2,000 copies of *A B C de la Teosofia* and 600 copies of *Brotherhood*.

Several public lectures have been given at Havana, Santiago de Cuba, San Luis and Mexico.

This office of the General Secretary was moved in November 1910, to a house better suited for our work, and the furniture thereof was bought. At present we have a meeting hall, the Secretary's office, a library and several other rooms.

The building of a house for the Lodges of San Jose de Costa Rica is being finished. This is a present of Mr. Alberto de Bertheau, a member of Lodge Virya of that place, in memory of his wife, Mrs. Josefa O. de Bertheau, who was also a member of the same Lodge when she died. The house will be recorded as a property of the T.S.

In Banos, Cuba, the Lodge Fraternidad intends to build a smaller house, with the necessary requirements, and have its ownership recorded to the Cuban Section of the T.S.

The propaganda work is being carried on by all the means at our disposal, and we try to tighten the links of brotherhood

between all the members of the T.S., including as well members of other societies who study Theosophy.

The establishment of a new Lodge with the name of 'Alcyone', to be inaugurated on the 25th December, is almost sure. It is also probable that by this date a Lodge will be established in Venezuela.

I am requested to transmit to you and to members in Convention the best wishes and loving greetings of the members of this National T.S., to which I heartily join mine.

RAFAEL DE ALBEAR,
General Secretary.

REPORT OF THE T.S. IN HUNGARY

To the President, T.S.—I have the honour² to submit the following report of the work done in the Hungarian National Society during the past year.

The work received an impetus through the arrival of Mrs. Cooper-Oakley and much new activity has been going on.

During the winter from November 17th to May 1st, three meetings each week were held in Mrs. Cooper-Oakley's rooms, the result being an increase of membership of some 25. Public lectures were given every fortnight by Mrs. Cooper-Oakley, Mr. Gaston Polak and Mr. Nagy Dezso.

Various other meetings were held in different houses for purposes of propaganda.

The Lodges of the National Society met every Friday at the rooms of the Headquarters. We are looking forward to much greater activity this winter, for the Society has taken new premises with nice rooms, in a most central position. [Budapest, IV. Ferencziak tere 4.] The opening will take place November 17th, and after that all the work will be concentrated there.

A new Lending Library is being arranged for which books are now coming in.

Most important of all is the fact that at last Hungary is to have its own Theosophical Monthly Review, and this is being

arranged with great care. Mr. Rozsaffy is the editor, who will have a Literary Committee to help him. We hope the first number will appear by January the first.

An excellent translation of Alcyone's valuable little book, *At the Feet of the Master*, has been made and has met with great appreciation from the public. Several other books are in hand, and we hope before long to have an appreciable increase of Theosophical literature in the Hungarian language.

Three of our Russian sisters have visited us this autumn: Mrs. Kamensky, Mrs. Ounkovsky and Miss de Gernet. Their lectures were followed with keen interest and appreciation and we look forward to the pleasure of receiving them once more amongst us.

The number of our Lodges has been increased by two: the Chrestos Lodge and the Besant Lodge.

Twenty-nine new members joined, so at present the number of our membership is 87.

We are looking forward with great hopes and expectations to the growth of our movement; the ideas seem spreading everywhere. Great demand is being made for our literature at the booksellers.

We send our greetings of cordial good wishes to all the members assembled at the Convention and a message of loving reverence to our esteemed President.

ROBERT NADLER,
General Secretary.

REPORT OF THE T.S. IN FINLAND

To the President, T.S.—The Fifth Annual Report, which I have the honour to submit to you, covers the period from November 1, 1910, to November 1, 1911.

During the year 5 new Lodges have been formed: Kaukomieli at Pori, Kipinä at Korkeakoski, Ahjo at Helsingfors, Otava No. 2, at Mikkeli and Astra at Vaasa. But on the other hand, the Atra Lodge of Helsingfors has dissolved, and some of our Swedish speaking members have left the National Society and under Art. 31 of the Rules, formed an independent Lodge "Sökaren".

The number of the members has decreased from 573 on the rolls in the last Report to 536. This diminution has been caused by a quantity of members having been dropped on account of non-payment of the annual fees; only some few have resigned and 6 died; total loss 136 members; 99 new members have joined, which leaves 536 active members on the rolls; of these 143 are unattached members.

The Theosophical activity in the Lodges has been carried on successfully as before, with public lectures, etc. The fourth Annual Convention was held on April 16th and 17th this year in Helsingfors. 155 members were present. Mr. Pekka Ervast was re-elected General Secretary and Mrs. Ida af Hällström, Mrs. Aline Selander, Mrs. Tyyne Vuorenjuuri, Messrs. Aug. Aaltonen, Väinö Valvanne and Emil Turunen members of the National Committee.

The monthly organ *Tietäjä* has a relatively wide circulation (about 1400), and seven new books have been published, amongst others an interesting original work *Theosophy and H.P. Blavatsky*, written in memoriam of H.P.B. by "Some Finnish Theosophists" and published on the 17th November 1910. Our travelling propagandists are selling far and wide in the country Theosophical literature, and the work done by them, is very far-reaching.

As a special incident in the activity of the past year is to be noticed the formation of "The Theosophical Young People's Association". It has as its aim the drawing together of enthusiastic and Theosophically minded young people in order to give them an opportunity to work for the cause of Theosophy. Some one hundred members have already joined and 6 centres in different towns have been formed.

Though 1911 was no lucky year for us we hope it will prove a blessing in disguise, and we maintain as strong a belief as ever in the future of the Theosophical Movement in Finland.

We send our brotherly love to you and the Thirty-sixth Annual Convention of the Theosophical Society.

PEKKA ERVAST,
General Secretary.

FINNISH

Theosophy and H. P. Blavatsky ...	Some Finnish Theosophists
The New Life (selected writings) ...	Prentice Mulford
Christmas	Rudolf Steiner
At the Feet of the Master ...	Alcyone
Psychic and Spiritual Healing ...	Yogi Ramacharaka
The Secret Doctrine (Second Issue)	H. P. Blavatsky
Atlantis	Scott-Elliott

REPORT OF THE T.S. IN RUSSIA

To the President, T.S.—The T.S. in Russia sends to our President the expression of its reverent love and its deep loyalty. It also sends a message of hearty greeting to the Convention of the Theosophical Society.

This closing year began on the 17th November, 1911, the second anniversary of our legal birth in Russia. There was a large gathering of members from other towns, and the Presidents of the centres (Moscow, Kaluga and Kief branches) were all present. It has become a custom to use the Convention of the T. S. in Russia for several meetings, and so it lasted three days, ending with a concert and an evening tea-party. Opinions were exchanged as to the methods of work, and the question of the possibility of an International Congress in Russia was largely discussed. The Convention carried a unanimous resolution as to this, asking the Council to take all steps necessary to obtain the permission of the Government. A regular petition to the Prime Minister has since been presented, and all necessary steps have been taken. But till now, although 11 months have elapsed, no answer has come. So the T.S. in Russia cannot yet make any definite proposal to the Federation of the European Sections in that direction.

We began the year with 155 members. During the year this number increased to 175, and during these last weeks new members joined, so that the number is now 197. Three members have passed away from the physical plane, and one has resigned. So the net increase is 42. In Moscow the branch has divided into two groups: Sattwa, the old branch, and H. P. B., a new

one. Both are under the presidency of Mme. Y. Kirpichnikoff. The work is going on as before in our 4 legally recognised centres of work (Petersburg, Kief, Kaluga, Moscow), and in 2 growing centres (Rastoff-on-the-Don and Poltawa), 8 branches.

In Petersburg there are 7 working groups: Maria Strauch, H. P. B., Hypatia, East, Christian Group, Pedagogic Group, and Bureau de Service. Each group meets twice a month. There are one or two general meetings of all groups monthly, at which lectures and discussions are held. Each group studies a question or a book, and every member prepares at least one paper during the winter.

A comparative study of religions was begun last year in the groups Maria Strauch and Hypatia; so with the group East, there are three branches studying in that direction now. The group H. P. B. has studied the *Ancient Wisdom*, each member making a report on a chapter, or sometimes one chapter being divided between two. The Christian Group has begun the study of the lives and teachings of our great ascetics. The Pedagogic Group works out a plan of education on new lines, and studies earnestly the questions of art, of manual work, of communion with nature, and most especially the question of religious education. The Bureau de Service tries different ways of active service, helping young students in the study of foreign languages, bringing flowers to hospitals, supporting people in sorrow or in difficult circumstances, helping some who want rest and cure to sanatoriums, and so on. Two leagues are attached to it: the Vegetarian and the Æsthetic.

In Petersburg there have been 135 meetings of branches, groups, and the Council, including the meetings of the *Messenger of Theosophy*; 2 public lectures; 1 lecture in a Society of young students; and 7 Theosophical meetings open to visitors with special popular lectures, these replacing the Theosophical talks for beginners of the preceding years. Once a week the T. S. is open to enquirers, and the General Secretary gives two hours to private talks with all who have questions or want information.

The Council has met eleven times, the staff weekly.

The publishing activities of Petersburg and Kaluga are growing. Last year saw the translation of *The Secret Doctrine*

begun and ended, but it cannot yet be published; the staff of the Messenger thinks it wiser to wait for better times. Several new books have been published, as will be seen in the list appended. A series of popular booklets, prepared by Mme. H. Pissareff, and another series by Mr. E. Kuzmine have been begun. One of the members, Mr. P. Ouspensky, has written an original, very interesting book on the power of intuition. Its title is *Tertium Organum*.

Our magazine is beginning to be largely known, especially after the incident last spring, when the March number was seized and the Editor prosecuted. The magazine is again allowed to circulate freely, but the prosecution is not yet ended and the trial will take place at the end of the winter. The material side is yet very unsatisfactory, each year giving a deficit of more than 1000 roubles (£100). The deficit is yearly covered by donations, gifts and the public lectures of the General Secretary, helped by the lectures of one or two other members. Nevertheless Theosophy is making great progress, and we are sure that our magazine will soon stand on a firm ground, for it lives through our love, our faith, and our unceasing efforts.

S. Sophia branch (Kief) has grown to 40 members. It has now 3 groups of students, which meet weekly and study different Theosophical books. During the year there have been 2 series of public lectures for beginners, the first by Mr. E. Kuzmine, the second by the President, Mme. E. Radzevitch. Besides there have been 3 public meetings. Each month there was a general gathering of all groups with lectures and discussion. During the winter there have been 3 public lectures, by E. Kuzmine, the General Secretary, and K. Kudriawtzeff. A very important event of the year is that S. Sophia has now its own hall.

The Kaluga branch has only 12 members (one died during the year), but it is also a very active centre of work. During the year it had 42 meetings for members and beginners, and 6 public meetings with lectures and discussion. During the winter there was one public lecture by the General Secretary. Meetings of the Kaluga branch are always ended by a little concert, which is much enjoyed by the visitors, this group having the privilege of having the gifted musician Mme. A. Ounkovsky in its ranks.

The branch in Moscow had this year 6 public meetings, 9 public lectures, and regular group-meetings weekly. A public lecture was given by the General Secretary and one was given by Mme. A. Ounkovsky.

In Rostoff-on-the-Don, and in Poltawa, two centres are working. They meet weekly, read and discuss Theosophical teachings, and hope soon to form regular branches. During the winter Rostoff has been helped by the visit of Mr. Kuzmine (from Kief) who gave two public lectures, and Poltawa had in September a visit from the General Secretary, who gave a public lecture.

There are other towns awakening to the interest to Theosophy and who ask for lectures. In September Mr. K. Kudriawtzeff went to Odessa and Kief. In both towns he gave public lectures.

Poland aims at having its own organisation. So the members of Warsaw have left the Russian T.S., and we cannot say anything as to the work there. We only know that the centre "Teba" in Warsaw continues to exist.

The General Secretary has visited all branches at least twice this year, and has been in one of our southern centres (Poltawa). Mme. Ounkovsky has given lectures in Kaluga, Moscow and Petersburg. Mme. Radzevitch has started for a tour in the South, and is visiting Rostoff, Horkoff and Poltawa. Mme. Pissareff has lectured in Kaluga, Moscow and Petersburg at our meetings open to visitors.

We look forward with the best hopes to the future, for the movement grows every day. We send our love to our brothers and sisters in India.

ANNA KAMENSKY,
General Secretary.

BOOKS PUBLISHED SINCE NOVEMBER, 1910

The Path of Discipleship
An Outline of Theosophy
Magnetism and Hypnotism
The Path and the Aim
The Ancient Wisdom

Annie Besant
C. W. Leadbeater
K. Kudriawtzeff
E. Kuzmine
F. Pascal

<i>Man and His Bodies</i>	E. P.
<i>Karma</i>	E. P.
<i>At the Feet of the Master</i>	Alcyone
<i>Esoteric Philosophy of India</i> , 3rd ed.	Chatterji
<i>Light on the Path</i> , 2nd ed.	
<i>Tertium Organum</i>	P. Ouspensky
In preparation for Christmas.	
<i>Autobiography of Annie Besant</i>	
<i>Brotherhood of Religions</i>	

REPORT OF THE T.S. IN BOHEMIA

To the President, T.S.—I have the honour to submit herewith to you the Annual Report of the Society's work in Bohemia for the period from September 1, 1910, to August 31, 1911.

The Society showed much valuable activity during the past period, and, as in previous years, many lectures were given for members and also for the public, which have proved a great success. The activity of some of our members in lecturing and holding classes progressed in a healthy way. Lecture work has been done the last year, especially by Messrs. J. Bedrníček, I. Pechmann, Dr. B. Prazák, L. Příkryl, Ing. I. Rebeta, K. Tresnák, Mrs. L. Friedlová and Mrs. P. Moudra. The lectures were followed by free discussions.

A regular course of elementary Theosophy (12 lectures) has been given for beginners by Dr. B. Prazák; besides that, a lecture-series on S. John's Gospel (10 lectures) was held by Mr. L. Příkryl, and another on Avatars (7 lectures) by Mr. J. Bedrníček; Mrs. P. Maternová, who with the help of her knowledge of Samskr̥t has anew rendered into Bohemian the *Bhagavad-Gītā*, read and expounded her successful translation in a series of interesting lectures. All courses were regularly attended by 50—60 members; in addition to our public lectures and courses, one day weekly was, as in former years, appointed for debates, which proved to be of great use to the newly-joined members and to those who did not then belong to our Society. The number of listeners at our public lectures has been increasing steadily, and it may be said that all our lectures produce

always a favourable impression upon the audience, and awake a deeper comprehension of the Theosophical ideas.

Especially I feel my duty to again recall the visit of Dr. R. Steiner, who between March 19th—26th, 1911, was welcomed in Prague, where he gave two public lectures on Theosophy and a lecture-series on 'Occult Physiology', which were listened to with great interest and appreciation by our Theosophical members and friends, who gathered also from foreign Sections (about 200) in our city. We are very thankful to Dr. R. Steiner for his excellent lectures, which have again been the most striking event in the Theosophical work of our Section this year.

The lecture-series of Dr. R. Steiner was followed by a very inspiring soirée with music, songs and recitations on the programme, performed by our gifted members Miss L. Urbanová, Mrs. L. Danzerová, Miss M. Pfeifferova, Messrs. Ing. St. Chodounsky and H. Roger, whose high artistic education made their services valuable, and who deserve our special thanks for having shown in such an eminent manner the artistic-æsthetical side of our Society life.

Another welcome visitor of this year was the old Theosophical co-worker, Dr. Franz Hartmann, who is now in full sympathy with our Mother Society and its leaders, and is willing to work for it; he gave before a small audience of our members two lectures from his reminiscences of the early period of the Theosophical Society; both lectures were very interesting.

The Commemorative Celebration of Lotus Day was duly observed; the members revered the memory of the Founders of the Theosophical Society, and of all who have worked and passed away in its service.

The Third Annual Convention of our Section was held in Prague on the 1st October, 1911. The total number of Lodges remains the same as in the last Report, viz. 7. 29 members have joined the Section during the year, 1 has died, 10 have dropped or resigned. The net increase amounts to 18 and the total number of our members to 152.

As the rooms of our Headquarters have already proved too small for our purpose, we were this year obliged to move, and

to hire in the centre of the city more suitable premises for our Meetings, Library, Reading-room and Administration, which are now very nicely furnished and practically arranged.

For the period of the next three years Mr. J. Bedrníček was re-elected General Secretary with the following Executive Committee: Dr. B. Prozák, Secretary; Mr. V. Procházka, Vice-Secretary; Mr. I. Pechmann, Treasurer; Mr. R. Adámek. Mrs. L. Friedlová, Mrs. O. Hanausková, Mr. E. Hauner, Ing, M. Kieswetter, Professor V. Klement, Miss M. Pfeiffrova, Mr. L. Prikrýl, Mr. K. Tresnák, Miss L. Urbanova, Professor A. Vrtátko, Mr. Franz Vadrázka.

To our Section Library have been added during the year, partly by purchase, partly by private donations, 101 new volumes, so that it now contains 1,013 books exclusively by the best Theosophical, occult and philosophical authors.

The finances of the Section this year are not quite satisfactory, on account of expansion and improvements of our Theosophical home, which have necessitated much unforeseen expenditure, and have unavoidably exceeded our whole modest income of the past year.

For the same cause the issue of our Theosophical periodical *Theosophická Revue-Lotus* became very irregular, and this must be repaired in this current year. But we hope that we will soon be able to regain the former sound financial basis for our Society's work.

These are, in broad lines, the main activities of our Section during the past year. And having promised to ourselves to defend as long as possible the high principles of its Founders and the very basis of its existence, i.e., its fully unsectarian character, and an unbiassed and clear judgment in everything presented to it, we may hope, that by means of that spirit and in harmonious co-operations with all who strive in whatever direction for their inner spiritual growth, we will not unworthily play our special part among other Sections, and may peacefully look forward to the near future. May the Masters bless us in our work.

In the name of all T.S. members in Bohemia, I send the warmest and most respectful feelings to our revered President,

and our fraternal greetings to all our brothers and sisters in India, assembled in Convention.

JAN BEDRNÍČEK,
General Secretary.

BOOKS PUBLISHED SINCE SEPTEMBER, 1910.

The Voice of the Silence	H. P. Blavatsky
Man and His Bodies	Annie Besant
Reincarnation	"
The Birth and Evolution of the Soul	"
In the Outer Court	"
Light on the Path	M. Collins
Through the Gates of Gold	"
The Idyll of the White Lotus	"
The Story of the Year	"
An Outline of Theosophy	C. W. Leadbeater
Dreams	"
Bhagavad-Gītā	Annie Besant
The Light of Asia	E. Arnlod
Theosophy	Dr. R. Steiner
Ernst Haeckel and Theosophy	"
At the Feet of the Master	Alcyone

Other translations are in preparation.

MAGAZINE

Theosophická Revue-Lotus.

REPORT OF THE T.S. IN SOUTH AFRICA

To the President, T.S.—The T.S. in South Africa greets those assembled at the Annual Convention with hearty good wishes, including in such the revered President of the Society whose work in Europe has been so well received, and has been the means of bringing to the surface the brotherhood which exists amongst all who are striving for the spread of truth throughout the world. May the work thus done be productive of a rich harvest in an increased manifestation of the unity of all.

The year under review has been somewhat quiet and uneventful, as must be the case where ploughing and sowing

are the principal activities open to members and to Lodges, the harvest to be gathered being yet invisible, except to the eye of faith.

Our Lodges continue their propaganda work by the loan of books, public lectures, Lodge lectures and study classes, the attendances at which vary from time to time.

Outside the Lodges many of the members engage in what is really Theosophical work such as lecturing, talking on the principles we are trying to put forward, preaching and other activities in connection with the Christian Churches and other organisations, whereby they are able to give forth the truths they have learned through the T. S.

The official organ continues its good work under the able guidance of Mr. W. E. Marsh as Business Manager, and Mr. A. Tranmer as Editor.

So far we are unable to do very much in the way of propaganda work, but the fund for a lecturer is steadily increasing, and one of these days we hope to see an able man travelling through the country, intent on infusing new life into the Lodges and opening up new centres of activity, and in this way reaping a portion of the harvest which must come from the seed sown. There seems to be more enquiry generally into the teachings of Theosophy and more tolerance of those teachings; in this and in the fact that there seems to be a broader outlook there is much to give us encouragement.

The Book Depôts at Capetown and Durban continue to disseminate literature of the right sort and the Headquarters' Lending Library as well as those of the Lodges are doing good service in encouraging the reading and study of Theosophical works.

Two or three new Centres have been established for the holding of study classes which it is hoped may eventually lead to the establishment of Lodges. One of our Branches has surrendered its Charter, the Arcadia Lodge at Pretoria, the need for whose existence had ceased; but a new Lodge has been chartered at Bulawayo right up in Rhodesia, which will be a centre for the radiation of light. Its officers and members are earnest workers

and we expect great things from them. The other Branches are as at last Report, making the number still 8.

The number of members admitted during the year has been 46; 2 have been transferred to Adyar, 4 have resigned, 17 names have been dropped owing to a thorough revision of the roll, and 2 have died, thus making a total loss of 25, making the net gain 21, which added to the number last reported makes a total membership of 175.

Amidst much that is discouraging in this country, which is in the making, the members of the T.S. keep at their appointed work, doing what they can to help forward the cause they have at heart, feeling assured that their labours will not be in vain, and that though they may see no great advance from their outlook, yet along the whole line progress is being made and the way being prepared for the World-Teacher.

The Executive of the T.S. in S. Africa trust that the Convention will be a successful one, and that the utmost harmony will prevail.

C. E. NELSON,
General Secretary.

REPORT OF THE T.S. IN SCOTLAND

To the President, T.S.—It gives me much pleasure in sending this, the second Annual Report of the T.S. in Scotland, to state that we have enjoyed a year of great prosperity and growth. The various Lodges of the Section, old and new, are all working in a splendid spirit of Unity and Brotherhood, and have been able to accomplish a good deal of what we trust will prove solid, enduring work.

Four new Lodges have been formed, namely: "Annie Besant, Glasgow", "Forfar", "Musselburgh", and "Perth". This gives us a total of 13 Lodges. Besides this there are 7 Centres, some of which we hope will shortly apply for Charters as Lodges.

During the year we have admitted 125 new members, and to this we have to add 5 members who have been transferred from other countries; 4 members have resigned, 2 have been

dropped, and 3 have been transferred away. On October 31st of last year we numbered 175. We now number 296, of whom 5 are unattached members. Our net increase during the year is 121.

The issue of our National Magazine *Theosophy in Scotland* has been steadily continued. We believe that it is doing good work.

In our first Annual Report we stated: "The chief feature of our short existence has been propaganda work". It still is. There is a tradition that H.P.B. once said: "Wherever you can obtain a table and two chairs, hold a meeting". We have done our best to follow this advice. Propaganda work has been carried out in Perth, Paisley, Greenock, Hamilton, Kilmarnock, Ayr, Dumbarton, Hawick, Falkirk, Kircaldy, Musselburgh and Forfar, among other places, and we hope to be able to continue to travel near and far and spread the work of the Society yet further afield.

In the middle of May the Society was able to purchase an excellent house in Great King Street, Edinburgh, to act as Headquarters. The house is situated in one of the best and widest streets of the town and is a great success in every way. Mrs. J. M. Brown has taken up her abode here and is very ably fulfilling the duties of resident warden.

The Glasgow Lodge has through the beneficence of an anonymous donor obtained the free use of a splendid house, carrying a rental value of £250, in one of the finest situations in Glasgow. The work of this Lodge will therefore in all probability advance by leaps and bounds. Here we hope shortly to be able, thanks to another generous donor, to print our National Magazine free of charge.

The greatest event in the year of course was your all too short visit, which coincided with our Annual Convention. The seed of your public and Lodge Lectures has by no means yet fully flowered. The growth of interest however is steady, and we look for a large harvest of willing workers in the near future.

Another visitor who has done great work for us is Mr. C. Lazenby, of the Blavatsky Institute, Hale, England. He has

lectured in Falkirk, Edinburgh, Glasgow and Leven and everywhere raised keen enthusiasm.

We look forward to another year of great activity. Practically every member "is as keen as mustard", and Brotherhood permeates our ranks. In early December we are to welcome Mr. Wedgwood and Mrs. Russak, and when we say that we intend to work with them, our own lecturers and other visitors as hard as we worked with yourself when you were with us in June you will realise that we have prospects of much activity ahead.

We send you our heartiest and most affectionate greetings and we already look forward to your visit of 1912.

D. GRAHAM POLE,
General Secretary.

REPORT OF THE T.S. IN SWITZERLAND

To the President, T.S.—We begin this first report of the T.S. in Switzerland by expressing our deep attachment and our unchanging gratitude towards our honoured President.

Our Section is still very small, for its starting-point was most modest. Last year, at this time, 61 of our members had signed a petition for an independent Section. Our country, it is true, was under special conditions, as our Swiss cantons belong to three different National Societies. It fell to Geneva, where seven lodges were at the beginning of last winter in full activity, to take the initiative. Geneva was always a centre of individual thought and conscience. This separation from France, that had been a real support for us, was a new opportunity of strengthening the bonds of gratitude that united us to her, and specially to her General Secretary, whose devotion to us has not failed. We now appear with 133 members, 32 members having come in since November, 1910. They are distributed as follows:

111 members in our 7 branches and 22 free members.

We have not yet a national organ, but we publish a monthly letter in the *Theosophical Bulletin* of France.

Thirty lessons for beginners, addressed specially to non-Theosophists, have brought together during last winter about

one hundred hearers, and most of them showed a real and sustained interest in Theosophical teachings.

The Rev. Professor Fulliquet has spoken several times in our building, breaking thus the wall that seemed to exist between the Church and Theosophy.

The Order of the Star in the East has roused much sympathy in the fifty adherents who wear with joy the symbolical star, one fifth of whom are non-Theosophists.

The League of the Round Table, counting to-day fifteen young people holds regular meetings alternately with those of the Golden Chain.

Our 'Æsthetical League has roused many sympathies; people have understood that a daily service is due to the Beautiful as well as to the True and the Good.

Our two annual celebrations, that of Christmas and the White Lotus, have been an opportunity for brotherly and harmonious meetings. On the evening of May 8th, celebrated this year with special solemnity, we added to the usual readings a fragment of Alcyone's book.

We think we foresee a progressive movement, for Theosophical ideas have found their way into all the ranks of society. The work consists specially in maintaining harmony between the religious and the scientific standpoints and the Theosophical teachings.

In our new year of activity all our efforts will have for object to prepare in the Theosophical Society a Swiss Section, capable of holding always higher and more firmly its flag, of which the cross is the symbolical emblem.

To our honoured President, to our Brothers, gathered together at the Convention, go this day our best wishes and our devoted affection.

May our holy Masters bless our efforts, so that from this Convention a new light may irradiate the whole world.

HELENE STEPHANI,
General Secretary.

REPORT OF THE T.S. IN BELGIUM

To the President, T.S.—But a few days ago, as it were, I was called to fill the office of General Secretary of the T.S. in Belgium, and though, independently of my will, my Report will reach you somewhat late, I must yet obey the Rules and send you these few brief notes, to be followed later by the details required for the records.

We have one new Lodge, the Blavatsky, since our establishment as an autonomous body, so that we now number nine. There are twenty-one new members, and our total membership is 177. Our organ, *La Revue Théosophique Belge*, is in its third year, and during the past year a volume, *Gnosticisme*, by Cornelius, and two pamphlets, *Reincarnation* and *The Law of Causality*, have been issued. Four public lectures have been given, and the Order of the Star in the East has already enrolled fifty members.

Real enthusiasm pervades this young Section, and everything promises strenuous activity in the true spirit of union. We hope soon to open our Headquarters. Cordial greetings from the youngest child of the Society to the President and the assembled Brethren.

JEAN DELVILLE,
General Secretary.

NON-SECTIONALISED COUNTRIES

REPORT OF THE T.S. IN BULGARIA

To the President, T.S.—Last year our number increased by 27 members; 28 new members entered and 1 died. The total now is 77 members in two Lodges, and a new University Student's Centre, now in process of formation.

Beside the regular meetings twice weekly in the Lodge, there have been held many public lectures, not only in Sofia but also in many other smaller cities; I may note specially a cycle of 5 lectures 'In Defence of Religion.' Materialism and Marxian socialism have so strong a root in our Bulgarian intelligent class, that it seems to me that the first duty of a Theosophical worker is to fight them. Our only University in Sofia has publicly proclaimed its materialistic tendency; two newly-entered young professors are well-known socialists. Certainly the whole army of college professors, as well all the teachers in the country are also materialists, being pupils of the same *Alma Mater*. And so with the whole educated class. However, our lectures have been successful.

Our publishing work this year has been poor. We have published translations of *Esoteric Christianity* by the President and *From the Caves and the Jungles of Hindustan* by H. P. B., beside a small number of pamphlets.

In the columns of our most respected daily paper, two months ago, appeared three short articles about the Coming of Christ, from the pen of a member. One thing, at least, is good in our country, that our Church authorities are not inclined to attack us, so Theosophy has to fight only with materialistic science.

SOPHONY NICKOFF,
President, Olcott Lodge.

REPORT OF THE T.S. IN WEST AFRICA

We have reached the sixth Anniversary of our Lagos Lodge, which was chartered in the year 1904.

In that year the number of the members was ten. I am pleased to report that this Lodge has at present 27 members on its roll. The path during the past year was not a very smooth one. Difficulties were encountered, but by patience and perseverance were subdued. Certain members of the community thought that Theosophical teachings were a farce, and placed as many obstacles as they could in our way; but it is gratifying to report that this idea is disappearing, with the result that most people, although they have not become members of any Theosophical Society, are now believers of the laws of Karma and Reincarnation. Compared with the preceding year, there is an increase of 4 members. The Theosophical Book Depôt is instrumental in bringing prominently before the public the truths of Theosophy, which until recently were unknown to many. Interesting and instructive articles on Theosophy are being published in the *Nigerian Times*, a paper of good standing.

Members attend meetings regularly, and show great interest in acquiring Theosophical knowledge. The officers of the Lodge are endeavouring as far as it lies in their power to perform their duties in a satisfactory manner. The weekly Reading Class is of such usefulness that its continuance is recommended. Our financial position is somewhat improved. The Treasurer's report gives a satisfactory account of our 'Revenue and Expenditure'. It is hoped that with the advancement of Theosophical ideas in our midst, we shall all be able to work together for the common good and make our race better and happier.

J. A. FASHANU,
General Secretary, Lagos Lodge.

REPORT OF THE SOKAREN LODGE.—The charter of foundation of the Lodge is dated in April, 1911. The activity of the Lodge began with the following May 3rd, when the lodge was constituted.

Except for June, July and August, during which months activity was suspended, the Lodge has been regularly convened every Wednesday evening, and has discussed *At the Feet of the Master*, by Alcyone, and meditated on the sentences studied during the following week; thereafter a part of *Theosophy* by Dr. R. Steiner was read. Other matters of discussion were occasionally proposed.

The number of members is 17.

The President of the Lodge is the Chamberlain, Mr. Herman Hellner, and the Secretary the Railway-officer, Mr. Harald Brander.

HERMAN HELLNER,
President.

REPORT OF THE THEOSOPHICAL FEDERATION OF BURMA

To the President, T.S.—During the first quarter of the year 1911, the members individually and the Lodges collectively were busy in preparing themselves for the visit of our revered President. Seven delegates from Burma attended the Adyar Convention. The month of January was a turning-point in the history of the T.S. work in Burma. Our President visited Burma, and she was accompanied by Mr. C. W. Leadbeater, Alcyone (J. Krishnamurti) and his brother, Monsieur Charles Blech, the General Secretary of the French Section, Miss Arundale, Miss Willson, and Mrs. Van Hook and her son. It was at once a blessing and a privilege to welcome such a group of noble souls. Never before in this land had there been an occasion so unique and important as this, nor had there been a period when so much of intellectual and spiritual knowledge was put before the public of Rangoon. Nine lectures were not considered too much for Rangoon, and the Lieut. Governor was present at the last lecture. We had nine Lodge meetings in all, three addresses under the auspices of the Sons of India Lodge, and the Anniversary of the three schools maintained by the Lodge, with prize distribution, an address and the laying of the foundation-stone for the new boys' school, and a meeting for the admission of members, three

E. S. and three Masonic—30 in all for Rangoon. The members of the Order of the Sons of India escorted the visitors throughout and rendered good service. The party also visited Moulmein, Meiktila, Maymyo, and Mandalay, where nine public lectures were delivered and three Lodge meetings held. At Mandalay the party visited the shrine where the sacred relics of the Lord Buddha are radiating powerful influences all around, thus making it possible for a strong spiritual centre to be established in the city. Mr. C. W. Leadbeater and Alcyone visited the Mandalay Hill, where the standing Metteyya (Maitreya) Buddha is represented in a posture of benediction.

The immediate result of the visit was the revival of the Lotus Lodge, Mandalay, the addition of 24 new members, and the sale of T.S. publications to the value of Rs. 600.

In her concluding address our beloved President advised every Theosophist to remember the duty of every Lodge towards the religion of the country. The suggestion was taken up by a few members, and they began to work at it. Bro. Maung Thein Maung offered his whole time in service for propaganda work. The proposal was laid before the Indian Section, and for the first time we sought some financial help from Benares. Unfortunately the Treasury of the Indian Section had its balance on the wrong side. There is yet another source from which money is always coming when needed, and that is our worthy President. She sent us a cheque for Rs. 600 from the T.S. Propaganda Fund to go on with our work. The Province is very much indebted for this timely contribution, and we hope to return it ten-fold in the service of our Masters' work, dear to her heart. We have secured locally a sum of Rs. 400 for other expenses. Burma is very costly in all respects, and all our expenses are cent per cent more than in India. We jointly visited Mandalay twice, Moulmein, and Bassein, and Bro. Maung Thein Maung visited Maymyo, Pyinmana and Pegu in addition. Nine lectures in English and fifteen in Burmese were delivered at these places. The oriental system of sending a gong-man round the place to notify the lectures in Burmese was adopted, with the result that the attendance at these lectures ranged from two to four hundred people. The subjects dealt with on these occasions were :

1. The Existence of the Lord Buddha and His Rahandahs (Occult Hierarchy).
2. Bhavana (Meditation) the Way to Nirvāṇa.
3. The Masters and the Way to Them.
4. The three Objects of the Theosophical Society.
5. Buddhism in the Light of Theosophy.

From Pyinmana we have secured a Buddhist monk, Bhikkhu U Inda, as a member of the T.S. His addition to our rolls is all the more important as the Bhikkhu knows Sanskrit, Pāli, and Sinhalese, besides Burmese. He has since issued a pamphlet on the Three Objects of the Theosophical Society, comparing them with the Sila, Prajñā and Samādhi of Buddhism. It is now under circulation among the Sayadaws (High Priests) in the Province. Ten Burman Buddhists from Mandalay, one from Maymyo, twenty-two from Moulmein, and thirteen from Bassein have been added to our strength. At Pyinmana, Bhikkhu U Inda presided at the Burmese lectures, and seven other Bhikkhus attended. Again, at Bassein, one Sayadaw and five other Bhikkhus came to hear our lectures. By special invitation Bro. Maung Thein Maung addressed an audience of Burmese ladies at Bassein on the first Refuge. Bro. M. S. Iyer spoke also on the duties of women, especially in relation to the training of their children, and his discourse was translated into Burmese. Bro. Maung Thein Maung has also discussed Theosophy with several Buddhist monks at Moulmein, Pegu and Mandalay. With a view to remove popular misconceptions of Theosophy, one hundred copies of the six Adyar Popular Lectures, and two lectures on 'The Coming World-Teacher' and 'Our Immediate Future' were bound together, with an introduction from Mr. N. G. Cholmely, B.A., I.C.S., C.S.I., and these were distributed as presentation copies among selected Europeans in this Province.

Our subsidiary activities have also made steady progress. All the four schools have shown increase in strength, solid instructions imparted, qualified teachers secured, rules and bye-laws framed, standard forms and curriculum adopted. The girls' school building is occupied and this school is now open

SUBSIDIARY ACTIVITIES

twice a day—once in the morning and again in the afternoon. The first and second floors of the building fetch a rental of Rs. 115 a month, but the land and municipal taxes reduce it by 50 per cent. When maintenance of the building is provided for otherwise, the savings will cover the deficiency in the requirements of the girls' school. Some of our workers now occupy these buildings, paying the full rent chargeable to an outsider, and thus serve the cause in two ways. Our expenses in all the four institutions amount to Rs. 500 a month on an average, and we collect in school fees over 50 per cent of it. Government officials of the Educational Department have now and then inspected and reported well of our work.

One of our brothers has been sending Col. Olcott's *Buddhist Catechism* in English and Burmese, *Pañcha Sila* by Bhikkhu Silācāra, and *Buddhist Popular Lectures* by Mrs. Besant, to selected jails for the use of the prisoners. They have been received favourably in most cases.

While at Headquarters, Bro. Maung Thein Maung contributed articles in Burmese for the *Message of Theosophy*, and Bro. M. S. Iyer delivered two public lectures on 'Hinduism and Theosophy' and 'The East and the West,' and one in Tamil on 'Punarjanma' (Rebirth). In our schools he gave two addresses in English on the relation of Masters and pupils, and the importance of Primary Education, one in Hindustāni on the 'Value of Mass Education,' and a course of nine discourses on the *Mahābhārata* in Tamil.

A new Lodge at Moulmein was formally organised. As seven lodges have been formed and another is to be established shortly at Bassein, the question of forming a National Society was considered. It was decided to wait for a couple of years, and in the meantime to form a Buddhist Theosophical Federation for Burma. The proposal was sanctioned by the President with the approval of the General Secretary. This Federation was founded on the 1st October, 1911, in memory of our President's Birthday. Two Theosophical lecturers, one in English and one in Burmese, were appointed.

The journal, *Message of Theosophy*, is conducted on Buddhist lines, partly in English and partly in Burmese, and it has over

three hundred Buddhist subscribers. *Pañcha Sila* ('The Five Precepts'), by Bhikkhu Silācāra, is the first publication of the Federation. It has an introduction by Mr. C. W. Leadbeater. One thousand copies of *The Objects of the Theosophical Society* in Burmese by Bhikkhu U Inda were also printed and circulated for propaganda purposes. One of the members contributed a sum of Rs. 150 for starting a circulating Library. Five small portable boxes have been arranged, Elementary, Advanced, Ethical, World-Religions, and General Studies. They are issued one at a time to any one in the Province interested in the study of Theosophy, provided he agrees to defray the cost of transmission to and fro. The Burmese edition of the *Buddhist Catechism*, by Col. H. S. Olcott, has been revised in accordance with the latest edition, by Bro. Maung Sein Yo, and is now in the press. As this catechism is too difficult for young boys in the Primary and Monastic schools, Mr. Leadbeater's *Catechism* in two parts, now in use in Sinhalese Buddhist Schools, has been translated into Pāli and Burmese by Bhikkhu U Inda.

The first Federation meeting was held at Mandalay on the 12th, 13th and 14th October. Bhikkhu Silācāra presided over the English and Bhikkhu U Inda over the Burmese portion of the proceedings.

Five Lodges were represented. Four papers were read and six addresses delivered. After four other meetings—two E. S., one for Questions and Answers, and one of the Council for business—the Federation closed. Our revered President assured the Mandalay people that when she visits Burma again she will give more time for Lodges in the interior. We are preparing the ground for that great occasion.

We conclude our report with an appeal to our General Secretary to give us a helping hand and encouragement in our work, and to our beloved President to visit Burma as early as possible with her party, including this time Mr. Arundale as well. May the blessings of the Holy Ones rest on the T. S. and its workers.

MAUNG THEIN MAUNG,
M. SUBRAMANIA IYER,
General Secretaries.

HEADQUARTERS

REPORT FROM THE SUPERINTENDENT OF THE GARDENS ATTACHED TO THE HEADQUARTERS, T.S.

To the President, T.S.—I have much pleasure in submitting to you my first annual report, for the year 1911.⁹

1. I arrived here at the beginning of January; and, after spending two months studying the local conditions, I was formally installed by you at the end of February.

2. *Area.*—I found that the ground belonging to the T.S. consists of five contiguous plots:

(a) Headquarters' Compound,	27 acres,	acquired	1882
(b) Blavatsky Gardens,	80 "	"	1908
(c) Olcott Gardens,	27 "	"	1910
(d) Besant Gardens,	73 "	"	1911
(e) Damodar Gardens,	33 "	"	1911

Total ... 240 acres.

Two additional plots are in process of being transferred to the Society; viz.,

- (a) Besant Grove, 33 acres.
- (b) Alsace Grove.

3. *Cultivation.*—When I took charge, the areas under cultivation were respectively:

(a) Headquarters,	11 acres,	of which 6 acres were in mangoes
	4 "	cocoanuts
	1 "	bananas
(b) Blavatsky,	4 "	3 " cocoanuts
	1 "	1 " mangoes
(c) Olcott,	3 "	3 " casuarinas

(d) Besant,	20	„	10 acres	casuarinas
			8 „	cocoanuts
			1 „	bananas
			1 „	oranges
(e) Damodar,	25	„	10 „	paddy
			15 „	mangoes

Total .. 63 acres.

4. *Soil*.—The estate is practically flat, and can therefore be easily irrigated. It may be considered as comprising two distinct areas, one of which is arid and consists of sand mainly, whilst the other, being slightly more fertile, may be expected to yield profitable returns from cultivation, provided it be systematically fertilised. A line dividing these two parts may be roughly drawn from Damodar Bungalow to the Headquarters. The better portion covers about 50 acres and is suitable to the cultivation of paddy, sugar-cane, betel and similar annual crops, whilst the remaining 213 acres, suitable for planting fruit-trees, consists of soil of such poor quality that this portion is entirely dependent on scientific manuring for obtaining results which will be financially satisfactory and commensurate to the acreage.

The following is an analysis of the two kinds of soil, called respectively sand and clay :

	Per cent	SAND	CLAY
Moisture		1.467	3.519
Organic and volatile matter (loss on ignition)		0.613	2.601
Matter insoluble in hydrochloric acid		95.760	86.870
Silica (Si O ₂)		0.100	0.150
Ferric oxide and alumina (Fe ₂ O ₃ and Al ₂ O ₃)		1.520	5.760
Lime (Ca O)		0.080	0.240
Magnesia (Mg O)		0.028	0.057
Potash (K ₂ O)		0.093	0.163
Soda (Na ₂ O)		0.146	0.161
Phosphoric anhydride (P ₂ O ₅)		0.102	0.204
Sulphuric anhydride (S O ₂)		0.005	0.013
Chlorine		0.011	0.011
Carbonic anhydride		0.075	0.251
Total ...		100.000	100.000

5. *Water and Irrigation*.—As the rainfall is insufficient and irregular, artificial irrigation has to be resorted to. The available wells and tanks are almost sufficient for present needs; but in the future additional ones will be needed, when the area under cultivation is extended. The pumping capacity of the installation at Damodar Gardens is quite insufficient, and the crops there are largely dependent on the rainfall.

At present irrigation is chiefly effected by means of electric pumps, and it may prove that this is rather an expensive method.

6. *Cultivation*.—During the year, the following areas were for the first time brought under cultivation :

(a) In Blavatsky Gardens, (in preparation) 5 acres to be planted in casuarinas.

(b) In Besant Gardens, 15 acres planted in mangoes.
5 acres planted in cheap cereals.

(c) In various places, small plots of sugar-cane, betel, casuarinas, bananas, oranges, etc.

The existing plantations, as enumerated under heading No. 3, were kept in clean cultivation and the paddy-field in Damodar Gardens was put under crop as in the previous year.

7. *Proposed Extensions of Cultivation*.

(a) Blavatsky Gardens, 10 acres to be planted with casuarinas, of which (as stated in 6a) 5 acres will be planted almost immediately; 20 acres behind Leadbeater Chambers to be set aside for purposes to be decided upon later.

(b) Besant Gardens, 5 acres reserved for navel oranges, of which an experiment is now being made on a small scale (see §19.)

(c) 5 acres referred to under 6b now under cereal crops, to be planted with something more valuable as soon as money enough is available.

8. *Vegetable Garden*.—An experiment in this direction is now being made and one acre has been planted with European vegetables. The intention is to try to grow sufficient European vegetables to supply the needs of the residents on the estate.

9. *Flower-Gardens*.—Around the principal buildings there are plots for flower-gardens and parks, the most important being the flower-gardens in front of Headquarters' and Blavatsky Gardens' Bungalow and the park behind Blavatsky Gardens. These various parks and gardens are not clearly demarcated; and, though they are financially unproductive, the expenses connected with their upkeep are not shown in our books apart from those incurred for productive cultivation. I strongly recommend a separation in the accounts of the two branches of expenditure, productive and non-productive, as only in that way can a true return be made of the financial results of the agricultural department, which is absolutely necessary for a business-like working of it. I also recommend a policy of clearly demarcating all gardens, whether productive or non-productive, so as not to have fruit trees, etc., mixed up with flower-gardens; because in that case effective control is impossible, and the essential needs of the flower-garden may stand in the way of the needs of productive vegetables and fruit trees mixed up with it. A comprehensive plan covering the whole estate and regulating these matters is eminently desirable.

During the year the flower-garden in front of Headquarters was rearranged and slightly extended, and a new flower-garden was laid out in front of Leadbeater Chambers.

10. *Shade Trees*.—During the past year some 100 mahogany trees were planted along the main roads of the estate. After the lapse of some years these will furnish a magnificent shade and, as timber, will become very valuable.

11. *Roads*.—The size of the estate and the number of bungalows built on it necessitate a fairly extensive network of roads and paths. Owing to the building of Leadbeater Chambers and the consequent heavy traffic, the main road from the Blavatsky Gardens' gate to the bungalow was very much cut up; but it has now been repaired. A new road has been made from Blavatsky Gardens' Bungalow to Leadbeater Chambers, and it is proposed to continue this road next year as far as Besant Grove. Damodar Gardens' road was widened and repaired and a new road was made to connect Damodar Gardens with Besant Gardens. A path running from Blavatsky Gardens to the Palm Grove was hardened and several new hardened

paths were laid out from the Power House to various places. Altogether about 2,700 yards of road, 14 feet wide, and some 2000 yards of paths, 6 feet wide, were made or repaired.

12. *Exceptional Work*.—A masonry dam was built in front of Leadbeater Chambers for the purpose of protecting the river bank. Though specifically instructed to execute this work, the expenditure incurred was not foreseen in the budget, so that corresponding increase of expenditure was the result.

13. *General Work*.—When taking charge of the gardens, I found in several places holes dug in the ground and heaps of earth thrown up around the wells and tanks. These, and certain slight natural irregularities in the surface have been remedied to a large extent, but there is still much to be done in this direction. Earth transport is a very expensive undertaking, so that a complete levelling cannot yet be undertaken for lack of funds.

A few new hand pumps have been installed and some new plots have been fenced in.

14. *Bullocks*.—Through an unfortunate oversight, no provision was made in last year's budget for the upkeep of draught cattle, so that the total expenditure on this head has been made in excess of the budget.

15. *Manuring*.—Upon examination it proved that for several years past at least, no scientific manuring had been carried out in the old plantations of the Headquarters' property, nor in the newer plantations of the lately acquired parts of the estate. During the last year artificial fertilisers have been extensively applied to a large part of our fruit trees, and also experimentally to a part of our new annual crops. In the latter case, the success is already evident. It is hoped that this application will also remedy the extreme poverty of yield of our cocoanut trees, as well as benefit our other trees.

16. *Cleaning*. In a tropical country like India it is absolutely essential to check the too luxuriant growth of weeds of all descriptions by an unrelenting process of cleaning fields, gardens and plantations. In this respect, the whole of the estate had been much neglected prior to my taking charge; and to a

certain extent a general cleaning of noxious growths was undertaken. Much still, remains to be done. It would be a false economy to neglect this part of the work, and each year an adequate sum ought to be put aside for the purpose.

17. *The Problem of Theft.*—A problem that has to be studied carefully and long in advance is that indicated in the title of this paragraph. The estate is intersected by numerous main and secondary Government roads, and the villagers freely traverse Headquarters and Blavatsky Gardens' grounds from the sea to the bridge and from Damodar House to Headquarters on their way to and from their villages. Plans must be made for an effective method of guarding the crops and fencing in the property which will be liable to depredations where we are now planting valuable crops and trees. If, in a few years' time, our big mango plantation (not to speak of the far more valuable orange plantation) becomes a success, one of our chief difficulties will be that raised by this problem. It may be added that the method hitherto followed of planting unrelated trees and plants in very small plots, here, there, and anywhere, is only calculated to make effective control most difficult.

18. *Forecast.*—Our general aim is to cultivate parts of the estate in such a way that the profits accruing therefrom may be sufficient to cover the whole of the general expenditure of the estate; so that all the costs of flower-gardens, roads, parks, upkeep, riverbank protection, etc., may be met. The new plantations of fruit trees undertaken this year are calculated to begin to pay in seven years' time. Several of the trees previously planted are young and it will be some years before they become productive. Many of the old mango trees to be found on the estate, especially those near the bungalows, are of an inferior kind of little commercial value. They must be cut down and replaced by superior kinds, in order to improve the ultimate value of the estate.

Calculating the present year's income, and further regarding the condition of the estate at the end of this year, we may anticipate for the moment a revenue of Rs. 2,000 a year, rising in seven years to a annual revenue of Rs. 10,000. This is calculated as low as possible on the following basis :

35 acres casuarinas, at Rs. 40 per acre, per year,	Rs.
thinned out 25 per cent.	1,400
2 acres bananas	500
10 acres paddy	500
1,000 mango trees, at Rs. 3 per tree, per year...	3,000
3,000 cocoanut trees	4,000
Sundries, other trees (tamarind, palmyra, etc.)	600
Total Rs.	10,000

19. *Navel Oranges.* I am making an important experiment with 25 Washington navel orange trees. These trees produce fruit of very fine quality and great commercial value, and the yield from them is very considerable after a few years. I have myself studied the matter in Bangalore by visiting the gardens of the fruit syndicate in that place, whose superintendent, Mr. Paul, gave me full instructions concerning their cultivation. If these trees come up to our expectations, which next year will show, then I would not hesitate to recommend an extensive planting of them in Besant Gardens, in the five acres reserved for the purpose (see 7b). The financial results to be expected from such an orchard would be sufficient to furnish by itself the answer to the question how to make Adyar self-supporting, provided always that present conditions continue to hold good in the future.

20. *Finances.*—Apart from the money provided by the budget, an unexpected source of income was the welcome gift of Mr. A. Ostermann, amounting to Rs. 10,000, and donated for the specific purpose of being used for bringing into cultivation the uncultivated parts of the estate. The opening up of the still remaining uncultivated areas and the improvement of the existing plantations will for the next few years demand a greater outlay of capital than the Society is likely to be able to provide for out of its regular income. We therefore beg to draw the attention of wealthy lovers of Adyar to this particular point. If we can be helped through the first difficult years, Adyar may soon be able to become as productive as it is beautiful, and a self-supporting estate.

Under this heading it should also be stated that, owing to the somewhat heterogeneous nature of the superintendent's duties,

his financial statement should be clearly divided into ordinary and exceptional expenditure ; and the garden account, as stated above (see §9), should be divided into two parts, relating to productive and non-productive gardens respectively.

J. HUIDEKOPER,
Superintendent.

REPORT OF THE VASANTĀ PRESS

To the President, T.S.—I beg to submit the following report of the Vasantā Press for the year ending 30th November 1911. This is the first report since it started, and hence I may be pardoned when I give a short history of it.

In the year 1907, Mr. K. Nārāyaṇasāmi Iyer, the then Provincial Secretary of the T.S. and I arranged to print certain 'Notes of Teachings' which were given to the Guṇṭā Vidyā Lodge, London, for the benefit of other students. Not finding a suitable Press, we hired a hand-press and set it up at Adyar. In a room measuring ten feet square in one of the godowns adjoining the Headquarters, we began the work on the 1st July of that year, i.e., the day after the receipt of the happy news of the Presidential election. Having begun so auspiciously, we finished the work, and, finding no necessity for the continuance of the Press, we were thinking of winding up.

Meanwhile a literary body, by name "The Vasantā Institute," was started by some of the members here, with the object of disseminating the knowledge of Theosophical truths among the non-English-knowing people of Southern India.

The Institute felt the need of a Printing Press for carrying on its work. This necessity, coupled with the desire to somehow continue the Press which was started simultaneously with the Presidential election, made the Institute purchase the E.S. Press, for this was the name given to the Press that was started to print the 'Notes of Teachings'.

From this time forth it was known as 'The Vasantā Press'. Vasantā is the Indianised form of the name Besant.

In the spring of 1908, Mrs. Besant inspected the Press, and thought that it would very much facilitate the work of the T.S.

if the Society owned a Press on the premises, and she purchased the Vasantā Press from the Vasantā Institute, which was very proud to give it over to her.

Soon after taking over the Press, Mrs. Besant wanted to give it a house, and on the 8th of May, 1908, White Lotus Day, the foundation-stone was laid by her for the building in which the Press now is. The following is the inscription on the stone :

THIS STONE WAS LAID,
AND THE BUILDING DEDICATED
TO THE SPREADING OF THE SUPREME WISDOM
THROUGH THE SERVICE OF THE MASTERS,
BY
ANNIE BESANT,
PRESIDENT OF THE THEOSOPHICAL SOCIETY,
WHITE LOTUS DAY, 1908.

The Press continued working in the original place, a godown. Month after month it grew, and went on adding one room after another, while the new house was under construction. A large sum of money was borrowed by Mrs. Besant on debentures. The building was planned to have only the ground-floor, measuring about three thousand square feet, but considering the unexpected growth of the work, proposals were submitted to provide for a first floor, with a similar area of 3,000 square feet, and this was sanctioned. When the ground floor was finished we had to move into the new building, because the godown was by this time no longer sufficient to accommodate the growing establishment. In April 1909 we entered the new house, while masons were still at work, over our heads, at the first floor.

By the end of 1909 we were in possession of 6,000 square feet of floor space. During the winter of 1910 it was found that we wanted more room, and in the summer of this year a house with a floor space of 1,500 square feet was added.

When Mr. Besant purchased the Press, it had only a hand-press, and this was replaced by a double-crown printing machine in October 1908. Then two platen machines—one purchased and the other given by Mr. Wadia were added, and with this equipment, and type worth about Rs. 10,000 we were satisfied up to a year ago. In the winter of 1910 we were working our machines to a breaking-point and it was then decided to

add one more bigger machine to our stock. Owing to the generous donations of large-hearted members, the Press has been able during the summer to add to its plant a double-royal machine, and two more platen machines, and a large quantity of type of the latest design, and also to work the machine with electricity instead of by hand.

The first and foremost concern of the Press is to print our periodicals which are :

The Adyar Bulletin—begun in January, 1909.

The Theosophist—begun in April, 1909.

The secondary activity is printing books, and the first book printed here was the *Buddhist Popular Lectures* by Mrs. Besant. In addition to the books published by *The Theosophist* Office the following were printed.

Three pamphlets, two books and one Album in the Italian language and one book *Wynad—Malabar Series* by Mr. C. Gopalan Nair in English.

We have been engaged for over eleven months on a very important Samskr̥t work *A Critical Edition of the Minor Upaniṣads*, issued by the Adyar Library, and prepared by the Director Dr. F. O. Schröder.

The monthly expenditure on the establishment when Mrs. Besant took over the Press was about fifty rupees, and now the expenditure under that head alone is nearly seven hundred rupees. The expenditure is not a criterion of its success, but the balance sheet of the Treasurer shows that there is an adequate return for the expenditure.

Judging from past experience it is sure that, in a few years' time, the present accommodation and the equipment of machinery and type will be found to be inadequate, and more money, more machines and more type will be required. As for me, I am sure to remain at the Press as long as I am wanted, or until better and more capable hands replace me. Meanwhile I remain enjoying the privilege of working, and brooding over the true saying: To work is to pray.

A. K. SĪTĀRĀMA SHĀSTRĪ,
Superintendent.

GENERAL

REPORT OF THE ORDER OF THE STAR IN THE EAST

To the President, T.S.—Very rapid progress has to be recorded in the case of this Order. Restarted in July last, under its new name and with its revised Pledge Card and Constitution, it has by this time spread into many countries of the world, and in nineteen of these countries National Representatives and Organising Secretaries have now been appointed by the Head of the Order. The countries referred to are: India, England, Scotland, France, Italy, Germany, Russia, Hungary, Netherlands, Spain, Switzerland, United States, Sweden, Denmark, Norway, Australia, New Zealand, Burma, and Java; and it is hoped that before very long South America and Cuba will be added to the list of organised Sections.

All accounts seem to show that the work is proceeding with vigour and enthusiasm. Nearly every mail, for example, for the two or three months before the regular officers for New Zealand had been appointed, brought us in a long list of fresh names for that country, gathered by the indefatigable Acting Secretary, Mr. Young of Auckland, who has now been succeeded by Mr. Daird Burn, M.A. In England, too, the number had exceeded one thousand before the Protector of the Order left for India in September last; and there are sure to be large numbers of new admissions when, as we hear, she revisits that country in February next. In India there has been a steady flow of applications for admission ever since July last; a flow which, we expect, should gather some impetus from the present T. S. Convention. A second Headquarter for India has now been established at Adyar, with Don Fabrizio Ruspoli as Organising Secretary; and this will help greatly in dealing with the Southern India work.

As regards literature, two pamphlets and certain leaflets have already been published and are available for applicants. We urgently need more literature, particularly in pamphlet form, and we hope that the writing of these will not be kept exclusively to the Officers of the Order.

One announcement of interest has to be made in this connection; and that is, that under date of January 11, 1912, the anniversary of the foundation of the Order, the first number of a Quarterly, entitled *The Herald of the Star*, will appear, under the Editorship of the Head of the Order, Mr. J. Krishnamurti (Alcyone). This will be the official organ of the Order, and it is hoped that all members of the Order will become subscribers to it.

We believe that a great work lies before this Order. May it prove worthy of its task, and acquit itself nobly in the preparation for the coming of the Lord.

E. A. WODEHOUSE,
General Secretary.

REPORT OF THE T.S. ORDER OF SERVICE

To the President, T. S.—There is but little to report this year. The work has been carried on in a quiet and steady way, but time is required for growth to show. Though differing in their methods and ramifying into various kinds of activities, our Leagues are all based on one common principle and work for one common object. Their common principle is the realisation of the one Life, their common object is justice. Our Leagues strive for justice everywhere. (1) Justice to adults, *i.e.*, reform of law, of sex relation, of international politics. (2) Justice to children, *i.e.*, reform of the educational methods; the refining and spiritualising of our dealings with the little ones. (3) Justice to the dumb creation, *i.e.*, the protecting of animals. It has been truly said that the age of charity was over, that the present times demanded justice in its stead. This change in public opinion, this emerging from emotionality into intellectuality, speaks of the progress of the race; it is to be hailed as a forward step in evolution, and in so far as our Leagues give voice to it will they succeed.

The Paris League for Moral Education affords us an example thereof. It was started in 1909 on the principle that education means evolution from within guided from without. Secular education had proven a failure in France, because it did not do justice to the spiritual needs of the child. And people began to realise their mistake and look round for a remedy. When, therefore, our gifted Paris members came forward, at this juncture, with their Theosophical ideas applied to education, they were eagerly listened to and everywhere educationalists rallied round them. To enter into the work done by this League requires more space than is allotted to our annual report, but we hope it may soon be done in a lengthy article, penned by a member of the League. Such an article would prove instructive to all educationalists amongst us, the more so as the League has opened this year a school on the Montessori method, which bears a close resemblance to the method of Prof. Dewey of Columbia University. Briefly stated, both methods purport that education must be mainly auto-education, and that the teacher's part is to be passive, not active. He must study the child but not interfere with it. The child teaches itself by the experiences gained while playing with certain object-toys. In Great Britain the 'Round Tables' are working, as in previous years, amongst young people, inspiring them with the ideal never to speak an unkind word, never to think an ignoble thought, while the Leagues for Research without vivisection labour vigorously for the protection of animals—and men. Besides such Leagues as these we have, scattered over the globe, a band of silent workers engaged in transcribing our literature into Braille. The demand for Theosophical books is great amongst the cultured blind. This League offers therefore an opportunity for service to all those who cannot make themselves useful otherwise, and who are yet desirous to help. We are glad to think, in this connection, that Braille has gained a footing at our Headquarters, and that students may learn it in Adyar if they so choose.

HELEN LÜBKE,
Hon. Secretary, Central Council.

REPORT OF THE GENERAL MANAGER OF BUDDHIST SCHOOLS

To the President, T.S.—It is with feelings of true satisfaction that I have to report that the educational work of the Colombo Buddhist Theosophical Society is now in a nearly solvent condition.

On assumption of duties as General Manager last year, I found, as was already stated in the last report, that the salaries of teachers, etc., to the extent of over Rs. 32,000 were in arrears, and as a consequence the teachers were demoralised, local managers indignant, the Buddhist public disconcerted, the Society distressed, and the working officers harassed. The ready response of the friends of the late lamented Colonel Olcott to the appeal by our dear President has enabled us to settle most of the debts, with some local help. The teachers themselves have contributed one month's salary. Our grateful thanks are offered to the President for the timely help, and had it not been for such aid, the structure built by Colonel Olcott would have crumbled away last year perhaps never to be rebuilt.

Six new schools have been added during the year, and five schools were closed. We have, therefore, 220 schools on our list, of which 210 schools receive grant-in-aid against 204 schools last year. These are distributed as follows:

Western Province	...	...	...	135
Southern Province	...	...	...	43
Central Province	...	...	...	20
North-Western Province	...	...	...	16
Sabaragamuwa Province	...	...	...	5
Uva Province	...	...	...	1
			Total	220

Classified as follows:—

Vernacular Boys'	...	...	...	28
Vernacular Girls'	...	...	...	59
Vernacular Mixed	...	...	...	110

English Boys'	...	...	...	12
English Girls'	...	...	...	11
			Total	220

with an attendance of about 35,000 pupils.

On the whole, the work is more satisfactory this year than the last. The attendance of the schools is daily increasing as a result of the Ordinance for compulsory vernacular education, and this has led us to face the question of additional accommodation in several schools.

In order to consolidate the work, the following is necessary:

(a) A fund should be raised annually to provide new buildings when necessary, and to open and take over new schools.

(b) A General Manager who can devote his full time to school work.

(c) Periodical visits by competent officers to help in raising funds. At least three members should be stationed in Colombo, Kandy and Galle.

(d) Rebuilding the Headquarters. The present building is too old, and the accommodation is not sufficient. We are therefore unable to find accommodation for the staff and officers and visitors.

(e) Teachers' Pension Fund. Steps have been taken to raise small subscriptions for this purpose, but donations are required to start it.

I learn that in the early eighties, Theosophists from different parts of the world used to visit the Colombo branch. This was an impetus for the work. I hope that the President will arrange to re-start this scheme.

During the financial year ending 31st May last, I received Rs. 68,203-6-8 as grants, and paid Rs. 87,222-7-5, and since June Rs. 46,598-4-8 were received as grants. Contributions, including those received from Mrs. Besant, and grants enabled me to pay to date Rs. 50,485-1-7.

The English education of the Island is passing through a crisis. The public requires further advancement, and the Government has appointed a Commission to enquire and report on a scheme. This Commission is yet sitting, and we are awaiting the decision of Government.

During the year the following deaths took place:

Mr. J. P. P. Weerasekera,	Local Manager,	Ahangama Mixed School
Mr. D. P. Chandrasekera,	Local Manager,	Nittambuwa Mixed School
Mr. L. Marthelis Perera,	"	Rukmale Mixed School
Mr. Don Johannes Abeysena,	"	Miripenne Mixed School
Mr. R. V. D. Simon,	"	Kesebawa Girls' School
Mr. W. P. Wijesena,	Head Teacher,	Delwala Mixed School
Mr. L. S. Perera,	"	Giriulla Mixed School
Mrs. L. S. Perera,	Assistant Teacher,	"
Miss Flora Mendis,	"	Delwala Mixed School

My thanks are due to my assistants, Messrs. G. R. de Zoysa, D. S. S. Wickremaratne, and C. P. Munaweera, who have rendered valuable services to the cause without any remuneration of any kind, as well as to the Local Managers and Teachers for their untiring labours.

At the same time, it must be confessed that the outlook is by no means bright. A good deal of money will have to be spent in repairing and rebuilding various school premises, and where the money is to come from I do not know. Government requirements are more exacting now than formerly, and several of the schools will have to be closed, if the money cannot be found to put them in possession of adequate buildings. The real fact is that the money provided by Government is meant as an aid, and is not supposed to be enough to maintain the schools; and that the Society is endeavouring to support the

schools almost entirely on the money it gets from Government. I am of opinion that the Educational Board of the Buddhist Theosophical Society should be strengthened by the incorporation of influential members of the Buddhist community, who need not necessarily belong to the Buddhist Theosophical Society; and that unless this is done, the work can never be satisfactorily carried on.¹ I am constantly urging this on members of the Society. If only my suggestion were adopted in this particular, and if, further, the members of the Buddhist Theosophical Society could be induced to sell their present Headquarters, and provide themselves with new and more suitable premises (which they could do at a quarter of the price obtainable for their present quarters), all might get on well.

M. U. MOORE,
General Manager, Buddhist Schools.

REPORT OF THE GALLE BUDDHIST THEOSOPHICAL SOCIETY

To the President, T.S.—I beg to submit the thirty-first Annual Report of the Galle Buddhist Theosophical Society, for the year ended 30th November 1911.

The chief work of the Society for the year has been the expediting of the completion of the new Buildings for the Mahinda College. The daily attendance of the College is now 260, and I regret to say that this number cannot be increased owing to the want of accommodation in the present premises. The result of the Government grant-in-aid examination last year was satisfactory. Through the skilful management of our ever diligent

¹ There is no reason why this should not be done. I think it would be better if the Board took the name of 'Buddhist Educational Board' simply; there is really no 'Buddhist T.S.' in Ceylon, and local Theosophists will continue to work as they do now, and the T.S. will help as before, although a name which does not describe a fact should be dropped.—P.T.S.

Principal, Bro. F. L. Woodward, the College has now become self supporting, and our sincere thanks are due to him for his strenuous zeal and continued devotion to the welfare of the College. Nearly Rs. 30,000 have been spent on the various new Buildings constructed during the year. Prominent amongst the contributors to this Building Fund has been our loyal President, Mr. H. Amarasuriya, who with the help of Gate Mudaliyar E. R. Goonaratna J. P., hopes to complete the Boarding House during the ensuing year. It is estimated that with a sum of about Rs. 20,000 more, we shall be able to complete all the necessary Buildings. I earnestly and humbly appeal to each and every loyal and generous member of the T.S. to help us by contributing towards this Building Fund, for progress is impossible as long as the College is continued in the present unhealthy premises, which have been condemned by the Government Educational Department. As would appear from the figures quoted above, we have done and are doing our very best to meet this want, but the burden is great, and the work is delayed.

I am glad to report that all the eight vernacular schools under our management now possess very substantial Buildings with tiled roofs. In the middle of the year Mr. C. M. Lushington, the Government Agent of the Province opened the new and spacious Building of the Gintota School. The attendance of this mixed School has now risen to 404. The Ganegama Mixed School, which we could not register as a Government grant-in-aid school, during the past twenty-six years, has been registered during this year. The attendance in every school is increasing, and ere long we shall have to extend all these Buildings. The progress of these schools has been due to the very great interest evinced by our Manager, Mr. H. Amarasuriya, to whom the thanks of the Society are rightly due.

The extent of the encouragement afforded by the T.S. during the past thirty-one years towards the advancement of the education of Buddhist children will be manifest from the following statistics, culled from the annual Administration Reports of the Directors of Public Instruction. According to these particulars there were in

Year.	Number of Buddhist Schools.	Grants earned. Rs. Cts.
1870	...	..
1875	...	...
1880	4	532.70
1885	8	2213.00
1890	18	4244.00
1895	54	15096.45
1900	142	45922.63
1905	155	52014.25
1908	206	70894.10
1909	220	68298.35

Under the ægis of the Society the following literature has been published. In English, *Buddhist Rules for the Laity*, by Bro. D. J. Subasinha. In Sinhalese, *At the Feet of the Master*, by J. Krishnamurti, issued by Bro. F. L. Woodward.

We tender our greetings to you, and the Brothers and Sisters assembled in the Convention.

D. J. SUBASINHA,
Hon. Secretary.

REPORT OF THE MUSÆUS BOARDING SCHOOL FOR BUDDHIST GIRLS

To the President, T.S.—In submitting my Report for the year ending November, 1911, may I be permitted to express my gratitude for the privilege I have been granted to look back, on the 15th instant, to twenty years' service to the cause of our Society.

I arrived in Ceylon twenty years ago, at the special joint request of Madame H. P. Blavatsky and Colonel Olcott, to undertake the education of Sinhalese Buddhist girls of this Island.

Taking a brief retrospect of the twenty years' service, I do not for a moment regret the step I took in having accepted the offer of the two Founders of the T.S. I hope I have been of some little service to the girls of this beautiful island. My work is, I must confess, as yet in its pioneer stage. We are doing spade

work on the edge of the ground of a large field, which has yet to be covered with work on the lines suggested by the late two Founders and which I fully realise as being the right ones. In carrying out this work, you, dear Mrs. Besant, have always given me your warm sympathy, hearty approval, sound advice and generous help, for which many thanks. To fully cover this ground—to elevate the status of women in Ceylon—I need the services of volunteers to co-operate with me. There is much room for the “ORDER OF SERVICE” here for women-workers. They must be energetic and willing helpers, without prejudice to either caste, colour or creed. It is not necessary that they should be graduates or trained teachers. They must be prepared to face obstacles and to work methodically in any Department, in order to train young minds, housekeeping, nursing, management of children, etc., etc.

I also need the services of others to go on collecting tours to beg for money for an OLCOTT MEMORIAL ORPHANAGE for GIRLS, which I have in view to build. In fact I can find work for any well-balanced woman who wants to be of active service to the T. S.

This is a very short outline of work I can now sketch here. The details have to be filled in when I get the helpers, according to their capacity for work. In the meanwhile I send this appeal for volunteers to help the work in Ceylon. Who will respond?

With regard to last year's work, I have the pleasure to submit the following:

Attendance.—We have on the roll 87 pupils. Of these 63 are in the Anglo-Vernacular Boarding-School, 21 in the Training School for Teachers and 3 in the Cambridge Local Class.

Grant-in-Aid Examination.—This Examination was held in the latter part of July. 32 girls were presented, with 82 o/o of passes in all subjects together.

Training School for Teachers.—16 students were presented for the Government Examination last year. Six passed the final Examination and obtained the Government Certificate to teach. They have secured situations and are doing useful work. Three students passed the 1st year's Course and three the

Entrance Examination. The following analysis will show the results clearly:

	Were presented	Passed	Failed
<i>Final</i>	6	6	nil.
<i>1st Year's Course</i>	3	3	nil.
<i>Entrance</i>	7	3	4

We have sent in for the 3 courses *this year* (in August) 21 girls. Results of Examination are not out as yet.

Cambridge Local Examination: Four girls were present for the Junior Examination. Of these two obtained Certificates.

Free Scholarships.—The Huidekoper Scholarships of the value of £24 each, tenable for two years and awarded by Mr. Huidekoper to two of our Training Students, have now ended. The Glenelg Scholarship, of the same value and awarded by Mr. Wilton Hack and three other friends to another Training-Student for two years, has also expired.

I trust generous friends will come forward to found free scholarships to help deserving students to prosecute their studies here.

Staff.—Miss Clara Krause, a certificated Kindergarten Teacher from Posen, Germany, has joined us and she is giving most excellent help in the School.

Kindergarten Work.—This is a subject which is entirely new to Sinhalese children. It has been introduced into this School with the arrival of Miss Krause, and the results of her work are most gratifying. The little girls are delighted with the work, and their school-time is made interesting to them by the new method of teaching small children.

Buildings.—In my last Report I mentioned the urgent necessity of securing accommodation for a Drill Hall (Recreation Room) and an Infirmary. Thanks to the generosity of a few friends, the desired rooms have been built.

A Royal Visitor.—In December last year, the School was honoured with a visit from Her Imperial Highness, Cecilia, the Crown-Princess of Germany. She went round the School, saw every department of it, and heard the students sing in English and Sinhalese and chant in Pāli. Over a cup of tea, she spoke

very sympathetically of our work. Before leaving Ceylon she sent her photo with an autograph message in German, written thereon, the following being its translation.

"To Mrs. Higgins-Mussens, in remembrance of my nice visit to her School.

10th December, 1910, Cecilia."

Visiting Theosophists.—This year again I had the pleasure of entertaining several friends. I am conscious of the fact that they receive very scanty accommodation, for our house is fully occupied by our resident pupils. Visitors therefore, must be satisfied with what little hospitality we can offer them, till we secure more accommodation.

Stories from the History of Ceylon.—Such is the title of two little volumes I have written, chiefly for the use of children. They have been translated into Sinhalese, and both the English and Sinhalese books have been introduced as Readers into several Schools. The work has been well received by the public.

MARIE MUSSEUS-HIGGINS,

Principal.

REPORT OF THE CENTRAL HINDŪ COLLEGE, BENARES.

To the President, T.S.—The year under report shows the same steady progress which has ever been a characteristic feature of the C.H.C. Not a year has passed since its foundation without opening up a fresh field of work calling forth a fresh interest and energy to carry out the ideals of the institution on a larger and wider scale.

The steady expansion which the institution has undergone both internally and externally makes it a fit and promising centre of the proposed Hindū University, with which it is soon going to be incorporated.

Students.—The number of students in the institution has gone up to 1,065, and we have been obliged to keep it down for want of accommodation. The College has obtained affiliation in two more subjects this year viz, History with Political Economy for M. A. and Mathematics for M. Sc., so that now the College

is enabled to undertake the teaching of nearly all the prescribed subjects for the B.A., and four subjects for the M.A., and M. Sc.

The examination results have been better this year. Four students have passed the M.A., one of whom has stood first in the University and has proceeded to England to qualify himself for the Civil Service and the Bar. In the B.A., 15 students were successful, 8 in the B. Sc., and 40 in the Intermediate.

In the school 23 have passed in the Matriculation, one of whom stood second in order of merit in the University. In the High School Scholarship examination, 3 have gained Government Scholarships, one standing 4th, in order of merit. In the School Leaving Certificate Examination the result was rather poor, only 7 having passed out of 36.

A special feature in the lower classes is the teaching of English by English Ladies.

The school curriculum has been enlarged by the introduction of games. Physical exercise and swimming are inserted as alternative subjects up to class VIII., and nature study as a compulsory subject up to class VI. This latter subject in which the power of observation, accuracy and general intelligence are stimulated, will do more to awaken effective and practical intelligence than will any number of notes crammed for a pass.

In the R. S. Pathshala, 25 students have passed the final examination.

The Ayurvedic department is doing useful practical work. Students are taught to prepare medicines which are distributed free in the Dispensary attached to the Pathshala.

In the All-India Religious Examination, ten schools competed. The Vasanta Gold medal was won by the Kalyan Sundaram High School, Tanjore.

Of other activities connected with the C.H.C., the Vidyarthi Sahayak Sabha and the Deputation Committee, both composed mainly of students, deserve special mention on account of the excellent work they have been doing. There are many instances of poor and deserving boys who but for the help rendered by the Sabha would have been deprived of the benefit of education.

The Deputation Committee visited many places and thanks to the unflagging energy of Pandit Iqbal Narain Gurtu and Professor Tarapurwalla a sum of Rs. 22,000 was thus collected.

We have expanded in space also. H. H. the Maharaja of Benares has made a free gift of the spacious building known as the Khurd Mahal where Boarding House No. 2, is located and we have been obliged to take lease of another spacious building with extensive gardens for a third Boarding House.

Other important changes inaugurated during the year are :

1. No married students are admitted in the school department and in the 1st and 2nd year College classes they are admitted only on payment of double fees.

2. The Sizarships have been discontinued, as the system proved a failure.

3. The tuition fees have been raised. This step had so long been averted by the generosity of our President who made up the amount of the loss out of her own purse. But in spite of all her efforts and the efforts of our other kind friends who at the last Anniversary of the College and at the last Convention at Adyar raised subscriptions of over Rs. 4,000 per annum, to save the situation, the public at large did not come to our help and the condition of the finances obliged the Board of Trustees, to raise the fees to half the Government standard. This perhaps will be the last report of the College as such, and it is hoped it will be ere long incorporated with the Hindū University.

JĀNĀNĀNĀTH BĀSU,
Hon. Secretary, C.H.C.

REPORT OF THE CENTRAL HINDŪ COLLEGE GIRLS' SCHOOL

To the President, T.S.—An encouraging feature is the longer time that parents keep their girls at school. This makes a higher average of work possible, and too much stress cannot be laid upon the value of each later year in forming the girls' minds for a proper entrance on life.

Another thing we are glad to note is the increased interest shown by Indian ladies in the School, and the efficient help rendered by them. The School considers itself particularly fortunate that these ladies of refinement and accomplishment voluntarily spend so much time over our girls.

The six months' absence of the Principal, Miss Arundale, threw the whole responsibility for the management of the work on Miss Palmer, who strained every nerve to keep the school progressing, and succeeded in doing so.

It has not yet been found possible to open a Home for Widows, but several kind friends have given scholarships for widows and they are thus being helped and trained at the School for lives of future usefulness and happiness, in teaching their sisters either in Indian homes or schools. We shall be glad of more scholarships for the purpose, and subscriptions for the Widows' Home.

Our Treasurer reports that we have this year been able to pay back the Rs. 2,000 that we were obliged to borrow last year from our Reserve Fund, and we can begin our new year with a little to our credit after all bills are paid. This is encouraging after the black outlook of last year, and we trust that none will relax their efforts until the finances are on a firm basis and the School is self-supporting. We are deeply grateful for all help during these years of struggle, before the nation has awakened to the vital connection between the prosperity of the country and the right education of its womanhood.

We have seven affiliated schools, and hope this year to send round to each of them a copy of our own set of religious examination papers.

The number of children on the rolls is now 178. Detailed information and accounts and donors' list can be obtained by writing to the Secretary for the report.

ANNIE J. WILLSON,
Hon. Secretary.

REPORT OF THE SONS OF INDIA ORDER

To the President, T.S.—I have the honour to submit the following Annual Report of the work done by the Order of the Sons of India.

Our numerical strength has increased very slightly during the year, but I fear that there are many admissions which are never reported to me.

The reported number of Lodges is 41, with 157 officers as Wardens, Heads of Chapters and Consistories, and Councillors. These Lodges are distributed in the various presidencies as follows:

Bombay 12; Madras 18; Bengal 2; United Provinces 3; Punjab 2; Central Provinces 3; Burma 1.

During the year, no regular reports have been received by me or the Editor of our Journal from the several Lodges, but from what I hear unofficially the laudable spirit that animates the members of the Order has manifested itself from time to time in a variety of ways. For instance during the late Mela days in our sacred city of Benares, a great many of the Sons of India belonging to the Besant Lodge were conspicuous in helping the poor and infirm pilgrims in conjunction with other workers. It is also found that whenever there arises any occasion for service and help, the members of the Order are always willing and ready to render such assistance and help as lies in their power, with a willingness and a spirit of self-sacrifice that are highly commendable.

Many a time has our revered Chief told us that during her travels in India and Burma, she has always found the Sons of India engaged in doing some good work and ready to serve, like the Boy Scouts in England.

Brother Paranjpe of Sangli has contributed a sum of Rupees 25 to our funds for the publication of an article of his on the Anath-Mitra Mandal. In this article he has pointed out and proposed an activity for the support of the poor and needy, which the Sons of India can easily take up. We have accepted the offer with thanks and hope to publish the article as a Leaflet for our members.

It is a matter of congratulation to us all belonging to this Order that the Besant Lodge of Benares is setting an example to other Lodges in carrying on its work very satisfactorily, under the efficient guidance of its ever kind-hearted Chief Warden, Brother Arundale. Various are the activities carried on by this Lodge. Amongst them are the following:

- (1) A Night School for the servants engaged in and round about the C. H. C. and the Theosophical compounds.
- (2) A Day School for poor boys.
- (3) A Group for the education of women.
- (4) A Literary Group.

During the year under report the Order has been unfortunate in losing the services of two of the most useful members of the Council. The passing away of Rai Pyari Lal Saheb, of Delhi, and Dr. Anant Narayan Sambhari, of Bombay, has left the Order as well as our beloved Motherland the poorer for their loss.

The former was known in these provinces as once a trusted officer of Government in the Judicial Department, of great legal talents and fearless uprightness of a high order. After his retirement he always was foremost whenever necessary in upholding the cause of Justice as well as of Education, not only intellectual but also moral and religious. He worked hard therefore as a true Son of India for the founding and development of the Central Hindū College, and was a member of the Board of Trustees.

Dr. Sambhari was a well-known graduate in Medicine of the Bombay University. Besides his abilities as a medical practitioner highly respected and appreciated, he was a Samskr̥t scholar of eminence; he not only had accurately studied Samskr̥t Philosophy, but was an authority in the Esoteric interpretation of the Purāṇas, of which he had a genuinely profound knowledge. It was whilst expounding with all his many-sided erudition some Purāṇic Legend from a spiritual point of view, in a temple at Miraj in the Southern Maratha country, that he became very severely ill, dying the following day. He was also an authority in Botany and Materia Medica, both European and Indian, and like a true Son of India, his help and his services

as a voluntary teacher were always at the disposal of many a poor student of the above sciences in Bombay. His fearless but honest opposition to all that savoured of self-conceit and deception is well known to many intimately connected with him in Bombay. It is impossible, I am sure, to adequately fill up at once the responsible posts these two occupied in our Council. May they again return soon to work for the Order to which they were so much attached.

M. B. RANE,
Recording Secretary.

REPORT OF THE OLCOTT PAÑCHAMA FREE SCHOOLS (From December 1, 1910 to November 30, 1911)

To the President and Board of Managers.—The work in our schools during the year just come to a close was carried on according to our well-tried methods and with equal success as in former years. Whenever there is an educational exhibition held in the neighbouring districts or even further off, we are asked to send specimens of teachers' and pupils' work. If we do so, and if we are allowed to compete, we are sure to carry off a prize.

The Inspection Reports of the Sub-Asst. Inspectors are very satisfactory. An increase of fifty per cent of the Grant-in-aid has been recommended for the Olcott School, Adyar, on account of the good work done. There seems to be a good prospect of the recommendation being acted upon. The Inspector was particularly pleased with the sewing taught to the boys, and the newly introduced rattan work. In the other schools where there are large compounds the gardening was especially maintained. For the Annie Besant Free School, Krishnam-pet, the Sub-Asst. Inspector recommends, if the Municipal Funds will allow it, the erection of another building, as the present one, put up not quite three years ago, no longer accommodates all the pupils comfortably. We received a small increase of Grant for this school.

The Training Class continues to be held every Saturday in the Damodar School, Teynampet, for the general improvement of the teachers. It was examined in April by the Inspector

of the IV Circle. We have not yet received his official report. At the time of the inspection however he expressed himself as being as well pleased and satisfied with the work as he was last year. In September the Class was inspected by the Inspector of European and Training Schools. He reported about his visit to the Director of Public Instruction: "The idea of holding these classes is very good, and I have little to say beyond what has been said by the Circle Inspector in his Annual Inspection Report. (This was last year's.) Very fair work seemed to be in progress during my visit."

(Sd.) R. LITTLEHAILES,
Inspector of European and Training Schools.

The last 'Teachers' Institute' of demonstration lessons was yet a greater success than any of the preceding ones. On all the days the rooms were crowded, in spite of an Educational Conference being held at the same time in another part of Madras. At the close of the 'Institute' one of our former Sub-Assistant Inspectors, who had been present at all the sessions of the four days and also at the previous 'Institutes,' proposed a special vote of thanks for the teachers, "not only on account of the good work, but especially on account of the harmonious spirit in which it was done, all working together in unity, for the success of the whole, instead of trying to shine individually". This is the spirit we wish to see and which we encourage. It is greatly fostered by the meetings of the 'Olcott Teachers' Association' and of the 'Sons of India'.

We continue to send a few of the pupils who have passed the fourth standard in our schools to higher institutions. One of these, soon after joining the Wesley College in July, was recommended by the Principal for a scholarship. This surely speaks well for his former training.

Fortunately there was altogether less sickness among the pupils than last year.

As heretofore, we distributed some rice cakes once a day to the children most in need of food.

Though the carpentry class has been regularly attended by three of the boys who had joined it in the beginning and who

are receiving scholarships, yet the work done cannot be called satisfactory.

The night classes at the Annie Besant School, conducted and supported by the Sons of India belonging to the Olcott Teachers Lodge, are well attended and continue to do good work.

NUMBER OF PUPILS ON THE ROLL

Standards	Dāmodar School		Annie Besant School		Olcott School		H. P. B. Memorial School		Tiruvalluvar School		Total	
	B.	G.	B.	G.	B.	G.	B.	G.	B.	G.	B.	G.
Kindergarten	32	12	18	12	15	10	10	3	12	6	87	43
Infant	36	11	29	22	45	20	19	11	13	2	142	66
I	47	10	33	3	21	7	19	3	8	3	128	26
II	34	8	18	3	18	3	9	2	12	4	91	20
III	25	3	17	3	14	1	13	4	11	2	80	13
IV	13	4	18	2	9	1	8	0	11	0	59	7
	187	48	133	45	122	42	78	23	67	17	587	175
Totals	235		178		164		101		84		762	

C. KOFEL,
Superintendent.

REPORT OF THE TREASURER, OLCOTT PAÑCHAMA FREE SCHOOLS

To the President and Board of Managers.—Our expenditure for the past year amounts to Rs. 9,215-1-0 or Rs. 436-0-0 less than in 1910, and our income from donations, grants-in-aid, rent and interest, etc., to Rs. 10,512-6-0 as against Rs. 15,669-15-4 in the previous year. We thus have a surplus of income over expenditure of Rs. 1,297-5-0 which has been credited to, and raises our *Endowment Fund* to Rs. 33,790-12-5.

Our *Food Fund* has received Rs. 1,010-7-1 in donations, and closes with a credit balance of Rs. 1,349-10-7, after spending during the year the sum of Rs. 843-1-2 for feeding poor children.

Our *Technical Department* has again worked at a small loss of Rs. 198-6-3, which counterbalances the donations of Rs. 200-0-0 received during the year. We have now a separate Fund of Rs. 1,420-7-7 for this department, which is large enough as long as parents and children do not show more inclination than they have hitherto done to profit by the opportunity offered them of learning a useful handicraft.

Little by little the financial position of our schools is being strengthened, but we are still a long way off from our ideal of having an Endowment Fund large enough to pay ordinary expenditure from the interest thereon. As long as we have to rely on donations to the extent of Rs. 6,000-0-0 per annum, we can but repeat our appeal for help, and trust that Col. Olcott's work will continue to meet with the support it deserves.

Our hearty thanks are offered to the generous donors who have assisted the movement during the past year, more especially to our old 'Friend of Col. Olcott,' to whose liberality the gradual improvement of our financial position during recent years is mainly due.

A. SCHWARZ,
Secretary-Treasurer.

BALANCE SHEET OF THE OLCOTT PAÑCHAMA

CAPITAL AND LIABILITIES				Rs.	A.	P.
To Pañchama Education Fund—						
Balance on 1st December, 1910	...	Rs.	A. P.			
		32,493	7 5			
Transfer from Income and Disbursement Account	...	...	...	1,297	5 0	33,790 12 5
„ Food Fund—						
Balance on 1st December, 1910	...	1,182	4 8			
Donations in 1911	...	1,010	7 1			
		2,192	11 9			
Less Cost of Food distributed	...	843	1 2			
„ Technical Department Fund—						
Balance as per Abstract below	...	...	...	1,349	10 7	
				1,420	7 7	
				36,560	14 7	

ABSTRACT OF TECHNICAL

	Rs.	A.	P.
To Stock on hand on 1st December, 1910	...	278	8 0
„ Cost of Wages and Materials	...	536	9 1
„ Rent of Workshop	...	27	0 0
„ Balance to new Account	...	1,420	7 7
		2,260	8 8

ADYAR,
30th November, 1911.

A. SCHWARZ,
Hon. Treasurer, O. P. F. S.

FREE SCHOOLS PER 30TH NOVEMBER, 1911

PROPERTY AND ASSETS				Rs.	A.	P.
By Immovable Property	...	...	...	2,534	8 0	
„ Movable do.	...	...	...	500	0 0	
„ Technical Department, Stock on hand	...	...	...	381	6 0	
„ 3½ o/o Gov. Promotes, Rs. 17,000 at 95 and 7,000 at 94½	...	...	...	22,756	4 0	
„ 4½ o/o Vasantā Press Debentures, 65 at Rs. 100	...	...	...	6,500	0 0	
„ 5 o/o Debentures of the Bombay Municipality (Tansa Water Works Loan)	...	...	...	1,000	0 0	
„ Cash on hand	...	...	...	300	3 7	
„ Balance with Bank of Madras	...	...	...	2,588	9 0	
				36,560	14 7	

DEPARTMENT ACCOUNT

By Balance on 1st December, 1910	...	1,418	13 10
„ Donations during the year	...	200	0 0
„ 4½ o/o Interest on Rs. 1,200, Vasantā Press Debentures	...	54	0 0
„ Sale Proceeds	...	206	4 10
„ Stock on hand per 30th November, 1911	...	381	6 0
		2,260	8 8

Audited and found correct.

P. R. LAKSHMANRAM, F.N.F.A., (London)
Public Accountant and Auditor.

**INCOME AND DISBURSEMENTS OF THE
FROM 1ST DECEMBER, 1910**

DISBURSEMENTS				Rs.	A. P.
To Superintendent's Salary	...	...	...	1,200	0 0
„ Teachers' Salaries	...	...	...	6,216	0 0
„ Servants' Wages	...	...	...	205	8 0
„ Books and Supplies	...	...	...	149	14 10
„ School Furnishings	...	...	...	0	14 0
„ Printing and Stationery	...	...	...	32	13 0
„ Postages and Telegrams	...	...	...	11	1 6
„ Rents and Taxes	...	...	...	52	12 2
„ Subscription to Periodicals	...	...	...	5	15 0
„ Construction and Repairs	...	...	...	115	12 9
„ Stable Expenses	...	...	...	538	15 6
„ Teachers' Training Class	...	...	...	483	1 3
„ Teachers and Pupils at Training Class	...	...	...	74	1 9
„ Sewing Class	...	...	...	9	11 0
„ Garden Expenses	...	...	...	35	15 0
„ Discount Collection and Exchange...	...	...	...	5	5 10
„ Miscellaneous	...	...	...	72	8 5
„ Charity	...	...	...	4	11 0
				9,215	1 0
„ Balance (Surplus per 1911) transferred to credit of Education Fund	...	...	...	1,297	5 0
				10,512	6 0

ADYAR,
30th November, 1911.

A. SCHWARZ,
Hon. Treasurer, O. P. F. S.

**OLCOTT PAÑCHAMA FREE SCHOOLS
TO 30TH NOVEMBER, 1911.**

INCOME				Rs.	A. P.
By Donations...	...	...	...	6,402	15 9
„ Grants-in-Aid	...	...	...	2,932	0 0
„ Interest and Rent	...	...	...	1,132	6 0
„ Sale of Pupils' Work	...	...	...	35	9 3
„ Miscellaneous	...	...	...	5	4 0
„ Garden Produce	...	...	...	1	4 0
„ Sewing Class	...	...	...	2	15 0
				10,512	6 0

Audited and found correct.
P. R. LAKSHMANRAM, F.N.F.A., (London)
Public Accountant and Auditor.

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY

FOUNDED NOV. 17, 1875. INCORPORATED, APRIL 3, 1905.

*In the matter of Act XXXI of 1880 of the Acts of the Viceroy
and Governor-General of India in Council, being an
Act for the Registration of Literary, Scientific
and Charitable Societies*

and

IN THE MATTER OF THE THEOSOPHICAL SOCIETY.

MEMORANDUM OF ASSOCIATION

1. The name of the Association is "The Theosophical Society".

2. The objects for which the Society is established are:

I. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

II. To encourage the study of Comparative Religion, Philosophy, and Science.

III. To investigate unexplained laws of Nature and the powers latent in man.

(a) The holding and management of all funds raised for the above objects.

(b) The purchase or acquisition on lease or in exchange or on hire or by gift or otherwise, of any real or personal property, and any rights or privileges necessary or convenient for the purpose of the Society.

(c) The sale, improvement, management and development of all or any part of the property of the Society.

(d) The doing of all such things as are incidental or conducive to the attainment of the above objects or any of them, including the founding and maintenance of a library or libraries.

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

GENERAL COUNCIL

Ex-Officio

President-Founder ... H. S. Olcott, Adyar, Madras, Author.
Vice-President ... A. P. Sinnett, London, Eng., Author.
Recording Secretary... Hon. Sir S. Subramania Iyer, Madras, Justice of the High Court.
Treasurer ... W. A. English, M.D., Adyar, Madras, Retired Physician.

Alexander Fullerton, General Secretary, American Section, 7, West 8th Street, New York.	C. W. Sanders, Genl. Secy., New Zealand Section, Queen Street, Auckland, N. Z.
Upendra Nāth Bāsu, B.A., LL. B., General Secretary, Indian Section, Benares, U. P.	W. B. Fricke, General Secretary, Netherlands Section, 76, Amsteldijk, Amsterdam.
Bertram Keightley, M.A., Genl. Secretary, British Section, 28 Albemarle Street., London, W.	Th. Pascal, M.D., General Secy., French Section, 59, Avenue de La Bourdonnais, Paris.
W. G. John, General Secretary, Australasian Section, 42, Margaret Street, Sydney, N.S.W.	Decio Calvari, General Secretary, Italian Section, 380, Corso Umberto I., Rome.
Arvid Knös, General Secretary, Scandinavian Section, Engelbrechtsgatan 7, Stockholm, Sweden.	Dr. Rudolf Steiner, General Secretary, German Section, 95, Kaiserallee, Friedenau, Berlin.
	José M. Massö, Acting, Genl. Secretary, Cuban Section, Havana, Cuba.

Additional

Annie Besant, Benares, Author, [for 3 years].	Francesca E. Arundale, Benares, Author, [for 2 yrs].
G.R.S. Mead, London, Author, [for 3 years].	Tumacherla Ramachandra Row, Gooty, Retired Sub-Judge, [for 1 year].
Khan Bahadur Naoroji Dorabji Khandalvala, Poona, Special Judge, [for 3 years].	Charles Blech, Paris, France, Retired Manufacturer, [for 1 year].
Dinshaw Jivaji Edal Behram, Surat, Physician, [for 2 yrs].	

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

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

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

7. If upon the dissolution of the Society, there shall remain after the satisfaction of all its debts and liabilities, any property whatsoever, the same shall not be paid to or distributed among the members of the Society or any of them, but shall be given or transferred to some other Society or Association, Institution or Institutions, having objects similar to the objects of the Society, to be determined by the votes of not less than three-fifths of the members of the Society present personally or by proxy at a meeting called for the

purpose, or in default thereof, by such Judge or Court of Law as may have jurisdiction in the matter.

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

As witness our several and respective hands, dated this 3rd day of April, 1905.

Witnesses to the Signatures:

W. GLENNY KEAGNY ...	{ H. S. OLCOTT W. A. ENGLISH S. SUBRAMANIAM
ARTHUR RICHARDSON ...	{ FRANCESCA E. ARUNDALE UPENDRANATH BASU
PYARE LAL ...	ANNIE BESANT
PEROZE P. MEHERJEE ..	N. D. KHANDALVALA

**RULES AND REGULATIONS FOR THE MANAGEMENT OF THE ASSOCIATION
NAMED THE "THEOSOPHICAL SOCIETY", ADYAR, MADRAS**

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

2. The terms of those members of the General Council who hold office *ex officio*, shall expire with the vacation of their qualifying office, while the other members shall be elected for a term of three years, by vote of the

General Council at its Annual Meeting; the names of proposed members shall be sent to all members three months before the Annual Meeting. Members retiring shall be eligible for re-election.

3. It shall be competent for the General Council to remove any of its members, or any officer of the Society, by a three-fourths majority of its whole number of members, at a special meeting called for the purpose, of which at least three months' notice shall have been given; the quorum consisting, however, of not less than five members.

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

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

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

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

8. In the absence of the President and Vice-President, the meeting shall elect a Chairman from among the

members present at the meeting, and he shall have a casting vote in the case of a tie.

9. The term of office of the President shall be seven years.

10. Six months before the expiration of a President's term of office his successor shall be nominated by the General Council, at a meeting to be held by them, and the nomination shall be communicated to the General Secretaries and to the Recording Secretary. Each General Secretary shall take the votes of the individual members of his National Society and shall communicate the result to the Recording Secretary, who shall take those of the Lodges and Fellows-at-large attached to Adyar. A majority of two-thirds of the recorded votes shall be necessary for election.

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

12. The President shall appoint the Treasurer, the Recording Secretary and such subordinate officials as he may find necessary; which appointments shall take effect from their dates, and shall continue to be valid unless rejected by a majority vote of the whole number of members of the Executive Committee, voting in person or by proxy, at its next succeeding meeting, the newly appointed Treasurer or Recording Secretary not being present, nor counting as a member of the Executive Committee for purposes of such vote.

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

14. The General Council shall at each Annual Meeting appoint an Executive Committee for the ensuing year, of whom at least two-thirds shall be members of the Council, and it shall consist of seven members, all residents

of India, including the President as *ex officio* Chairman, the Vice-President when resident in Madras, the Treasurer, and the Recording Secretary as *ex officio* Secretary of the Committee, and three of the members of such Committee shall and three shall not be natives of India or Ceylon.

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

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

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

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

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

20. The securities and uninvested funds of the Society shall be deposited in the Bank of Madras; and in countries outside of India, in such Banks as the President

shall select. Cheques drawn against the funds shall be signed by the President or by the Treasurer of the Society.

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

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

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

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

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

HEADQUARTERS

26. The Headquarters of the Society are established at Adyar, Madras and are outside the jurisdiction of the Indian Section.

27. The President shall have full power and discretion to permit to any person the use of any portion of the Headquarters' premises for occupation and residence, on such terms as the President may lay down, or to refuse

permission so to occupy or reside. Any person occupying or residing under the permission granted by the President shall, on a fortnight's notice given by or on behalf of the President, unconditionally quit the premises before the expiry of that period.

ORGANISATION

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

29. Admission to membership may be obtained through the President of a Lodge, the General Secretary of a National Society, or through the Recording Secretary; and a Diploma of membership shall be issued to the Fellow, bearing the signature of the President, and countersigned by the General Secretary, where the applicant resides within the territory of a National Society.

30. Lodges and unattached Fellows residing within the territory of a National Society must belong to that National Society, unless coming under Rule 31.

31. When a Lodge or an individual Fellow is, for any serious and weighty reason, desirous of leaving the National Society, to which it, or he, belongs, but is not desirous of leaving the Theosophical Society, such Lodge or individual Fellow may become directly attached to Headquarters, severing all connection with the National Society, provided that the President, after due consultation with the General Secretary of the said National Society, shall sanction the transfer.

32. Lodges or Fellows-at-large, in countries where no National Society exists, must apply for their Charters or Diplomas directly to the Recording Secretary and may not belong to National Societies within the territorial limits of which they are not situated or resident.

33. Any seven Fellows, in a country where no National Society exists, may apply to be chartered as a Lodge, the application to be forwarded to the President of the Society through the Recording Secretary.

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

35. A National Society may be formed by the President, upon the application of seven or more chartered Lodges.

36. All Charters of National Societies or Lodges and all Diplomas of membership derive their authority from the President, acting as Executive Officer of the General Council of the Society, and may be cancelled by the same authority.

37. Each Lodge and National Society shall have the power of making its own Rules, provided they do not conflict with the Rules of the Theosophical Society, and the rules shall become valid unless their confirmation be refused by the President.

38. Every National Society must appoint a General Secretary, who shall be the channel of official communication between the General Council and the National Society.

39. The General Secretary of each National Society shall forward to the President, annually, not later than the first day of November, a report of the year's work of his Society, and at any time furnish any further information the President or General Council may desire.

40. National Societies, hitherto known as Sections, which have been incorporated under the name of "The Section of the T.S.", before the year 1908, may retain that name in their respective countries, in order

not to interfere with the incorporation already existing, but shall be included under the name of National Societies, for all purposes in these Rules and Regulations.

FINANCE

41. The fees payable to the General Treasury by Lodges not comprised within the limits of any National Society are as follows: For Charter, £1; for each Diploma of Membership, 5s.; for the Annual Subscription of each Fellow, 5s., or equivalents.

42. Fellows-at-large not belonging to any Lodge shall pay the usual 5s. Entrance Fee, and an Annual Subscription of £1, to the General Treasury.

43. Each National Society shall pay into the General Treasury 8d. (or its equivalent) for every active member on its rolls, and shall remit the same to the Treasurer on or before the first day of November of the current year.

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

45. The financial accounts of the Society shall be audited annually by qualified Auditors who shall be appointed by the General Council at each Annual Meeting, for the ensuing year.

MEETINGS

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

47. The President shall have the power to convene special meetings of the Society at his discretion.

REVISION

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

OFFICERS
OF THE
THEOSOPHICAL SOCIETY
AND
UNIVERSAL BROTHERHOOD

GENERAL COUNCIL FOR 1911-12

Ex Officio

President:

ANNIE BESANT

Vice-President:

ALFRED PERCY SINNETT, Esq.

Recording Secretary

J. R. ARIA

Treasurer

A. SCHWARZ

General Secretaries:

W. VAN HOOK, M.D., T.S. in America; 31 North State Street, Chicago.

J. I. WEDGWOOD, T.S. in England and Wales; 19 Tavistock Square, London, W.C.

BHAGAVAN DAS, T.S. in India; Benares City, U. P.

W. G. JOHN, T.S. in Australasia; 132 Phillip Street, Sydney, N.S.W.

Lt. Col. Gustaf Kinell, T.S. in Scandinavia ; Engelbrechtsgatan, Stockholm, Sweden.

C. W. SANDERS, T.S. in New Zealand ; 351 Queen Street, Auckland, N.Z.

A. J. CNOOP-KOOPMANS, T.S. in the Netherlands ; 76 Amsteldijk, Amsterdam.

CHARLES BLECH, T.S. in France ; 59 Avenue de la Bourdonnais, Paris.

O. PENZIG, Professor, T.S. in Italy ; 1 Corso Dogali, Genoa.

RUDOLF STEINER, Ph. D., T.S. in Germany ; 17 Motzstrasse, Berlin, W.

RAFAEL DE ALBEAR, T.S. in Cuba ; Havana.

ROBERT NADLER, Professor, T.S., in Hungary ; Magyar Teozoifai, Tarsasag IV Ferencziok Tere, 4. III. 10, Budapest.

P. ERVAST, T.S. in Finland ; Aggelby.

ANNA KAMENSKY, Mme., T.S. in Russia ; Ivanovskaya 22, Petersburg.

JAN BEDRŇICEK-CHLUMSKY, T.S. in Bohemia ; Prague.

C. E. NELSON, T.S. in South Africa ; P. O. Box 1012, Johannesburg, Transvaal.

D. GRAHAM POLE, T.S. in Scotland ; 28 Great King St., Edinburgh.

H. STEPHANI, Mlle., T.S. in Switzerland ; Cour S. Pierre, Geneva.

JEAN DELVILLE, T.S. in Belgium ; 26 Avenue Brugmann, Brussels.

Additional :

A. HYDARI, Esq., Hyderabad. [1909 for 3 years.]	N. D. KHANDALVALA, Kh. B., Poona. [1910 for 3 years.]
HIRENDRANATH DATTA, M. A., Calcutta. [1909 for 3 years.]	Sir S. Subramania Iyer, K. C. I. E., Madras. [1910 for 3 years.]
FRANCESCA ARUNDAL, Benares City. [1910 for 3 years.]	C. Jinarajadasa, Adyar. [1910 by substitution for Bhagavan Das, elected General Secre- tary for India.]
W. A. ENGLISH, M. D., Adyar. [1910 for 3 years.]	

Presidential Agents :

South America

ADRAIN A. MADRIL, 1749 Rue Cardoba, Rosario de Santa Fé, Argentina.

Spain

SEÑOR DON JOSÉ XIFRÉ, 4 Rue Aumont-Thiéville, Paris XVII, France.

Ireland

JAMES H. COUSINS, 35 Strand Road, Sandymount, Dublin.

President's Private Secretary

MRS. MAUD S. SHARPE

Legal Adviser

SIR S. SUBRAMANIA IYER, K. C. I. E.

HEADQUARTERS

Executive Committee

THE PRESIDENT

THE RECORDING SECRETARY

THE TREASURER

SIR S. SUBRAMANIA IYER, K. C. I. E.

W. A. ENGLISH

JOHAN VAN MANEN

B. P. WADIA

Superintendents :

G. NARANIAH

B. RAŖĠA REDDY

Garden Superintendent :

J. HUIDEKOPER

Bhojanashala :

J. SRĪNIVĀSA RAO

Consulting Engineer :

C. SĀMBIAH CHETTY

Theosophist Office :

B. P. WADIA

Vasanta Press :
A. K. SĪTĀRĀMA SHĀSTRĪ

ADYAR LIBRARY

Director :
F. OTTO SCHRÄDER, PH. D.

Assistant Director :
JOHAN VAN MANEN

CABLE ADDRESSES :

The President :—"Olcott, Madras."
Gen. Sec., Indian Section :—"Theosophy, Benares."
Do. European Section :—"Theosophy, London."
Do. American Section :—"Vanhook, Chicago."
Do. Australasian Section :—"Theosophy, Sydney."
Do. New Zealand Section :—"Theosophy, Auckland."
Buddhist Committee :—"Sandaresa, Colombo."

REPORT OF THE MEETINGS OF THE GENERAL
COUNCIL

MINUTES

*Of a Meeting of the General Council, T.S., held at Shanti
Kūñja, Benares, at 10. 30 A.M., on December 26, 1911.*

PRESENT :

Mrs. Annie Besant	... President.
Mr. A. Schwarz	... Treasurer.
„ J. R. Aria	... Recording Secretary.
„ J. Sorabji	... General Secretary, T.S. in India.
Mr. Sanders	... General Secretary, T.S. in New Zealand.
Miss F. Arundale	... Councillor.
Mr. Hirendranath Datta...	„
Major Peacocke	... Official Representative, T.S. in S. Africa.
Mrs. Sharpe *	... Unofficial Representative, T.S. in England and Wales.
Mr. W. Kirby *	... Unofficial Representative, T.S. in Italy.

1. The Minutes of the Meetings of December 26, 1910, having been printed and circulated, were taken as read and confirmed.

2. The completion of the election of Sir S. Subramania Iyer, and Babu Bhagavān Dās Sahab by the votes of members present was postponed to Thursday, 28th instant, pending the decision of the Indian Section Council, as it was thought probable that the latter would be appointed General Secretary *vice* Mr. J. Sorabji who had resigned his office.

3. Proposal No. 12 was dropped, as 5 out of 10 National Societies voted against it on the ground that the rules of their National Societies conflicted with the proposal.

* Without power to vote.

4. There were not many objections to proposals Nos. 13, 14, 15 and 16, but there were not enough votes to carry them, notwithstanding a printed circular, dated 1st February, 1911, having been sent to all the councillors; hence it was

Resolved: That the same proposals be repeated, and the Recording Secretary be requested to write to the General Secretaries requesting them to vote definitely on the proposals so that they might be either affirmed or dropped. Carried.

5. *Resolved:* That the nomination by the President of A. P. Sinnett, Esq., to the Vice-Presidency of the T.S. in the place of Sir Subramania Iyer, resigned, be confirmed, and that a cordial vote of thanks be sent to the latter for all his great services. Carried.

6. The Treasurer's Report and Balance Sheet being printed and previously circulated among members of the Council, were taken as read and passed. The Budget was fully discussed and finally passed without any alteration.

T.S. BUDGET FROM 1st DECEMBER, 1911 TO 30th NOVEMBER, 1912

INCOME	Rs.	A.	P.	EXPENDITURE	Rs.	A.	P.
Fees and Dues ...	12,000	0	0	Office Salaries ...	1,000	0	0
Rent and Interest ...	15,000	0	0	Printing and Stationery ...	1,500	0	0
Garden ...	3,000	0	0	Telegrams and Postage ...	800	0	0
Balance from 1911 ...	7,288	0	0	Motor-car ...	1,200	0	0
Donations ...	6,882	0	0	Taxes ...	400	0	0
				Charity ...	100	0	0
				Furnishing ...	1,500	0	0
				Servants' Wages ...	4,000	0	0
				Lighting ...	2,400	0	0
				Garden ...	20,000	0	0
				Gulistan ...	1,200	0	0
				Discount Collection and Exchange ...	250	0	0
				Construction and Repairs ...	5,000	0	0
				Adyar Library ...	2,500	0	0
				Miscellaneous ...	2,000	0	0
				White Lotus Day and Coronation ...	300	0	0
	44,150	0	0		44,150	0	0

ADYAR LIBRARY BUDGET FROM 1st DEC. 1911, TO 30th NOV. 1912.

INCOME	Rs.	A.	P.	EXPENDITURE	Rs.	A.	P.
Interest on Capital ...	4,000	0	0	Salaries ...	5,800	0	0
Contribution T.S. ...	2,500	0	0	Allowance to Dr. Schröder for trip to Europe ...	1,000	0	0
Balance Mr. Ostermann's Donation ...	5,300	0	0	Rent for Olcott Gardens ...	300	0	0
Donations... ..	4,700	0	0	Insurance Premium ...	300	0	0
				Books and Periodicals ...	1,500	0	0
				„ from Mr. Ostermann's donation ...	5,300	0	0
				MSS. and Travelling ...	1,200	0	0
				Postage, Stationery, and Sundries ...	1,100	0	0
	16,500	0	0		16,500	0	0

7. The President informed the Council that her proposal to take over the whole of the fore-shore at Adyar was under consideration, and that steps would be taken to protect the Adyar estate by embankment along the river side, as funds permitted.

The Meeting was then adjourned to December 28, at 8 P.M.

MINUTES

Of the adjourned meeting of the General Council, T.S., held at Shanti Kunja, Benares, at 8 P.M., on December 28th, 1911.

PRESENT:

Mrs. Annie Besant ...	<i>President..</i>
Mr. A. Schwarz ...	<i>Treasurer.</i>
„ J. R. Aria ...	<i>Recording Secretary.</i>
Babu Bhagavan Das Sahab.	<i>General Secretary, T. S. in India.</i>
Mr. Sanders ...	<i>General Secretary, T.S. in New Zealand.</i>
Miss Arundale ...	<i>Councillor.</i>
Mr. Hirendranath Datta...	„
Major Peacocke ...	<i>Official Representative, T.S. in S. Africa.</i>
Mr. C. Jinarajadasa *	<i>Unofficial Representative, T.S. in America.</i>

* Without power to vote.

Mr. W. Kirby * ... *Unofficial Representative, T.S.
in Italy.*

Mrs. Sharpe * ... *Unofficial Representative, T.S.
in England and Wales.*

1. Babu Bhagavān Dās Sahab, being elected General Secretary of the Indian Section, attended the Council, *ex-officio*.

2. The election of Sir S. Subramania Iyer in place of Mr. V. C. Seshacharry was unanimously agreed to by all present.

3. Babu Bhagavān Dās Sahab, who was elected by the members not present in place of Mr. D. B. Jayatilaka, having taken his seat *ex-officio* as General Secretary, the President suggested that a member of the Buddhist faith should be added to the Council, and proposed the name of Mr. C. Jinarajadasa, a Buddhist of Ceylon, and a National Lecturer in America, who would be staying in India for a year, and could fill the vacancy *pro tem*. The Council unanimously agreed to the proposal, and Mr. C. Jinarajadasa was elected as an additional member for one year in place of Mr. D. B. Jayatilaka.

4. The President informed the Council that the Lodges in the German Cantons of Switzerland did not wish to enter the Swiss National Society, formed by the Lodges in the French Cantons, and that she had therefore advised these German Lodges to organise themselves in a separate National Society with jurisdiction over the German Cantons, while the present T.S. in Switzerland should have jurisdiction over the French and Italian Cantons.

5. The Rome Lodge, Italy, notwithstanding being repeatedly requested to pay its arrears of fees and dues to the Headquarters, had not paid them, nor sent any report of work done since it had severed its connection from the T.S. in Italy; the Council thereupon

Resolved: That the Recording Secretary should be requested to write to the Secretary of the Rome Lodge, asking him to pay in all the arrears of fees and dues,

* Without power to vote.

and furnish all the particulars of membership for record, failing which it would be necessary to strike the Lodge off the rolls of the T.S.

6. *Resolved*: That Mr. P. R. Lakshmanram be appointed auditor for the coming year on a remuneration of Rs. 100.

7. *Resolved*: That Dr. English and Mr. J. van Manen be re-elected as members of the Executive Committee for 1912; that Sir Subramania Iyer be elected in place of Mr. Nilkantha Shastry who was stationed away from the neighbourhood, and that as A. P. Sinnett Esquire, Vice-President of the T.S., did not live in Madras, Mr. B. P. Wadia take the seventh seat.

The meeting rose at 10 P.M.

BRANCHES
OF THE
THEOSOPHICAL SOCIETY
(Corrected up to December 1911.)

The T. S. in America
(CHARTERED 30-10-1886. RE-CHARTERED 5-6-1895.)

T. S. IN AMERICA

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Akron, Ohio	...	1908	Mr. A. Ross Read	Mrs. M. F. Kyper	146 S. High Street.
Albany, N. Y.	...	1908	Miss G. Boughton	Miss Anna Emmons	15 Western Avenue.
Anaconda, Mont.	...	1902	Mr. Edwin Cadlin	Mrs. Jennie E. Cadlin	315 W. 6th Street.
Austin, Texas	...	1908	Mr. T. D. Dawkins	Mr. Fred. H. Smith	613 Congress Street.
Baltimore, Md.	...	1909	Mr. S. Y. Ford	Mrs. Gracia F. Tongue	2710 Reistertown Rd.
Berkeley, Cal.	...	1908	Mr. Frank Passmore	Mrs. L. Wood	1334 Spruce Street.
Boston, Mass.	...	1897	Mr. J. Middleton	Miss Frances H. Phillips	824 Beacon Street.
Do.	...	1908	Mrs. Helen Biscoe	Miss Eudora Morey	17 Balaia Street.
Do.	...	1904	Mr. L. K. Hastings	Mrs. Bessie W. Jewett	84 Willowood Street.
Do.	...	1904	Mrs. S. E. Van Winkle	Mrs. Isadore Wing	201 Kensington Bldg.
Do.	...	1910	Miss Selma Fritz	Miss E. Mills	389, Main St., Brockton.
Brooklyn, N. Y.	...	1904	Mr. H. C. Stove	Mrs. Bessie H. Doyle	95 Lafayette Avenue.
Buffalo, N. Y.	...	1897	Dr. T. P. C. Barnard	Mr. J. E. Taylor	256 Main Street.
Butte, Mont.	...	1896	Mr. J. E. Lustin	Mrs. E. M. T. Lustin	119 Owsley Block.
Chicago, Ill.	...	1909	Mr. C. Jinarajadasa	Mr. David S. M. Unger	30 N. La Salle Street.
Chicago, Ill.	Annie Besant	1909	Mr. J. C. Myers	Mrs. Julia Myers	10736 Walnut St., Morgan Pl.
Do.	Blavatsky	1908	Mr. A. Francois	Miss E. Hansen	1109 Humbolt Street.
Do.	Central	1909	Mrs. C. J. Koehersperger.	Miss Inger A. Wilson	113 S. Seely Avenue.
Do.	Chicago	1885	Miss Julia Sommer	Mrs. Kate G. Hill	2537 Michigan Avenue.
Do.	Englewood White	1897	Mrs. M. L. Howard	Mrs. Gussie M. Hopkins	426, W. 63rd Street.
Do.	Kenwood	1909	Mrs. F. West	Mrs. A. A. Rolfe	4459 Oakenwald Avenue.
Do.	Leadbeater	1911	Mrs. E. Bresse	Mr. Max R. Schneider	826 Fine Arts Building.
Do.	Sampo	1910	.....	Mr. J. Forssell	1319 Waveland Avenue.
Cleveland, O.	Cleveland	1897	Mrs. Emma Carpenter	Miss C. Conrad	10627 Lee Avenue, N. E.
Do.	Kipina	1911	Mr. John Vainio	Mr. Emil Kaarna	941 Ansel Road.
Do.	Viveka	1909	Mrs. A. E. de Leenw	Miss Betsy Weyer	718 Euclid Avenue.
Council Bluffs, Ia.	Council Bluffs	1909	Mrs. E. M. Smith	Mrs. E. M. Smith	126 S. Seventh Street.
Crookston, Minn.	Crookston	1910	Dr. W. A. Robertson	Mr. Don McDonald	Box 518.
Danvers, Mass.	Danvers	1908	Mrs. Mary L. Jacobs	Mrs. F. I. Robbins	9 Ash Street.
Denver, Colo.	Denver	1897	Mr. S. Zinn	Mrs. Ida Blakemore	1723 Park Avenue.
Do.	Colorado	1906	Mr. Percy Austin	Mrs. Maude W. Mikes	1419 Stout Street.
Detroit, Mich.	Detroit	1897	Dr. M. Meddaugh	Mrs. A. E. Meddaugh	357 Warren Avenue, W.
Do.	Vivellus	1905	Mrs. Helen B. Shaw	Miss M. MacKenzie	1040 Garfield Avenue.

T. S. IN AMERICA—(Continued)

Place.	Name of the Branch.	Date of Charter	President.	Secretary.	Secretary's Address.
Duluth, Minn. ...	Duluth	1906	Mrs. A. Taylor	Mr. Gustaf F. Landgren	230 W. 7th Street.
East Orange, N. J. ...	Olcott	1909	.....	Mrs. G. P. Swain	55 Essex Avenue.
Edmonton, Can. ...	Edmonton	1911	Mr. Robert Ensor	Mr. L. M. Williams	City Engineer's Office.
Freeport, Ill. ...	Freeport	1898	Mr. F. D. Wilcoxon	Miss Alma Kunz	680 Stephenson Street.
Fremont, Nebr. ...	Fremont	1907	Mrs. H. Stephens	Mrs. Sylvia Sheffield	812 E. 8th Street.
Grand Rapids, Mich. ...	Grand Rapids	1903	Mrs. Estella Skinner	Mrs. Emily M. Sones	169 Coit Avenue.
Do. ...	H. P. B.	1909	Mrs. R. Alenbrandt	Mr. J. B. Howard	301 Fountain Street.
Great Falls, Mont. ...	Great Falls	1902	Mr. E. B. Largent	Mr. H. S. Benson	Great Falls, Mont.
Hart, Mich. ...	Hart	1910	Mr. C. W. Slayton	Miss Gertrude Reading	Hart, Mich.
Helena, Mont. ...	Helena	1908	Mr. Frank Mettler	Mr. F. W. Kuphal, Jr.	Box 747.
Holyoke, Mass. ...	Holyoke	1899	Mr. John H. Bell	Mrs. Jennie L. Ferris	1236 Dwight Street.
Honolulu, H. I. ...	Honolulu	1902	Mr. E. Sanford	Miss P. N. Evans	1479 Young Street.
Jackson, Mich. ...	Jackson	1897	Mrs. M. Lewis	Miss Ruth A. Carlton	409 Main Street.
Jersey City, N. J. ...	Jersey City	1910	.....	Mr. Harry Lufbery	182 Harrison Avenue.
Kansas City, Mo. ...	Kansas City	1897	Mr. Elliot Holbrook	Miss Clara Linder	3126 Washington Street.

Kansas City, Kan. ...	Kansas City, Kan.	1908	Mr. W. E. Barnhart	Miss Helen A. Sharpe	2210 N. 10th Street.
LaGrange, Ill. ...	LaGrange	1911	Mrs. M. V. Garnsey	Mr. W. P. Fogg	434 N. Brainard Avenue.
Lima, O. ...	Lima	1898	Mr. Wm. Van Horn	Mr. L. P. Tolby	217, N. Metcalf Street.
Lincoln, Nebr. ...	Lincoln	1899	Mrs. W. Yule	Miss A. E. Stephenson	1739 L. Street.
Los Angeles, Cal. ...	Los Angeles	1894	Mr. C. F. Holland	Mrs. George E. Ross	1228 W. 23rd Street.
Louisville, Ky. ...	Louisville	1908	Mr. Geo. H. Wilson	Mrs. Margaret F. Chase	725 S. 22nd Street.
Meadville, Pa. ...	Meadville	1910	Mr. Frank L. Reed	Miss Iona Woodcock	Main & Randolph Streets.
Melrose Highlands, Mass. ...	Melrose Highlands	1905	Mrs. Mary D. Jones	Mrs. Jessie A. Jones	Spring Street.
Milwaukee, Wis. ...	Milwaukee	1910	Mr. F. E. King	Mr. H. M. Stillman	328 Windsor Place.
Minneapolis, Minn. ...	Minneapolis	1897	Mr. John Koester	Robert J. DeMarch	1366 Spruce Pl., Flat 10.
Do. ...	St. Anthony	1906	Dr. Geo. F. James	Mrs. Emma S. Lee	509 River Board, S. E.
Do. ...	Yggdrasil	1897	Mr. G. Johnson	Mr. J. Johnson	516 Cedar Avenue.
Montreal, Can. ...	Montreal	1905	.....	Miss G. I. Watson	P. O. Box 672.
Muskegon, Mich. ...	Unity	1910	Mrs. Susan Parker	Mrs. Loretta E. Booth	171 Webster Avenue.
Do. ...	Muskegon	1890	Mr. F. A. Nims	Mrs. Minnie W. Chase	658 Lake Street.
Newark, N. J. ...	Newark	1908	Mr. Richard M. Dabs	Mrs. L. Colvin	235 Sixth Avenue.
Newton Highlands, Mass. ...	Dharma	1897	Miss I. Holbrook	Miss Phoebe Holbrook	1433 E. 66th Pl., Chicago.
New Orleans, La. ...	New Orleans	1898	Mr. F. Redwitz	Miss Muriel Mitchell	1130 Jeannette.

T. S. IN AMERICA—(Continued)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
New York, N. Y. ...	Central	1908	Mrs. Grace Duff	Mrs. K. A. Street	Hotel Colonial.
Do.	New York	1897	Dr. F. M. Willis	Mr. A. Measures	2228 Broadway
Norfolk, Va. ...	Norfolk	1904	Mr. A. P. Warrington	Mrs. Chas. A. Peckham	124 Falkland Street.
Oakland, Cal. ...	Oakland	1898	Mrs. Esther Talbot	Mrs. Ella S. Swingley	5015 Foothill Bl'vd.
Omaha, Nebr. ...	Omaha	1910	.....	Mr. B. F. Miller	Brandeis Theater.
Pasadena, Cal. ...	Pasadena	1896	Mr. Theophile Colville	Mrs. Delia L. Colville	950 Boston Court.
Paterson, N. J. ...	Paterson	1910	Mr. T. W. Ward	Miss Martha Bazdorf	57 Bridge Street.
Pelham, N. Y. ...	Pelham	1910	Mr. E. A. Beckwith	Mrs. Annie M. Joslyn	222 Center Avenue, New Rochelle, N. Y.
Philadelphia, Pa. ...	Philadelphia	1897	Dr. Jas. Hickey	Miss Caryl Annear	530 N. Natrona Street.
Pierre, S. Dak. ...	Pierre	1899	Mr. Robert L. Kelly	Mr. Wallace E. Calhoun	262 Coteau Street.
Pittsburg, Pa. ...	Pittsburgh	1907	Mrs. W. H. McAfee	Mrs. Nolle R. Eberhart	34 Exeter Street.
Port Huron, Mich. ...	Port Huron	1910	Mrs. Vera Clark	Miss Pearl E. Spencer	c.o. Colonial, 6th Street.
Portland, Ore. ...	Portland	1911	.....	Miss Mac Gove	420 E. 15th Street, N.
Reading, Pa. ...	Reading	1910	Mr. E. Kinginger	Mr. Lewis Greim	709 Dick Street.
Regina, Can. ...	Regina	1911	Mr. C. A. Grubb	Mr. John Hawkes	Box 307.

Reno, Nevada ...	Reno	1909	.....	Mr. John H. Wigg	Box 156.
Rochester, N. Y. ...	Genesee	1909	Mr. C. F. Bragdon	Dr. Lillian Daily	425 Granite Building.
Do.	Rochester	1897	Mr. John L. Goddard	Miss Fannie Goddard	87 Avenue D.
Roxbury, Mass. ...	Roxbury	1909	Dr. W. B. Guy	Mr. W. W. Harmon	24 Holbarn Street.
Sacramento, Cal. ...	Sacramento	1910	Mr. C. M. Hoag	Mrs. Mary A. Craig	1323 E. Street.
Saginaw, Mich. ...	Saginaw	1898	Mr. Lincoln Bradt	Mr. Harvey C. Warrant	301 Kirby Building.
St. Joseph, Mo. ...	St. Joseph	1897	Mrs. Salina Sharp	Mrs. Alice Blum	1011 N. 13th Street.
St. Louis, Mo. ...	German-American	1911	Mr. Frank Primaresi	Mrs. Emma Niedner	2701a Arkansas Ave.
Do.	St. Louis	1910	Mrs. Margaret Ellis	Mr. Wm. A. Smith	3429 Franklin Ave.
St. Paul, Minn. ...	Annie Besant	1911	Mr. W. J. Bracken	Mr. U. S. G. Croft	105 Wilkin Street.
Do.	St. Paul	1891	.....	Miss Angie K. Hern	259 Dayton Avenue.
Salt Lake City, Utah.	Salt Lake City	1909	Mr. Wentworth Rice	Mrs. M. Johnson	1046 Major Avenue.
San Antonio, Tex. ...	San Antonio	1910	.....	Mr. Byron W. Poor	1134 Essex Street.
San Diego, Cal. ...	San Diego	1897	Mr. Thos. Murphy	Mrs. Tyndall Gray	819 Spruce Street.
San Francisco, Cal. ...	Golden Gate	1895	Mrs. E. Selover	Mrs. E. J. Eaton	1235 45th Avenue.
Do.	San Francisco	1901	Mr. W. J. Walters	Mrs. Dora Rosner	346 Pacific Building.
San Jose, Cal. ...	San Jose	1911	Mrs. O. Davis	Mrs. A. J. Reed	227 South Seventh Street.
Santa Cruz, Cal. ...	Santa Cruz	1896	Mrs. Ida Springer	Mrs. Nellie H. Uhden	145 Third Street.

T. S. IN AMERICA—(Concluded)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Santa Rosa, Cal. . .	Santa Rosa	1909	Mrs. Lulu Cleveland	Mr. C. Nielsen	Box 585.
Seattle, Wash. . .	Seattle	1896	Mr. Ray Wardall	Mr. F. Gilling	214 First Avenue, West.
Sheridan, Wyo. . .	Sheridan	1896	Mr. F. Herbst	Mr. James G. Hunter	Box 43.
Spokane, Wash. . .	Spokane	1903	Mrs. Lizzie Sanders	Mr. W. E. R. Brewster	653 Arthur Street.
Springfield, Mass. . .	Springfield	1907	Mr. E. S. Avery	Mrs. Emma Bragg	224 Main St., West Springfield.
Superior, Wis. . .	Superior	1900	Mrs. Alice Booth	Mr. W. E. Haily	Superior, Wis.
Do. . .	North Star	1911	Mrs. Edith Conklin	Mr. A. L. Williams	124 John Ave.
Sutersville, Pa. . .	Newton	1910	.....	Mr. J. F. Clark	Smithdale, Pa.
Syracuse, N. Y. . .	Syracuse	1897	Mr. Henry De Voe	Miss Spalding	2364 Mid'd Ave., Onon V.S.
Tacoma, Wash. . .	Tacoma	1899	Mrs. Edna Beals	Mr. G. A. Weber	1529 S. E. Street.
Tampa, Fla. . .	Tampa	1909	Mr. Geo. P. Sullivan	Mr. Roy H. Cason	P. O. Box 861.
Toledo, O. . .	Harmony	1910	.....	Mrs. Lulu N. Jones	826 Greenwood Ave.
Do. . .	Toledo	1892	Mrs. T. R. Lemmon	Mrs. Clara Bowser	825 Ambia Street.
Topeka, Kan. . .	Topeka	1897	Mr. Francis Groves	Mrs. Jennie Griffin	714 Horne Street.
Toronto, Can. . .	Toronto	1891	Mr. A. G. Horwood	Mr. Roy M. Mitchell	204 Canadian Foresters Building.

viii

Vancouver, B.C. . .	Lotus	1909	Mr. G. A. Love	Mr. T. W. Thomasson	309 Winch Building.
Do. . .	Vancouver	1898	Mr. Wm. C. Clark	Mr. J. A. Baker	Room 4, 336 Hastings Street, W.
Do. . .	North Vancouver	1911	Mr. O. J. Morling	Mrs. H. E. Kemp	P. O. Box 2019.
Do. . .	Victoria	1901	Mrs. Mary King	Mr. C. Hampton	1120 Caledonia Avenue.
Washington, D. C. . .	Capitol City	1907	Dr. W. Baker	Mrs. M. E. MacAdam	1420 Girard St., N. W.
Do. . .	Washington	1897	Dr. Geo. H. Wright	Mrs. U. P. Bradway	1516 Columbia Road.
Webb City, Mo. . .	Webb City	1909	.....	Miss Ethel Watson	Box 486.
Winnipeg, Can. . .	Winnipeg	1911	Mr. C. T. Ferguson	Mr. W. Scott Darling	Telegram Office.

ix

The T. S. in England and Wales

(CHARTERED 19-10-1888.)

RE-CHARTERED AS EUROPEAN SECTION 17-7-1891.

NOW KNOWN AS T.S. IN ENGLAND AND WALES.

T. S. IN ENGLAND AND WALES

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bath	Bath Lodge	1900*	Clifford Bax	Miss K. Douglas Fox	3 Widcombe Terrace, Bath.
Birmingham	Birmingham Lodge	1890*	Miss A. M. Smith	A. P. Wilkins	19 Eastwood Road, Cannon Hill, Birmingham.
Do.	Annie Besant Lodge	1908	George Tubbs	Mrs. Thomas	Brookside, Rounds Green, near Birmingham
Blackburn	Blackburn Lodge	1911	D. Hopwood	H. Harrison	156 New Bank Road, Blackburn.
Blackpool	Blackpool Lodge	1909	P. Nicholas	F. F. Laycock	15 Victoria Terrace, South Promenade, Blackpool.
Bournemouth	Bournemouth Lodge	1892*	Dr. Nunn	G. E. Hering	Surrey Lodge, Parkstone, Dorset.
Bradford	Bradford Lodge	1902*	F. Harrison	Miss Patinson	11 Belle Vue, Manningham Lane, Bradford.
Brighton	Brighton Lodge	1890*	Mme. Delaire	H. G. Massingham	17 Norfolk Terrace, Brighton.
Cardiff	Cardiff Lodge	1911	Rev. J. Tyssul Davis	Miss B. de Normann	31 Wordsworth Avenue, Cardiff.
Cheltenham	Cheltenham Lodge	1909	Dr. E. W. Wilkins	Miss M. Pollard	c/o Snowdon, London Road, Cheltenham.

Derby	Derby Lodge	1909	Mrs. A. Smith	J. W. C. Perkins	34 Hollis Street, Alvaston, Derby.
Dover	Leo Lodge	1909	W. Woodruff	.....	Pres., 6 Avenue Gardens, Dover.
Folkestone	Folkestone Lodge	1909*	H. de C. Matthews	Miss L. Edwards	Shelley Lodge, Radnor Pk., Folkestone.
Hale	Hale Lodge	1908	D. N. Dunlop	Miss W. A. Parley	Blavatsky Institute, Hale, Cheshire.
Harrogate	Harrogate Lodge	1892*	A. Hodgson Smith	Theodore Bell	101 Franklin Road, Harrogate.
Leeds	Leeds Lodge	1900	E. Onthwaite	Mrs. H. Hall	17 Providence Avenue, Delph Lane, Leeds.
Letchworth	Garden City Lodge	1909	Miss Hope Rea	Mrs. Waddington	Hiawatha, Icknield Way, Letchworth.
Liverpool	City of Liverpool Lodge	1895*	Mrs. Armour	C. S. Kinnish	165 Oakfield Road, Liverpool.
London	Blavatsky Lodge	1887	Mrs. Betts	Miss M. M. Clarke	13 Blomfield Road, Paddington, W.
Do.	Central London Lodge	1910	L. Haden Guest	Lady Emily Lutyens	29 Bloomsbury Square, W.C.
Do.	Clapton Lodge	1911	L. A. Bosman	H. Roberts	50 Avenue Road, Clapton, N. E.
Do.	Croydon Lodge	1898*	P. Tovey	Miss K. Venle	The Beeches, Cypress Road, South Norwood Hill, S. E.

T. S. IN ENGLAND AND WALES—(Continued)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
London	H. P. B. Lodge	1907	Arnold S. Banks	Miss S. Oppenheimer	c/o T. S., 106, New Bond Street, W.
Do.	Hampstead Lodge	1897*	G. H. Whyte	W. M. Green	10, Langton Road, Cricklewood, N.W.
Do.	North London Lodge	1893*	H. Twelvetrees	A. G. Elphick	23 Drylands Road, Crouch End, N.
Do.	Rosierucian Lodge	1911	H. J. Smith	Mrs. H. J. Smith	37 Ridgemoor Gardens, W.C.
Do.	West London Lodge	1897*	W. C. Worsdell	Miss E. Lane	69 Gowan Avenue, Fulham, S.W.
Do.	Woolwich Lodge	1911	Mrs. G. H. Padgham	E. W. Russell	32 Owenite Street, Abbey Wood, Kent.
Loughborough	Loughborough Lodge	1910	G. London	O. Lowe	48 Frederick Street, Loughborough.
Maidenhead	Maidenhead Lodge	1911	J. D. Carter	J. C. Smith	The Foursome, Roy Road, Northwood.
Manchester	Manchester City Lodge	1892*	F. Railton	Miss F. Hayes	11 King's Avenue, Crumpsall, Manchester.
Do.	West Didsbury Lodge	1909	W. S. Bowers Taylor	Mrs. Orchard	4 The Beeches, West Didsbury.

xiv

Middlesbrough	Middlesbrough Lodge	1910	A. B. Crow	Mrs. Morrish	West Garth, Roman Road, Linthorpe, Middlesbrough.
Nelson	Nelson Lodge	1910	J. Dugdale	Mrs. Foulds	Hill Cottage, Hill Lane, Briercliffe, Burnley.
Nottingham	Nottingham Lodge	1902	Mrs. Turner	F. A. Johnson	10 Patrick Road, West Bridgford, Notts.
Oldham	Oldham Lodge	1911	Mrs. Collinge	W. Rose	27 Green Lane, Hollin's Green, Oldham, Lancs.
Oxford	Oxford Lodge	1910	Miss M. L. Lee	Mrs. Anderson	21 Stanley Road, Oxford.
Plymouth	Plymouth Lodge	1902	A. Weekes	Miss G. Foster	4 Thorn Park Terrace, Marnhead, Plymouth.
Portsmouth	Portsmouth Lodge	1907	Miss E. F. Maynard	J. A. E. Wren	65 Saint Andrew's Road, Southsea.
Sheffield	Sheffield Lodge	1896*	F. Dallaway	Mrs. Chappell	64 Bromwich Road, Norton, Sheffield.
Southampton	Southampton Lodge	1903*	Miss E. M. Green	Mrs. Hollick	41 Millbrook Road, Southampton.
Southport	Southport Lodge	1910	W. P. Pryce-Heywood	A. G. Fielding	26 Crosby Road, Birkdale.
Southwick	Harmony Lodge	1911	Lady Wasteneys	Miss L. Alexander	31 Cromwell Road, Hove, Brighton.
Stockport	Stockport Lodge	1911	Miss L. M. Ker	Mrs. Jones	1 Jesmond Grove, Cheshire Hulme, Cheshire.

xv

* Lending Library.

T. S. IN ENGLAND AND WALES—(Continued)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Sunderland	...	...	...	...	...
	Sunderland Lodge	1910	J. E. Miller	F. Harvey	16 Waterworks Road, Sunderland.
Surbiton	...	...	...	...	...
	Surbiton Lodge	1906	W. H. Wood	Mrs. B. H. Bayliss	Victoria Lodge, Blenheim Road, Raynes Park.
Tyneside	...	...	...	...	...
	Tyneside Lodge	1902	J. Taylore	J. Watson	25 Ocean View, Whitley Bay, Northumberland.
Wakefield	...	...	...	...	...
	Wakefield Lodge	1905*	C. A. Brotherton	H. Wilson	28 Wood Street, Wakefield.
Wigan	...	...	...	...	...
	Wigan Lodge	1910	W. Bladen	Miss E. Caldwell	The Grange, Boar's Head, Standish, Wigan.
Wirral	...	...	...	...	...
	Wirral Lodge	1911	Mrs. Duckworth	Miss K. G. Baxter	10 The Park, New Ferry, Birkenhead.
York	...	...	...	...	...
	York Lodge	1903*	J. E. Reid	.....	Pres., Whitby Avenue, Heworth, York.
	Ashton-under-Lyne	...	Centres	Bertram Taylor	Stamford Street, Ashton-under-Lyne.
	West Bromwich	...	.....	J. R. Taylor	52 Grange Road, West Bromwich.
	Bolton	...	.....	Mrs. S. E. Ralphs	The Lotus, West Houghton, near Bolton.

XVI.

Cambridge	...	...	...	L. D. Christie	22 Park Parade, Cambridge.
Clifton	...	...	...	Miss Rosamund Sturge +	101 Pembroke Road, Clifton.
Colne	...	...	...	J. K. Harvey	3 Hawley Street, Colne, Lancashire.
Doncaster	...	...	...	G. T. Pigott	Greetwell, Axholme Road, Doncaster.
Eastbourne	...	...	...	Miss K. Shaw +	2 Park Villas, Westham, near Hastings.
Exeter	...	...	...	Miss A. L. Leech	11 Friar's Walk, Exeter.
Golborne	...	...	...	J. Charteris	Harvey Lane, Golborne, near Newton-le-Willows.
Ilkley	...	...	...	Miss M. Harrison	Woodville, Ilkley, Yorkshire.
Leicester	...	...	...	H. Platts	12 Medway Street, Leicester.
Leigh	...	...	...	Mrs. Brown	Sunnymead, Old Hall, Mill Lane, Leigh, Lancs.
Garston	...	...	...	Miss MacRae	6 Harrington Road, Garston, near Liverpool.
Hampstead Heath*	...	...	...	Mrs. St. John	22 Tanza Road, Hampstead, N. W.

XVII.

* Lending Library.
+ Letters only.

T. S. IN ENGLAND AND WALES (Continued)

Place.	Name of the Branch.	Date of Charter	President.	Secretary.	Secretary's Address.
Lewisham	...	...		A. Haddock	73 Drakefell Road, Brockley, S.E.
Luton	...	...		F. E. Pearce	Penshurst, Harpenden, Hertfordshire.
Malvern Link	...	...		A. D. Melvin	Abbotsford, Malvern Link.
Mansfield	...	...		W. M. Ward	39 Woodhouse Road, Mansfield.
Merthyr*	...	...		E. M. Thomas	18 Park Place, Merthyr Tydvil, Wales.
Nailsworth	...	...		O. Greig	Pensile House, Nailsworth, Gloucestershire.
Newport (Mon.)	...	...		Miss Prestidge	40 Bryngwyn Road, Newport, Monmouthshire.
Northwood	...	...		Mrs. A. M. Smith	The Foursome, Roy Road, Northwood, Middlesex.
Norwich	...	...		Mrs. Pearson	120 Gladstone Street, Norwich.
Petersfield	...	...		Miss E. F. Maynard	East Durrants, Havant, Hants.

xviii

Scarborough	...	...	.....	Mrs. Hardgrave	27 ^a Aberdeen Walk, Scarborough.
Stoke-on-Trent	...	...	.....	Miss Mackenzie	9 Prince's Road, Hartshill.
Wimborne	...	...	.....	W. E. Froud	High Street, Wimborne.

xix

* Letters only.

The T. S. in India

(~~CHARTERED~~ 1-1-1891.)

T. S. IN INDIA

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
MADRAS					
Adoni ...	The Adoni T.S. ...	29 12 82	Mr. T. Govinda Rao.	Mr. K. Venkata Rao	Karnam, Adoni.
Adyar ...	The Adyar Lodge T.S. ...	28 1 97	Mr. A. Schwarz	Mr. Sidney Ransom	Theosophical Society, Adyar, Madras.
Alangudicherri ...	Shri Souriraja Lodge T.S.	13 3 09	Mr. K. Masali Naidu	Mr. V. Panchapakasa Iyer	Karnam, Alangudicherri, Agarakondagai, B.O. Tanjore.
Alleppy ...	The Annapurna T.S.	20 10 03	Mr. S. Venkatarama Naidu L.M.S.	Mr. K. S. Dharmaraja Iyer, B.A.	Headmaster, S. D. Vidya-sala, Alleppy.
Amalapuram ...	The Amalapuram T.S.	21 8 01	Mr. C. Virabhadrayya	Mr. C. Perayya Naidu	Amalapuram.
Ambasamudram ...	The Ambasamudram T.S.	5 8 89	Mr. G. P. Nilakantam Iyer.	Mr. H. T. Subba Swami Aiyar.	Pleader, Ambasamudram.
Anamalai ...	The Anamalai Narayan Lodge T.S.	24 11 04	Mr. C. R. Nallavirappa Mudaliar.	Mr. T. M. Guruparanada Swami.	Mirasdar, Vettakarampudur, Anamalai.
Anantapur ...	The Anantapur T.S. ...	29 9 85	Mr. V. E. Sudarsanam Mudaliar.	Mr. A. D. Gundu Rao	Clerk, Collector's Office, Anantapur.
Arni ...	Shri Krishna Lodge	1 9 85	Mr. T. Krishna-swamy Naidu.	Mr. R. Vaidyanath Iyer	Headmaster, Board Middle School, Arni.
Aska ...	The Tattwantsandhanam T.S.	10 2 01	Mr. C. Venkataramanayya Pantulu.	Mr. G. Gopalasami Pantulu	Aska.

xxii

Avarani ...	The Narmayan Lodge T.S.	24 2 08	Mr. S. Machuranayakam Pillai.	Mr. S. Thiagaraja Pillai	Avarani, Paducheri B.O., Via Sikkil, Tanjore Dist.
Badagara ...	The Mahadeva T.S. ...	7 8 02	Mr. V. R. Subrahmanya Iyer.	Mr. P. Raman Nair	Clerk, Dt. Munsiff's Court, Badagara, N. Malabar.
Badvel ...	The Badvel T.S. ...	4 4 10	.....	Mr. Sela Chellappa Mudaliar, B.A.	Sub-Registrar, Badvel, Cuddapah.
Bapatla ...	The Bapatla T.S. ...	24 1 01	Mr. S. A. Panchapakasa Iyer, B.A., L.T.	Mr. C. Venkutatadri, B.A.	Pleader, Bapatla.
Bellary ...	The Bellary T.S. ...	30 12 82	Mr. K. Venkata Rao	Mr. V. Gurunatha Rao	Hd. Clerk, Superintendent Engineering Office, Bellary.
Berhampore ...	The Berhampore T.S.	30 4 01	.....	Rao Bahadur P. Gopala Row, B.A.	Berhampore, Ganjam.
Bezwada ...	The Bezwada T.S. ...	7 10 87	Mr. T. Venkata Narasaiah	.....	.....
Bhawani ...	The Bhawani Lodge T.S.	16 9 98	Mr. N. Rajagopal Iyer...	Mr. B. V. Subramanya Pillai.	Pleader, Bhawani, Coimbatore.
Calicut ...	The Shri Sankaracharya T.S.	15 3 02	Mr. B. Ramuni Menon	Mr. Manjeri Sundra Rama Iyer, B.A., B.L.	High Court Vakil, Chalapuram, Malabar.
Chicacole ...	The Chicacole Lodge T.S.	2 7 03	.....	Mr. B. Narayan Murty	Chicacole.
Chidambaram ...	The Chidambaram T.S.	25 7 02	Mr. G. R. Krishnaswami Iyer.	Mr. T. H. Jagannatha Aiyar	2nd Grade Pleader, Chidambaram, Arcot.
Chingleput ...	The Chingleput T.S. ...	7 1 83	Mr. D. Raghunama Rao Garu.	Mr. A. Krishnamachariar...	Pleader, Chingleput.

xxiii

T. S. IN INDIA—(Continued)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Chittoor	... The Chittoor T.S. ...	29 4 84	.....	Mr. C. M. Duraiswami Mudaliar, B.A., B.L.	District Court Vakil, Chittoor.
Chodavaram	... The Shri Gourishvara Lodge.	24 4 08	Mr. R. Jagannatha Shastri	Mr. K. Narasimham	2nd Grade Pleader, Chodavaram.
Cocanada	... The Gautama T. S. ...	10 5 85	Mr. C. E. Dawson	Mr. S. V. Kanakasabai Pillai.	Overseer P.W.D., Cocanada.
Coimbatore	... The Coimbatore T.S. ...	7 10 83	.....	Mr. C. T. Thiruvengkataswami Naidu.	Theosophical Society, Thomas St., Coimbatore.
Conjeevaram	... The Satyavrata T.S. ...	2 11 97	Mr. T. S. Thiagaraja Aiyer.	Mr. G. S. Abbayi Naidu	Conjeevaram, Chingleput.
Cuddalore	... The Cuddalore T.S. ...	9 1 83	.....	Mr. R. Venkata Rao Garu	Pleader, District Munsiff's Court, Cuddalore.
Do.	... The Samarga T.S. ...	25 1 10	Mr. C. Venkatachala Pillai.	Mr. K. Sivalinga Mudaliar	Sivalinga Mudali Street, Cuddalore.
Cuddapah	... The Cuddapah T.S. ...	2 12 86	Mr. A. Nanjundappa, B.A., B.L.	Mr. C. Venkatasubba Joshi	Engineering Draftsman, District Board, Cuddapah.
Dindigal	... The Dindigal T.S. ...	9 3 84	Mr. L. A. Venguswami Iyer.	Mr. K. Kuppaswami Iyer	High Court Vakil, Dindigal.
Dharmavaram	... The Dharmavaram T.S. ...	.....	.....	Mr. S. Subbayya	Taluk Gumshta, Dharmavaram, S. India.

xxiv

Edamandal	... The Shri Ramachandra Lodge T.S. ...	31 10 05	Mr. T. V. Krishnaswami Naidu.	Mr. A. Narayanaswami Iyer	Edamandal, Shiyali Taluk, Tanjore District.
Egmore	... The Satchidanand Lodge T.S. ...	14 9 09	Mr. C. S. Govindaraja Mudaliar, B.A., B.L.	Mr. T. R. Raghava Rao	Retired Tahsildar, Poona-malle High Road, Egmore, Madras.
Ellore	... The Gupta Vidya T.S. ...	7 10 87	.....	Mr. S. Sitaraniiah, B.A., B.L.	Pleader, Ellore.
Enangudi	... The Shri Krishna T.S. ...	22 3 04	Mr. V. Rama Chandra Naidu Garu.	Mr. N. Srinivasa Naidu	Enangudi, Tanjore.
Erode	... The Erode T.S. ...	1900	.....	Mr. S. T. Venkatarama Iyer, B.A., B.L.	Pleader, Erode.
Giddalore	... The Giddalore T.S. ...	1 11 05	.....	Mr. D. Kasi Reddi	Laudford, Giddalore.
Gopichettypalayam.	... The Gopichettypalayam Centre.	.....	.....	Mr. A. S. Balasubramania Iyer.	Mirasdar, Gopichettypalayam, Coimbatore.
Goory	... The Goory T.S. ...	13 12 83	Mr. A. S. Ponnuswami Iyer.	Mr. M. Subba Rao	Pleader, Goory.
Gudivada	... The Gudivada T.S. ...	20 12 88	.....	Mr. T. G. Krishnamurti Pantulu.	Theosophical Society, Gudivada.
Guntakal	... The Guntakal T. S. ...	28 5 01	.....	Mr. Subba Rao	Clerk, Dt. Traffic Superintendent's Office, Guntakal.
Guntur	... The Krishna T. S. ...	17 5 82	Mr. A. Subramania	Mr. A. Ramayya	Pleader, Guntur.
Haridwara Mangalam.	... Shri Gopala Brahma Vidya Lodge.	19 4 09	Mr. V. G. Raghunath Rajalial.	Mr. S. Govindaswami Pillay	Haridwaramangalam, Tanjore District.

xxv

T. S. IN INDIA—(Continued)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Harur	The Harur T.S.	5 11 00	Mr. C. Seshagiri Rao	Mr. P. V. S h r i R a m a Sharma.	Sub-Registrar, Harur.
Hindupur	The Hindupur Lodge T.S.	30 5 06	Mr. K. Rama Sastri, B.A.	Mr. Venugopal Raju	Hindupur.
Hospet	The Hospet T.S.	10 6 04	Mr. A. Bhima Rao	Mr. S. Sarwajnachar	Pleader, Hospet.
Illupur	Shri Kaliyana Venkatasahelapathi Lodge T.S.	28 5 09	Mr. P. Ramamujulu Naidu	Mr. A. Subburathnam Iyer	Illupur B.O., Trichinopoly District.
Jammalmudugu	The Jammalmudugu Centre.	...	Mr. R. Krishna Swami Shastri.	Mr. N. Narasinga Rao, B.A.	Jammalmudugu.
Karikal	Shri Punitha Lodge T.S.	31 8 08	Mr. S. Vythelingam Mudaliar.	.....	.....
Do.	The Blavatsky Lodge T.S.	7 12 08	Mr. A. M. P. Vira Pillai.	Mr. A. Narayanasami Naidu	Teacher, Government School, Karikal.
Kallakurchi	The Gomukhi Lodge.	22 4 11	Mr. K. G. Sundaram Iyer	Mr. N. T. Vasudeva Rao	Union Chairman, S. Arcot.
Karkal	The Karkal T.S.	20 2 01	Mr. Subbaraya Kamath	Mr. Lakshmana Pai	Pleader, Karkal.
Karur	The Karur T.S.	30 1 86	.....	Mr. T. A. Anganthu Pillai	Clerk P. W. D., Karur.
Karuvula Karai	The Karuvula Lodge.	29 9 11	Mr. M. V. Suri Chettiar	Mr. C. Appadurai Pillai	Karuvulakarai, Melapathi B. O., Via Mayavaram.
Kasargod	The Kasargod T.S.	5 4 02	.....	Mr. K. P. Achyutayya	Pleader.

xxvi

Kodaikanal	The Kodaikanal T.S.	3 6 05	.....	Mr. G. Nagarajan	2nd Assistant, Solar Physics Observatory, Kodaikanal.
Kodavasal	The Pranava Lodge T.S.	3 2 09	Mr. S. P. Natesa Iyer	Mr. P. R. Sankara Iyer	Kodavasal Post, Tanjore.
Koilkandangudi	The Skanda Lodge T.S.	24 2 08	Mr. K. R. Sundaram Pillai	Mr. T. V. Swaminatha Mudaliar.	Thirukottaram, Via Peralam S. I. R.
Kollegal	The Kollegal Centre	...	Mr. G. P. Subbia Chetty	P. S. Srinivasa Aiyer	Assistant, Master, Board Secondary School Coimbatore Dt.
Krishtipadu	The Krishtipadu Centre T.S.	...	Mr. A. Ramadasappa	Mr. Bhupati Krishna Rao	Landholder, Gooty Taluq.
Kulitalai	The Kulitalai T.S.	19 9 00	.....	Mr. B. S. Rama Swami Iyer	Pleader, Kulitalai.
Kumbakonum	The Brahma Vidya Lodge T.S.	24 8 83	Mr. M. C. Krishnaswami Aiyer.	Mr. S. Rajaram Aiyer	Municipal Secretary.
Kottayam	The Gautama Lodge T.S.	2 11 03	Mr. S. Kalyanaswami Iyer	Mr. P. S. Sadasiva Iyer	Teacher, M. T. S. Seminary, Kottayam.
Kurnool	The Sarkalatchepa T.S.	12 12 83	Mr. T. Chidambara Rao	.....	.....
Kuttapuramba	The Kuttapuramba T.S.	29 10 06	Mr. Narayana Nair	Mr. S. K. Kumbhiraman Nair, B.A.	Pleader, Kuttapuramba.
Laigudi	The Shrimati Lodge T.S.	3 8 08	Mr. V. L. Subramanya Iyer.	Mr. T. Nataraja Pillai	Laigudi, Trichinopoly.
Madanam	Shri Anjaneya Lodge T.S.	24 2 08	Mr. T. A. Gopalaswami Naidu.	Mr. Sarangapani Naidu	Tiruppani Vattaram, P. O. Madanam, Shiyali Taluk.

xxvii

T. S. IN INDIA --(Continued)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Madanapalle	The Jijasa T.S. ...	6 11 91	Mr. R. Giri Rao, B.A. ...	Mr. R. Seshagiri Rao ...	Pleuder, Madanapalle.
Madras	The Madras T.S. ...	27 4 82	Dewan Bahadur L. A. Govindaraghava Iyer.	Mr. W. A. Krishnamachariar B.A., B.L.	Clerk, Board of Rev., No 67 Coral Merchant St., Madras.
Madura	The Madura T.S. ...	19 1 83	Mr. P. Narayan Iyer, B.A., B.L.	Mr. A. Rangaswami Iyer, B.A., B.L.	High Court Vakil, Madura.
Mangalore	The Mangalore T.S. ...	13 8 01	.....	Mr. K. Venkata Rao ...	Clerk, Police Office, Mangalore.
Melakadambur	Ananthagatesar Lodge T.S.	7 12 09	Mr. R. Swaminatha Pillai	Mr. G. Ramalinga Pillai	Melakadambur, Mannarkoil.
Manjeri	The Narayan T.S. ...	11 12 03	Mr. M. R. Sundram Iyer, B.A., B.L.	Mr. M. V. Eswara Iyer ...	Manjeri.
Manamadura	The Manamadura Centre.	...	Mr. A. Srinivasa Raghava Iyengar, B.A., B.L.	Mr. K. Sundram Aiyer ...	Pleuder, Manamadura.
Mannargudi	The Mannargudi T.S.	1891	Mr. S. Ramadurai Iyer ...	Mr. M. V. Dasaratha Rama Aiyar.	Taluk Office, Mannargudi.
Markapur	The Keshava Samajam Lodge T.S.	3 5 00	Mr. T. Poornachandra Rao.	Mr. A. Rajagopala Iyengar	Markapur.
Masulipatam	The Masulipatam T.S.	13 10 87	Mr. A. Gopalaratnam Pantulu.	Mr. M. Venkata Rao ...	Masulipatam.

xxviii

Mayavaram	The Mayavaram T.S.	24 8 83	.....	Mr. T. Subramania Iyer ...	Teacher, Municipal High School, Mayavaram.
Mylapur	The Mylapur T.S. ...	30 10 09	.....	Mr. V. Hari Rao, B.A. ...	Yamuna Vilas, Tank Square, Mylapur.
Nagarkoil	The Kumari Centre ...	...	.....	Mr. A. M. Kumara Pillai, B.A., B.L.	Nagarkoil, S. India.
Nagore	The Nagore T.S. ...	2 8 10	Mr. T. P. S. Kumaraswami Chetty.	Mr. C. A. Lakshmana Chetty.	Perumal East Street, No. 14 Nagore.
Namakkal	The Namakkal T.S. ...	22 12 97	Mr. S. Sundara Aiyer ...	Mr. N. V. Anantaram Aiyer	Pleuder, Namakkal.
Nandalur	The Nandalur T.S. ...	12 9 00	Mr. P. Gopala Krishna Aiyer.	Mr. C. Seshachala Aiyer...	Pleuder, Nandalur, Cuddalore District.
Nandyal	The Nandyal T.S. ...	30 8 98	Mr. V. Narayana Aiyengar.	Mr. D. Subba Rao, B.A. ...	2nd Grade Pleader, Nandyal.
Nannilam	The Rama Krishna Lodge T.S.	5 11 08	Mr. C. Narayan Iyer ...	.....	.....
Narasaravupet	The Narasaravupet T.S.	28 2 92	Mr. T. Anjaneya Sastry.	Mr. K. Viyyanna Pantulu.	Pleader, Narasaravupet.
Narsapur	The Vasishtha T.S. ...	11 10 01	Mr. V. B. Lakshminarasimha Shastri.	Mr. A. Tryambakam ...	Pleader, Narsapur.
Negapatam	The Sundara Lodge T.S.	12 8 83	Mr. S. Srinivasa Iyer ...	Mr. G. Sambasiva Aiyer ...	Pleader, Negapatam.
Nellikuppam	The Pranava Lodge T.S.	8 9 09	Mr. N. R. Daivasayaga Reddiar.	Mr. K. Ramalingam Pillai.	Sub-Registrar, S. Arcot Dt.

xxix

T. S. IN INDIA—(Continued)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Nellore	The Nellore T.S. ...	7 5 82	.....	Mr. A. Subba Rao	Sheristadar, District and Sessions Court, Nellore.
Neyyattankara	The Aswathama Lodge T.S.	24 1 08	Mr. Hari Hara Iyer	Mr. N. B. Parneswar Iyer.	Krishnapuram St., Tanjore.
Nilambar	The Nilambar T.S. ...	16 9 04	Mr. T. Manavikraman	Mr. P. K. Kunhiraman Menon.	Nilambar.
Palamcotah	The Palamcotah T.S.	3 10 05	.....	Mr. S. Kumaraswami Reddiar, B.A., B.L.	Vakil, Palamcorah.
Palakurichi	Sri Varada Lodge T.S.	24 2 08	Mr. G. Doraswami Naidu Garn.	Mr. G. Ramiah Naidu Pantulu Garn.	Palakurichi P. O., Tanjore.
Palkonda	The Palkonda T.S. ...	4 12 01	.....	Mr. C. Suryanarayan	Palkonda, Vizagapatam Dt.
Palghat	The Malabar T.S. ...	11 12 82	Rao Bahadur P. I. Chinna-swami Pillai.	Mr. C. Seshayya	Palghat.
Palni	The Palni T.S. ...	15 10 97	Mr. M. S. Venkatrama Aiyer.	Mr. H. Ramaswami Aiyer.	Manager, N.S. School, Palni.
Pamaru	The Pamaru Centre T.S.	.....	Mr. S. Butchraya Raju...	Mr. T. V. Hanumanta Rao	Village Accountant Guduvada Taluq, Krishna Dt.
Pannruti	Sri Satguru Lodge T.S.	27 8 09	Mr. T. Narayanaswami Naidu.	Mr. K. S. Doraiswami Mudaliar.	Merchant, Pannruti S. Arcot District.
Parlakimedi	The Ramalingha Lodge	14 11 10	Mr. V. Gopalayya B.E. ...	Mr. K. Suryanarayana	Asst. Teacher, Raja's College Parlakimedi.
Paramakudi	The Paramakudi T.S.	9 2 85	Mr. T. V. Kothandaram Iyengar.	Mr. A. S. Subbaier	Pleader, Paramakudi.
Parvatipur	The Parvatipur T.S. ...	22 3 01	Mr. Venkumrah Pantulu	Mr. S. Sitapathi Rao Pantulu B.A., B.L.	Pleader, Parvatipur.
Patukota	The Patukota Lodge T.S.	27 6 98	.....	Mr. S. Krishnaswami Iyer	Pleader, Patukota.
Peddapuram	The Sri Krishna T.S. ...	1 6 01	Mr. C. V. R. Iyengar	Mr. S. Velu Mudaliar B.A.	2nd Grade Pleader, Godavery Dist.
Penukonda	The Penukonda T.S. ...	7 12 93	Mr. H. Narayan Rao	Mr. H. Shankara Rao, B.A.	Penukonda.
Periyakulam	The Periyakulam T.S.	3 3 84	Mr. V. Ramabhadra Naidu.	Mr. R. Sundara Rajam Iyer	Theosophical Society, Periyakulam.
Pollachi	The Pollachi T.S. ...	18 6 88	Mr. M. R. Kalingaroyar	Mr. T. N. Subbaiyar	Headmaster, Board Lower Secondary School, Pollachi.
Ponani	The Trikavu Lodge T.S.	1 12 02	Mr. P. V. Doraswami Aiyer, B.A., B.L.	Mr. V. Ananta Krishna Iyer	Clerk, Tank Office, Ponani
Pondicherry	Sri Krishna Lodge T.S.	23 6 09	Mr. R. Periaswami Poulle	Mr. A. V. Mountayen	Secretariat General, Pondicherry.
Poonamalle	The Poonamalle T.S. ...	7 3 98	Mr. B. Annamalai Chettiar, B.A.	Mr. Ramakrishna Iyer, B.A.	Pleader, Poonamalle.
Pudukottai	The Sudasiya Brahmendra Lodge T.S.	29 12 10	Mr. D. Rajagopala Pillai, B.A., B.L.	Mr. P. V. Jagannatha Rao	East Main Street, Pudukottai.

XXXI

T. S. IN INDIA—(Continued)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Prodattoor	... The Prodattoor T. S. ...	15 11 93	.....	Mr. J. Krishnamurti Rao, B.A., B.L.	Prodattoor.
Puttur	... The Sarada Lodge T. S. ...	6 1 02	.....	Mr. B. Mangesh Rao	... Pleader, Puttur.
Quilon	... The Kauva T. S. ...	7 10 03	Mr. E. Rama Iyer	Mr. V. Natesa Sastrial	... Dr. Court Vakil, Quilon, Travancore.
Rajahmundry	... The Rajahmundry T. S. ...	7 10 87	.....	Mr. K. Ramabrahmam	... 1st Grade Pleader, Rajah- mundry.
Rajampet	... The Rajampet T. S. ...	12 8 10	Mr. V. Rangayya Chetty	Mr. D. Subbayya Chetty	... Merchant, Rajampet.
Ramnad	... The Ramnad T. S. ...	25 5 04	.....	Mr. R. Shrikalahasti	... Pleader, Ramnad.
Ranipet	... The Ranipet T. S. ...	25 3 98	Mr. T. Swaminath Iyer	Mr. T. M. Chakravarti Iyengar.	... Pleader, Ranipet.
Rayadrug	... The Rayadrug T. S. ...	18 8 98	Rao Saheb K. Raghappa	Mr. V. Buddappa	... General Merchant, Raya- drug.
Reddiyur	... The Visalakshi Lodge T. S.	2 8 01	Mr. K. Nadammuni Reddi	Mr. V. Gopaliah	... Reddiyur, Eyyalur P.O., S. Arcot.
Saidapet	... The Shri Krishna Lodge T. S.	21 8 10	Mr. M. Bha-bika Charlu	Mr. P. Jeeyar Naidu	... Manager, District Board Engineer's Office, Saidapet, Chingleput District.
Salem	... The Salem T. S. ...	13 11 97	Mr. U. Venkata Rao, B.A., B.L.	Mr. N. Anantanarayanan Sastriy, B.A.	... Municipal College, Salem.

xxxiii

Satur	... The Satur T. S. ...	27 8 97	.....	Mr. M. V. Bhagwantha Rao Garu.	2nd Grade Pleader, Satur, Dt. Tinnevely.
Shivaganga	... The Shivaganga T. S. ...	20 4 97	Mr. P. S. Anantanarayan Shastri.	Mr. M. S. Ganesh Iyer, B.A., B.L.	... High Court Vakil, Shiva- ganga.
Sholinghur	... The Sholinghur T. S. ...	1889	Mr. Subramaniya Iyer...	Mr. S. Subramania Naidu	... Pleader, Sholinghur.
Shiyali	... The Shiyali T. S. ...	14 5 10	Mr. K. Chidambaramatha Mudaliar.	Mr. Sundaram Aiyar	... Shiyali, Tanjore.
Shencottah	... The Dharmasambardhini Centre T. S.	...	.....	Mr. S. A. Haribara Krishna Iyer.	... Mirasdar, Amman Samidhi St., Shencottah, Travancore.
Sikkil	... The Jnana Sambandha Lodge T. S.	24 1 08	Mr. S. A. Natesa Mudaliar	Mr. T. Joriprasadam Alkon- dar.	... Signaller G.T.O., Tanjore.
Sompel	... The Kodanda Rama- swami Lodge T. S.	20 7 01	Mr. K. Jagannadham Pan- tula.	Mr. G. Sitharamamurthi...	... Pleader, Sompel.
Shrivaikuntham	... The Agasthya T. S. ...	30 7 97	Mr. K. V. Srinivasa Iyer	Mr. S. T. Ponnambalanatha Mudaliar.	... Pleader, Shrivaikuntham.
Swamimalai	... The Swamimalai Lodge T. S.	6 10 10	Mr. K. S. Ramachandra Iyer.	Mr. B. Ramachandra Rao	... Swamimalai, Tanjore.
Taliparamba	... The Shri Sambaru Centre.	...	Mr. C. Kovilagam Rama Varma.	Mr. K. Govindan Nambiar	... Taliparamba.
Tanjore	... Shri Besant Lodge T. S. ...	23 8 83	.....	Mr. T. Sadasiva Rao	... High Court Vakil, Tanjore.
Tellicherry	... The Tellicherry T. S. ...	28 4 02	Mr. C. Govindan	Mr. C. S. Krishna Aiyar	... Lecturer in History, Bre- non College, Tellicherry.

xxxiii

T. S. IN INDIA—(Continued)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Valivalam ...	The Mahadeva Lodge T.S.	4 4 08	Mr. M. Desikar	Mr. S. Somasundaram Chettiar.	Valivalam, Tanjore Dt.
Vayalpad ...	The Sri Ramachandra T.S.	12 9 06	Mr. C. Narayana Reddi	.....	.....
Vedaraniam ...	The Vedavichara T.S.	4 7 98	Mr. K. S. Narayanaswami Aiyer.	Mr. N. Pichai Pillai	Retired Tahsildar, Vedaraniem.
Vellore ...	The Vellore T.S.	22 4 85	Mr. A. Seshachala Mudaliar.	Mr. V. Nadammudi Mudaliar	Vellore, North Arcot.
Vilakkudi ...	Rajagopala Lodge T.S.	30 3 09	Mr. A. Rangaswami Mudaliar.	Mr. V. Aravamudan Iyengar	Vilakkudi, Tanjore Dt.
Villupuram ...	The Vasudeva T.S.	30 7 00	Mr. V. Ranga Chari	Mr. K. I. Rajagopala Chariar	Santhanaopalapuram, Villupuram.
Vizagapatam ...	The Vizagapatam T.S.	28 9 87	Mr. P. T. Shrinivasa Iyengar.	Mr. U. Appala Narasiah Naidu Garu.	Hospital Assistant Vizagapatam.
Vizianagram ...	The Vashistha T.S.	18 1 84	Mr. C. Mongayya Naidu	Mr. Bilkavali Swami	Hony. Magistrate, Vizianagram.
Vriddhachalam ...	The Vriddhachalam T.S.	29 8 00	.....	Mr. V. Murgesa Pillai	Retired Tahsildar, Vriddhachalam.
Washermentpet ...	The Washermentpet T.S.	9 2 09	Mr. R. K. Handu	Mr. G. Sesha Charlu	2 Dharmaraja Covil Street, Washermentpet.

xxxvi

COCHIN STATE

Cochin ...	The Ramazanda T.S.	7 11 02	.....	Mr. Narayana Vishnu Mohe	c/o Messrs. Ramchandra Mahadeo & Co., Cochin.
Ernakulam ...	The Ernakulam T.S.	1891	Mr. P. Gopala Menon	Mr. P. Govinda Menon	Ayurvedic Physician, Ernakulam.
Trichur ...	The Trichur T.S.	7 11 02	Mr. A. Kittuni Menon	Mr. N. Sankunni Wariyar, B.A.	Trichur.

MYSORE

Arkalgad ...	The Arkalgad Centre	...	Mr. V. S. Rajagopalachariar.	Mr. K. Venkatachar, B.A.	Sub-Registrar, Hassan Dt.
Bangalore City ...	The Bangalore City T.S.	14 11 05	Mr. K. S. Chandrasekar Iyer, Esq., B.A., B.L.	Mr. D. Rangaswami Iyengar	Clerk, Genl. Rev. Secretariat, Bangalore City.
Bangalore ...	The Bangalore Cantt. T.S.	17 8 86	Mr. N. P. Subrahmanya Iyer, B.A.	Mr. A. Singaravelu Mudaliar.	Resident's Office, Bangalore.
Bowringpet ...	The Universal Success Lodge.	31 12 08	Mr. T. M. Ramachandra Rao.	Mr. M. V. Ramalingam	Pleader, Bowringpet.
Chamrajnagar ...	The Chamrajnagar T.S.	...	.....	Mr. N. Tirumarayana Iyengar.	Chamrajnagar.
Chikballapur ...	The Chikballapur T.S.	12 6 03	Mr. H. Sura Shastri	Mr. K. Subramania	Pleader, Chikballapur.
Chikmagalur ...	The Shri Dattatreya Lodge.	10 5 05	.....	Mr. K. Srinivasa Rao	1st Grade Pleader, Chikmagalur.

xxxvii

T. S. IN INDIA—(Continued)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Tenali	The Tenali T.S. ...	3 3 00	Mr. C. V. Subramanyam Gann.	Mr. L. Sankarashwar Rao.	Pleader, Tenali, Guntur.
Terizhandur	The Kumbam Lodge T.S.	30 11 09	Mr. G. Ramamuja Iyar.	Mr. K. Gopala Iyengar ...	Terizhandur, <i>Via</i> Kuttalam.
Tindivanam	The Tindivanam T.S.	2 7 00	.....	Mr. V. Munthaswamiab, B.A.	2nd Grade Pleader, Tindivanam.
Tinnevelly	The Tinnevelly T.S.	4 10 81	Mr. A. Sundara Shastri Avergal, B.A., B.L.	Mr. S. Ramachandra Shastri.	1st Asst. Record-keeper, Dt. Court, Tinnevelly Bridge.
Tirukoilur	The Tirukoilur T.S.	7 8 00	Mr. C. V. Narayanaswami Iyer.	.....	.....
Tirumichiyur	The Santa Lodge	10 7 11	Mr. T. S. Somasundara Mudaliar.	Mr. R. Swaminatha Iyer	Tirumichiyur, Perelam P.O. Tanjore Dt.
Tirupati	The Srinivasa Lodge T.S.	7 4 98	.....	Mr. S. Echirajulu Naidu	Pleader, Tirupati.
Tirur	The Tirur T.S.	7 10 94	.....	Mr. S. Subramania Iyer, B.A.	Pleader, Tirur, Malabar.
Tirupur	The Tirupur Lodge T.S.	27 9 09	Mr. T. M. Sundaram Pillai	Mr. M. N. Ganesha Iyer	Hd. Master, Board Secondary School, Tirupur.
Tiruturaipundi	The Bilva Aranya Lodge T.S.	15 7 98	Mr. G. Venkatachariar...	Mr. N. R. Subramania Iyer.	Pleader, Tiruturaipundi.

xxxiv

Tiruvallur, Chingleput	The Veeraraghava Lodge T. S.	1 3 98	Mr. N. C. Srinivasachariar	Mr. K. Ramachandra Iyer.	Pleader, Tiruvallur, Chingleput.
Tiruvalur, Tanjore	The Tiruvalur T.S.	28 2 98	Mr. V. T. Ramalinga Mudaliar.	Mr. K. Veeraswami Iyer Mr. V. S. Visvanatha Iyer...	Tiruvalur, Tanjore. Sub-Registrar, Tanjore.
Tiruvannamalai	The Tejas Lodge T.S.	27 8 09	Mr. K. Sundaram Chettiar B.A., B.L.	Mr. V. Narasinga Rao, B.A.	Pleader, Tiruvannamalai.
Trichinopoly	The Trichinopoly T.S.	23 8 83	Mr. M. S. Parthasarathy Iyengar.	Mr. K. V. Ramakrishna Aiyer.	Trichinopoly.
Triplicane	The Parthasarathy Lodge T. S.	11 2 98	Mr. Satagopachari, B.A., B.L.	Mr. V. Swaminatha Iyer	18 Venkata Chela Mudali Street, Triplicane.
Trivandrum	The Trivandrum T.S.	31 7 83	Mr. S. Kalyanarama Aiyer	Mr. R. Shrinivasa Aiyer, M.A.	Maharaja's College, Trivandrum.
Tuticorin	The Tirumantra Lodge T.S.	13 4 04	Mr. T. S. Ramaswami Iyer	Mr. A. Subramanya Iyer	Dt. Court Vakil, Tuticorin.
Udampalpet	The Udampalpet T.S.	18 6 88	.....	Mr. K. P. Kandaswami Pillai, B.A., B.L.	Pleader, Udampalpet.
Udipi	The Udipi T.S.	13 12 01	.....	Mr. V. Lakshman Rao	Headmaster, L. F. Middle School, Udipi.
Ukkadai	The Ukkadai T.S.	27 9 06	.....	Mr. N. Swami Nach Pillai...	Ukkadai, Tanjore District.
Valkai	The Ganapati Lodge T.S.	5 2 10	Mr. R. Doraswami Iyer	Mr. T. Nataraja Iyer	Vakil, Sri Vangaram B. O., Tanjore.
Valakkarai	The Shri Ranga Lodge T.S.	24 2 08	Mr. Purushottam Naidu	Mr. S. Subba Mudaliar	Madapuram, Negapatnam.

xxxv

T. S. IN INDIA—(Continued)

Place.	Name of the Branch.	Date of Charter	President.	Secretary.	Secretary's Address.
Chintamani	The Chintamani T.S.	1 7 08	Mr. C. Ramachandra Rao	Mr. M. Venkappa Chetty	Chintamani, Mysore Province.
Chitaldrug	The Chitaldrug T.S.	10 4 05	Mr. R. Raghunatha Rao, B.A.	Mr. R. Gopalakrishna Rao	Hd. Acct., Dt. Office, Chitaldrug.
Closepet	The Closepet Centre...	...	Mr. V. Lakshman Pillai	Mr. K. Suryanarasappa	Hd. Master, English School, Closepet.
Dodballapur	The Dodballapur Lodge T.S.	4 9 05	Mr. A. Venkataramanah Chettiar.	Mr. D. Kongadiappa	Hd. Master. A. V. School, Dodballapur.
Gundlupet	The Gundlupet Lodge T.S.	4 8 10	Mr. T. L. Munimudiy Pillai	Mr. K. Madhava Rao	Gundlupet.
Goribidnur	The Goribidnur T.S.	20 11 10	Mr. K. Hanumantha Rao	Mr. A. Rajagopala Pillai	Medical Officer, L. F. Dispensary, Goribidnur.
Gubbi	The Gubbi Centre	...	Mr. M. Rama Rao	Mr. B. Surappa	Taluk Sheristadar Gubbi, Tumkur District.
Hole Narsipur	The Bhakti Yardhana T.S.	31 8 09	Mr. N.D. Venkataramaniya	Mr. M. A. Sampathi Iyengar	Supdt., The Weaving Institute, Narsipur.
Kolar	The Kolar T.S.	27 7 05	Mr. M. S. Ramachariar	Mr. B. P. Lakshminarayanaia.	Kolar.
Molkalmuru	The Molkalmuru T.S.	1 3 01	Mr. M. Venkata Rao	Mr. M. Rungappa	Head Master, Govt. Girls' School.

xxxviii

Mysore	The Mysore T.S.	6 10 96	Mr. A. Mahadeva Shastri, B.A.	Mr. A. Venkatesiah B.A.	Asst. Master, Maharajah's College, Ram Vilas, Agrahar, Mysore.
Nanjungad	The Nanjungad Lodge T.S.	30 9 07	.....	Mr. K. Venkataswami Aiyar, B.A., B.L.	Advocate, Nanjungad.
Robertsonpet	The Robertsonpet T.S.	22 9 10	Mr. M. Jagannatham	Mr. C. E. Suryanarayana Rao	Robertsonpet, Kolar.
Seringapatam	The Seringapatam T.S.	30 6 09	Mr. B. Narasinga Rao	Mr. S. V. Venkataraniiah	Editor, Vivekodaya, Seringapatam.
Shimoga	The Durvasa T.S.	10 4 05	.....	Mr. K. Shankar Narain Rao, M.A., B.L.	Shimoga.
Sidlaghatta	Sidlaghatta Centre T.S.	...	Mr. S. Nanjundayya	.....	.....
Tumkur	The Lakshmi Kantha Lodge T.S.	19 7 05	Mr. Vasudeviah	Mr. K. Madhava Rao	Ag. Dy. Acct., Dy. Commissioner's Office, Tumkur.
Tanuku	The Tanuku T.S.	20 9 01	Mr. T. Varadarajulu Naidu	Mr. P. Sitaram Rao	Pleader, Tanuka.
HYDERABAD (Deccan)					
Bolaram	The Bolaram T.S.	13 9 10	Mr. P. B. Masilamany Mudaliar.	Mr. Vedachella Mudaliar	Sader Bazar, Bolaram.
Gulbarga	The Gulbarga T.S.	10 3 06	.....	Mr. Keshav G. Padalkar	Asst. Teacher, High School, Godown, Gulbarga.
Hyderabad	The Hyderabad T.S.	17 12 82	Mr. Pestonji Dossabhoj	Mr. Edniji Dhunjibhai	Chaddeghat, Hyderabad, Deccan.

xxxix

T. S. IN INDIA—(Continued)

Place.	Name of Branch.	Date of Charter.	President.	Secretary	Secretary's Address.
Raichur	The Raichur T.S.	21 4 01	.....	Mr. S. Arunacharya Iyer	Head Master, H. School, Raichur.
Secunderabad	The Secunderabad T.S.	1882	Mr. Bezanji Aderji	Mr. P. Rajagopala Mudaliar.	Rangamandirum, Secunderabad.
BOMBAY					
Ahmedabad	The Ahmedabad T.S.	28 3 99	.....	Mr. Chimanlal N. Doshi, B.A.	Bhadra Ratanpole, Ahmedabad.
Ahmednagar	The Ahmednagar T.S.	30 7 10	Mr. Ramachandra Krishna Joshi.	Mr. Hari Keshav Patwardhan, B.A., LL.B.	Ahmednagar.
Baroda	The Rewah T.S.	19 6 82	Major W. Beale	Mr. Pranlal P. Buxi	Wadi Wadi Paridur Mohalla Raopura, Baroda.
Belgaum	The Belgaum T.S.	27 6 01	Mr. D. J. Idganji, B.A., B.L.	Mr. R. Padmanabha Rao	Asst. Master, M.E. Mission High School, Gondhaligalli, Belgaum.
Bhalod	The Bhalod T.S.	12 1 06	Mr. Muljibhai Baghunathji.	Mr. Manishankar Narbhisankar Pandya.	Secretary, Theosophical Society, Bhalod.
Bhavnagar	The Bhavnagar T.S.	10 5 82	Mr. D. Mahiparsai Oza	Mr. Bhann Prasad Dajibhai	Bhagtola Street, Kathiawar.
Bombay	The Blavatsky Lodge T.S.	20 2 80	Mr. J. J. Vimalalal M.A., LL.B.	Mr. N. P. Munshi	21 Hornby Row, Fort, Bombay.
Do.	The Dharmalaya T.S.	2 3 01	Mr. Anant Nilkant Pitkar	Mr. N. G. Kanvinde	c/o Glaze Brook & Co., White-way Building, Bombay.

Bombay	The Bandhava Lodge T.S.	27 5 09	Mr. Nagarmat Ram Rao	Mr. R. N. Bijur	c/o Messrs. N. Simur & Co., Fort, Bombay.
Do.	The Shri Krishna Lodge T.S.	4 1 11	Sech Dharamsay Morarji Gokaldas.	Dr. K. V. Hora, L.M.S.	Hirabag, C. P. Tank, Girgaum, Bombay.
Broach	The Arma Vidya Lodge T.S.	10 7 00	The Hon'ble Sardar Rao Bahadur Motilal Chunilal.	Mr. Manilal Motilal Arya	Lalubhai's Chakla, Broach.
Cambay	The Cambay Centre T.S.	...	Mr. P. H. Mehta	Mr. T. R. Bhaut	High School, Cambay.
Chuda	The Chuda T.S.	10 6 05	Mr. Keshavlal P. Vaidya	Mr. Sunderji Chaturbhuj Gosalia.	Chuda, Kathiawar.
Dharwar	The Tattwanveshana T.S.	18 7 02	Mr. C. B. H. Rapati	Mr. Anant Bapu Shastri Joshi.	Dharwar.
Dhulia	The Dhulia T.S.	30 3 04	.....	Mr. Ramchandra Narasing Ramsingh.	Nazir, Dhulia, Khandesh.
Hadala	The Hadala T.S.	30 6 02	Darbar Shri Bawa Wala Sahib.	Mr. M. D. Bhatt	P.O. Hadala, near Kunkovar.
Hubli	The Hubli T.S.	15 3 04	Dr. K. T. Gokhale	Dr. S. R. Gore	Hubli.
Hyderabad (Sindh)	The Brähma Vichara T.S.	26 2 01	Mr. Khunchand Prataprai, B.A.	Khinsaldas Wadhmal Samtan.	Overseer, P. W. D., Indus River Commission, Kotri, near Hyderabad, Sindh.
Jalgaon	The Jalgaon Lodge T.S.	10 7 11	Mr. Abaji Ragho Mahte B.A., LL.B.	Mr. Annaji Rango Ranade, B.A., LL.B.	Pleader, Jalgaon.
Junagad	The Junagad T.S.	10 3 03	Mr. J. Scott, M.A., Bar-at-Law.	Mr. Manilal, Keshavlal, Nanavari, B.A., LL.B.	Nagarwada, Junagad.

T. S. IN INDIA—(Continued)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address
Jamnagar	The Jamnagar T.S. ...	23 4 10	Mr. K. L. Desai, B.A. ...	Mr. Manishankar, A. Raval, B.A. ...	Mr. Manishankar, A. Raval, Jamnagar.
Karachi	The Karachi T.S. ...	22 2 96	Mr. C. E. Anklesaria ...	Mr. D. P. Kotwal ...	Bunder Road, Karachi.
Khairpur Mirs.	The Khairpur T.S. ...	7 6 10	Mr. Nathan Singh ...	Mr. Shewskram Hargovind ...	Zamindar Mirs.
Malegaon	The Malegaon T.S. ...	13 2 97	Rao Bahadur Krishna Rao Jirao Gupte.	Mr. Bhargava Bhikaji Muley.	Pleader, Malegaon.
Morvi	The Morvi T.S. ...	24 1 98	H. H. Malharaja Sir T.S. Waghi Thakur Saheb Bahadur, G. C. I. E.	Mr. Pragjibhai Mathuradas Patel, B.A.	Superintendent of Education, Morvi State, Kathiawar.
Mudhol	The Mudhol Centre T.S. ...	...	.....	Mr. N. G. Paranjpe ...	Mudhol.
Nadiad	The Gopala Krishna T.S. ...	10 6 01	R. B. Lallubhai P. Parek	Dr. Ram Singh Devi Singh	Senior Grade, Hospital Assistant, Nadiad.
Nandod	The Nandod T.S. ...	29 6 05	Mr. Nanavati Bhagavandas Trikamdas.	Mr. Chorahat Motilal Nandod, B. B. & C. I. Railway.	Nandod, Via Ankleshwar.
Nasik	The Shri Ram Chandra Lodge ...	6 9 11	Mr. V. Ganesh Karadile	Mr. Shridhar Govind Joshi	Clerk, First Class Sub-Judge's Court, Nasik City.
Navsari	The Navsari T.S. ...	7 12 01	Mr. Jamsetji Byramji Vimadalal, G. G. M. C.	Mr. Byramji A. Randelia, B.A., LL.B.	Pleader, Navsari.
Poona	The Poona T.S. ...	25 1 82	Khan Bahadur Naoroji Dorabji Khandalvala ...	Mr. Dadabhai Ardeshir Pandurang J. Purani	No. 1 Main Street, Poona.

xlii

Porbandar	The Porbandar T.S. ...	12 9 04	Mr. Darbar Shri Vajsur-wala.	Mr. Devashankar M. Pandya	Porbandar, Kathiawar.
Rajkot	The Rajkot T.S. ...	9 3 99	Mr. Manishankar G. Bhat, B.A., LL.B.	Mr. H. N. Pandya	High Court Pleader, near Alfred High School, Rajkot.
Rohri	The Prembhavan T.S. ...	23 4 04	Mr. Metharam Sujan Singh.	Mr. Menghraj H. Kalvani.	Deputy Collector, Rohri.
Sangli	The Sangli Centre ...	...	.....	Mr. K. R. Chhapkhane ...	Pleader, Sangli.
Sholapore	The Maitreya Lodge... T.S.	11 12 82	Seth Narottamdas Morarji Gokuldas, J. P.	Mr. Ardeshir Pestonjee Chinoy.	The Sholapur Mills, Sholapur.
Sukkur	The Sukkur T.S. ...	31 3 08	Mr. A. Mahtabsingh Advani.	Mr. Chaturdas Jesmal Balami.	Accountant, Sukkur Municipality.
Surat	The Sanatana Dharma Sabha T.S.	27 8 87	Mr. Manilal Agtrai, B.A.	Mr. V. H. Mehta	Santi Sadan Ambiran, Surat.
Thana	The Thana Centre T.S.	.....	.....	Mr. R. S. Bhagvat, M.A.	Thana, Bombay Presidency.
PUNJAB					
Delhi	The Indraprastha T.S.	1 8 83	Rai Bishambharnath	Miss L. Gueiner	Rajpur Road. Civil Lines, Delhi.
Hosiarpur	The Satsanga T.S. ...	23 9 03	Rai Bahadur Lala Shyam Das.	.....	.....
Jullundhur	The Tattvagnyan Pracharini T.S.	18 11 93	Hon'ble Sardar Kumar Pratap Singh of Kapurthala.	Mr. Chajju Mal Gupta	2nd Clerk, Office of Inspector of Schools, Jullundhur City.

xliii

T. S. IN INDIA—(Continued)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Cawnpore	The Nawabganj Lodge T.S.	21 9 11	Dr. Nand Kishore, B.A., M.B.	Mr. Ram Prasad	Nawabganj, Cawnpore.
Dehra-Dun	The Dehra-Dun T.S.	1884	Lala Baldeo Singh	Mr. Ishan Chandra Dev, B.A.	G. T. Survey Office, U. P., Dehra-Dun.
Etawah	The Etawah T.S.	17 10 01	Mr. Nihin Lal	Mr. Dharma Narayan	Vakil, Etawah.
Fyzabad	The Ayodhya T.S.	4 11 83	Raj Gokulchand Bahadur	Mr. Mahabir Prasad	Plender, Rekabunj, Fyzabad.
Gonda	The Gonda Centre T.S.	...	...	Mr. Girija Kishore, B.A.	Excise Inspector, Gonda.
Gorukhpur	The Sarva Hitakari T.S.	1 8 83	Dr. Jageshwar Rai	Mr. Ayodhya Das	Bar-at-Law, Gorukhpur.
Jhansi	The Satya Prakash T.S.	4 6 04	Mr. Har Narayan	Mr. Devi Dayal Bhargava...	Mohalla Chondhariyana, Jhansi.
Lucknow	The Satya Marga T.S.	24 7 82	Major H. M. M. Brooke...	Pt. Manohar Lal Bhargava	Supdt., Nawal Kishore Press, Lucknow.
Mainpuri	The Mainpuri T.S.	3 10 05	Pt. Lochan Prasad	Pt. Jagannath Prasad Dikshit.	Vakil, Mainpuri.
Mau	The Mau Lodge T.S.	20 5 11	Dr. Gokul Prasad Tewari	Pt. Ghanashyam Das Pande	Assistant Teacher, Town School, Mau.
Meerut	The Meerut T.S.	27 2 87	Pt. Ram Prasad, M.A.	Dr. L. C. Baijal	Medical Practitioner, Meerut.

xlvi

Mirzapur	The Vindeshwari Lodge T.S.	12 3 04	...	Mr. Mohendra Nath Ganguli	Wellesley Street Mirzapur.
Moradabad	The Shantidayak Lodge T.S.	28 5 04	Thakur Shankar Singh Bhurpi.	Lala Ram Samp	Head Clerk, Loco Office, O.R.Ry. Moradabad.
Muttra	The Muttra T.S.	20 2 91	Pandit Jai Narayana Upadhyaya.	Dr. Ranji Mull, L.M.S.	Medical Hall, Muntra City.
Muzaffarnagar Centre	The Muzaffarnagar Centre T.S.	...	...	Mr. Jagannath Prasad	c/o Babu Jai Lal, Muzaffarnagar.
Orai	The Orai T.S.	14 9 86	Mr. Kamleshwar Nath Roy	Dr. Prabhat Narayan Mathur	Assistant Surgeon, Orai.
Saharanpur	The Fraternity T.S.	27 4 04	Dr. S. P. Sanjayal	Mr. Deen Dayal Varma	Judge's office, Saharanpur.
Sitapur	The Sitapur Lodge T.S.	3 11 11	Pt. Tribhuban Nath Sopore.	Pt. Chand Narayan Harkanli	Sitapur, Oudh.
Sultanpur	The Sultanpur T.S.	19 4 05	Mr. Ram Bux	...	...
Bahraich	The Bahraich Centre T.S.	...	...	Mr. Nriitya Behari Mathur	Bahraich.
RAJPUTANA					
Ajmere	The Ajmere T.S.	13 3 09	Pt. Shyam Behari Misra...	Mr. Chanbey Mulchand	Clerk, Traffic Supdt. Office, R. M. Ajmere.
Alwar	Shri Krishna Lodge	25 5 10	Munshi Ramjiwanlal, B.A.	Pt. Lakshman Dutt Sharma	Alwar.
Jodhpur	The Besant Lodge T.S.	21 8 03	Mr. Niranjan Nath Gurni Rera.	Mr. Manjmath Bhatji, B.A.	Head Clerk, Customs Office, Jodhpur.
Udaipur	The Udaipur T.S.	29 5 05	Mr. Madan Mohan Lal...	Mr. Shyam Lal	Station Master, Udaipur.

xlvi

T. S. IN INDIA—(Continued)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
CENTRAL INDIA					
Dhar ...	Bhoj Lodge T.S. ...	10 9 09	Mr. P. N. Banerjee ...	Mr. K. V. Tagade ...	Asst. Teacher, High School, Danmandi, Dhar, C.I.
Gwalior ...	The Gwalior T.S. ...	23 6 09	Mr. R. B. Shyam Sundar Lal, C. I. E.	Mr. R. B. Premnath Saheb ...	Offg. Inspector General of Education, Gwalior.
Indore ...	The Indore Centre T.S. ...	.....	.....	Mr. Bezouzi Raghina ...	Opposite Opium Godown Presidency Indore.
Mhow ...	The Mhow T.S. ...	23 6 09	Mr. K. B. Dinshaw D. Gorrwala.	Mr. D. Mehra ...	Main Street, Mhow, C. I.
CENTRAL PROVINCES					
Bhandara ...	The Wanagunga Lodge, T.S. ...	19 3 03	Mr. V. N. Pandit, B.A., B.L.	.....	.....
Dewas ...	The Besant Lodge T.S. ...	9 3 03	Mr. Gangadhar N. Shastri, M.A.	Mr. V. R. Kalkar ...	Asst. Teacher, Victoria High School, Dewas.
Balaghat ...	The Tulaseswar Lodge T.S. ...	15 11 87	Rao Bahadur Ananta Lal.	Mr. Hira Lal ...	Balaghat.
Jubbulpore ...	The Bhrukshetra Lodge T.S. ...	28 5 83	Mr. Raghunath Prasad Dwivedi.	Mr. A. V. Narasimha Mudaliar.	Accountant, B. N. W. Ry., Jabulpore.
Khandwa ...	The Khandwa Centre T.S. ...	.....	.....	Mr. Kaloorama Gangrade, B.A., LL.B.	Pleader, Khandwa

xlvi

Nagpur ...	The Nagpur T.S. ...	7 11 85	Mr. Wasudeo V. Limaye...	Mr. Krishnaji W. Datar ...	Sitabaldi, Nagpur.
Raipur ...	The Raipur T.S. ...	6 3 03	Mr. Devendranath Chondhury.	Mr. Pt. Kavishankar Shukla	Pleader, Raipur.
BERAR					
Amraoti ...	The Amraoti T.S. ...	12 1 00	Mr. N. M. Desai	Mr. B. G. Bodhankar ...	Pleader, Amraoti.
Akola ...	The Akola T.S. ...	13 12 01	Mr. N. K. Padhke	Mr. W. L. Chipionkar ...	Pleader, Akola.
Yeotmal ...	The Yeotmal T.S. ...	3 1 02	Mr. R. R. Bapat	Mr. Viswanath Gopal Bhatt	Yeotmal.
BEHAR					
Arrah ...	The Arrah T.S. ...	19 11 82	Pt. Jwala Prasad	Mr. Jang Bahadur ...	Govt. Pleader, Arrah.
Bankipur ...	The Behar T.S. ...	14 12 82	Raj Bahadur Pornendu Naraya Sinha, M.A., B.L.	Mr. Sivasankar Sahaya ...	Bankipur.
Bhagalpur ...	The Bhagalpur T.S. ...	7 11 82	Mr. Surendra Nath Mazumdar, B.L.	Mr. Ananta Prasad ...	Pleader, Bhagalpur.
Begusarai ...	The Begusarai T.S. ...	20 9 09	Mr. Ashutosh Banerjee, B.L.	Mr. Babu Gajadhar Prasad	Mukhtar, Begusarai.
Chapra ...	The Chapra T.S. ...	23 2 99	Mr. Krishna Sahai, B.A. B.L.	Mr. Ram Prasad, B.A., B.L.	Pleader, Chapra.
Daltonganj ...	The Daltonganj T.S. ...	24 2 08	Raja Bhagavan Dayal Singh.	Mr. Kadar Nath Dutt, B.A., B.L.	Pleader, Daltonganj.
Durbhanga ...	The Durbhanga T.S. ...	17 4 83	.....	Mr. Haribansi Sahai	Pleader, Laheria Sarai, Durbhanga.

xlix

T. S. IN INDIA—(Continued)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Gopalgunj	... The Gopalgunj Centre	...	Mr. Jotindra Nath Sen	Mr. Benf Madhab Barua	Pleader, Gopalgunj, Saron, Via Sewan.
Gaya	... The Gaya T.S.	7 11 82	Mr. Raj Nath Singh, B.A., B.L.	Mr. Nilkanta Sahai	Pleader, Gaya.
Jehanabad	... Robson Shanti Dayak T.S.	15 9 10	Mr. S. E. Robson	Mrs. Alice Robson	The Palms, Jehanabad.
Monghyr	... The Monghyr T.S.	23 7 87	.....	Mr. Chedi Prasad Chowdhury.	Pleader, Monghyr.
Motihari	... The Motihari T.S.	1896	Mr. Nanda Lal Bhatta- charji, M.A., B.L.	Mr. Bankey Behari Banerjee	Shanti Kutir, Motihari.
Muzaffarpur	... The Muzaffarpur T.S.	18 1 90	Mr. Raghunandar Prasad Sharma.	Mr. Jagadish Narayana Nandi.	Purani Bazar, Tirhut.
Nawada	... The Nawada Centre T.S.	...	.....	Mr. Madholal	Government Estate Clerk, Nawada, (Gaya).
Purnea	... The Purnea T.S.	20 5 02	Mr. Ram Prasad	Mr. Hargauri Narayana Varma.	Purnea.
Samastipur	... The Samastipur Centre T.S.	...	.....	Mr. Girwardhar, B.A. LL.B.,	Pleader, Samastipur.
BENGAL					
Baidyanath	... The Brahma Vidya Sabha T.S.	2 2 92	Mr. Beni Madhab Mitra...	Mr. Nandalal Tripathi	Dy. Magistrate, Baidyanath, Deoghur.

Bankura	... The Sanjeevan T.S.	1883	Mr. C. Shaune	.....	.....
Baruipur	... The Anandamoyee T.S.	31 1 05	Mr. Durgadas Roy Choudhury.	Mr. Haridas Roy Choudhury	Baruipur, 24 Pargannah.
Berhampur	... The Adi Bhoitic T.S.	14 11 81	Mr. Jogendra Nath Mukerji, B.L.	Mr. Nafar Das Roy	Zamindar, Gorabazar, Berhampur.
Calcutta	... The Bengal T.S.	17 4 83	Mr. Hirendra Nath Dutt, M.A., B.L.	Mr. Priyanath Mukerjee	No. 87, Amherst Street, Calcutta.
Do.	... The Ananda T.S.	31 10 05	Mr. Hari Charan Roy, M.A.	Mr. Shyama Charan Pal	15 Chidam Mudi's Lane, Darjipara Calcutta.
Do.	... The Bhavanipur T.S.	1 2 04	Mr. U. N. Majumdar	Mr. Kalidas Roy Choudhury	56 Puddopukur Road, Bhavanipur, Calcutta.
Do.	... The Madan Mohan Lodge T.S.	31 10 06	Mr. Manmatha Mohan Basu.	Mr. Kishore Mohan Chatterji.	No. 2 Kailash Das' Lane, Calcutta.
Do.	... The Gayatri Lodge T.S.	24 4 09	Mr. Rajendra Lal Mukerji, M.A., B.L.	Mr. Sarat Chandra Ghose	13 Broja Nath Mitra's Lane, Calcutta.
Do.	... The Savitri Lodge T.S.	15 5 09	Mr. Kshirode Prasad Vidya Vinode.	Mr. Rajendra Nath Mustafi	C. 7/1 Durga Charan Mitter's Street, Calcutta.
Chinsurah	... The Chinsurah T.S.	19 3 03	Mr. Ashutosh Chatterji, M.A.	Mr. Hem Sashi Shome	Shyam Babu's Ghat, Chinsurah.
Comilla	... The Tattwajnaana Sabha T.S.	27 8 89	Rajkumar Navadvip Chandra Dev Varman Bahadur	Mr. Chandra Kumar Guha	Retired Sheristadar Collectorate, Bengal.
Contai	... Lokasangraha Lodge...	6 6 10	Mr. Nagendra Chandra Bakshi, B.L.	Mr. Avinash Chandra Mitra, B.L.	Contai, Midnapur.

T. S. IN INDIA—(Continued)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Diamond Harbour	The Gauga Sagar T.S. ...	19 1 04	Mr. Chandra Kumar Ghose.	Mr. Sarada Prasad Dutt	Muktear Subdivision, Diamond Harbour.
Habiganj	The Habiganj T.S. ...	25 9 97	.....	Mr. Sudarshana Das, B.A., B.L.	Pleader, Habiganj, Assam.
Hooghly	The Hooghly T.S. ...	12 2 00	Mr. Shyama Das Mukerji, M.A.	Dr. Prasad Das Mullick, M.B.	Druggist's Hall, Hooghly.
Joynagar	The Radhaballava T.S. ...	6 3 05	Mr. Ram Das Banerji, B.A.	Mr. Nanda Gopal Dutta	Zamindar, Majilpore, Joynagar P.O., 24 Parganas.
Jiaganj	The Mahamaya T.S. ...	31 7 06	Mr. Shri Madhav Chatterjee.	Mr. Panna Lal Singh	Jiaganj, Murshidabad.
Kidderpore	The Kidderpore T.S. ...	27 1 08	Mr. Braja Gopal Goswami	Mr. Sudbish Chandra Pal	Mudially Garden Reach P.O.,
Krishnagar	The Nudera T.S. ...	3 11 82	Mr. Narahari Mukerji	Mr. Chandra Bhushan Chakrabarty.	Retired Deputy Magistrate, Krishnagar.
Midnapur	The Midnapur T.S. ...	17 5 83	Mr. Ishan Chandra Sinha	Mr. Srinivash De	Muktear, Midnapur.
Navadwip	The Navadwip T.S. ...	4 12 08	Mr. Bishveshwar Chakrabarti.	Mr. Gopi Krishna Chandra	Hindu School, Navadwip.
Ranchi	The Chora Nagpur T.S. ...	1887	Rai Naba Krishna Roy	.....	.....
Rishra	The Rishra T.S. ...	17 1 05	Mr. Tincouri Mukerji	Mr. Kshetra Nath Shaune	Rishra, District Hooghly.
Serampore	The Serampore T.S. ...	29 5 02	.....	Mr. Nil Madhab Lahiri	Serampore, Dist. Hooghly.
Suri	The Suri Lodge T.S. ...	17 11 10	Kumar Bamendra Krishna Deb.	Lala Golak Chandra	Suri, Birbhum.
Tamluk	The Tamlukti T.S. ...	30 12 99	Mr. Durga Ram Bose	Mr. Basant Kumar Sarkar	Pleader, Tamluk.
Titagarh	The Visalakshi Lodge T.S. ...	11 9 10	Mr. Chandra Nath Pagchi	Mr. Prasanna Kumar Banerji.	Barasur, Chandranagar.
Uttarpara	The Uttarpara T.S. ...	7 3 04	Mr. Dharendra Kumar Banerji.	Mr. Sukumar Mukerjee	Ram Sita Ghat, Bhadra Kali, Dt. Hooghly.
BURMAH					
Maymyo	The Blavatsky Lodge T.S. ...	1 3 10	Mr. A. S. Ramanujam Mudaliar.	Mr. T. S. Natesan	Record Clerk, Supdt. Engineer's Office P. W. D., Irrigation, Maymyo.
Mandalay	The Lotus Lodge ...	29 4 11	Mr. C. G. S. Pillai	Mr. J. N. Basu	1st Grade Advocate, Mandalay.
Rangoon	The Olcott T.S. ...	23 2 85	Mr. S. Kalyanasundaram	Mr. T. R. Muthuswamy Pillai	49th Street, Rangoon.
Do.	The Irrawadi T.S. ...	20 2 01	Mr. Rangaswami Mudaliar	Mr. K. G. Manicka Mudaliar	Currency Office, Rangoon.
Do.	The Shwedaigon T.S. ...	...	.....	.....	Same as Rangoon.
CEYLON					
Colombo	The Hope Lodge T.S. ...	1894	Mrs. M. M. Higgins	Mr. Peter de Abrew	Masæus School, Rosmead Place, Colombo.
BELUCHISTAN					
Quetta	The Quetta T.S. ...	31 10 05	Khan Saheb Ardeshir	Mr. Partabrai Narayana Das	Head Clerk, Military Works Service, Quetta.

The T.S. in Australasia

(CHARTERED 14-5-1897.)

DORMANT BRANCHES—T. S. IN INDIA

Name of the Branch	Date of Charter.	Name of the Branch	Date of Charter.	Name of the Branch	Date of Charter.
Alatur	12 9 02	Bulandshahr	...	Etaiyapuram	...
Allahabad G. C. L.	2 12 03	Budhgaon	...	Faridkote	...
Almora	3 3 93	Burdwan	...	Fategarh	...
Allahabad W. L. L.	17 8 03	Buxar Centre	...	Ghaziपुर	...
Amritsar	5 12 96	Calcutta Lady's T.S.	...	Gujranwala	...
Arcot	18 7 84	Chakdighi	...	Guruvayur	...
Aryalur	30 10 00	Chittagong	...	Hoshangabad	...
Bansberia	12 2 00	Chittoor Cochin	...	Hassan	...
Barakar	1892	Coondapur	...	Hajipur	...
Barisal	16 6 87	Cuttack	...	Hazaribang	...
Beerliah	20 7 83	Dharmaspore	...	Howrah	...
Bhawani Centre	27 12 01	Dharmapuri	...	Jalpaiguri	...
Bhimabharan	13 12 01	Dacca	...	Jand	...
Bijapur	3 10 05	Dumraon	...	Jessore	...
Bilaspore	27 5 03	Dinapore	...	Jeypur	...

Jaunpur Centre	9 3 05	Noakhali	...	Shikarpur	...
Karwar	7 1 83	Ootacamund	...	Sitamarhi	...
Kavali	2 12 01	Ongole	...	Siliguri	...
Krishnagiri	24 12 97	Ottapalam	...	Srivilliputtur	...
Kapurthala	1883	Pahartali	...	Simla (Eclectic)	...
Kishengarh	11 2 03	Pakur	...	Srirangam	...
Kuch Behar	1889	Paruswalkam	...	Tekari	...
Kurundwad	1 7 04	Quilandy	...	Tirupatur	...
Mandalay	13 1 02	Rai Bareilly	...	Umballa	...
Mombasa	15 5 05	Raj Mahal	...	Vaniyambadi	...
Meiktila	25 3 03	Ramdas-pore Centre	...	Venukonda	...
Mudhepoorah	27 6 81	Rewah	...	Wai	...
Muddebihal	30 8 02	Searsole	...	Walawanad	...
Nainital	1888	Sambalpur	...	Warangal	...
Narail	30 3 83	Sassaram	...	Yallamanchelli	...
Nasik	1891	Seoni Chapra	...		
Nilphamari	14 5 92	Sewan	...		

The T.S. in Scandinavia

(CHARTERED 7-7-1895.)

T. S. IN AUSTRALASIA

Place.	Name of the Branch.	Date of Charter	President.	Secretary.	Secretary's Address.
Adelaide	Adelaide T.S.	1895	Mr. H. G. Oliffent	Miss P. Barnes	51 Angus Street.
Allansford	Allansford T.S.	1906	Mr. J. A. C. Ziegler	Mr. R. Milno	Mepunga East, Victoria.
Ballarat	Ballarat T.S.	1909	Mr. W. Rutherford	Miss A. J. Campbell	31 Lydiard Street.
Bealiba	Bealiba T.S.	1910	Mr. J. E. Mathews	Mr. L. J. Ellerton	Bealiba, Victoria.
Bendigo	Bendigo T.S.	1905	Mr. John Dyer	Mrs. A. G. Finster	McLaren Street, Bendigo, Victoria.
Brisbane	Brisbane T.S.	1891	Mr. R. Wishart	Mrs. M. E. Mildren	Ann Street, Brisbane.
Cairns	Cairns T.S.	1902	Mr. D. Miller	Mr. W. J. Whiteside	School of Arts Buildings, Cairns, Queensland.
Fremantle	Fremantle T.S.	1900	Mr. D. B. Ewart	Mr. H. M. Legg	Fothergill's Buildings, High Street.
Hobart	Hobart T.S.	1890	Mr. J. Benjamin	Mr. M. Sisman	Miller's Buildings, Murray Street.
Launceston	Launceston T.S.	1900	Mr. C. A. Ogilvie	Mrs. E. Worth	64a Tamar Street.
Melbourne	Melbourne T.S.	1890	Mr. S. Studd	Mr. W. R. Ray	268 Flinders Street.
Do.	Ibis T.S.	1894	Mr. W. M. Buckie	Mrs. C. Crozier	8 Garden Street, South Yarra, Victoria.
Do	Besant Lodge T.S.	1908	Mr. H. W. Hunt	Mr. J. N. Peters	163 Collins Street, Melbourne.

lviii

Perth	Perth T.S.	1897	Mr. W. Johnson	Mr. Sidney Fisher	West Australian Buildings, St. George's Terrace.
Rockhampton	Rockhampton T.S.	1910	Mr. P. A. Nelson	Mr. Victor Nelson	Alma Street, Rockhampton.
Sydney	Sydney T.S.	1891	Mr. T. H. Martyn	Mr. E. A. Ingamells	132 Phillip Street, Sydney.
Do.	H.P.B. T.S.	1910	Mr. H. Wiedersheim	Mrs. J. Moore	Town Hall, Newtown, Sydney.
Do.	Guosis T.S.	1911	Mr. W. Van der Velden	Miss M. Adamson	Thorley Chambers, Hunter Street, Sydney.
Townsville	Townsville T.S.	1901	Mr. A. Reye	Mr. A. D. Pearce	N.Z. Insurance Buildings, Flinders Street.
Tweed River	Tweed River T.S.	1910	Mr. H. H. Hungerford	Mr. E. Robinson	Main Street, Murwillumbah.

lix

Address:—Mr. W. G. John, 132 Phillip Street, Sydney, N.S.W.

T. S. IN SCANDINAVIA—(Concluded)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Trondhjem	St. Olaf Lodge	...	Miss Gyda Haabjörn	Miss Gudrun Christensen	Prinsensgade 40, Trondhjem.
Aarhus	Aarhus	20 8 05	DENMARK Mr. Chr. Heilskov	Mr. L. P. Nielsen	Sølystgade 39, Copenhagen.
Copenhagen	Köbenhavn	17 11 93	Mr. H. Thaning	Miss Anna Schiött	Faxeegade 19, Copenhagen.
Do.	Maria	19 2 04	Mrs. Johanne Meyer	Mrs. Eleonore Raase	Langgade 94, Valby, Copenhagen.
Do.	Steiner	...	Baron C. A. Walleen	Baron C. A. Walleen	Nyelandsvvej 115, Copenhagen.

Address:—Lieut. Colonel Gustaf Kinell, Engelbrektsgatan, 7 Stockholm, Sweden.

The T.S. in New Zealand

(CHARTERED 7-4-1896)

T. S. IN SCANDINAVIA

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
SWEDEN					
Boden	Fackian Lodge	25 5 00	Mr. August Berglund	Mr. August Berglund	Boden.
Eslof	Eslof "	4 4 04	Mr. Axel Körner	Mrs. Elma Körner	Eslof.
Falun	Falun "	6 11 04	Mr. Fredrik Munktel	Mr. Fredrik Munktel	Grycksbo.
Gefle	Gefle "	24 4 04	Miss Hanna Lundberg	Mr. Petrus Wahlström	3c Tvärgatan 14, Gefle.
Göteborg	Göteborg "	31 10 98	Miss Betty Westerlund	Mrs. Edit Hedlund	Haga Kyrkogata 12C. Gothenburg.
Helsingborg	Helsingborg "	3 2 06	Mr. Herman Bang	Mrs. Maria Johansson	Grand Magasin, Helsingborg.
Kiruna	Kiruna "	18 5 02	Mr. U. E. Sundberg	Mr. A. P. Landahl	Kiruna.
Kristianstad	Kristianstad "	15 4 04	Mr. M. F. Alund	Mr. M. F. Alund	Kristianstad.
Linköping	Linköping "	1 9 01	Mr. Ernst Tolf	Mrs. Sigrid Tolf	Linköping.
Lulea	Bäfrast "	16 10 97	Mr. E. O. Hedlund	Mr. David Ekroth	Lulea.
Lund	Lund "	"	Mr. Henrik Sjöström	Mr. Nils af Ekenstam	St. Petri, Kyrkogata 10, Lund.
Malmö	Malmö "	31 1 04	Mr. W. Braunerheim	Mr. Gabriel Wessberg	Brogatan 13, Malmö.
Norrköping	Norrköping "	8 5 08	Mrs. Frida Danielsson	Mr. Oskar Tode	Lilla Nygatan 4, Norrköping.

lxii

Orebro	Orebro	"	Mr. Erik Eklund	Mr. Bernh. Laven	Lingöatan 3, Hagaby, Orebro.
Ostersund	Ostersund	25 10 03	Mr. A. Lindeberg	Mr. Gustaf Almqvist	Ostersund.
Solleftea	Solleftea	28 7 95	Mr. Halfdan Linder	Miss Sanna Sundelin	Solleftea.
Stockholm	Stockholm	8 10 93	Mr. P. E. Liljestränd	Mr. T. Fridholm	Hagagatan 48, Stockholm.
Do.	Orion	8 2 07	Mr. Georg Ljungström	Mr. C. R. Ekstrand	Torkel Knutsonsgatan 14, Stockholm.
Sundsvall	Sundsvall	22 4 98	Mr. N. E. Selander	Mr. N. P. Ohlén	Bergsgatan 102, Sundsvall.
Trelleborg	Trelleborg	1 1 07	Mr. M. Lindquist	Mr. M. Guntner	Trelleborg.
Uppsala	Uppsala	5 12 95	Mrs. Louise Schildt	Mrs. Louise Schildt	Järnbrogatan 10, Uppsala.
NORWAY					
Bergen	Bergen Lodge	1 3 09	Mr. Fredrik Arentz	Mr. Haakon Flak	Bergen.
Kristiania	The Norwegian T.S.	3 9 93	Mr. O. J. Selboe	Mr. O. J. Selboe	Bestum.
Do.	Kristiania Lodge	6 10 05	Miss Eva Blytt	Mrs. R. Dorff-Haloorsen	Løvenskjoldsgade 8 B., Kristiania.
Do.	Vidar	"	Mr. Rich. Eriksen	Miss Dora Bagge	Jacob Aallgade 10, Kristiania.
Lillehammer	Lillehammer	"	Mr. Sigurd Belle	Mr. Simen Mo	Lillehammer.
Stavanger	Stavanger	"	Mr. S. S. Mossige	Mr. H. Langager	Stavanger.

lxiii

**The T.S. in
The Netherlands**

(CHARTERED 14-5-1897)

T.S. IN NEW ZEALAND

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Auckland	... Auckland	... 24 3 92	Mr. S. Stuart	Miss G. O. Blandford	... 28 Seafield View Road.
Do.	... H.P.B.	... 11 2 03	Mr. J. R. Thomson	Mr. F. T. Webb	... 331 Queen Street.
Cambridge	... Cambridge	... 7 2 06	Mr. K. Harrison	Mr. W. Chubb	... Cambridge W.
Christchurch	... Christchurch	... 28 6 94	Mr. J. P. Cooper	Mr. T. J. F. Holmes	... 247 Manchester Street.
Dannevirke	... Dannevirke	... 8 10 08	Mr. R. W. Read	Mr. H. I. Hawkins	... Railway Station.
Dunedin	... Dunedin	... 23 5 93	Mr. A. W. Maurais	Mr. A. Wright	... Dowling Street.
Gisborne	... Gisborne	... 12 11 06	Mr. R. W. Turner	Miss B. Lee	... 55 Carnarvon Street.
Hamilton	... Hamilton	... 1 12 08	Mr. W. R. Douglas	Mrs. Douglas	... Hardley Street.
Hawera	... Hawera	... 1 8 11	Mr. S. B. Howland	Mr. B. A. Bidwell	... High Street.
Invercargill	... Invercargill	... 9 2 06	Mr. C. Macdonald	Mr. O. G. Goldsmith	... P. O. Box 54.
Motueka	... Motueka	... 30 7 07	Mr. L. E. Rhodes	Mr. L. E. Rhodes	... Motueka.
Napier	... Napier	... 21 1 03	Mr. C. C. Smith	Mr. W. G. White	... Harvey Road.
Nelson	... Nelson	... 26 6 07	Mrs. Saxou	Miss de L. Graham	... Richmond.
Northcote	... Northcote	... 4 7 10	Mr. R. M. Lightband	Miss E. Gillibrand	... Northcote.
Onchunga	... Onchunga	... 22 6 04	Mr. W. M. Newton	Mr. J. Carter	... Grey Street E.

lxvi

Wanganui	... Wanganui	... 22 12 96	Miss S. T. Andrew	Mr. S. Butler	... 72 Victoria Avenue.
Wellington	... Wellington	... Nov. 1888	Mr. R. Williams	Mr. H. M. Christie	... 182 Moxham Avenue.
Woodville	... Woodville	... 22 5 95	Mrs. Gilbert	Mr. N. J. Gilbert	... Napier Road.

lxvii

Address:—C. W. Sanders, General Secretary, 351 Queen St., Auckland, New Zealand. Cable Address: "Theosophy, Auckland."

The T.S. in France

(CHARTERED 2-8-1899.)

T. S. IN THE NETHERLANDS

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Amsterdam	Amsterdam Lodge	10 4 91	W. B. Fricke	Mr. C. M. Perk-Joosten	Amsteldijk 76.
Do.	Wahana "	19 11 96	M. W. Mook	B. Volkers	Alb. Thijmstraat 82.
Apeldoorn	Apeldoorn "	...	G. Heuvelman	Mr. H. de Feyfer	Dorpstraat 28 bis.
Arnhem	Arnhem "	21 5 05	P. M. Cochius	Miss. M. Plomp v. Duiveland.	Ensebinsbuitensingel 37.
Delft	Delft "	12 10 05	C. J. van Schelt	J. T. v. Bergen	Vermeerstraat 16.
Gooi	Gooi "	20 11 07	H. J. v. Ginkel	Miss D. Bekouw	Emnesserweg, Laren (N.H.)
Den Haag	Den Haag "	30 3 97	Dr. J. J. Hallo	Miss G. Slooboom	Laan Copes 143.
Do.	Blavatsky "	10 2 09	G. van Poeteren	H. M. d'Angremont	Emmastraat 47.
Haarlem	Haarlem "	10 11 96	J. op 't Eijnde	W. M. ten Houte de Lange	Wilhelminapark 37.
Helder	Helder "	23 9 96	T. van Zuijlen	S. Gazan	Van Galenstraat 2.
Hilversum	Hilversum "	4 4 03	Miss. C. Hubrecht	Merr. G. Joosten-Schubart	Nassaulaan 9.
Leiden	Leiden "	5 6 06	Mrs. A. M. de Prez	W. A. Kriest	Hugo de Grootstraat 22.
Nijmegen	Nijmegen "	21 9 02	E. L. Selleger	Miss C. Broers	Groesbeekscheweg 12.
Rotterdam	Rotterdam "	11 3 97	J. L. Bremerkamp	Miss J. M. Dutilh	Mauritsweg 12.

lxx

Utrecht	Utrecht "	17 1 01	F. A. Brandt	Miss. J. J. van Wijngaarden	Oude Gracht T. Z. 19.
Zwolle	Zwolle "	20 3 05	A. Terwiel	J. Polak	Smeden 5.
DUTCH EAST INDIES					
Bandoeng	Bandoeng Lodge	29 10 08	Jhr. J. A. Mazel	Miss B. G. Wortman	Sunatrasstraat.
Batavia	Batavia "	26 6 09	W. Karssen	P. Drayer	Gondangdia, Weltevreden.
Buitenzorg	Buitenzorg "	2 9 03	Mr. A. G. Vreede	Mrs. C. van Hinloopen Labberton—van Motman	Pledang Tengah.
Djokjakarta	Djokjakarta "	13 9 03	H. C. van Bergen	Mas Boedi Ardja	Kweekschool.
Klaten	Klaten "	24 7 11	G. Lorentzen	Rad. Mas Sarwoko	s. f. Krebet.
Malang	Malang "	"	Mrs. M. v. Gelder—v. Motman.	G. Müller.	Manga-laan.
Medan	Medan "	"	Mrs. C. A. v. Snelhtelen —Leembruggen.	E. G. Wiebenga	Rosapark.
Samarang	Samarang "	7 9 01	Th. F. Vreede	Mrs. A. B. Wallbrink-Kriesfeld.	Embang Tandjoeng.
Soerabaija	Soerabaija "	7 6 03	K. van Gelder	Mrs. A. Holle-Granpré Molliere.	Kampong Mangoendjajan.
Soerakarta (Solo)	Solo Lodge	29 10 08	B. I. Messchaert	M. N. Prawirohardjo	.....

lxxi

Address :— (Dr. A. J. Cnoot-Koopmans, General Secretary, Amsteldijk, 76, Amsterdam, Holland.
(Mr. D. van Hinloopen Labberton, Buitenzorg, Java.

T. S. IN FRANCE—(Concluded)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Mulhouse	Mulhouse Lodge* ...	12 10 07	Mlle. Payen	Mlle. A. Frey	2 rue du Rhône.
Alger	Yoga* ...	13 3 07	ALSACE	M. J. Méhion	33 Boulevard Bugeand.
Tunis	Tunis Lodge* ...	28 3 05	AFRICA	M. A. Durnmeyer	Pres., 12 Avenue de Paris.
Sousse	La Paix* ...	18 2 11	M. Chaffard	M. Gresse	Pres., 7 Avenue Krantz.
Bizerte	Hakika* ...	13 5 11	M. Gistucci	.....	Pres., 7 rue Villebois-Mareuil.
Marseilles	Fraternité ...	15 5 99	Mme. Danzier	.....	.....
Do.	Pro Veritate ...	23 12 09	DORMANT LODGES	.....	.....

Charles Blech, General Secretary.
 Address: —Paris
 Theosophical Headquarters and Library 59 Avenue de la Bourdonnais.
 Marseille 58 rue Grignan Ile E.
 Nice Theosophical Headquarters and Library 6 Avenue Notre Dame.

* Lending Library.

The T.S. in Italy

(CHARTERED 17-1-1902.)

T. S. IN FRANCE

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Angers	Tolérance*	16 4 07	M. A. Ravault	M. E. Hucher	Pres., 55 rue Beaurepaire.
Bordeaux	L'Effort*	31 3 02	M. Dégignes	...	Pres., 172 B. de Talence.
Do.	Gladins	18 4 10	M. Lacondanne	M. Ed. Fay	9 rue Danjou.
Clermont-Ferrand	Valant*	26 1 11	M. E. Marcault	Mlle. C. Arnaud	Pres., 3 bis av. Carnot.
Grenoble	Grenoble Lodge*	25 5 99	M. G. Durand	Mme. Rocher	Pres., 7 rue Camille-Desmoulins.
Le Hayre	Carita*	24 10 11	M. Girard	M. E. Conture	Pres., 40 rue du Chillou.
Lyon	Le Rayon*	23 5 99	M. Terrin	Mme. Perrucat	31 rue Sainte Hélène.
Do.	L'Eveil	1 12 09	Mme. Girier	Mme. Ch. Maurel	16 rue des Remparts d'Alenay.
Marseille	Anna Bai*	27 6 00	M. H. Leblais	M. E. Pellissier	138 Boulevard Baille.
Do.	Sophia	26 1 02	Mlle. C. Lasne	Mlle. Emery	Pres., 81 rue d'Endourne.
Do.	Aube	31 3 05	Mme. E. Bendit	Mme. d'Albert	Pres., 393 rue Paradis.
Do.	Maya	2 6 11	Dr. Bruno Maurel	Mme. E. Maurel	11 rue St. Dominique.
Monaco	Esperance	21 1 07	M. J. Palmaro	M. Micha	1 rue Basse.
Nantes	Nantes Lodge	11 3 05	Mme. Cardinal	Mme. Moreau	Pres., 9 Guai Turenne.

lxxiv

Nice	Vidya*	27 11 02	Mme. Nabonnand	Mlle. Bayer	... 39 B. Carabacel.
Do.	L'Union de Nice	24 12 03	.....	Mlle. Guillaumand	... 45 Ch. de la Madeleine.
Nîmes	Excelsior*	8 10 11	M. Duminy	M. J. Tort	... 21 rue Notre Dame.
Paris	L'Union	24 6 99	Mme. A. Magny	M. L. Dubois	Pres., 11 rue Sedillot VIIe.
Do.	Le Lotus	27 11 99	M. D. A. Courmes	Mme. H. Courmes	... 21 rue Tronchet VIII.
Do.	L'Essor	17 1 00	Mlle. A. Blech	M. de Fontenay	Pres., 21 Avenue Montaigne VIII.
Do.	Paix	21 12 08	Mme. Allain	Mlle. M. Pascal	... 9 rue Sedillot VII.
Do.	Kosmopolis	17 1 09	Mme. Ronsean	Mlle. M. Cruz	Pres., 14 rue Nelaton XIV.
Do.	Iechu	8 4 09	Mlle. de Goncharoff	Mme. Maugham	... 4 rue d'Anjou VIII.
Do.	Harmonie	19 1 10	Mme. Alis Hérès	Mlle. A. Jamu	Pres., 40 rue Albony X.
Do.	Lanon	24 1 09	M. J. Morand	.....	Pres., 53 rue Vangirard VI.
Do.	Dhyana	14 12 10	Dr. E. Deffau	Mme. Deffau	... 35 rue du Sommerard V.
Pau	Pau Lodge	7 2 11	M. A. Lemozy	M. Tujurmeau	... 7 rue Lamothe.
Rouen	La Fraternelle*	8 1 09	Mlle. J. Decroix	.....	Pres., 52 rue Armand Carrel.
Toulon	Le Lotus Bleu*	6 1 96	M. J. Alibert	.....	Pres., 47 Bd. Grignan, Mourillon.
Do.	Christos	18 10 10	Mme. M. C. Guiot	Mme. Bonnet	... Pres., 39 Bd. Doct. Cuneo.

lxxv

* Lending Library.

T. S. IN ITALY—(Concluded)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	President's or Secretary's Address.
Naro	... Centro Siculo ...	1911	Prof. Alberto Frisolia ...	.....	Scuole Tecniche, Naro (Prov. di Girgenti).
Taormina	... Centro Trinacria ...	1911	Dott. Salvatore Cacciola	.....	Vice-Consolato Inglese, Taormina.
Catania	... Centro Etneo ...	1911	Dott. Bartolomeo Tavano	.....	462 Via Plebiscito.
Ostiglia	... Centro Mantovano ...	1911	Regolo Molinari ...	.....	Ostiglia (Prov. di Mantova).

lxxx

Address:—Prof. O. Penzig, 1, Corso Dogali, Genoa.

The T.S. in Germany

(CHARTERED 27-7-1902)

T. S. IN ITALY

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	President's or Secretary's Address.
Bologna	...	22 11 01	Dott. Luigi Bombicci Porra.	Arturo Satini	Pres., 22 Via Indipendenza.
Florence	...	19 11 05	Gioacchino Cavallini	.....	Pres., 109 Via Masaccio.
Do.	Besant	22 11 10	Avv. Alessandro Benvenuti.	Agnese Steineger	Pres., 2 Via Ferdinando Zanetti.
Genoa	...	24 11 02	William H. Kirby	Prof. Otto Penzig	Pres., Villa Cerasco, Cornigliano Ligure.
Do.	Giuseppe Mazzini	26 3 04	Dott. J. R. Spensley	Pietro Bocca	Pres., Hotel Union, 9 Piazza Campetto.
Do.	Sativa	6 2 06	Ida Carlotta Reghini	Vittoria Marengo	Pres., 79 Corso Paganini.
Milan	...	3 2 04	Principessa Ada Tronbetzkoy.	Dott. Luigi Pera	Pres., 35 Via Lorenzo Mascheroni.
Do.	H. P. Blavatsky	16 4 06	Maggiore Oliviero Boggiani.	Dott. Giuseppe Sulli Rao	Pres., Villa Boggiani, Stresa.
Do.	Leonardo Da Vinci	7 2 11	Salvatore Celia	Charlotte Ferreri	Secy., 7 Via San Vincenzo.
Mondovi	Marsilio Ficino	30 3 09	Carlo Borsarelli	Tommaso Trigari	Pres., 13 Via delle Ripe.
Naples	Napoli	7 6 00	Ten. Riccardo Nava	Susanna Kramer	Pres., 8 Salita S. Matteo.
Palermo	Palermo	1 2 04	Ten. Adelchi Borzì	Avv. Giovanni Sottile	Pres., R ^o Orto Botanico.

lxxviii

Palermo	Pitagora	21 11 09	Pietro Piraino	Giuseppe Randisi	Pres., 14 Via Civitelli.
Rome	Rinasceenza	18 10 02	Alcibiade Mazzerelli	Giovanni Gelanzé	Pres., 63 Via Carlo Alberto.
Turin	Torino	6 6 04	Ing. Francesco Riva	.....	Pres., 7 Via Barolo.
Do.	Leonardo da Vinci	29 9 04	Lucio Barbero	Eugenio Vacca	Pres., 4 Corso S. Martino.
Do.	H. S. Olcott	12 5 07	Emilio Turin	Cesare Bulano	Secy., 20 Via Cassini.
Do.	Lumen de Lumine.	13 10 07	Milziade Segà	Adele Segà	Pres., 32 Via della Maddalena in Genoa.
Do.	Pitagora	8 12 09	Prof. Eugenio Pavia	Luigi Marchisio	Pres., 50 Via Cibrario.
Trieste	Apollonio Tiano	28 10 08	Giovanni C. Pappacosta	.....	Pres., Villa Bonetti, 832 Via Piccardi.
Do.	Verità	21 5 10	Grant A. Greenham	Lodovico Salvador	Pres., Pilatura Riso, Campo Marzio.
Venice	Venezia	13 3 08	Conte E. Calleri di Sala	Fanny Michelin	Secy., 710 Merceria S. Giuliano.
			CENTRES		
Stresa	Centro Verbano	1907	Gretchen Boggiani	.....	Villa Boggiani, Stresa.
Locarno	Centro Ticinese	1910	Dott. Lodovico de Pedroni.	.....	Villa Liverpool, Locarno.
Lucera	Centro Pugliese	1910	Dott. Alessandro Cavalli	.....	Viale Regina Margherita, Lucera.
Treviso	Centro Trevigiano	1910	Dott. Carlo Lorenzon	.....	6 Barriera Vittorio Emanuele, Treviso.

lxxix

T. S. IN GERMANY

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Berlin	Besant Lodge	25 2 05	Dr. Rudolf Steiner	Frl. Marie von Sivers	Berlin W. 30, Motzstr. 17.
Bielefeld	"	18 10 08	Dr. Ludwig Rosel	Herr Rudolf Bohmecke	Bielefeld, Augustastr. 3.
Bonn	Beethoven "	8 5 06	Herr Otto Weiler	"	Bonn, Rittershausstr. 2.
Bremen	"	6 3 06	Herr J. G. W. Schroder	"	Bremen, Altenwall's Intre-scarpe 5.
Breslau	"	27 2 09	Dr. M. Hermann	Herr Otto Daeghan	Breslau, Schillerstr. 24.
Cassel	"	15 1 07	Dr. Ludwig Noll	Herr A. Schuster	Cassel, Wilhelmstr. 23.
Coblentz	"	24 4 09	Frau Johanna Peelen	Herr J. Peelen	Coblentz, Schlossstr. 51 iii.
Coln	Giordano Bruno	1 3 04	Frl. Mathilde Scholl	Frau Gertrud Noss	Coln, Belfortstr. 9.
Dresden	Dante "	29 10 09	Baronin M. v. Locella	"	Dresden, Sedanstr. 22.
Do.	Zinn Graf "	18 9 04	Herr Hermann Ahner	"	Weisser Hirsch b Dresden, Rixweg 25.
Dusseldorf	Dusseldorf I "	10 10 04	Frau Clara Smits	Herr Tabaschat	Haus Meer b Dusseldorf, Post Osterath.
Do.	Blavatsky "	7 3 07	Herr J. L. M. Lauweriks	Herr L. Fuhrmann	Hagen i W., Hohenhof.
Eisenach	"	23 5 08	Frau Dr. M. O. Langen	Herr Karl Pötschacher	Eisenach, Waisengasse 10, Villa Langen.

lxxxii

Elberfeld	Elberfeld	11 3 07	Herr Felix von Dammitz	Herr Friedr. Carl Müller	Elberfeld, Kluserhohe 11.
Essen	"	14 7 09	Herr Georg Zimmermann	"	Essen a/D., Ruhr, Trm-gardstr. 36.
Esslingen	"	11 3 07	Herr Karl Kalber	Herr Ernst Gerst	Esslingen a/N., Goethestr. 15.
Frankfurt	"	21 1 06	Herr Erich Trommsdorff	"	Frankfurt a/M., Gutleutstr. 97.
Freiburg	"	20 10 05	Frau Anna Weissbrod	"	Freiburg i/B., Rotlaubstr. 2.
Gorlitz	"	5 2 10	Frau J. von Voss	Frl. Anna Noack	Gorlitz, Emmerichstr. 57.
Graz	"	10 9 11	Herr Andress Bruckmaier	"	Graz, Murgasse 12.
Hamburg	"	27 3 98	Herr G. F. Scharlau	"	Hamburg, Repsoldstr. 12A.
Hannover	"	17 3 98	Herr W. Eggers	Herr H. Fischer	Hannover, Vossstr. 43.
Heidelberg	"	16 10 06	Herr Karl Greber	"	Heidelberg, Zähringerstr. 6.
Heidenheim	"	1 11 11	Frau Marie Meebold	"	Heidenheim a/Br., Karlstr. 16.
Karlsruhe	"	9 12 04	Herr Hugo Harder	"	Karlsruhe i/B., Edelsheimer-str. 5.
Klagenfurt	"	5 4 10	Herr Franz Jilg	"	Klagenfurt, Karntnen, Lan-desregierung.
Leipzig	"	20 2 02	Frau Elise Wolfram	Herr W. Hering	Leipzig, Steinstr. 13.

lxxxiii

T. S. IN GERMANY—(Continued)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Linz	"	30 5 11	Herr Adolf Nunwarz	Herr Ludwig Dworsky	Urfahr-Linz a/D., Fischer-gasse 13.
Malsch	Franz v. Assisi	18 10 08	Frau Johanna Stockmeyer	.....	Waldhans Malsch, Amt Ettlingen, Baden.
Mannheim	"	3 2 08	Herr Karl Müller zur Hellen	Frl. Helene Schmitt	Mannheim, Max Josefstr. 2.
Mulhausen	Paulus Lodge	14 7 09	Herr Camille Leonhart	Frl. M. Simon	Dornach b/Mulhausen i/ Els. Nene Cité 27.
München	"	6 6 04	Gräfin Pauline v. Kalck-reuth.	Frl. Sophie Stinde	München, Adalbertstr. 55.
Do.	München II.	22 1 06	Baronin E. v. Gumpen-berg.	Herr Heinrich Neher	München, Romerstr. 35.
Do.	München III.	19 10 07	"	Herr Karl Jantsch	"
Do.	Goethe	22 10 09	Herr Joseph Elkan	.....	München, Marsstr. 22.
Nürnberg	Albrecht Dürer	25 3 04	Herr Michael Bauer	Herr Wilh. Schenk	Nürnberg, Wunzelburgstr. 3.
Pforzheim	"	18 8 08	Frau Mathilde Oster-meyer.	Herr Ostermeyer	Pforzheim, Maximilianstr. 18.
Strassburg	Goethe-Schiller	22 3 08	Herr Paul Oehler	.....	Strassburg i/ Els., St.Barbara-gasse 15 bis.

lxxxiv

Do.	Novalis	22 10 09	Herr Karl Schneider	.....	Schilgheim b/Strassburg, Kronenburgerstr. 1.
Stuttgart	Stuttgart I.	30 9 05	Herr Adolf Arenson	Herr José del Monte	Cannstatt b/Stuttgart, Paulinenstr. 13.
Do.	Kerning	19 2 05	Frl. Toni Völker	.....	Stuttgart, Falkertstr. 72.
Do.	Schiller	22 12 09	Herr Karl Kieser	Herr Adam Brann	Stuttgart, Kernerstr. 1.
Tübingen	Tübingen	26 7 11	Herr Christian Schuler	Frl. Anna Winter	Tübingen, Ulrichstr. 11.
Weimar	Weimar	2 5 03	Herr Horst von Henning	.....	Weimar, Luisenstr. 19.
Wien	Empedokles	25 3 10	Dr. Alfred Zeissig	.....	Wien III, Untere Viadukt-gasse 17.
Wiesbaden	Wiesbaden	2 2 08	Frl. D. von Schmeling	Herr Dr. Morck	Wiesbaden, Adelheidstr. 91.
Bochum	Bochum	25 10 11	Frl. Johanna Arnold	.....	Bochum, Graf Engelbertstr. 10.
			CENTRES		
Göttingen	.....	.....	Dr. W. Hubbe-Schleiden	.....	Göttingen, Nikolausberger-weg 34.
Hamburg	.....	.....	Herr Otto Westphal	.....	Hamburg, Grosse Theaterstr. 14.
Regensburg	.....	.....	Herr Jacob Feldner	.....	Regensburg, Dollingerstr. 14.
Wyrow	.....	.....	Herr R. Hannemann	.....	Wyrow b/Greifenhagen, Pommern.

lxxxv

T. S. IN GERMANY—(Concluded)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Basel	... Paracelsus Lodge ...	6 10 06	SWITZERLAND Dr. Jan Lagutt von Ostheim. Herr Oscar Groscheintz... Professor O. Boltz ... Professor Karl Petz ... Herr Otto Rietmann ... Professor Dr. A. Gysie...	.....	Binningen b/Basel, Bruderholzstr. 92.
Bern	... Johannes "	15 12 07		.....	Bern, Tillierstr. 7.
Lugano	... Lugano "	9 5 02		Fran A. Haefliger	Lugano-Castagnola, Villa Careol.
Neuchâtel	... Christian Rosenkreuz.	27 9 11		.....	Neuchâtel, Rue du Bassin 4.
St. Gallen	... Ekkehard "	6 1 06		.....	St. Gallen, Korschacherstr. 11.
Zurich	... Zschokke "	10 10 08	Professor Dr. A. Gysie...	Herr W. Wührmann	Zürich, Obere Zäune 10.

Address:—Dr. Rudolph Steiner, General Secretary, Mätzstrasse 17, Berlin W., Germany.

The T.S. in Cuba

(CHARTERED 7-2-1905)

T. S. IN CUBA

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Alto Songo, Or., Cuba.	Jesus	13 10 05	Mrs. Maria Avila Romero	Mr. Nemesio Hernandez	La Patera.
Banes, Or., Cuba	Fraternidad	20 11 03	Mr. Pedro Verges	Mr. Ednardo Abril	Apartado 85.
Do.	Progreso	9 5 05	Mrs. Rosalia Cabrera	Mr. J. Ramon Rojas	Apartado 37.
Cienfuegos	Sophia	29 10 02	Mr. Octavio Guerrero	Mr. Alberto Atalaya	Sta. Elena 138.
Habana	Annie Besant	20 1 01	Mr. Rafael de Albear y Saint Just.	Mr. Diego Peña	Apartado 365.
Do.	Perseverancia	8 5 09	Mr. Francisco Cervantes	Mr. Jesus Font	Campanario 96.
Maffo, Or., Cuba...	Humildad	9 12 07	Mr. Casiano Garcia Reus	Mr. Jose Pablo Sierra	Maffo, Or., Cuba.
Matanzas	Dharma T.S.	5 3 08	Mr. Mateo I. Fiol	Mr. Carlos C. Rodriguez	Maceo 68.
Mulas, Or., Cuba	Adelante	3 6 10	Mr. Apolinar Joaquin Riesco.	Mr. Enrique Rodriguez	Mulas, Or., Cuba.
Palma Soriano, Or., Cuba.	Caridad	3 1 10	Mr. Arturo Villalon	Mr. Carlos Gonzalez	Palma Soriano.
Do.	H.S. Olcott	23 6 07	Mr. Buenaventura Beaton	Miss Clamencia Medina	Palma. Soriano.
Pinar del Rio	Occidente	1 10 10	Mr. Eduardo Hernandez	Mr. Joaquin Reyes	Rosario, leira C.
Sti. Spiritus	Bhaky Gyam	14 1 04	Mr. Manuel Janer Roman	Mr. Jacobo Stiefel	Pres., Independencia 52.

lxxxviii

Sti. Spiritus	Leadbeater	7 9 11	Mr. Lorgio Vargas	Mr. Pelagio Vargas	Marti 68.
San Luis, Or., Cuba	Destellos de Oriente T.S.	14 7 07	Mr. Manuel Barban	Mr. Heliodoro Cutiño	San Luis, Or., Cuba.
San Santiago, Or., Cuba	Kriya	3 10 05	Mrs. Dolores Sariol de Ortiz.	Mr. Leonardo G. Vaillant	Paraiso alta 12.
Do.	H.P. Blavatsky	3 10 05	Mrs. Feliciano Sanchez	Mr. Modesto Ferrera	San Tadel 44.
Do.	Luz de Maceo	10 11 05	Mrs. Amalia Nuñez	Mr. Nestor Jimenez Pilot	Mejorana 8.
Do.	Loto Blanco	19 12 05	Mr. Luis Urquia Estrada	Mr. Julian Diaz Ramirez	Apartado 46.
Do.	Estrella de Luz	3 1 06	Mrs. Maria Avila de Martinez.	Miss Isabel Martinez Avila	Pio Rosado baja 10.
S. Antonio de los Banos	Luz del Alba	12 9 09	Mr. Bernardo Ardisana...	Mr. Enrique Rivera	M. Gomez 86.
Ti Arriba, Or., Cuba	Luz de Oriente	14 7 07	Mr. Luis Garcia Reus	Mr. Eduardo Rosillo	Ti Arriba.
MEXICO					
Concepcion del Oro, Zac.	Krishna T.S.	8 12 10	Mr. Jose Cortes	Mr. Fernando Roman	Zaragoza 24.
Gomez Palacio, Dgo	Ramacharaka	20 10 08	Mr. Anaoleto Gonzaez...	Mr. German Froto	Pres., Sur Auza 5.
Mexico, D. F.	Aura	15 8 06	Mrs. Lucia Carrasco	Mr. Carlos J. Best	5a del 5 de Febrero 47.
Monterrey, N. L.	Loto	28 5 06	Mr. Cecilio Rodriguez	Mr. Silvestre Garza	Monterrey, N. L.
Do.	Yoga	9 1 07	Mr. Manuel M. Lopez	Mr. Francisco Martinez	Pres., Puebla 94.
Do.	Aryavarta	28 11 07	Mr. Cecilio Villarreal	Mr. Felix Perez	B. Juarez 65.

lxxxix

T. S. IN CUBA—(Concluded)

Place.	Name of the Branch.	Date of Charter	President.	Secretary.	Secretary's Address.
Saltillo, Coah. ...	Jehoshua	18 3 07	Mr. Pablo C. Maldonado	.....	<i>Pres., 60 Guatemala 22.</i>
San Pedro, Coah. ...	Hymavat	28 3 06	Mr. Sabino A. Flores	Mr. Julian Molina	.....
Alajuela ...	Zulai T.S.	3 5 11	COSTA RICA Mr. Aquiles Acosta	Mr. Faustino Solera, M.D.	Alajuela.
San Jose ...	Virya	1 6 04	Mr. Tomas Povedano	Mr. Jose Monturiol	Apartado 220.
Do. ...	Dharana	14 2 10	Mr. Roberto Brenes Mesen	Miss Mercedes Montalto	Apartado 633.
San Ramon ...	Estrella de Oriente T.S.	27 9 11	Miss Maria F. Caballero	Mr. Cleofas Salas	San Ramon.
Aguadilla ...	H. P. Blavatsky T.S.	16 5 08	PUERTO RICO Mr. Luis A. Torregrosa	Mr. Ramon Vazquez	<i>Pres., Apartado 132.</i>
Ponce ...	Ananda	31 12 06	Mr. Esteban C. Canevaro	Mad. Condesa Vda. de Fleurian.	Jobo Street 5.
San Juan ...	Luz en el Sendero	12 1 11	Mr. Agustin Navarrete	Mr. Enrique Biascoechea	Apartado 1126.
Utunado ...	J. Krishnamurti	10 10 11	.....	.....	.....
San Salvador ...	Teotl T.S.	4 7 10	EL SALVADOR Mr. Julio Acosta	Mr. Arturo Lara	San Salvador.

Address :—Mr. Rafael de Albear, General Secretary, Apartado 365, Havana, Cuba.

The T.S. in Hungary

(CHARTERED 7-7-1907.)

T.S. IN HUNGARY

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Budapest	Altruismus T.S.	16 9 06	Mr. Lipot Stark	Dr. Géza Vikár	II. Oszlop utca 9.
Do.	Apollo	"	Mr. Robert Nadler	Dr. Dersó Rózsaflý	I. Osthon utca 18.
Do.	Besant	23 5 11	Mrs. Károly Hild	Mr. June Eder	V. Rudolftrakport 6. III.
Do.	Blavarsky	16 9 06	Mrs. J. C. Oakley	Mr. Gaston Polak	II. Fö ut 53. III.
Do.	Bólyai	"	Mr. Jenö Harsanyi	Miss M. Carr	II. Margitrakport 50. f.
Do.	Chrestos	24 5 11	Mrs. Victor Hagara	Mr. Béla Gy. Takádr	II. Margitrakport 42. III.
Do.	Klio	16 9 06	Mr. Sándor Wéber	Mr. Hugó Wheer	VI. Bajza utca 44.
Do.	Krishna	"	Mr. Arnold Radnay	.....	.....
Do.	Pythagoras	"	.....	.....	.....

xcii

Address :—Headquarters : IV. Ferenziok tere 4, Budapest ; General Secretary, Prof. Robert Nadler, VI. Andrassy ut 71, Hungary.

The T.S. in Finland

(CHARTERED 21-10-1907.)

T. S. IN FINLAND

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Abo	...	...	Mr. John Treberg	Miss Tyne Osterlund	Korpolaismäki 7, Abo.
Do.	Aurora	15 5 08	Mrs. Anna Mazalin	Miss Suoma Telenius	Eriksgatan 37, Abo.
Aggelby	Kalervo	21 10 07	Mr. Juho Simpanen	Mr. V. H. Valvanne	Aggelby.
Helsingfors	Ahjo	17 5 11	Mr. Juho Leino	Mr. Johan R. Silenius	Mikonk 11, Helsingfors.
Do.	Kalevala	21 10 07	Mr. Emil Turunen	Mr. Veikko Palomaa	Fredriksberg 49, Helsingfors.
Do.	Mouma	21 3 09	Dr. Edward Selandar	Miss Olga von Freymann	Annegatan 21, Helsingfors.
Do.	Vägen	21 10 07	Mrs. Ida af Hallström	Miss Signe af Hallström	Elisabetsgatan 27, Helsingfors.
Iisalmi	Valoa kohti	11 3 08	Mrs. Kyllikki Ignatius	Mrs. Jenny Styf	Iisalmi
Joensuu	Valon taimi	17 11 08	Mr. Juho Tukiaisen	Mr. Aleks. Torronen, M.A.	Joensuu.
Korkeakoski	Kipinä	7 5 11	Mr. I. V. Pyhäjä	Mr. L. L. Fagerholm	Korkeakoski.
Kotka	Vainola	21 2 08	Mr. Adolf R. Kankkunen	.....	Pres., Rantatienk 15, Kotka.
Kuopio	Vipunen	16 3 09	Mr. Heikki Keinänen	Mr. Uuno Kahma, M.A.	Kuopio.
Kurikka	Eksija	21 10 07	Mr. Matti Virtanen	.....	Pres., Kurikka.
Lahti	Majakka	7 2 10	Mr. Juho Reijonen	Mr. Antti Suen	Lahti.

xciv

Mikkeli	Otava, No. 1.	25 3 09	Dr. W. Angervo	Mr. Leeni Linnala	Mikkeli.
Do.	, No. 2.	21 10 11	Miss Anni Kahara	Mr. I. J. Ratamo	Do.
Nokia	Sarasius	21 10 07	Mr. M. A. Stark, M.A.	.....	Pres., Nokia.
Pori	Karkomidi	7 5 11	Miss Tekla Sinto	Mr. Kalle Repo	Ekink 6 Pori.
Tampere	Valonheittäjä	26 3 10	Mr. Vaini Virtanen	Miss Maiju Kinnari	Kauppakatu 4, Tampere.
Vasa	Astra	21 10 11	Miss Helia Zrummert	Mrs. Tarin Astrid Bruce	Handelsplanaden 36, Vasa.
Do.	Tahti	12 3 08	Mr. Jaakko Halmesmaki	Mr. I. V. Hissa	Pitkalahdenk 69, Vasa.
Viborg	Sampo	21 10 07	Mrs. Hilma Turunen	Miss Heta Hyttiainen	Pantsarilahdenk 13, Viborg.

xcv

The T.S. in Russia

(CHARTERED 12-11-1908)

T.S. IN BOHEMIA

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Prague	Branch for Occultism	1910	Dr. B. Prazak	I. Pechmann	Prague, II. Hopfenstokovan! c. 12.
Do.	" Mysticism	"	I. Bedrnicek	Mrs. L. Friedlova	"
Do.	" Philosophy and Science.	"	K. Tresnak	Ing. M. Kieswetter	"
Do.	" Religion	"	Lnd. Prikryl	Ing. I. Rebeta	"
Do.	" Ethics	"	V. Prochazka	Em. Hanner	"
Do.	" Esthetics	"	Prof. Vrtatko	A. Adamek	"
Do.	" Psychic Studies	"	Dr. O. Krkavec	Prof. Klement	"

Address :—Mr. Jan Bedrnicek, General Secretary, Kr. Vinohrady, Cermakova 4/III, Prague.

The T.S. in South Africa

(CHARTERED 27-4-1909)

T.S. IN RUSSIA

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
St. Petersburg	Maria Strauch	1908	Miss Coile Helmboldt	Mme. Emma Panthenius	Ivanovskaya, 22.
Do.	H. P. B.	"	Do.	Mme. Nad. Trofimenco	"
Do.	East	"	Mrs. Vera Molokine	Miss Mary Gardenine	"
Do.	Hypatia	"	Miss Berthe Callart	Miss Anna Zikonovitch	"
Kief	St. Sophia	"	Mme. E. Radzevitch	Mrs. E. Sohnovsky	Reytarskaya, 29.
Kaluga	R. Steiner	"	Mme. H. Pissareff	Mr. N. Pissareff	Voskressensky.
Moscow	Sattwa	1909	Mme. Y. Kirpitchnikoff	Mrs. I. Tchoulitsky	College Kirpitchnikoff.
Do.	H. P. B.	"	Do.	Do.	Znamekka, do.

Address :—Anna Kamensky, General Secretary, Ivanovskaya, 22, St. Petersburg, Russia.

The T.S. in Bohemia

(CHARTERED 7-2-1909)

T.S. IN SCOTLAND

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	President's or Secretary's Address.
Aberdeen	Aberdeen Lodge	1910*	.....	A. G. Bennett-Philip	381 Union Street, Aberdeen.
Dundee	Dundee "	1910*	J. L. Eadie	J. C. Cramond	10 Victoria Chambers, Dundee.
Edinburgh	Edinburgh "	1893*	J. L. Thomson	Mrs. Hay	20 Northumberland Street, Edinburgh.
Do.	Olcott "	1910*	Mrs. I. Stead	N. A. Ellingsen	21 Inverleith Gardens, Edinburgh.
Do.	Orient "	1910*	Mrs. J. H. Elder	Miss Dundas Grant	4 Montague Terrace, Edinburgh.
Do.	Orpheus "	1910*	Miss I. M. Pagan	Miss D. J. H. Elder	8 Merchiston Bank Gardens, Edinburgh.
Forfar	Forfar "	1911	J. L. Thomson	Mrs. Buchanan	Westby House, Forfar.
Glasgow	Annie Besant Glasgow Lodge.	1911	Jas. T. Scott	Mrs. Fyfe	The Pines, Crookston near Glasgow.
Do.	Glasgow "	1900*	A. Wallace	J. P. Allan	88 Bath Street, Glasgow.
Langside	Langside "	1910	W. McLellan	A. L. Laird	73 Nithsdale Drive, Strathbungo, Glasgow.
Leven	Leven "	1910*	D. Russell	R. L. Christie	Durie, Leven, Fife.

civ

Musselburgh	Musselburgh "	1911	Mrs. A. G. Meldrum	Miss Laing	9 Windsor Gardens, Musselburgh.
Perth	Perth "	1911	Mrs. Turner Perkins	G. A. Brown	3 Windsor Terrace, Craigie, Perth.
Bo'ness	Bo'ness	...	CENTRES		
Glasgow	North	...			
Do.	East	...			
Do.	Partick	...			
Hawick	Hawick	...			
Kirkcaldy	Kirkcaldy	...			
Paisley	Paisley	...			
				Miss J. G. Denholm	Craigdhu, Bo'ness.
				A. Wallace	139 Balgrayhill, Springburn, Glasgow.
				R. J. Somerside	8 Deerpark Gardens, Tollcross, Glasgow.
				Mrs. J. T. Ward	88 Balshagray Avenue, Partick.
				Mrs. Innes	Lindisfarne, Hawick.
				N. D. Clapperton	82 Balsusney Road, Kirkcaldy.
				J. P. Allan	88 Bath Street, Glasgow.

CV

* Lending Library.
Address :- D. Graham Pole, General Secretary, 28 Great King Street, Edinburgh, Scotland.

T.S. IN SOUTH AFRICA

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	President's or Secretary's Address.
Bulawayo, Rhodesia.	The Bulawayo Lodge	22 2 11	Mr. Horace Hutton	Mr. M. M. Fletcher	P. O. Box 227, Bulawayo, Rhodesia.
Cape Town, Cape Colony.	The Capetown " "	27 9 04	Mrs. L. A. Holzner	Mr. A. de Smidt	42 Berg Street, Capetown.
Durban, Natal ...	The Durban " "	14 6 04	Mr. E. G. Martyn	Mr. H. J. S. Bell	P. O. Box 57, Point Durban, Natal.
Germiston, Transvaal.	The Germiston " "	1908	Mr. H. Arnold	.....	P. O. Box 197, Germiston, Transvaal.
Johannesburg, Transvaal.	The Johannesburg " "	14 4 99	Mr. C. E. Nelson	Mr. H. Robins	P. O. Box 376, Johannesburg, Transvaal.
Do.	The Harmony " "	14 6 04	Mrs. E. L. Warburton	Mr. S. J. Weil	P. O. Box 219, Johannesburg.
Pietermaritzburg, Natal.	The Pietermaritzburg Lodge.	1909	Mr. W. E. Marsh	Mrs. L. H. H. Greene	Scotsville, Pietermaritzburg, Natal.
Pretoria, Transvaal.	The Pretoria " "	1 12 04	Mr. W. D. Bond	Mr. C. E. Gyde	P. O. Box 446, Pretoria, Transvaal.

iii:

The T.S. in Scotland

(CHARTERED 3-3-1910)

The T.S. in Switzerland

(CHARTERED 1-12-1910.)

T.S. IN BELGIUM

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Antwerp	... La Perseverance Lodge	1910	.....	Wittebans	48, rue du Palus, Anvers.
Brussels	... Anvers Lodge	1899*	.....	J. Claessens	... Place Verte 29, Anvers.
Do.	Anglo Belge Branche...	1905*	.....	Mrs. Peet	19, Rue Forrestière, Avenue Louise, Brussels.
Do.	Centrale Belge Branche	1898*	.....	E. E. Bigwood	17, Rue de la Culture, Brussels.
Do.	Blavatsky de Belgique	1910	.....	Bottleberghs	26, rue du Choeur a hollenbeck, Brussels.
Do.	Brussels Lodge	1898	.....	J. C. Louman	228, Rue de la Victoria St., Gilles, Brussels.
Do.	Isis Lodge	.....	.....	Rombants	10, rue Victor Lefseire, Brussels.
Brussels	Lotus Blanc Lodge	1903*	.....	Mlle. V. André	58 Chérg. Ixelles, Brussels.
Liège	Liégeoise Lodge	1909	.....	S. Verheggen	146. A. Rue Fétinne, Liège.

Address :—Jean Delville, General Secretary, 231 Avenue de Sept Bontiers, Forêt-lez-Bruxelles.

Non=Sectionalised

T. S. IN SWITZERLAND

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Geneve	... Dharma	20 6 01	Monsieur D. Reelfs	Mademoiselle M. Braillard	21 rue de Malajou.
Do.	Unité	...	Mme. A. Erath	Mlle. P. Ronieux	17 Florissant.
Do.	Philalèthes	12 1 03	Monsieur W. Metford	Mlle L. Fraquet	7 rue des Rois.
Do.	Agni	31 12 03	Mlle. H. Stephani	Mlle. E. Tuvet	Pes., 7 Cour St. Pierre.
Do.	Boddhi	21 10 10	Mlle. M. L. Brandt	Mme. R. Horngacher-Favre	6 Rue de la Pelouse.
Do.	Sattva	"	Mme. S. Erismann	Mme. Welter-Crot	25 Rue Lefort.
Do.	Helvicia	"	Monsieur Ch. Pahon	Monsieur A. Drilholle	90 Vernier.
CENTRES					
	Lausanne	...	.....	Mlle. G. Roordis	3 Avenue de Bamière.
	Neuchâtel	...	.....	Mme. K. Petz	4 rue du Bassin.

Address:—Mlle. H. Stephani, Cour St. Pierre, Geneva.

The T.S. in Belgium

(CHARTERED 7-6-1911.)

NON-SECTIONALISED

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Buenos Aires, Argentina.	Vi Dharmah T.S. ...	21 9 01	SOUTH AMERICA*	Arnolds Sarrat	Casella Correo No. 1019.
	Atma ..	24 4 10		Alberto L. Renshaw	Snipacha No. 782.
Rosario, Argentina	Hypatia ..	21 11 09		Edelmiro Pedraza	Cordoba 1749.
Do.	Pitagoras ..	30 5 11		Mrs. Mascimiana Z. de Zubia	Sulta 2926.
	Lob Nor Mendoza,,	25 8 11		José Lacasia	Casella Correo No. 4.
Mendoza, Argentina	Verdad ..	21 8 10		Andres B. Fernandez	Merced 842.
Perganimo Do.	Arundhati ..	10 12 08		Mrs. G. U. de Urrutia	Casella Correo 226.
Santiago, Chile	Lob Nor ..	12 12 09		Enrique Rojos R.	Jaime 116.
Do.	Isis ..	12 12 09		Miss Delia Rojos R.	Aldunate 55.
	Fraternidad ..	9 8 09		Constantine Bravo L.	Plazuela Justicia 24.
Vina del Mar Do.	Giordano Bruno ..	9 8 09	Villegas.	Luis Caviedes M.	Vina del Mar.
Autofagasta, Do.	Destellos ..	10 6 09		L. Alberto Parrau	Casella Correo 789.
	H. P. Blavatsky ..	21 7 11		Daniel Monedero	Colon 165.
Talcahuano Do.					

cxii

Talcahuano Do.	Talcahuano	8 1 10	Tomas Elliott	Jorge A. Valenzuelo	Casella Correo No. 9.
Do.	Leadbeater	21 11 09	Genaro Villegas	José Luis Flores	Casella Correo No. 96.
	Sophia	15 1 11	Constante Cosso	Miss Esmeralda R. Zarza	Justicia 73.
Do.	Hyranya	16 8 05	Eugenia S. de Bogarin...	Franco Diaz Falp	Cerro Laryo 32.
	Dharmah	29 7 02	Francisco de J. Vernetsi	Miss Maria Enlialia da Costa	General Argollo 366.
Porto Alegre Do.	Jehoshua	22 1 11	Paulino Diamico	Fernando A. de Medeiros	Benjamin Constant 196.
Rio de Janeiro, Brazil.	Perseoverança	5 6 10	Raimundo P. Seiid	Celir Machado	General Bruce 112.
SPAIN†					
Barcelona	Barcelona Lodge	19 5 93	José Plana y Dorca	Francisco Barès	Provenza, 203, Barcelona, Spain.
Do.	Arjuna	1908	Sra. Carmen Mateos	Manuel Ramos Quesada	Ronda San Pedro, 38, Barcelona, Spain.
	Madrid	19 5 93	José Xifré	Manuel Treviño Villa	Atocha, 127 do., Madrid, Spain.
Sevilla	Fraternidad	7 2 11	José Fernandez Pintado	José Felices Lopez	Pies, Viriato, 3, Sevilla, Spain.
CENTRES					
Pontevedra	Marco Aurelio		Jacobo San Martin Lozano.	Javier Pintos Fonseca	Charrino, 5, Pontevedra, Spain.

cxlii

* Presidential Agent for S. America : Commandant F. W. Fernandez, 2415, Avellaveda, Buenos Aires.
† Senor Don José Xifré, 3 Rue Aumont-Thiéville, Paris XVII, France.

NON-SECTIONALISED—(Concluded)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Toronto, West End, Canada.	Toronto West End Lodge.	20 7 11	NORTH AMERICA	Felix A. Belcher	250 Lisgor Street, Toronto Canada, N. America.
Colombo	Colombo Buddhist T.S.	8 6 80	CEYLON Mr. R. A. Mirando	Mr. G. Robert de Zoysa	61 Maliban Street, Colombo.
Galle	Galle Buddhist T.S.	25 5 80	Henry Amarasuriya	Mr. D. J. Subasinha	"Subanivasa," Galle.
Sofia, Bulgaria	President Olcott T.S.	28 3 07	BULGARIA Mr. Soph. Nickoff	Mr. Alex. S. Chiehkoff	Rue Serdica 16.
Vratza, Bulgaria	Cyril and Methody Lodge.	6 4 11	L. Lipovomsky	Dono Te-cheff	Vratza, Bulgaria.
Cairo, Egypt	El Hikmet El Kadim T.S.	7 5 08	AFRICA Mme. Olga de Lebedeff	Mdh. Egizio Veronesi	P. O. Box 50, Cairo, Egypt.
Lagos	Lagos T.S.	1904	A. Digaolu	J. A. Fashann	Martins Street, Lagos.
Port Louis, Mauritius.	Mauritius T.S.	26 5 08	MAURITIUS Mr. Soobrayen Amoordassamy.	Auguste Maingaro	Port Louis, Mauritius.

cxiv

County Wexford, Ireland.	County Wexford	5 5 10	IRELAND .....	.....	.....
County Louth, Ireland.	Dun Dealgan Lodge	7 7 11	.....	.....	.....
Dublin, Ireland	Dublin Lodge	1909	.....	J. H. Cousins	34 Wicklow Street, Dublin.
Do.	Irish Lodge	1909	.....	J. H. Cousins	Do.
Belfast, Ireland	Belfast Lodge	5 5 10	.....	.....	.....
Singapore, Malay Peninsula.	Gautama Lodge	1 8 11	SINGAPORE V. R. Menon	.....	Ontram Road, Singapore.
Moulmeia, Burma	Buddhist Theosophical Society, Moulmein.	21 11 11	BURMA Maung Chit Hiang	Maung Gyi, B.A.	San Buddha Ghosa School, Moulmein.
Helsingfors, Finland.	Sokaren Lodge T.S.	11 4 11	FINLAND H. Helmer	Brander Harold	7 Slottsgatan, Finland.
Rome, Italy	Rome Lodge	1897	SPECIALLY ATTACHED TO ADYAR. † Gen. Carlo Ballatore	Av. Rodolfo Arbib	Pres. via Campo Marzio, Rome, Italy.

cxv

† Does not report. Almost dormant.



THE THEOSOPHIST

ON THE WATCH-TOWER

WHEN this reaches our readers I shall be, if all goes well, in England, engaged in strenuous work. May I be therein but the willing instrument of the one true Actor, and perform only the action which is sacrifice, and which weaves no fetters for the Spirit.

* * *

Quite unexpectedly, after arranging for my two wards to remain in charge of Mr. Arundale, the Principal of the Central Hindu College, to carry on their studies preparatory to Oxford, I was obliged to change everything and take them with me to England. Mr. Leadbeater who was staying with them in my Benares home, was suddenly obliged to take up some important work abroad, and as they must live with the one or the other of us, they had to pack up and come with me. I am fortunate in having been able to secure the help of my dear young Brother, Mr. C. Jinarajadasa,

VOL. XXXIII

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J. KRISHNAMURTI.

to prepare them in Samskrit and Pali for Oxford; as he himself took honours in these, he knows exactly the line of study which it is necessary for them to pursue. He has been good enough to give up, for the time, his American work, in order to stay with me in England, and superintend their studies. I trust that Mr. Leadbeater will rejoin me when I return, and will accompany me to Adyar. The Adyar residents have been most kind and generous in the way in which they have accepted the heavy loss inflicted on them by Mr. Leadbeater's absence, and not a word of complaint has been heard. We will try to make it up to them on our return.

* *

A very sad piece of news has reached me: the Hon. Otway Cuffe has passed out of the body at Fremantle, Australia, whither he had gone in search of health. He was one of the most popular General Secretaries of the T.S., and gave up office to labour diligently in Ireland where for the last ten years he has been working, aided and upheld by the Devas in whose special care the Green Island of Saints is ever cradled. He devoted himself to the material uplifting of the country, and is said to have spent, with the aid and co-operation of his sister-in-law, some £70,000 in the promotion of industries in Kilkenny, where the family estates are situated. Gentle, polished, affectionate, of a noble and spiritual nature, Otway Cuffe has left behind him a memory that will not pass quickly from the hearts of his friends.

* *

Two articles have reached me which are so very funny that I must share my amusement with my readers. They occur in a paper called *America*, and are written by a Rev. Father of the Society of Jesus, named F. Billard. The articles are entitled 'Theosophy in India'. After the usual slanders on Mme. Blavatsky, the Rev. gentleman falls on me tooth and nail; he says that I received the name of 'Sankaracharya' from the residents of Benares, a fact which may astonish the residents, and shows a slight confusion as to sex. Then comes an onslaught on the Hindu College, marked by like inaccuracy, and an allegation that he discovered, from reading the diploma belonging to an inner member, that Theosophy was only a veiled and milder form of Freemasonry, designed to set Indians against Catholicism. After describing how I called "the vengeance of Heaven upon" Trichinopoly, the genial Jesuit goes on to say that "within a few months after" all this triumph, "Mrs. Besant's fame and glory" became "but a thing of the past," and that I had to quit my "beloved Adyar like a fugitive;" after saying that I had gone to London, the writer concludes: "We shall leave her there with the sad reflection that her existence as a Theosophist, after raising her to the pinnacle of glory, has at last brought her to the pass to which all are brought who abandon true wisdom" etc. I give Father Billard a wider circulation than he would otherwise enjoy, in recognition of his oddity, and can only suppose that he feels himself justified in misleading his Catholic readers by the motto of his Order, and that he thinks the slandering

of a heretic justifiable if it be *Ad majorem Dei gloriam*.

* * *

I commented in our issue of January, 1912, on the action of Mr. Justice Shankara Nair, excusing his attack on Hinduism by his membership in the Nair community, which I spoke of as down-trodden. My good friends Mr. T. Ramachandra Rao and Mr. B. Ranga Reddy kindly told me that I was in error, when they saw me attacked for misrepresentation. I at once sent the following letter to the *Madras Standard*, and reprint it here, in order that the correction may reach the circle of readers that saw my original statement.

Mrs. Besant writes from the Central Station, Madras, as she was leaving for Benares last evening:—I learn from two or three good friends, who know that I would not wilfully make a misstatement, that the Nairs have never been oppressed or down-trodden. My experience in the north led me into the error, as there no Benares pandit would teach a Nair boy and no Vidyarthi would study with him. The reason given was the Nair form of marriage. Having been in error, however, I withdraw my statement as to the ill-usage of the Nairs, and apologise to them for making it. I meant it as a defence, not as an attack.

* * *

A huge meeting was held at the Central Hindu College, Benares, in support of the Hindu University, and some seven thousand persons gathered to testify their warm approval of the project. As a very large gathering was expected, the Managing Committee had the School Quadrangle roofed in, so that the verandahs served as galleries, and the crowd could stretch out through the fourth side, which is open, on to the play-ground beyond. H. H. the Maharaja of Benares presided, and his

speech was read by his son, the Maharaja Kumar; His Highness was very enthusiastically greeted, and was evidently pleased by the warmth of his reception; he announced a donation of one lakh—and more as duties to his own people permitted—a yearly subscription, “as much land as is wanted”. Needless to say that this princely generosity was vociferously cheered. The Maharaja of Darbhanga, who was very warmly greeted, made an effective speech, and two poems were then recited by their authors, the Urdu one, by Munshi Sankata Prasad, winning much applause.

My turn then came, and I was followed by one of the Trustees of the C. H. C., Mr. Langat Sinha, and then we had a delightful speech in Hindi from the Hon. Pandit Madan Mohan Malaviya. It is pleasant to see how this able and self-sacrificing man has won the hearts of the people, and his charm of manner and polished tongue make him always a most welcome orator. Then followed a wonderful scene: various announcements of donations were made, and yellow papers were distributed on which people could write their subscriptions; brass pails were provided for collecting, and I espied the Principal of the C.H.C. standing with a pail slung on his arm, as though on household work intent; presently the papers came pouring in—Rs. 1000, Rs. 500, Rs. 100, and so on—and the amounts were read out; then came in rings, watches, bracelets, ear-rings, brooches—what not? one poor man pulled off his coat, and sat down smiling in only his dhoti; caps rained in, rupees, annas, pice, and so on until it grew too dark for

further work. One recalled Savonarola and his sermons, though there the jewels were stripped off for repentance, while here for loving help's sake. It is good to see how men's and women's hearts are moved, and how they love to give.

* * *

H. E. the Viceroy and Lady Hardinge are to visit the Central Hindu College and the Girls' School on February 17th, and my last days in Benares were spent in helping to make the preparations. It is pleasant that they should come so early in their days of rule. His Excellency will receive an address, and will lay the foundation-stone of the King Edward Boarding-House, the loving Memorial of the C. H. C. to the Emperor who has passed away. The following is the text of the address which will be presented:

To His Excellency the Viceroy and Governor-General of India, the Right Honourable Charles, Baron Hardinge of Penshurst, P.C., G.C.B., G.M.S.I., G.H.I.E., G.C.M.G., G.C.V.O., I.S.O.

May it please Your Excellency,

It is with the heartiest pleasure that we welcome Your Excellency here to-day, and we pray you to accept our loyal good wishes for a Vice-Royalty so splendidly begun, and so full of promise for the welfare of our beloved Motherland.

Permit us also to welcome with all respect the gracious Lady who bears with you the burden of your high office, for well, in truth, is it for a land which sees gentleness enthroned beside strength, and kindness beside power.

It would not be fitting, in an address from an educational Institution, to speak of political matters,

yet perchance, as the benefits you have gained for India are national, we may voice a gratitude that you will understand without fuller speech.

As Your Excellency was good enough lately to authorise the expression of your sympathy with the movement for a Hindu University, and as we rejoice to know that Your Excellency will be its first Chancellor, we, of the Central Hindu College, venture to look up to you as to our future Head, and to claim you as, in a special sense, our own. For this College is the nucleus of that larger body, and we have solved successfully here the problem of religious and moral education according to the Hindu Scriptures. Your Excellency sees before you a staff of Teachers and students, who open every College day with prayer and sacred reading; our boys' morality is modelled on the noblest and purest Hindu ideals and so effective have they proved that our discipline is based on love and not on fear. We pray Your Excellency, then, to see here in miniature the spirit which will reign in your future University.

While striving to give our youths the best intellectual instruction, and while the rolls of the Allahabad University tell of our success, we lay more stress on character than on examinations, on manliness, righteousness and loyalty than on prizes for learning. It is our dearest hope to send out into the world men of noble character, who will be honourable citizens and loving servants of their Motherland and of the Empire.

Give us, we pray Your Excellency, your good will and your benediction, that our College now, and our University hereafter, may be nurseries of all that is best and highest in the life of a Nation.

Annie Besant,

Bhagavan Das,

*President, and Hon. Secretary, of the Board
of Trustees, Central Hindu College, Benares,*

On the foundation-stone is engraved the following inscription :

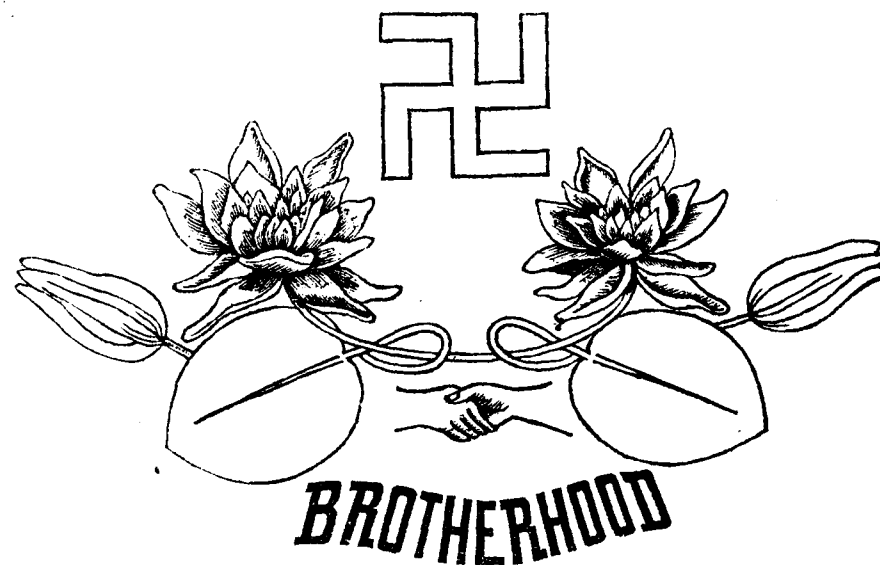
This Foundation-Stone
of the
KING EDWARD BOARDING HOUSE OF THE C.H.C.,
Designed for the training of Indian Students
In the Service of God, the Motherland, and the Empire,
was laid by
H. E. THE VICEROY AND GOVERNOR-GENERAL OF INDIA,
Baron Hardinge of Penshurst,
On February 17th, 1912.

* *

Lord and Lady Hardinge are also to visit the Girls' School, where a lovely Benares scarf will be presented to Her Excellency, a little girl saying the following to her :

DEAR LADY,

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



A STUDY IN KARMA

By ANNIE BESANT, P.T.S.

(Continued from p. 649)

THUS we have three factors in Spirit for the creation of karma, and three corresponding qualities in matter, and we must study these in order to make our karma that which we would have it be. We may study them in any order, but for many reasons it is convenient to take the cognitive factor first, because in that lies the power of knowledge and of choice. We can change our desires by the use of thought, we cannot change our thoughts, though we may colour them, by de-

sire; so, in the final analysis action is set in motion by thought.

In the earliest stages of savagery, as with the newly-born infant, action is caused by attractions and repulsions. But almost immediately memory comes in, the memory of an attraction, with the wish to re-experience it; the memory of a repulsion, with the wish to avoid it. A thing has given pleasure; it is remembered, *i.e.*, thought about, it is desired, action to grasp it follows. The three cannot really be separated, for there is no action which is not preceded by thought and desire, and which does not again set them going, after it is performed. Action is the outer sign of the invisible thought and desire, and in its very accomplishment gives birth to a fresh thought and desire. The three form a circle, perpetually retraced.

Now thought works on matter; every change in consciousness is answered by a vibration in matter, and a similar change, however often repeated, brings about a similar vibration. This vibration is strongest in the matter nearest to you, and the matter nearest to you is your own mental body. If you repeat a thought, it repeats the corresponding vibration, and, as when matter has vibrated in a particular way once it is easier for it to vibrate in that same way again than to vibrate in a new way, the more often you repeat a thought the more ready the vibratory response. Presently, after much repetition, a tendency will be set up in the matter of your mental body, automatically to repeat the vibration on its own account; when it does this—since the vibration in matter and the thought

in consciousness are inseparably linked—the thought appears in the mind without any previous activity on the part of consciousness.

Hence when you have thought over a thing—a virtue, an emotion, a wish—and have deliberately come to the conclusion that it is a desirable thing to have that virtue, to feel that emotion, to be moved by that wish, you quietly set to work to create a habit of thought.

You think deliberately of it every morning for a few minutes, and soon you find that it arises spontaneously in the mind (by the aforesaid automatic activity of matter). You persist in your thought-creation, until you have formed a strong habit of thought, a habit which can only be changed by an equally prolonged process of thinking in the opposite direction. Even against the opposition of the will, the thought recurs to the mind—as many have found when they are unable to sleep in consequence of the involuntary recurrence of a harassing thought. If you have thus established the habit, say, of honesty, you will act honestly automatically; and if some strong gust of desire sweeps you into dishonesty on some occasion, the honest habit will torment you as it would never torment a habitual thief. You have created the habit of honesty; the thief has no such habit; hence you suffer mentally when the habit is broken, and the thief suffers not at all. Persistence in strengthening such a mental habit until it is stronger than any force which can be brought to bear upon it makes the reliable man; he literally *cannot* lie, *cannot* steal; he has built himself an impregnable virtue.

By thought, then, you can build any habit you choose to build. There is no virtue which you cannot create by thought. The forces of nature work with you, for you understand how to use them, and they become your servants.

If you love your husband, your wife, your child, you find that this emotion of love causes happiness in those who feel it. If you spread the love outwards to others, an increase of happiness results. You, seeing this and wishful for the happiness of all, deliberately begin to think love to others, in an ever wider and wider circle, until the love-attitude is your normal attitude towards all you meet. You have created the love-habit, and have generalised an emotion into a virtue, for a virtue is only a good emotion made general and permanent.¹

Everything is under law; you cannot obtain mental ability or moral virtue by sitting still and doing nothing. You can obtain both by strenuous and persevering thinking. You can build your mental and moral nature by thinking, for "man is created by thought; what he thinks upon, that he becomes; therefore think" on that which you aspire to be, and inevitably it shall be yours. Thus shall you become a mental and moral athlete, and your character shall grow rapidly; you made in the past the character with which you were born; you are making now the character with which you will die, *and will return*. This is karma. Every one is born with a character, and the character is the most important part of karma. The Musalman says that "a man is born with his destiny tied

¹ See Bhagavan Das' *The Science of the Emotions*.

round his neck". For a man's destiny depends chiefly on his character. A strong character can overcome the most unfavourable circumstances, and overclimb the most difficult obstacles. A weak character is buffeted by circumstances, and fails before the most trivial obstacles.

The whole theory of meditation is built upon these laws of thought; for meditation is only deliberate and persevering thought, aimed at a specific object, and hence is a potent karmic cause. By using knowledge and thought to modify character, you can bring about very quickly a desired result. If you were born a coward, you can think yourself brave; if you were born dishonest, you can think yourself honest; if you were born untruthful, you can think yourself truthful. Have confidence in yourself and in the law. There is another point we must not forget. Concrete thought finds its natural realisation in action, and if you do not act out a thought, then by reaction you weaken the thought. Strenuous action along the line of the thinking must follow the thought, otherwise progress will be slow.

Realise, then, that while you cannot now help the character with which you were born, while it is a fact which must profoundly influence your present destiny, marking out your line of activity in this life, yet you can, by thought and by action based thereon change your inborn character, eliminate its weaknesses, eradicate its faults, strengthen its good qualities, enlarge its capacities. You are born with a given character, but you can change it. Knowledge is offered to you as to the means

of changing, and each must put that knowledge into practice for himself.

Desire and Activity remain to be considered. Will is the energy prompting to action, and while it is attracted and repelled by outside objects, we call it desire, the lower aspect of Will, as thought is the lower aspect of Cognition. If a man, confronted by a pleasure-giving object, grasps it without thought, he is moved by desire; if he holds himself back, saying: "I must not enjoy it now, because I have a duty to perform," he is moved by Will. When the energy of the Self is controlled and guided by right reason, it is Will; when it rushes out unbridled, drawn hither and thither by attractive objects, it is desire.

Desire arises in us spontaneously; we like one thing, we dislike another, and our likes and dislikes are involuntary; are not under the control of the Will nor of the reason. We may make up reasons for them when we wish to justify them, but they are elemental, non-rational, precedent of thought. None the less may they be brought under control, and changed—though not directly.

Consider physical taste; an olive, preserved in brine, is offered to a child, and is generally rejected with disgust. But it is a fashionable thing to like olives, and young people persevere in eating them, determined to like them, and presently they are fond of them. They have changed their disliking into liking. How is the change of taste brought about? By the action of Will, directed by the mind.

We can change desires by thought. The desire-nature with which we are born is good, bad, or

indifferent, and it follows its own way in early childhood. Presently we examine it, and mark some desires as useful, others as useless or even noxious. We then form a mental image of the desire-nature which would be useful and noble, and we deliberately set to work to create it by thought-power. There are some physical desires which we see will bring about disease if left uncontrolled: eating too much, because of the gratification of the palate; drinking alcoholic liquors, because they exhilarate and vivify; yielding to the pleasures of sex. We see in the persons of others that these cause obesity, shaken nerves, premature exhaustion. We determine not to yield to them; we bridle the horses of the senses with the bits and reins of the mind, and deliberately hold them in, although they struggle; if they are very refractory we call up the image of the glutton, the drunkard, the worn-out profligate, and so create a repulsion for the causes which made them what they are. And so with all other desires. Deliberately choose out and encourage those which lead to refining and elevating pleasures, and reject those which result in coarseness of body and of mind. There will be failures in your resistance, but, in spite of failures, persevere. At first, you will yield to the desire, and only remember too late that you had resolved to abstain; persevere. Presently the desire and the memory of the good resolution will arise together, and there will be a period of struggle—your Kurukshetra—and you will sometimes succeed and sometimes fail; persevere. Then successes will multiply, and failures be few;

persevere. Then desire dies, and you watch beside its tomb, lest it should only be entranced, and revive. Finally you have done with that form of desire for ever. You have worked with the law and have conquered.

Two other points concerning desire.

1. Students are sometimes troubled because in their dreams they yield to a vice which down here they have conquered, or feel the stirring of a desire which they thought long slain. Knowledge will destroy the trouble. In a dream, a man is in his astral body, and a stirring of desire, too weak to cause physical matter to vibrate, will cause a vibration in astral matter; let the dreamer resist, as he soon will if he determines to do so, and the desire will cease. Further, he should remember that there will be left for sometime in the astral body effete matter, which was formerly used when the desire arose, but which is now, from disuse, in process of disintegration. This may be temporarily vivified by a passing desire-form, and thus caused to vibrate artificially. This may happen to a man when he is either sleeping or waking. It is but the artificial movement of a corpse. Let him repudiate it: "Thou art not from me. Get thee gone." And the vibration will be stilled.

2. The warrior who is battling with desire must not let his mind dwell on the objects which arouse desire. Again, thought is creative. Thought will awaken desire, and stir it into vigorous activity. Of the man who abstained from action but enjoyed in thought, Shri Krishna sternly said: "That deluded man is called a hypocrite." Nourished by thought, desires cannot die. They will but become stronger

by physical repression when fed by thought. It is better not to fight desire, but rather to evade it. If it arises, turn the mind to something else, to a book, a game, to anything which is at once pure and attractive. By fighting it, the mind dwells on it, and thus feeds and strengthens it. If you know that the desire is likely to arise, have ready something to which to turn *at once*. So shall it be starved out, having no nourishment of either act or thought.

Never let us forget that objects are desirable because of the immanence of God. "There is nothing moving or unmoving that can exist bereft of me." At a certain stage of evolution, the attraction to them makes for progress. Only later on, are they superseded. The child plays with a doll; it is well; it draws out the germinal mother-love. But a grown woman playing with a doll would be pitiable. Objects of desire draw out emotions which aid in development, and stimulate exertion. They cease to be useful when we have grown beyond them, and in ceasing to be useful they become mischievous.

The bearing of all this on karma is self-evident. Since by desire we create opportunities and attract within our reach the objects of desire, our desires now map out our opportunities and our possessions hereafter. By harbouring none but pure desires, and wishing for naught that cannot be used in service, we ensure a future of opportunities for helping our fellows, and of possessions which shall be consecrated to the Master's work.

Annie Besant

(To be continued)

A TEXTBOOK OF THEOSOPHY

CHAPTER VII

REINCARNATION

By C. W. LEADBEATER

(Continued from p. 364)

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

THIS life of the ego in his own world, which is so glorious and so fully satisfying for the developed man, plays but a very small part in the life of the ordinary person, for in his case the ego has not yet reached a sufficient stage of development to be awake in his causal body. In obedience to the law of nature he has withdrawn into it, but in doing so he has lost the sensation of vivid life, and his restless desire to feel this once more pushes him in the direction of another descent into matter.

This is the scheme of evolution appointed for man at the present stage—that he shall develop by descending into grosser matter, and

then ascend to carry back into himself the result of the experiences so obtained. His real life, therefore, covers millions of years, and what we are in the habit of calling a life is only one day of this greater existence. Indeed, it is in reality only a small part of one day; for a life of seventy years in the physical world is often succeeded by a period of twenty times that length spent in higher spheres.

Every one of us has a long line of these physical lives behind him, and the ordinary man has a fairly long line still in front of him. Each of such lives is a day at school. The ego puts upon himself his garment of flesh and goes forth into the school of the physical world to learn certain lessons. He learns them, or does not learn them, or partially learns them, as the case may be, during his school-day of earth life; then he lays aside the vesture of the flesh and returns home to his own level for rest and refreshment. In the morning of each new life he takes up again his lesson at the point where he left it the night before. Some lessons he may be able to learn in one day, while others may take him many days.

If he is an apt pupil and learns quickly what is needed, if he obtains an intelligent grasp of the rules of the school, and takes the trouble to adapt his conduct to them, his school-life is comparatively short, and when it is over he goes forth fully equipped into the real life of the higher worlds for which all this is only a preparation. Other egos are duller boys who do not learn so quickly; some of

them do not understand the rules of the school, and through that ignorance are constantly breaking them; others are wayward, and even when they see the rules they cannot at once bring themselves to act in harmony with them. All of these have a longer school-life, and by their own actions they delay their entry upon the real life of the higher worlds.

For this is a school in which no pupil ever fails; every one must go on to the end. He has no choice as to that; but the length of time which he will take in qualifying himself for the higher examinations is left entirely to his own discretion. The wise pupil, seeing that school-life is not a thing in itself, but only a preparation for a more glorious and far wider life, endeavours to comprehend as fully as possible the rules of his school, and shapes his life in accordance with them as closely as he can, so that no time may be lost in the learning of whatever lessons are necessary. He co-operates intelligently with the Teachers, and sets himself to do the maximum of work which is possible for him, in order that as soon as he can he may come of age and enter into his kingdom as a glorified ego.

Theosophy explains to us the laws under which this school-life must be lived, and in that way gives a great advantage to its students. The first great law is that of evolution. Every man has to become a perfect man, to unfold to the fullest degree the divine possibilities which lie latent within him, for that unfoldment is the object of the entire scheme so far as he is concerned. This law of evolution steadily presses him onward to higher and higher achievements.

The wise man tries to anticipate its demands—to run ahead of the necessary curriculum, for in that way he not only avoids all collision with it, but he obtains the maximum of assistance from its action. The man who lags behind in the race of life finds its steady pressure constantly constraining him—a pressure which, if resisted, becomes rapidly painful. Thus the laggard on the path of evolution has always the sense of being hunted and driven by his fate, while the man who intelligently co-operates is left perfectly free to choose the direction in which he shall move, so long as it is onward and upward.

The second great law under which this evolution is taking place is the law of cause and effect. There can be no effect without its cause, and every cause must produce its effect. They are in fact not two but one, for the effect is really part of the cause, and he who sets one in motion sets the other also. There is in nature no such idea as that of reward or punishment, but only of cause and effect. Any one can see this in connection with mechanics or chemistry; the clairvoyant sees it equally clearly with regard to the problems of evolution. The same law obtains in the higher as in the lower worlds, and there as here, the angle of reflection is always equal to the angle of incidence. It is a law of mechanics that action and reaction are equal and opposite. In the almost infinitely finer matter of the higher worlds the reaction is by no means always instantaneous; it may sometimes be spread over long periods of time, but it returns inevitably and exactly.

Just as certain in its working as the mechanical law in the physical world is the higher law according to which the man who sends out a good thought or does a good action receives good in return, while the man who sends out an evil thought or does an evil action with equal accuracy receives evil in return—once more, not in the least as a reward or punishment administered by some external will, but simply as the definite and mechanical result of his own activity. Man has learnt to appreciate a mechanical result in the physical world, because the reaction is usually almost immediate and can be seen by him. He does not invariably understand the reaction in the higher worlds because that takes a wider sweep, and often returns not in this physical life, but in some future one.

The action of this law affords the explanation of a number of the problems of ordinary life. It accounts for the different destinies imposed upon people, and also for the differences in the people themselves. If one man is clever in a certain direction and another is stupid, it is because in a previous life the clever man has devoted much effort to practice in that particular direction, while the stupid man is trying it for the first time. The genius and the precocious child are examples not of the favouritism of some deity but of the result produced by previous lives of application. All the varied circumstances which surround us are the result of our own actions in the past, precisely as are the qualities of which we find ourselves in possession. We are what we have made ourselves, and our circumstances are such as we have deserved.

There is, however, a certain adjustment or apportionment of these effects. Though the law is a natural law and mechanical in its operation, there are nevertheless certain great Angels who are concerned with its administration. They cannot change by one feather-weight the amount of the result which follows upon any given thought or action, but they can within certain limits expedite or delay that action, and decide what form it shall take.

If this were not done there would be at least a possibility that in his earlier stages the man might blunder so seriously that the results of his blundering might be more than he could bear. The plan of the Deity is to give man a limited amount of free-will; if he uses that limited amount well, he earns the right to a little more next time; if he uses it badly, suffering comes upon him as the result of such evil use, and he finds himself limited by the result of his previous actions. As the man learns how to use his free-will, more and more of it is entrusted to him, so that he can acquire for himself practically unlimited freedom in the direction of good, but his power to do wrong is strictly limited. He cannot wreck his life in his ignorance, but he can progress as rapidly as he will. In the earlier stages of the savage life of primitive man it is natural that there should be on the whole more of evil than of good, and if the whole result of his actions came at once upon a man as yet so little developed, it might well crush the newly evolved powers which are still so feeble.

Besides this, the effects of his actions are varied in character. While some of them produce

immediate results, others need much more time for their action, and so it comes to pass that as the man develops he has above him a hovering cloud of undischarged results, some of them good, some of them bad. Out of this mass (which we may regard for purposes of analogy much as though it were a debt owing to the powers of nature) a certain amount falls due in each of his successive births; and that amount, so assigned, may be thought of as the man's destiny for that particular life. But all that it means is that a certain amount of joy and a certain amount of suffering are due to him, and will unavoidably happen to him; but how he will meet this destiny and what use he will make of it, that is left entirely to his own option. It is a certain amount of force which has to work itself out. Nothing can prevent the action of that force, but its action may always be modified by the application of a new force in another direction, just as is the case in mechanics. The result of past evil is like any other debt; it may be paid in one large cheque upon the bank of life—by some one supreme catastrophe; or it may be paid in a number of smaller notes, in minor troubles and worries; in some cases it may even be paid in the small change of a vast number of petty annoyances. But one thing is quite certain, that in some form or other paid it will have to be. The conditions of our present life, then, are absolutely the result of our own action in the past; and the other side of that statement is that our actions in this life are building up conditions for the next one. A man who finds himself limited either in powers or in

outer circumstances may not always be able to make himself or his conditions all that he would wish in this life; but he can certainly secure for the next one whatever he chooses.

Man's every action ends not with himself, but invariably affects others around him; in some cases this effect may be comparatively trivial, while in others it may be of the most serious character. The trivial results, whether good or bad, are simply small debts or credits in our account with nature; but the greater effects, whether good or bad, make a personal account which is to be settled with the individual concerned.

A man who gives a meal to a hungry beggar, or cheers him by a kindly word, will receive the result of his good action as part of a kind of general fund of nature's benefits; but one who by some good action changes the whole current of another man's life will assuredly have to meet that same man again in a future life, in order that he who has been benefited may have the opportunity of repaying the kindness that has been done to him. One who causes annoyance to another will suffer proportionately for it somewhere, somehow, in the future, though he may never meet again the man whom he has troubled; but one who does serious harm to another, one who wrecks his life or retards his evolution, must certainly meet his victim again at some later point in the course of their lives, so that he may have the opportunity, by kindly and self-sacrificing service, to counterbalance the wrong which he has done. In short, large debts must be paid personally, but small ones go into the general fund.

These then are the principal factors which determine the next birth of the man. First acts the great law of evolution, and its tendency is to press the man into that position in which he can most easily develop the qualities which he most needs. For the purposes of the general scheme, humanity is divided into great races, called root-races, which rule and occupy the world successively. The great Aryan or Caucasian race, which at the present moment includes the most advanced of earth's inhabitants, is one of these. That which came before it in the order of evolution was the great Mongolian race, usually called in Theosophical books Atlantean, because the great continent from which it ruled the world lay where now roll the waters of the Atlantic ocean. Before that came the great Negroid race, some of whose descendants still exist, though by this time much mingled with off-shoots of later races. From each of these great root-races there are many off-shoots which we call sub-races—such, for example, as the Romance races or the Teutonic; and each of these sub-races in turn divides itself into branch races, such as the French and the Italians, the English and the Germans.

These arrangements are made in order that for each ego there may be a wide choice of varying conditions and surroundings. Each great race is especially adapted to develop within its people one or other of the qualities which are needed in the course of evolution. In every nation there exist an almost infinite number of divers conditions, riches and poverty, a wide field of opportunities or a total lack of them, facilities for development or conditions

under which development is difficult or well-nigh impossible. Amidst all these infinite possibilities the pressure of the law of evolution tends to guide the man to precisely those which best suit his needs at the stage at which he happens to be.

But the action of this law is limited by that other law of which we spoke, the law of cause and effect. The man's actions in the past may not have been such as to deserve (if we may put it so) the best possible opportunities; he may have set in motion in his past certain forces the inevitable result of which will be to produce limitations; and these limitations may operate to prevent his receiving that best possible of opportunities, and so as the result of his own actions in the past he may have to put up with the second-best. So we may say that the action of the law of evolution, which if left to itself would do the very best possible for every man, is limited by the man's own previous actions.

An important feature in that limitation—one which may act most powerfully for good or for evil—is the influence of the group of egos with which the man has made definite links in the past—those with whom he has formed strong ties of love or hate, of helping or of injury—those souls whom he must meet again because of connections made with them in days of long ago. His relation with them is a factor which must be taken into consideration before it can be determined where and how he shall be reborn.

The will of the Deity is man's evolution; the effort of that nature which is an expression

of the Deity is to give the man whatever is most suitable for that evolution; but this is conditioned by the man's deserts in the past and by the links which he has already formed. It may be assumed that a man descending into incarnation could learn the lessons necessary for that life in any one of a hundred positions. From half of these or more than half he may be debarred by the consequences of some of his many and varied actions in the past. Among the few possibilities which remain open to him, the choice of one possibility in particular may be determined by the presence in that family or in that neighbourhood of other egos upon whom he has a claim for services rendered, or to whom he in his turn owes a debt of love.

CHAPTER VIII

THE PURPOSE OF LIFE

To fulfil our duty in the divine scheme we must try to understand not only that scheme as a whole, but the special part that man is intended to play in it. The divine outbreathing reached its deepest immersion in matter in the mineral kingdom, but it reaches its ultimate point of differentiation not at the lowest level of materiality, but at the entrance into the human kingdom on the upward arc of evolution. We have thus to realise three stages in the course of this evolution:

(a) The downward arc in which the tendency is towards differentiation and also towards greater

materiality. In this stage spirit is involving itself in matter, in order that it may learn to receive impressions through it.

(b) The earlier part of the upward arc, in which the tendency is still towards greater differentiation, but at the same time towards spiritualisation and escape from materiality. In this stage the spirit is learning to dominate matter and to see it as an expression of itself.

(c) The later part of the upward arc, when differentiation has been finally accomplished, and the tendency is towards unity as well as towards greater spirituality. In this stage the spirit, having learnt perfectly how to receive impressions through matter and how to express itself through it, and having awakened its dormant powers, learns to use these powers rightly in the service of the Deity.

The object of the whole previous evolution has been to produce the ego as a manifestation of the monad. Then the ego in its turn evolves by putting itself down into a succession of personalities. Men who do not understand this look upon the personality as the self, and consequently live for it alone, and try to regulate their lives for what appears to be its temporary advantage. The man who understands realises that the only important thing is the life of the ego, and that its progress is the object for which the temporary personality must be used. Therefore when he has to decide between two possible courses he thinks not, as the ordinary man might: "Which will bring the greater pleasure and profit to me as a personality?" but "Which

will bring greater progress to me as an ego?" Experience soon teaches him that nothing can ever be really good for him, or for any one, which is not good for all, and so presently he learns to forget himself altogether, and to ask only what will be best for humanity as a whole.

Clearly then at this stage of evolution whatever tends to unity, whatever tends to spirituality, is in accord with the plan of the Deity for us, and is therefore right for us, while whatever tends to separateness or to materiality is equally certainly wrong for us. There are certain thoughts and certain emotions which tend to unity, such as love, sympathy, reverence, benevolence; there are others which tend to disunion, such as hatred, jealousy, envy, pride, cruelty, fear. Obviously the former group are for us the right, the latter group are for us the wrong. In all these thoughts and feelings which are clearly wrong, we recognise one dominant note, the thought of self; while in all those which are clearly right we recognise that the thought is turned toward others, and that the personal self is forgotten. Wherefore we see that selfishness is the one great wrong, and that perfect unselfishness is the crown of all virtue. This gives us at once a rule of life. The man who wishes intelligently to co-operate with the divine will must lay aside all thought of the advantage or pleasure of the personal self, and must devote himself exclusively to carrying out that will by working for the welfare and happiness of others.

This is a high ideal, and difficult of attainment, because there lies behind us such a long history

of selfishness. Most of us are as yet a long way from the purely altruistic attitude; how are we to go to work to attain it, lacking as we do the necessary intensity in so many of the good qualities, and possessing so many which are undesirable?

Here comes into operation the great law of cause and effect to which I have already referred. Just as we can confidently appeal to the laws of nature in the physical world, so may we also appeal to these laws of the higher world. If we find evil qualities within us, they have grown up by slow degrees through ignorance and through self-indulgence. Now that the ignorance is dispelled by knowledge, now that in consequence we recognise the quality as an evil, the method to get rid of it lies obviously before us. For each of these vices there is a contrary virtue; if we find one of them rearing its head within us, let us immediately set to work deliberately to develop within ourselves the contrary virtue. If a man realises that in the past he has been selfish, that means that he has set up within himself the habit of thinking of himself first and pleasing himself, of consulting his own convenience or his pleasure without due thought of the effect upon others; let him set to work deliberately to form the exactly opposite habit, to make a practice before doing anything of thinking how this will affect all those around him, let him set himself habitually to please others, even though it be at the cost of trouble or privation for himself. This also in time will become a habit, and by developing it he will have killed out the other.

If a man finds himself full of suspicion, ready always to assign evil motives to the actions of those about him, let him set himself deliberately to cultivate trust in his fellows, to give them credit always for the highest possible motives. It may be said that a man who does this will lay himself open to be deceived, and that in many cases his confidence will be misplaced. That is a very small matter; it is far better for him that he should sometimes be deceived as a result of his trust in his fellows than that he should save himself from such deception by maintaining a constant attitude of suspicion. Besides, confidence begets faithfulness. A man who is trusted will generally prove himself worthy of the trust, whereas a man who is suspected is very likely presently to justify the suspicion. If a man finds in himself the tendency towards avarice, let him go out of his way to be especially generous; if he finds himself irritable, let him deliberately cultivate calmness; if he finds himself devoured by curiosity, let him deliberately refuse again and again to gratify that curiosity; if he is liable to fits of depression, let him deliberately cultivate cheerfulness, even under the most adverse circumstances. In every case the existence of an evil quality in the personality means a lack of the corresponding good quality in the ego.

The shortest way to get rid of that evil and to prevent its reappearance is to fill the gap in the ego, and the good quality which is thus developed will show itself as an integral part of his character through all his future lives. An ego cannot

be evil, but he can be imperfect. The qualities which he develops must be good qualities, and when they are well defined they show themselves in each of all his numerous personalities, and consequently those personalities can never be guilty of the vices opposite to these qualities; but where there is a gap in the ego, where there is a quality undeveloped, there is nothing inherent in the personality to check the growth of the opposite vice; and since others in the world about him already possess that vice, and man is an imitative animal, it is very probable that it will speedily manifest itself in him. This vice, however, belongs to the vehicles only and not to the man inside. In these vehicles its repetition may set up a momentum which is hard to conquer; but if the ego bestirs himself to develop the opposite virtue, the vice is as it were cut off at its root, and can no longer exist—neither in this life nor in all the lives that are to come.

A man who is trying to develop these qualities in himself will find certain obstacles in his way—obstacles which he must learn to surmount. One of these is the critical spirit of the age—the disposition to find fault with a thing, to belittle everything, to look for faults in everything and in everyone. The exact opposite of this is what is needed for progress. He who wishes to move rapidly along the path of evolution must learn to see good in everything—to see indeed the latent Deity in everything and in everyone. Only so can he help those other people—only so can he get the best out of those other things.

Another obstacle is the lack of perseverance. We tend in these days to be impatient; if we try any plan we expect immediate results from it, and if we do not get them, we give up that plan and try something else. That is not the way to make progress in occultism. The effort which we are making is to compress into one or two lives the evolution which would naturally take perhaps a hundred lives. That is not the sort of undertaking in which immediate results are to be expected. We attempt to uproot an evil habit, and we find it hard work; why? Because we have indulged in that habit for, perhaps, twenty thousand years; one cannot shake off the habit of twenty thousand years in a day or two. We have allowed that habit to gain an enormous momentum, and before we can set up a force in the opposite direction we have to overcome that momentum. That cannot be done in a moment, but it is absolutely certain that it *will* be done eventually, if we persevere, because the momentum, however strong it may be, is a finite quantity, whereas the power that we can bring to bear against it is the infinite power of the human will, which can make renewed efforts day after day, year after year, even life after life if necessary.

Another great difficulty in our way is the lack of clearness in our thought. People in the West are little used to clear thought with regard to religious matters. Everything is vague and nebulous. For occult development vagueness and nebulousity will not do. Our conceptions must be clear-cut and our thought-images definite. Other

characteristics absolutely necessary are calmness and cheerfulness; these are rare in modern life, but are absolute essentials for the work which we are here undertaking.

The process of building a character is as scientific as that of developing one's muscles. Many a man, finding himself with certain muscles entirely undeveloped, takes that as his natural condition, and regards their weakness as a kind of destiny imposed upon him; but anyone who understands a little of the human body is aware that by continued exercise those muscles can be brought into a state of health and the whole body eventually developed. In exactly the same way, many a man finds himself possessed of a bad temper or a tendency to avarice or suspicion or self-indulgence, and when in consequence of any of these vices he commits some great mistake or does some great harm he offers it as an excuse that he is a hasty-tempered man, or that he possesses this or that quality by nature—implying that therefore he cannot help it.

In this case just as in the other the remedy is in his own hands. Regular exercise of the right kind will develop a certain muscle, and regular mental exercise of the right kind will develop a missing quality in a man's character. The ordinary man does not realise that he can do this, and even if he sees that he can do it, he does not see why he should, for it means much effort and much self-repression. The motive is supplied by the knowledge of the truth. One who gains an intelligent comprehension of the direction of evolution feels it not only his interest but his privilege and his delight to co-operate with it. One who wills

the end wills also the means; in order to be able to do good work for the world he must develop within himself the necessary strength and the necessary qualities. Therefore he who wishes to reform the world must first of all reform himself. He must learn to give up altogether the attitude of insisting upon rights, and instead to devote himself utterly to the most earnest performance of his duties. He must learn to regard every connection with his fellow-man as an opportunity to help that fellow-man, or in some way to do him good.

One who studies these subjects intelligently cannot but realise the tremendous power of thought, and the necessity for its efficient control. All action springs from thought, for even when it is done (as we say) without thought, it is the instinctive expression of the thoughts, desires and feelings which the man has allowed to run riot within himself in earlier days. The wise man, therefore, will watch his thought with the greatest of care, for in it he possesses a powerful instrument, for the right use of which he is responsible. It is his duty to control his thought, lest it should be allowed to run riot and to do evil to himself and to others; it is his duty also to develop his thought, because by means of it a vast amount of actual and active good can be done. Thus controlling his thought and his action, thus eliminating from himself all evil and developing in himself all good qualities, the man presently raises himself far above the level of his fellows, and stands out conspicuously among them as one who is working on the side of good as against evil, of evolution as against stagnation.

The Members of the great Hierarchy in whose hands is the evolution of the world are watching always for such men in order that They may train them to help in the great work. Such a man inevitably attracts Their attention, and They begin to use him as an instrument in Their work. If he proves himself a good and efficient instrument, presently They will offer him the definite training of an apprentice, that by helping Them in the great work which They have to do he may some day become even as They are, and join the mighty Brotherhood to which They belong.

But for an honour so great as this mere ordinary goodness will not suffice. True a man must be good first of all, or it would be hopeless to think of using him, but in addition to being good he must be wise and strong. What is needed is not merely a good man but a great spiritual power. Not only must the man have cast aside all ordinary weaknesses but he must have developed strong positive qualities before he can offer himself to Them with any hope that he will be accepted. He must live no longer as a blundering and selfish personality, but as an intelligent ego who comprehends the part which he has to play in the great scheme of the universe. He must have forgotten himself utterly; he must have resigned all thought of worldly profit or pleasure or advancement; he must be willing to sacrifice everything, and himself first of all, for the sake of the work that has to be done. He may be in the world, but he must not be of the world. He must be careless utterly of its opinion. For the sake of helping man he must make

himself something more than man. Radiant, rejoicing, strong, he must live but for the sake of others and to be an expression of the love of God in the world. A high ideal, yet not too high; possible, because there are men who have achieved it.

When a man has succeeded in unfolding his latent possibilities so far that he attracts the attention of the Masters of the Wisdom, one of Them will probably receive him as an apprentice upon probation. The period of probation is usually seven years, but may be either shortened or lengthened at the discretion of the Master. At the end of that time, if his work has been satisfactory, he becomes what is commonly called the accepted pupil. This brings him into close relations with the chosen Master, so that the vibrations of the latter constantly play upon him, and he gradually learns to look at everything as the Master looks at it. After yet another interval, if he proves himself entirely worthy, he may be drawn into a still closer relationship, when he is called the son of the Master.

These three stages mark his relationship to his own Master only, but not to the Brotherhood as a whole. The Brotherhood admits a man to its ranks only when he has fitted himself to pass the first of the great Initiations.

This entry into the Brotherhood of Those who rule the world may be thought of as the third of the great critical points in man's evolution. The first of these is when he becomes man—when he individualises out of the animal kingdom and obtains a causal body. The second is what is called by

the Christian 'conversion,' by the Hindu 'the acquirement of discrimination,' and by the Buddhist 'the opening of the doors of the mind'. That is the point at which he realises the great facts of life, and turns away from the pursuit of selfish ends in order to move intentionally along with the great current of evolution in obedience to the divine will. The third point is the most important of all, for the Initiation which admits him to the ranks of the Brotherhood also insures him against the possibility of failure to fulfil the divine purpose in the time appointed for it. Hence those who have reached this point are called in the Christian system the 'elect,' the 'saved' or the 'safe,' and in the Buddhist scheme 'those who have entered on the stream'. For those who have reached this point have made themselves absolutely certain of reaching a further point also—that of Adeptship, at which they pass into a type of evolution which is definitely superhuman.

The man who has become an Adept has fulfilled the divine will so far as this chain of worlds is concerned. He has reached, even already at the midmost point of the æon of evolution, the stage prescribed for man's attainment at the end of it. And therefore he is at liberty to spend the remainder of that time either in helping his fellow-men or in even more splendid work in connection with other and higher evolutions. He who has not yet been initiated is still in danger of being left behind by our present wave of evolution, and dropping into the next one—the 'æonian condemnation' of which the Christ spoke, which has

been mistranslated 'eternal damnation'. It is from this fate of possible æonian failure—that is, failure for this age, or dispensation, or life-wave—that the man who attains Initiation is 'safe'. He has 'entered upon the stream' which now *must* bear him on to Adeptship in this present age, though it is still possible for him by his actions to hasten or delay his progress along the Path which he is treading.

That first Initiation corresponds to the matriculation which admits a man to a University, and the attainment of Adeptship to the taking of a degree at the end of a course. Continuing the simile, there are three intermediate examinations, which are usually spoken of as the second, third, and fourth Initiations, Adeptship being the fifth. A general idea of the line of this higher evolution may be obtained by studying the list of what are called in Buddhist books 'the fetters' which must be cast off—the qualities of which a man must rid himself as he treads this Path. These are: the delusion of separateness; doubt or uncertainty; superstition; attachment to enjoyment; the possibility of hatred; desire for life, either in this or the higher worlds; pride; agitation or irritability; and ignorance. The man who reaches the Adept level has exhausted all the possibilities of moral development, and so the future evolution which still lies before him can only mean still wider knowledge and still more wonderful spiritual powers.

(To be concluded)

C. W. Leadbeater

BUDDHI: THE INTUITION OF WISDOM

By W. MELVILLE-NEWTON

(Concluded from p. 670)

III. BUDDHI

LET us turn now to the consideration of the three levels of buddhic activity on the (a) astral, (b) mental and (c) buddhic planes.

(a) *On the astral, the region of the desires and the emotions.* The beneficent effect of buddhi may be felt in very early days, as already pointed out, in astral bodies sufficiently advanced; and while the four lower sub-levels would minister to the hatred, anger and selfishness of the natural animal, the three higher sub-planes would respond to the love, devotion and sympathy which can only arise by contact with buddhi.

But, indeed, even now it is early days for the general appearance of buddhic faculty; when the astral body itself is so slightly evolved, there is little facility for the downpour of spiritual gifts: it is to be the characteristic of the sixth sub-race and root-race, but advanced members of the fifth sub-race are beginning to show forth these high moral and spiritual qualities, and in due course of evolution will steadily perfect both wisdom and love,

steadied, balanced and strengthened by the action of the judging mind upon them.

As H.P.B. has reminded us, the coming of Divine Consciousness is possible at any moment: for even the seventh round, with its rich harvest of intellectual and spiritual faculties, is "always present," and we need not wait for it for thousands of years; for "it manifests itself the moment we cease to hinder its manifestation".

It is because we know and feel that the world is governed by feeling, and not by thought which is but the guide of feeling; that all action, from the first moment of manifestation, is the outcome of desire; that religion and not philosophy—and, still less science—is the ultimate interpreter of life and must be able to supply the answer to every question that should be asked; it is because of this that the direct operation of buddhi on desire is of such supreme importance. Buddhi, while still retaining its individuality, tends to root out from the lower bodies that separateness of the self-consciousness which intellect has imposed upon the ego, and the motive power of it is pure unselfish love, the reflex of the first divine emotion in the Supreme.

Buddhi works miracles in kama; for the holiness, the morality, the righteousness she brings down, are all of them contrary to nature and could not arise in man except as a denial of the desire to live. For all such manifestations mean that the separate intellectual existence has to learn the strange and unaccustomed lesson that it must recognise the Self in others; to the intellect, whose

only form of action is self-assertive, that seems at first inconceivable; self-denial is at variance with the natural order of things and with the laws of the intellect.

And yet it is certain that the real moral goal, the proper purpose of our existence, is just that; the turning of the spiritual will along the path of self-denial; although this breaking through of the spirit of denial into the realm of intellectual self-assertion is, indeed, and will always remain a miracle in the kingdom of nature.

In thus basing holiness, morality and righteousness on the spiritual intuitions of buddhi alone, and not upon any lower motive (such as upon any formal deeds of the law, the wish for happiness or the avoidance of pain—as might be suggested by the prudential self-regard of the lower manasic intellect) we may reach the approximate refinement of the moral nature which is the first condition of entry upon any path of occult study; to have experiential knowledge *of* those upper paths and not merely intellectual knowledge *about* them, the feet must be definitely on the return path, and love must be the instinctive, inherent perception of the unity and one-ness of the Self with all other selves.

And if any man realises that, he may—whatever his attainments in the lower worlds—become an important factor in the evolution of the race; for in that spiritual vision, he gains swift knowledge of intuition, he appropriates with rapidity the only form of knowledge which will enlighten him without conscious effort: having attained the

righteousness of the kingdom of God, everything else is added to him.

Here, then, is the outcome of the practical action of buddhi in the domain of conduct; the attainment of certainty in the direction and ordering of life. Hitherto we have temporised; we have done right, self-consciously and for a purpose; we have had to summon common reason to help us, by its balanced and considered judgments, to shape our course from day to day: hitherto, that weather-beaten old finger-post, the conscience, swinging on a loose hinge, has given various readings, more or less truthful. But the coming of buddhi, and the free response of the purified lower nature to the guidance of the Spiritual Will, marks the point of return, the point when intuition replaces judgment, and gives a man that perfect freedom of action which can do no wrong: "He cannot sin, because he is born of God." To such men all true intuitions would come as an overwhelming and commanding certainty, irrespective of any consideration, as true and unerring as an animal instinct.

To anyone who had not yet received his first gleam of intuition, any anticipation of it would be impossible, and when it comes, it could receive no confirmation from the intellect, nor could it be so related to the intellect as to persuade the latter as to its authority.

But once seen, it is as impossible to forget or misunderstand it as it was to anticipate it.

(b) *Buddhi, in the causal body.* In the earlier publications by Theosophical authors (such as *The Ancient Wisdom*, *The Seven Principles of Man*, *Lucifer*,

Vol. XIII, p. 152, etc.) the higher manas is regarded as the fount and origin of both genius and intuition. In later issues too (such as *Psychology* by Annie Besant, p. 134, etc.) the powers of synthesis and intuition are ascribed to higher manas.

The three highest levels of the mental plane are those in which the causal body functions; but the causal body is not the vehicle of manas, but of buddhi, as representing the wisdom and will aspects of the ray of the monad; manas, both higher and lower, together using the intellect, as their vehicle of consciousness. The causal body receives all its powers from the higher planes of the Divine Spirit. So that the appearance in the causal body of conceptual, synthetic, or intuitional power is not of a manasic, but of a buddhic faculty.

No doubt the ego lends his self-consciousness to the consciousness in the particular vehicle in which he is acting, and the Self thus appears to be in the vehicle; but although buddhi thus lends itself to interpretation in the causal body, it has no relation to anything finite or conditioned.

H.P.B. speaks of "the consciousness of the ego welling up through the more finely differentiated fabric of buddhi," "resting on the experiences of manas as its basis"¹ or vehicle for manifestation in the lower worlds; of the mental elements submitted to its spiritual insight in the causal body; though in reality, "manas springs from buddhi, in man".²

¹ *The Secret Doctrine*, I. p. 351.

² *Ibid.* I. p. 356.

H.P.B. also points out the intimate relationship between buddhi and manas; as when she says that buddhi (as the great storehouse of the Cosmic Consciousness) "becomes conscious" after death "by the accretions it gets from manas,"¹ which tries to follow the light from buddhi but often fails;" though eventually, "it becomes perfect enough to assimilate buddhi, and eventually to be permanently conjoined with it, when the mind-consciousness is directed steadily inwards and away from the sensible world.

Buddhi, however, can absorb nothing from any other plane; it is one and indivisible, the highest spiritual sense, preserving the fruitage of all the other senses.

That buddhi, the unifier, and not manas, the divider, is the aspect of the ray of the monad which is concerned with the higher consciousness and its results, as seen in the causal body, is illustrated by the following extracts from various authors, on the nature of Pure Reason," "of a *priori*" and "intuitive knowledge".

"The Pure Reason is the reflection of the wisdom-aspect of the Monad and appears in the human Spirit as buddhi." (*A Study in Consciousness*).

"The mind, the Thinker, is one, and is the Self in the causal body." Its subtlest and finest rays "are expressed in the matter of the causal body... they form what we call, the Pure Reason, whose thoughts are abstract, whose method of gaining knowledge is intuition; its very 'nature is knowledge,' and it recognises truth at sight, as congruous with itself". (*The Ancient Wisdom*, p. 133)

¹ *Ibid.* I. pp. 264-5.

The apparent contradiction in these two quotations, that buddhi and manas are each separately the origin of pure reason, is explainable by what has been said as to the appearance of buddhi on the mental plane. Doubtless they act together in relation to man's essential being, and the work of the intellect, when thus coming in contact with the decisive principles of buddhi, is to try to reduce to earthly dimensions a far wider outlook, to bring within the narrow compass of finite vision the spacious horizons of the Spirit.

Kant says:

The pure reason constructs a rational idea of an unchangeable substance, possessing personal identity, a simple self-subsistent ego, and this explains all soul-phenomena as totally different from all space-phenomena. Pure reason thus reduces all the grounds of knowledge to one single principle, and we do not find this unity in the nature of things which constitute objective experience: pure reason thus introduces into our cognition a complete unity, which the Mind and Intellect could not of itself produce.¹

Kant maintains, all through, the necessary existence in the Self of a faculty above mind, which is independent of all sensuous impressions; which cannot be obtained from any *data* to which it is applied; and which therefore cannot arise in the mind, but comes down "from the Self". All *a priori* knowledge of time, space and causality is given in that faculty.²

The thinking mind may obtain data from sense-experience and make inferences and inductions from them; that is its proper, special, ultimate function. "But this is not sufficient to give knowledge; and,

¹ *Op. cit.*, pp. 418, 425, 429.

² *Op. cit.* Introd. Vol. I, p. 399 and Fraser on Berkeley, p. 43.

if a world is to be made, it must be by some other activity, and that activity is synthesis: this is an *a priori* activity of a faculty which is not primarily of the mind."¹

Kant constantly asserted the appearance in thought of the synthetic principle, but, as constantly denied that thought has, of itself, or in itself, any power of synthesis. He says:

In Synthesis we get a first principle, an all-embracing idea, beyond which we cannot get further: it requires a principle of Pure Reason to overcome the division between subject and object, to determine the thing-in-itself. But this principle cannot be derived from Thought; the gap between Perception and Conception has to be bridged by the Imagination, to establish the Unity of both, as derivations from the same Self.

The non-intellectual origin of the ideas of abstract form, substance, truth, goodness and beauty, is recognised by Kant, who says "they are reached by the Pure Reason, beyond the province of experience and objective reality;" by McCosh, in his comprehensive work on the Intuitions: "There must be a power by which we can look directly on the Good and the True; but Understanding and Intellect, looking to the phenomenal and fleeting, *cannot* help us, they cannot mount so high. Therefore pure reason, intuition, a transcendental power, alone can give the Universal and the necessary faculty of gazing on Truth, Good, etc.,"² and when the pure reason flows down into the mind and understanding, it is possible for these also to work upon such ideas, in their own limited way, by analysis, comparison, etc.

¹ Caird *Op. cit.*, pp. 198, 325, 387, 668-9.

² *Op. cit.*, pp. 289, 310.

Even more striking is Kant's well known illustration of the non-intellectual character of the deductive science of pure mathematics: "A straight line between two points is the shortest"¹ is a statement of pure intuition, not derived from experience, nor from any intellectual analysis or judgment, and only by intuition could such a statement be possible.

So that the possibility of dealing with pure mathematics depends primarily upon the presence on the mental plane of the power of buddhi; which, however, is obscured by the emphasis placed upon manas.

Kant also shows² that, in relation to the objects of the pure reason there are no questions insoluble by it. There is nothing uncertain as regards pure mathematics, or even pure ethics; while in science, there are an infinite number of conjectures and hypotheses, which can never become certainties, because, as they are not discoverable in experience mind and thought can never solve them.

Professor Orde-Ward observes:³ "There is a blind spot in the human constitution, and it is that that sees farthest and fairest." The intuition, that comprehensive faculty, receives and reconciles the eternal dualism established by the mind and upon a spiritual stage higher than the mind: it does not need either to understand or explain the mode of operation, but at once universalises the reports of experience and realises the fundamental agreement that underlies all differences.

¹ *Op. cit.* Introduction.

² *Op. cit.*, pp. 299, 301.

³ *Hibbert Journal*, N 11, p. 507.

Coleridge¹ had the same feeling: "The understanding of the mind, in all its judgments, refers to some higher faculty as its ultimate authority. Pure reason is the power of universal and necessary convictions, the source and substance of truths above sense and having their evidence in themselves."

C. H. Hinton, the gifted author of works on the fourth dimension, who through his own *clear* spiritual vision lifted himself to the intuitional plane of consciousness, wrote:²

The true path of wisdom consists in seeing that our intellect is foolishness, that our conclusions are absurd and mistaken; not in speculating on the world as a thought-form projected from the thinking principle; but to be amazed that our Intellect has so limited the world as to hide from us its real existence.

Lift the veil, throw aside the Reason, by giving up the idea that what we think has any value.

And it was Kant himself who clearly defined the relation of faith to knowledge, when he wrote, "To arrive at the knowledge of God, freedom, immortality, we must deprive speculative reason of its pretension to transcendent insight: for as objects beyond the sphere of phenomena, they can be realised only by abolishing brain knowledge, to make room for faith."³

To-day this point of view is strongly insisted on by Professor Bergson and others. It is denied that mind is absolute; it is not the only means of knowledge, for man has a direct vision and intuition of reality. Bergson and his school of

¹ *Aids to Reflection*, Vol. I, p. 168.

² *A New Era of Thought*, p. 94.

³ *Op. cit.*, p. xxxv.

thinkers refuse to grant to the intellect any claim to say one word as to the realities of love, beauty, life; though he has to admit, as we all have to admit, that intuition, so far, does not give the extent of knowledge of a practical work-a-day kind that intellect does with the use of the faculty that however will increase.¹

And if, as we have seen is the fact, the very basis of all intellectual knowledge is the intuitional perception of time, space and causality; if even the surest of all sciences, pure mathematics, is impossible without intuition, then may we not feel that, after all, buddhi has never been very far away from any of us; that even in our school days she has been with us; and that, as we progress in knowledge, in purity and in devotion, she will not fail to keep pace with our needs, and continue to minister to us out of her treasury of spiritual gifts?

(c) *Buddhi: on its own plane.* For Wisdom is the brightness of the everlasting Light, the unspotted mirror of the Power of God, and the image of His Goodness.

"And, being but One, she can do all things; and remaining in herself, she maketh all things new; and, in all ages, entering into holy souls, she maketh them friends of God and prophets."²

"I, pure Consciousness, subtler than space, am not anything limited; such is the eternal buddhi (idea) that freeth from the bonds of Samsara the world-process."³

¹ *L'Evolution Creatrice* 1908.

² *The Wisdom of Solomon*, ch. VII, v. 26, 27.

³ Quoted by Bhagavan Das, *The Science of the Emotions*.

"All memory of deeds, thoughts and ideas; all knowledge of any kind, is contained in the consciousness of Logos, and it is upon reaching the buddhic plane that we share His Consciousness of our Universe, the plane on which the Unity of all overpowers the separateness of each: on the attainment of this plane of Consciousness, we come in touch with the Universal Memory."¹

"All forgotten things, all experiences whatever, are committed to the keeping of this (Buddhic) Superconsciousness; and they re-emerge into our Consciousness in the causal body and then in the mind. This is the limit of power of the buddhic body within the Solar System."

This Universal Intelligence of the Logos is "the characteristic property of Buddhi;"² the intuitive Omniscience, the spiritual counterpart of Atma.

It is by the power of the Divine Spiritual Will alone that this bliss-body, this body of glory, can be built. This is the building of God, "eternal in the heavens;" "the house not made with hands," to be attained by every man in the course of evolution, but which may be reached by the resolute and determined even now. Unlike the lower bodies it is not built by the material consciousness; it is not the result of mere earthly experience; but it belongs to the superhuman unfoldment of the Divine in man's Nature; its growth depends upon the activity of the spiritual nature only.

Here for the first time within the man's experience, his Life is not limited by grossness of

¹ Vide Annie Besant, *Psychology*, p. 289.

² *The Secret Doctrine* I, 277; II, 369.

matter, and man can come into contact with that Life which causes all things to live; he is enfolded within the sympathies of all, as all are enfolded within his.

Here is confirmed the true spiritual brotherhood of man; the full recognition of the Law of Sacrifice as the true Law of Evolution for man, the joy of surrender, the Life of Divine Unity.

Here a man obtains both the powers and the graces of the Spirit.

But the attainment of Cosmic Consciousness does not imply an immediate, unlimited extension of capacity that can be brought down to the lower planes, unless the bodies have been perfectly trained and disciplined to receive them. The higher includes the lower, and all the essence of the mind and intellect that can be gathered up is carried on; but it does not require that the mind should have reached its ultimate development and power before contact can be made with this plane.¹

The man needs no longer to think; thought would be a backward step, for every cosmic principle is before him on which all phenomena are based.

As Jacob Boehme said: "In one quarter of an hour, I saw and knew more than if I had been many years at a University."

It is not by any quality of power of mind and intellect, but by the possession of the graces of the Spirit, that a man can be recognised as a worthy dweller on this plane.

¹ Vide *The Ancient Wisdom*, p. 225.

And this identity of Self with others does not involve a common likeness; because personality is lost, it does not follow that individuality has gone with it. On the contrary, the power of appreciation in the higher consciousness is in proportion to the total worth of the individual as summed up at the moment, and might indeed imply a still wider accentuation of differences and varieties, though without a trace of disagreement or separation, in object and purposes. For in each a different quality predominates, even if each be all.¹

If the heart, the head and the life be properly attuned, the coming of the Cosmic Consciousness may be sudden;² such is the testimony of the Mystics of all ages, as given in Prof. James' *Varieties of Religious Experience*; and also of others, not Mystics, such as Tennyson, who appears to have reached it by close concentration on his own name!

It is in growth and apprehension of spiritual consciousness, on the part of increasing numbers of people, that religious agreement and unity will be found; the dogmatic statements of the intellectual aspects of religious truths lose their meaning, their efficacy, their authority, the moment man can pass to that spiritual region of his nature, which is the source, the well-spring of the very principles of his being.

Up to that point, dogma is good and serviceable, but when "Spirit to Spirit can speak," then to faith is added that knowledge on which dogma itself

¹ *The Inner Life*, by C. W. Leadbeater, *passim*.

² *The Ancient Wisdom*, p. 263.

was built, and of which it is the veiled and *de-graded* form in the lower worlds of mind and matter.

It is in this direction and in the revival of the mystical and cosmic presentation of spiritual truths that strong hope for the immediate future lies, for the unifying of devotional feeling and for the One-ness of Religion.

We must not omit a short reference to buddhi as the inspiration of all true art.

Art is the cosmic memory of the ideas and principles which are the root of all that has been and can be thought, felt or accomplished. It is the ever-present revelation, besides which there is no other: for those who have the eyes to see and the ears to hear, it admits to the inmost sanctuary of spiritual things, where everything—which in nature, in history, in thought and in life, is eternally divided and separated—is fused together in vital and primæval union. It is something more than "the intuitive perception of the hidden analogies of things," for art (like morality) is not a form of truth or knowledge; it is a whole, in itself, unrelated to any mental process.

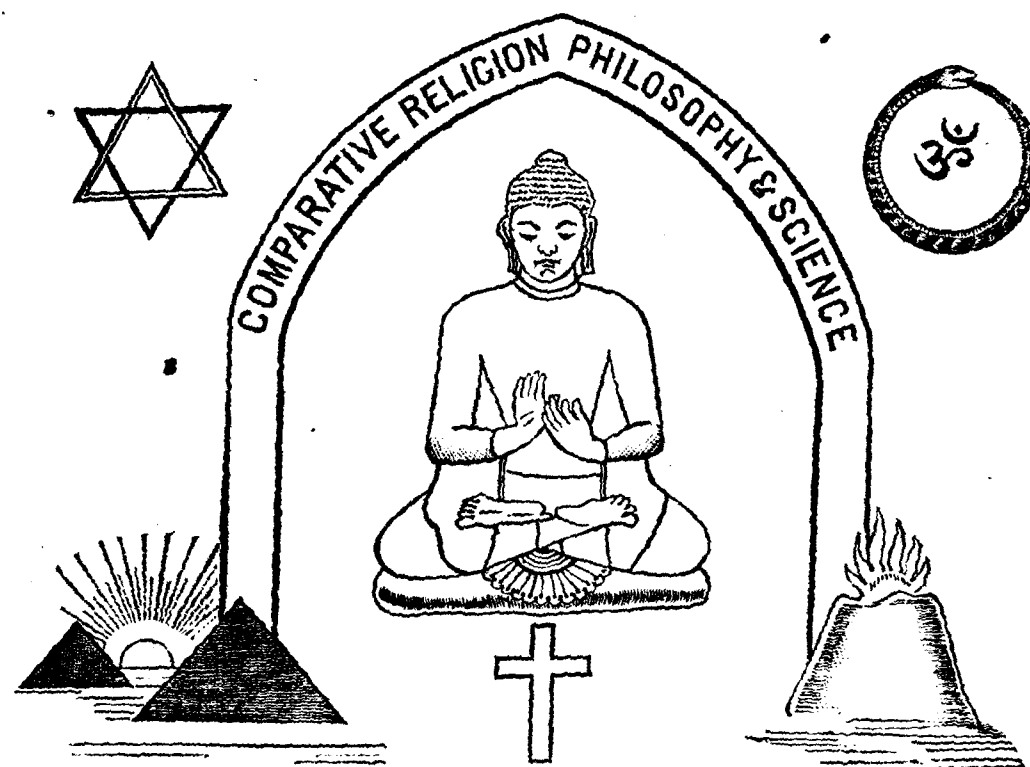
In the East, all art work was regarded as illustrative of the perception of Reality, as a crystallisation of spiritual essence. There in all art, music and poetry, the identification of the artist with the Self was the mainspring of the work. Anything imposed from outside in compliance with rules of any kind, is directly contrary to what is demanded or implied in art or intuition.

That the inner æsthetic intuition is something radically different from the outward expression of

it, may be seen in the common talk of 'Art' Circles of a certain order, and especially in that of the critics: 'atmosphere,' 'pose,' 'tonality,' 'colour schemes,' etc., are the terms in which Intellect appreciates art, adopting, in fact, the only method open to it. The 'Music' is not heard by the intellect, for all its data are of the Spirit: the sounds reach the mind through the senses and are taken to be the music, so that when all the descriptive categories are exhausted, nothing is left to the intellect, while all is still present to the Spirit as an experience far richer than any theory, or any words that attempt to explain it.

But until buddhi is strongly reflected in kama, until a man learns to think and act purely, his emotional nature cannot expand to the pure affections of art and music; for he only can share the full disinterested delights of æsthetic enjoyment, who finds in them nothing whatever that either ministers to, or even estranges from, any suggestions whatever of the lower passions.

W. Melville-Newton



SOME SUGGESTIONS CONCERNING THEOSOPHY

By COUNT HERMANN KEYSERLING

THE present writer is no Theosophist, nor is he likely to become one. The critical philosopher, or the man to whom living means enquiring, and enquiring—testing, to whom, accordingly, any well-ascertained fact, be its character never so distressing,

is of greater life-value than the most welcome of probabilities, would be untrue to his inmost Self if he believed in anything that he did not know. Now I know that not a few of the improbable facts, whose existence Theosophy proclaims, are truly facts, but I have never been struck by the necessity of adopting her scheme of interpreting them. Indeed, all the phenomena whose objective reality seems to me proved beyond doubt are susceptible of another and, to my mind, more satisfactory explanation.¹ As to those which *could* necessitate the adoption of her doctrine, as being intelligible under no other presumption, or as constituting a direct proof of the scheme's intrinsic truth, I am not sure, so far, whether they really occur, and, if they do, whether they really mean what Theosophical writers claim. I might of course utter an opinion, and this is perhaps what is expected of me in this place; but I have no opinion on the subject. One never should have opinions at all, but abstain from judging until one knows; in which case the conclusion one arrives at will mean no mere opinion but true and real insight.

I do *not* know what Theosophy, as a general theory of Being, may be ultimately worth, and so I must leave this question alone. But I have taken a fancy to her. One is naturally inclined to admire those who dare what one would never dare one-

¹ I have stated my views on this subject on different occasions. See in particular my book *Unsterblichkeit, eine Kritik der Beziehungen Zwischen Naturgeschehen und Menschlicher Vorstellungswelt* (2nd ed. Munich, 1910, I. F. Lehmanns Verlag) and my papers *Das Schicksalsproblem in Weltanschauung*, Berlin, 1910, Reichel & Co., Verlag), *Sterndeutung* (in *Hyperion Almanach*, 1911, Munich, Hans von Weber Verlag), and *Das Wesen der Intuition und ihre Rolle in der Philosophie* (in *Logos*, II, 3, Tübingen, 1912, I. C. B. Mohr.)

self, and, besides, Theosophy is really fascinating. She is so delightfully young and inexperienced, old though she professes to be. She is wonderfully life-enhancing in her reckless boldness, and, like many intrepid young knights who went out to accomplish the impossible, she may eventually prove it to be possible, at least to a certain extent; so I should like to help her in her further development, as far as my understanding of her case allows. Disinterested and sympathetic outsiders are sometimes able to see what the actor himself does not see; and this is perhaps my case with regard to Theosophy. Theosophy is not, so far, *arrivee*, as the French say, and this not only in the sense of success in the world, but in that of inner perfection as well; nay, if I am not greatly mistaken, she is traversing at this very period a critical stage, perhaps *the* great crisis of her life; if, now, she misses the right line of progress, as indeed she may, she will wreck her career for long. But she need not miss it. If only she realises in time a few plain truths which apparently have not struck her so far, but which, once pointed out to her, are bound to strike her, unless she refuses to see, then Theosophy is not unlikely to win the battle and become a true and beneficent Life-Force. It is for the sake of contributing to this, that I am publishing in THE THEOSOPHIST the following remarks.

It is doubtful whether the word 'Absolute,' when taken in its usual meaning, corresponds to anything real; but, when used in the sense of

utmost specific perfection, it certainly does so correspond: everything alive, whether body, soul, or idea, can find an expression so perfect, that a further improvement not only seems, but is, impossible. This is due, of course, to the fact that all concrete life-tendencies are limited in themselves; were they unlimited, no expression could ever exhaust them. Every human being belongs to a definite type, race, and time; he is an individual, male or female; and so is every idea the outcome of definite thought-tendencies, individualised, and to that extent limited, although their moving Spirit may be as deep-rooted and as universal in character as Life itself. This seems to mean a fatal limitation from the point of view of pure or abstract reason: just as life is both an ever-enduring and ever-stopped evolution, wherein the Higher appears as the paradoxical result of the Lower's entire consummation; this limitation contains the very principle of all that we call 'great' in this world. Indeed in face of the Infinite no standard could ever prove true; were we not limited, our ideals would have no foundations: there would be no Beauty, no Goodness, no Truth to strive after, for those ideas would never have seen the light. We admire what is perfect, and perfection pre-supposes a standard, and this standard, in its turn, pre-supposes a 'Reality' to which it may be applied without prejudice, so that perfection cannot possibly mean anything but perfect expression of given possibilities. For Platonic Ideas do not *really* exist; their true meaning is different from that which their discoverer imagined it to be, and, consequently, the basis of our ideals cannot

be sought for in another world than this! This granted, many problems which Transcendentalism has never been able to elucidate, become clear. Why, indeed, do we admire a beautiful woman? Because her being means the perfect expression of the form-tendencies of the whole of her race and type, and in this way, fulfils what other women only promised and made us look forward to all the more eagerly. Why do we admire men like Cæsar, Goethe, and S. Augustine? Because they have realised completely what was tending towards life within them, and is tending towards life within all of us.

The case of ideas and thoughts is exactly the same. Every saying, every thought-system, seems deep to us, and only this kind of thought-forms ever does, which represents a complete realisation of what it intended to be.² At first sight this interpretation of greatness and depth may seem to undermine the truth underlying the wrong idea of a self-centred Absolute; but when one goes deeper into the matter it appears that this is not the case; our interpretation does not lead to relativism, at any rate to no relativism in the usual acceptance of this term. Indeed, if a man be able to express himself perfectly, he is necessarily a superior being, for mediocrity lacks that power; and if he does ex-

¹ See my *Prolegomena zur Naturphilosophie* (Munich, 1910, I. F. Lehmanns Verlag), ch. IV. I have tried to elucidate the same problem another connection and in a more popular form in an essay entitled *Idealismus und Volksbewusstsein* (in *Vergangenheit und Gegenwart* for October, 1911, Leipzig, Teubner).

² I have developed this idea on two occasions: in my lecture *Individuum und Zeitgeist* (2nd ed., Leipzig, 1909, Rudolf Hartmann), when treating the subject of Greek art, and in my booklet *Schopenhauer als Vorbilder* (Leipzig, 1910, Fritz Eckardt Verlag).

press himself perfectly, then, necessarily, he has spoken the truth. However contingent and defective his means of realisation may have been, if he *did* realise in them completely what he intended and meant to say, then, necessarily, he said much more than he ever could mean. This sounds paradoxical, but it is a true and indubitable fact.

It is plain that every living body, however limited in space and time, yet contains and expresses the whole of the life-wave which found therein its passing material substratum; in other words, that the transitory *means* the eternal, and is to that extent identical with it; or, in yet other words, that the limited actually transcends its limits, because expressing the principle of every possible limitation.¹ This is exactly what I stated above about perfect expression and truth. Every idea, fully and perfectly incarnate, contains and expresses not only its actual incarnation, but the principle underlying this, as well as any subsequent one; which means that it is fundamentally true, whatever may be said against its appearance. So death has no power over it but only over its bodies, and every one of these bears the caste-mark of absolute truth, recognisable by all who understand. But this is the case only with *perfect* incarnations, for only the perfect means birth to the fullness of life; the imperfect ones represent mere attempts to live, and no attempt, unless successful, is able to realise its motive principle. So we see that the understanding of perfection, as perfect expression of

¹ See my *Unsterblichkeit*, l.c., in particular the preface and its last chapter; also my essay on *Intuition*, l.c.

given possibilities, does not lead to the shallow idea of some philosophies, that "everything existent is true;" on the contrary, it confirms on a higher level the belief in Absolute Truth. There is, of course, no 'Absolute' in the sense intellectualism posits, but the perfect verily means the absolute, for, being the perfect expression of given realities, it is everything that can possibly be, at a given moment, in an ever-changing, ever-evolving, world.

Let us now face the question from another side. We arrived at the conclusion that only the perfect means a full realisation of the reality meant to be realised; which implies, in the case of living men, that only great men are really alive, and in the case of Truth, that no truth is quite true unless expressed in the proper concepts.¹ However excessive this may sound, history proves it to be literally correct: only really great men *do* survive, only really great ideas or great thought-systems have ever escaped death. For Immortality, in its true and real meaning, is not the lasting of the dead owing to outside circumstances (as rocks last because the atmosphere lacks the power to disintegrate them, mummies, because the corpses in question were embalmed, or persons of no claim to immortality, because the living have not forgotten them, or books preserve their record), but the ever-enduring activity of a principle, *notwithstanding* the successive disappearances of its materialisations; and this is the very sense in

¹ See my lecture *Die Metaphysische Wirklichkeit* in the *Proceedings* of the Fourth International Congress of Philosophy (Bologna, 1911), reprinted in French, under the title *De l'objet réel de la Métaphysique* in the *Revue de Métaphysique et de Morale*, for July, 1911.

which great men and great thoughts are ever alive.¹ But this is true exclusively of the great ones, i.e., of those who have attained perfection; the imperfect cannot continue living, for the simple reason that they are not yet born to life. It is curious how seldom this has been understood. As far as history is concerned, most people believe that great men are something absolute, unconditioned, while, as a matter of fact, they are nothing but the full realisation of tendencies which all contemporaries belonging to the same type shared with them; and, in their own case, they usually flatter themselves that they have enriched mankind with immortal thoughts, while expressing inaccurately what they have dimly conceived and scarcely understood!²

As a matter of fact, and facts have to be faced, however unpleasing they may be, no one has the right even to dream of having achieved anything of lasting value, as long as he has not attained the specific perfection attainable by his individual Self. No idea will ever become a life-force or a life-unit of any real power, until it has succeeded in finding its complete and perfect incarnation. This is no sweeping assertion, but an axiom. Yes, ideas are just like living men in this respect. All believers in reincarnation along the line of Theosophy will probably agree with me

¹ I have developed this idea in my lecture *Vom Interesse der Geschichte* (in *Zwei Reden*, Riga, 1911, Lonck und Poliewsky Verlag; also in my book on *Schopenhauer*, l.c., and my essay on *Intuition*.

² This is, by the way, the reason why men representing a certain tendency usually think the success of the one who succeeds along the same lines unjustified, and behave as his deadly foes; they think that, as they *meant* to say the same as this one person actually *did* say, they have the same *right* to fame. They fail to realise that expression is everything, and that there is no greater difference in this world than a truth only half, and the same truth fully, realised (cf. on this subject my *Metaphysische Wirklichkeit*, l.c.).

(to whom the term has a different meaning) in the following: the discarnate has no real power, disembodied souls cannot act on this world; they have to incarnate in flesh and blood in order to become actual forces. Ideas unexpressed, or badly expressed, are disembodied souls, and for that reason they cannot work.

As I have stated above, all great sayings, all great thought-systems and religious beliefs *have* been such full and perfect incarnations. Not always, to be sure, in the shape of abstract concepts, but always in some form convincing by its very existence.¹ This is true, to a wonderful degree, of the earliest Indian philosophies, and of the sayings of several mediæval mystics. But it is not true, so far, in the case of modern Theosophy.

As I have stated above, I cannot and will not judge the part of her teachings which is beyond my understanding. I shall deal exclusively with what I can test and verify. Now I can verify nearly all statements concerning the inmost nature of the Self; I can verify them all the better, because the Theosophical psychology pretends to be identical with the old Indian one, and so I do not hesitate to affirm that here a satisfactory expression, an expression meaning a full incarnation, has not yet been found. I have read a good number of books on Theosophy written by Theosophists, and in a good many cases I know quite well what they

¹ Living personality, symbolic language or other. If the aphorisms of Herakleitos and Lao Tsz seem obscure from the point of view of mere logic, this is due only to the fact that the point of view chosen is a wrong one: one should never judge music by a standard drawn from painting. As a matter of fact, the symbolic language of Herakleitos is on its own line as clear as Voltaire's is on its.

intend to say: the fact is that they do not really say it, and consequently they do not teach the truth. It has often been pointed out that Theosophy represents one of the most materialistic systems of thought that has ever yet seen the light. This is really the case. Not in this sense, to be sure, that Spirits, Devas, etc., should not be what clairvoyants relate of them—if they exist at all they surely belong to Nature in the same sense, though on another plane than the phenomena which everybody is aware of—but in this sense, that the *conceptions* which most Theosophists form of spiritual powers and entities are inadequate, in the same sense as the conceptions of a Ludwig Buchner, a Lucretius, or a Lamettrie were inadequate. The immediate 'givenness' of a materialist is not different from that of the idealist—a Buchner's immediate consciousness was fitted with much the same contents as was the consciousness of a Plotinus or a Kant; the difference lies in the way they *understand* the immediate data of their consciousness, and, in this respect, all materialists, Theosophists included, have been hardly fortunate. It would lead me too far to demonstrate this in detail; a single instance must suffice to show what I mean.

Let us analyse the theory of man and his different bodies. Surely there exist different planes of possible consciousness. Very likely these different planes are in contact with matter on different planes also, and nothing can be said in principle against the fact-side of the theory, though most people, myself included, are devoid of the organs fit to test

this. But as to the theory itself, it is surely not true, and would indeed remain untrue when all the facts it is based upon were ascertained beyond doubt. Man, in spite of all the bodies he may have or assume, is no compound being of the sort we are taught; he does not consist of a spiritual nucleus, encased in a series of concentric material shells, of which each higher one is more spiritual and less material: the live man is a spiritual principle *expressed* in a material form, exactly in the sense that an idea is expressed in words. For this reason, a distinction between spirit and bodies cannot possibly be made in the way professed by Theosophy: as any of the latter means an expression of the former, and nothing else, they are all equally spiritual when looked at from the one side, and all equally material when considered from the other. The spirit is present on the physical just as much as on any other plane; it has no plane for itself. Unincarnate, it has no actual existence; incarnate, it bears necessarily a material shape and, as matter is matter, (however different in quality, however different in value, for special limited purposes like knowing and acting) there is not, nor can there be, any plane higher than another in the sense of 'less material,' or 'more spiritual'. A change of plane is nothing but a change of the point of view by the Atman; to it a full incarnation on the physical plane means just as much as an incarnation on 'higher ones'. True, to realise the latter we must get deeper into ourselves than we must for seeing with our physical eye; but then seeing is less than being, and, if we *are* perfect

incarnations on the physical plane (be it merely in the sense of physical beauty), we are much more spiritual than all seers not perfectly incarnate as men; for in beauty the spirit is fully realised, while the latter but look at it from the outside. Now the old Indian Philosophy, as expressed in the Upanishads and in the Sutras of all schools, has never taught anything else (although it has erred in several directions, for instance in its over-rating of consciousness, of the contemplative state of mind, and of the function of knowing as a whole). Theosophy, on the contrary, hypostasises the material phenomena seen from certain points of view into metaphysical realities, and, once started on this line, cannot help constructing a regular scale from matter to spirit, which necessarily leads to a materialistic conception of the latter. I will gladly believe that she does not *mean* to do so; the mere fact of her imagining that she is teaching the same as the Indian Sages proves this abundantly; but as a matter of fact she *does* do it, and a wrong expression inevitably transforms 'truth' into 'untruth'.

A very considerable part of Theosophy's teachings is untrue in this sense. Now, as explained above, ideas, inadequately expressed, or (which amounts to the same thing) not fully incarnate, not completely born to life, are unable to become actual Life-Forces; or, if they succeed in this, they become forces of a very different character from that expected or foreseen. Indeed, Theosophy in her present state is no good working-hypothesis for the inexperienced searcher after Truth; as most students

are unable to distinguish between meaning and expression, between fact and out-reasoned theory, they start with the belief in inadequate fundamental conceptions; then, as the line of research is conditioned by its starting-point, they proceed in a hopeless direction, rarely sharp-sighted enough to recognise it as such while on the way. Nor is this all. The successful opposition they encounter, whenever they come across critical minds, only too often calls forth among them a fanatical clinging to dogma, which cannot help weakening, as all dogmatism inevitably does, the spirit of true research. So Theosophy is on the way to becoming a scholastic system, even before having passed for any length of time through a period of unprejudiced research.

Now, cannot this be helped? I feel convinced that it can. Theosophy should make it her fundamental principle *to abstain from systematising until the facts and their character are perfectly ascertained and understood*. The most formidable danger for her life is the blind belief in authority, in particular in the authority of eastern teachers. Nobody could admire the great thinkers of India more than I do. I have insisted already upon the fact that they have given the most perfect expression as yet found to the fundamental truths concerning the Self. But then the Sages I mean, are *not* the authors of the systems now taken up and worked out by modern Theosophy: the systems are the work of their commentators, and with the latter the case is totally different. *They* were not Seers, as their Masters were—indeed had they been, they would never have dared to 'explain' the Sutras

or Logia; they were, as most systematic philosophers are, good logicians and dialecticians, nothing more; and as such, they did not and could not realise that the supreme Truth lies beyond all possible systems, as transcending the grasp of reasoning intellect as such. One cannot infer or conclude safely in following its laws, where the sphere of their validity is transcended.¹

None of the commentators has realised this; and, as in the sphere of their 'givenness' no fact could possibly arrest them, their powers of logic and dialectic did their work almost without control. This is the way in which those elaborate systems of metaphysics have come about. They do not correspond to any real connection, or if they do (which happens every now and then), this is due to mere chance, the chance that they were reasoning upon true statements. The Theosophists of our day, in their youthful difficulty of understanding their puzzling experiences, were anxious to find somebody who could help them, and, as most young minds do when they come across a book or a statement which intends or seems to express what they want to express themselves, they took it for granted at once that their elders had actually succeeded in the task. So they took up as they found them the systems handed down to them by literary tradition. One of the first consequences of their doing so was a very curious, almost amusing, one: as they took the truthfulness of these systems for granted, their personal endeavours, instead of

¹ I have explained this at length in my *Prolegomena*, l.c., ch. V. See also the works of Bergson on this subject.

aiming at unprejudiced statement of fact, became directed towards the confirming of Indian or Mediæval theories, and, as it is always possible to connect any fact with any theory, provided one leaves the effective reality of the connection out of one's critical survey, they actually succeeded in confirming them, though often enough at the cost of Truth. At present many phenomena cannot get dissociated any more in their consciousnesses from interpretations which very frequently are thoroughly unfit to account for them satisfactorily; nay, sometimes they even imagine themselves to have proved the correctness of presupposed doctrines, when relating events much apter to unveil their faultiness.

Now, if this goes on for any length of time, it may become fatal to Theosophy, as the same has proved fatal to the philosophy of the Middle Ages in Europe and of all ages in India, ever since the Great Sages and Teachers died out. This danger is a grave one: all the more so as the recommended method of meditation, or fixing one's mind on a given subject, inevitably leads, when practised for a sufficient time, to its realisation on the subjective plane; so that minds not exceptionally philosophical, when meditating on doctrines ever so wrong, cannot help eventually believing them true because they *experience* their truth.

Yoga-practice is, of course, a very good thing, when carried out by great souls or powerful minds (for these instinctively refuse meditating on subjects unreal, or if they do meditate on the unreal at the beginning of their career they soon enough make out its intrinsic character); ordinary minds, however,

not self-conscious enough, because not sufficiently existent, succeed as a rule only in self-hypnotisation by ideas indiscriminately taken up from the outside. If they were not told before the results they had to attain, they would probably make better progress; but as they are told before, the result attained is usually that which I have already stated. So it has been in the case of the Yoga-School itself. Patanjali, a very great mind, who surely got his information through real self-concentration, not meditation on given doctrines (but who, unfortunately, as most Teachers of genius do, thought teachable what, by its very essence, is not teachable), says somewhere, after having described his vision of the Solar System: "All this, the yet unseen, the Yogi must see, by performing *samyama* on the Solar System, and thence on other connected objects. Let him practise until all this becomes apparent." Well! His followers did practise, and to many of them "all this has become apparent," but in what sense? In the sense of a hallucination. The proof of this assertion lies in the fact that they never got any further than their master reached, except in the sense of systematic elaboration, of which it is evident that it means no expression of a closer acquaintance with fact, but merely a reasoned working-out of second-hand information, or even of fictions of their own minds.

With the modern school of Theosophy the case is, alas! not much different; the system being handed down to the students by their authorities ready-made, or nearly so, they being told from the very start what they should realise, in most cases

realise nothing but that; so that knowledge does not make any real progress. Now the history of Indian Philosophy should convey a warning to Theosophy. She should understand that, even if her present system be true on the whole, performing *samyama* on it will not lead her students any further. No seer has got his insight through meditating on systems, but very many have spoiled their potential knowledge by so doing. It could not indeed be otherwise. Systems are, at best, correct interpretations of fact; they are never facts themselves: so meditation on doctrines means meditation on *interpretations*—a hopeless undertaking in any case—all the more so where the interpretation, as in the case of Theosophy, is as yet far from accounting satisfactorily for the facts. For all these many reasons Theosophy should make up her mind, as suggested before, to abstain from systematising, until the facts and their character are perfectly ascertained; at any rate to lay much less stress on her 'system' than she has been doing so far. I know many of her followers would not like it at all if her leaders thought this suggestion profitable and acted according to it; *they* want things to be explained to them, to believe blindly, and then to be at rest! I know also that no sacrifice seems harder to the mind, as such (as counteracting its most dominant instincts), than the sacrifice of explanation: but here, if anywhere, is 'Yoga-practice' in its place for helping to overcome the desire. Nothing proves more clearly the unculturedness of a mind than the incapacity to make this sacrifice. The uncultured man always explains, interprets,

judges, generalises at once, at any cost; this is the reason for most superstitions and also for the fact that women are so much readier than men to work everything into systems. The cultured man, on the other hand, waits until he has fully grasped the case, and abstains from judging at all if he finds that the time is not ripe for judgment, or that his individual intellect is not sufficiently fit to judge. For if Truth appeals to everyone, only very few are able to express it.

There is sure to arise some day among Theosophists, if their doctrine be true in principle, a mind sufficiently strong to find a perfect expression for the Reality constituting its inmost Self. Anticipating this is of no use, from whatever point of view one may look at it; for, firstly, minds not fitted by Nature to do that kind of work will never succeed in it, however hard they may try; and, secondly, the work they are fit to perform will suffer from their doing something else; and last, but not least, Theosophy *cannot*, by invisible, cosmic Law, become a real Life-Force until she has found her full and perfect incarnation. Or, if she does become such a force, it will not be for good. The fact that this expression has as yet not been found does no prejudice to Theosophy as such, whatever her malignant critics or timid believers may think or say: the highly sensitive natures, able to realise what coarser organisms never will realise, are very seldom intellectually strong; there is usually something feminine about them, a predominance of the sympathetic system over the brain, as indeed

clairvoyant women are more often to be found than clairvoyant men; so that it would be more than extraordinary if the conjunction of supreme sensitiveness and powerful brain had already arisen within the very short period of her career.

But what does prejudice to Theosophy is the undeniable fact that her followers proclaim as infallible dogmas or revealed doctrines, what are no more than very provisional interpretations. The facts in themselves are so wonderful, that, even uninterpreted, simply stated, they can form the object of a both soothing and progress-enhancing belief; and, as this is all most Theosophists want, I do not see why Theosophy should expose herself to mortal dangers by making (in attempting to teach more than she is able to teach so far), a series of avoidable mistakes.

This leads me to a study of Theosophy in the sense of a concrete Life-Force, independently of her value as an expression of Truth. A stay at Adyar has convinced me that there is a real life-principle behind the Theosophical movement, and, as I feel in sympathy with everything alive, I sympathise with this movement also. I may say more. If all goes well, Theosophy is not unlikely to become one of the most beneficent forces of our day, for her ideals are high, her outlook on life is a broad one, and, whatever may be the exact amount of truth enshrined in her teachings, there is truth enough among them for helping her followers, not only to live in a satisfactory way, but also to progress. Unfortunately, it is not quite certain, as yet, that all will go well. There are

dangers close at hand, serious enough to turn good into evil.

I have already insisted upon the fact that there is far too much interpretation in the teachings and text-books of Theosophy. I have attempted to show how dangerous this may be to the growth of knowledge. The danger is, as indeed it could not be otherwise, more dangerous still for life itself; for what is an interpretation, a theory? A point of view *on* fact, in no case fact itself. For this reason it can prove of immediate value to two kinds of minds only: those who have a first-hand knowledge of the facts, and want to understand them, and those to whom theorising means life itself. To all other minds theory is either indifferent or noxious, as it does not correspond to anything real within them; the facing of theory, no matter whether it be false or true, leads them away from themselves. Indeed, in their case the interest cannot mean anything more than curiosity, and surely curiosity, *i.e.*, "the bending to the Not-Self for the Not-Self's sake" (to speak the language of Indian philosophers), means no virtue but a very real vice.¹ It must be admitted that this vice does but little harm in the case of ordinary science; for most of her objects are so widely apart from all possible objects of actual life that the former can hardly interfere with the latter. Where matters of vital importance are concerned, the case is different. Everyone will agree that man is meant to live. If we complete the sentence by saying that man is

¹ I have analysed the true meaning of curiosity in my lecture *Vom Interesse der Geschichte*, l. c.

meant to live up to ideals (which no doubt is true), we must add at once that not all ideals, but only the ideals representing exponents of his natural tendencies and aptitudes, are, when aimed at, able to help his progress. In case he tries to attain to ideals not corresponding to the possibilities of his ego, he will ruin the best that is in him, however high the ideals in themselves may be. Now this happens only too often among Theosophists; very, very few persons are made for occult enquiry, and accordingly very, very few will progress when training themselves for it. The Sages of the Olden Times knew this well enough; they not only refused to train anyone whose nature did not promise to do well along that line, but they never even told of their wisdom to persons not prepared to receive it. This is why they always used a very singular and laconic language in writing: they knew that the 'chosen ones' would understand them all the same (for their language was never *really* obscure; it was, on the contrary, a very clear expression of hardly graspable fact); while the others would suffer no harm through 'understanding' (which in this case means the same as misunderstanding) what was beyond their minds. To-day all this has changed very much. Information of things beyond is simply pouring forth from all imaginable sources; manuals of fact, as well as of method, written for 'the man in the street,' are obtainable everywhere, at the lowest rates; so that everybody who reads at all is bound, sooner or later, to come across them.

The object of these writings is of such vital importance that hardly anybody can help getting

interested in it, and very many take up its study for good. But as this interest corresponds only with very few to real and fundamental life-tendencies, they are seldom the better for it; indeed their interest, whatever they may call it, cannot be anything else than curiosity; and the more they yield to it, the further they get away from what should be their life-aim. I know that most Theosophists pretend to have the vocation for Theosophy, but I know better still that this claim of theirs is not true. To them, not only psychical research, but even meditation (in the sense of Yoga-practice) can bring no advantage, as, owing to their mental constitution, they will never attain by such means to a fuller self-realisation, but simply get hypnotised by some outside idea; and an idea outside of the Self is necessarily a Not-Self, which implies that belief in it, *even if it be true in itself*, means a superstition. No doubt the leaders of the Theosophical movement are aware of this danger, and have warned others against it; it is also true that undesirable results of this kind are inevitable, more or less, at the beginning of any spiritual movement, owing to the fact that the types of humanity most willing to follow it at once (because of their wish to be led) are the feeble-minded, the neurotic and the superstitious. But as, of all the religious movements the world has yet seen, the Theosophical movement exercises, and must exercise, the greatest attraction to individuals of this kind, the danger cannot possibly be emphasised too much.

Most Theosophists do not seem to realise that this creed does not in the very least alter the

ideals of earthly existence as formulated by all great Souls of all ages alike; and this, because that point has not been accentuated sufficiently, though of course it has been accentuated. They are all anxious to secure a better incarnation for the future. Well! this aim cannot be attained by any other means than by developing, to its utmost perfection, the individuality born into a given life, *along the lines of its specific aptitudes*; which means that the ruler should try to become the best of rulers, the artist, the best of artists, and *not* that everybody should take up Occultism or try to become a saint, as saintship is and always will be the appanage of a very few. It is a superstition, shared, I am afraid, by some of the leading Theosophists, that an Occultist, who has developed unusual powers, or a saint who has renounced earthly life, is, owing to this, *more* than a warrior, an artist, or a philosopher.

If the man in question has been born for occult research or for saintliness, he surely must seek his perfection along his line; but, if he attains it, he reaches to no higher but to exactly the same level where stand all beings who have succeeded in giving a full expression to their in-dwelling possibilities. As I explained above, all planes of consciousness are equi-distant from the supreme Spirit, so that there is little gained in this respect (though much in others) through passing from one to another. What really matters is the *expression* given to the spirit on whatever plane it be, so that perfect physical beauty is certainly more valuable than a poor system of philosophy or an imperfect saint,

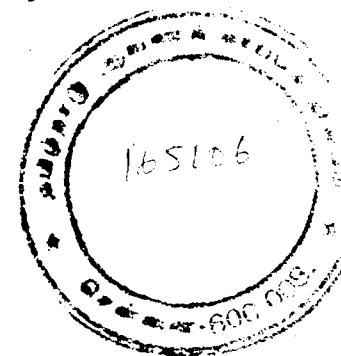
for the former does mean a full incarnation of the spiritual principle, which any thing imperfect never is.

One may reply to this: "But the saint is more than the artist, for he means the supreme perfection of life." I am afraid this is not correct. It would be so of course, if "the saint" meant the fullest possible realisation of all human powers; but this is not the case. Every saint, who has lived so far, has reached his perfection only by atrophying many elements of his personality, so that the perfection attained means, not the perfection of the man, but only of a fraction of him; this is true even of the Buddha and of the Christ. No spiritual perfection yet realised means the perfect expression of mankind, however perfect it may have been as an expression of a *type* of man, so that if one did not know that every ego is really a bundle of egos, unequally developed and belonging to different types, we might grow suspicious of the value of any spiritual perfection so far attained. There is no definite state of existence representing the highest state of man. If this Truth were better realised, Theosophy would prove a truer and greater life-force than she has shown herself to be, so far. Many Theosophists repeat, in their own case, the mistake of the Christian Creed as a whole, which, though it might have become an element of nothing but progress in its time, has actually meant, in many directions, an element of retrogression, owing to its one-sided ideal of life. They aim at asceticism, *i.e.*, at a fractional state of perfection when looked at from the whole

of life, or a peculiar state of perfection when looked at from the general; and, as most of them are not meant to become ascetics, they become less than they could have become, because pursuing a wrong line of growth.

Many, again, imagine that knowledge is essential, or belief in Theosophy's doctrine, repeating the mistake of all religions the world has, so far, ever seen, Hinduism alone, perhaps, excepted. These should realise that knowledge in itself, or belief, as such, will make them no better, nor even help them in progressing, unless they belong to the peculiar type of the philosopher or the devotee. Let those who are in want of a basis of certainty take for granted what their authorities tell them. If owing to this they feel more confident, they are right in believing in dogma. But then let them turn to the actual living of their life and work it out on their given line to its utmost perfection. I feel sure, and, if I knew that Theosophy's doctrine was the true one, I should feel just as sure, that the human being who achieves this, whether believing in Theosophy or not, will rise to a higher plane in the cosmic order than the devoted student, who for the sake of his belief, has failed in his Destiny.

Hermann Keyserling



THE COMING OF THE WORLD-TEACHER

By NAWAB KHAKAN HUSSAIN

THE Muhammadans of the Shiah sect follow the rules laid down by Alimurtaza, after the Prophet of the faithful. After Alimurtaza, his eldest son Hussan is looked up to (may the blessing of Allah be on him). After him precedence is given to the younger son of Ali and the brother of Hussan who is known as Hussien, who gave up his life, his sons, his kith and kin, for the Path and Service of Allah. The remaining nine preceptors are the descendants of Hussien. According to our belief the last of the Imams, Abul Kasam Muhammad, alias Mahdi, was born on 255—fifteenth night of Shabaan. His father died when he was five years old; he was the only son. He performed many miracles while he was a child; *e.g.*, a person wanted to give a name to his new-born babe, he requested Him to choose a name for the child, He told him not to give any name. The man was astonished at the command of the youthful teacher, but obeyed it. After a week the new-born babe died. Then He sent for him and said: "Your wife will give birth to two boys one after the other." And so it happened. Some stranger brought presents for the Imam but had forgotten to bring a sword which

was also an offering entrusted to him by a devotee. The young Imam, after accepting the offering, asked: "Where is the sword which was given by *name*! Perhaps you have forgotten to bring it." The said person was very much impressed and acknowledged his mistake. These are some of the many miracles which he performed.

When the above-mentioned teacher was born, the kingdom was ruled by the Kahlifs of the Abas dynasty. They heard somehow or other that in the family of the Prophet a child would be born who would preach a world-wide religion, based on unity and brotherhood. They became nervous lest a person like this should appear and weaken their Empire, therefore they sought an opportunity to kill him. These conditions compelled him to withdraw himself from the world at the tender age of five. But He was in touch with the world through His four chosen disciples. These four are called in religious books teachers or messengers of the Lord (Sufra). During the period which is called 'Gaibat Kibra' (Long Absence), He was always in touch with the world, inspiring and influencing the best flowers of mankind through the mind. It is the religious belief that the world cannot be without Teachers, or Masters of Wisdom, working under a Power, or Soul, whose task is to look after the teaching department of the world.

Our religious belief declares that it is the part of the work of God to lead his children from the unreal to the Real, from darkness to Light; therefore he has appointed two things as the means

to the real; first, wisdom; second, the messenger, the exponent, of the laws or wisdom.

When the above-mentioned teacher, who is known in our books as Sahib-ul-Asror, the Teacher of the day, shall appear amongst us, certain signs will be visible, His advent will be marked by the corruption of the masses, the prevailing of all sorts of vice; the world will be a hotbed of sin. There will remain only forty persons who will be the faithful—the real believers in God. Men will be fond of mimicking the ways or manners of women, and will bid good-bye to their manliness. On the fifteenth of Ramzan a solar eclipse will take place, and in the end of the month a lunar eclipse, which has never happened before. A voice will be heard from the skies, and every one will understand, each in his own language, its message. The year in which this will happen will be odd, and further it is mentioned that it will be the night of the twenty-third. During the time of His ministry the earth will be blessed, the earth will give out its hidden treasures, people will attain long life, illness will disappear. The following is based on facts. A person asked Ali Murtaza: "Please tell us what will be the name of the Teacher of the day." He said: "My friend, the Prophet has forbidden me to disclose it, and has taken a promise from me to that effect." The person again asked: "If you cannot give His name, please give some description." Hazrat said: "When He will bless the world, He will look very majestic and handsome, His long hair will fall on his shoulders. His hair and beard, which will be pointed, will shine and

will cast a lustre around. The face will be beyond description. Some of the traditions also say that his colour will be that of ripe corn. No definite time is given and no hour and date is specified. But whenever God will wish He will bless the earth and consecrate the soil with His august steps. He will first appear on the sacred soil of Mecca and from there will turn His steps towards Medina. In that time august persons who had left the world thousands of years ago will reappear. Twenty-seven persons will come from Kofa, or the Green Island, which is situated in Gobi Desert in Asia. Out of them seven are those who live in mountain caves and a dog dwells with them.

When the august Personage will deign to bless this soil with His presence, there will be justice all around, people will forget their difference; one year of that period will be equal to the ten of this time and the books say that He will remain for nineteen years only. Some traditions say that after the death of the Teacher Hazrat Imam Hussien Ali-Aslam will come with all the people who were killed with him in the service of God, and with his own hands perform the last ceremonies. His coming will be a great boon to suffering Humanity. He will establish a universal religion, and the whole world will follow the canons of Divine Wisdom and worship one God.

By the above description we come to learn that the great Teacher is living somewhere and the world is awaiting His advent. Authentic traditions inform us that He is sometimes found in "Gazira-ul-Khizra"—the Green Island situated in the White

Sea; the modern geographers and explorers fail to give any trace of the island or the sea. Some authentic books and traditions also tell us that the Teacher has been approached by some and that whenever there was a need He had appeared among us in different forms and after preaching had disappeared again.

Nawab Khakan Hussain

BURIED

By MARGUERITE POLLARD

Buried the love of the years long past
Triumphs and failures and hopes of a day!
Dreams and ambitions all lie at last
Buried.

And now the ship of the soul sails fast
On the Boundless Ocean it speeds away.
How should the Spirit be aghast
With the bonds all broken that gave it stay
With the heavens no longer over-cast,
And the chains of the prison-house of day
Buried!

EXISTING SYMBOLISM OF AZTEC SUN-WORSHIP

By ADELIA H. TAFFINDER

THE National Museum in the City of Mexico contains some remarkable Aztec antiquities of the Sun-worshippers.

A visit to this Museum can leave no doubt in the observing mind, by the visible signs and symbols, that the ancients of the land must have worshipped the Sun and the gods of the elements. Zumarraga, the first archbishop of Mexico, and the missionaries, in the sixteenth century, in their extreme zeal to establish Christianity in the New World, considered the presence of the Aztec hieroglyphs and monuments, incompatible with the establishing of their faith among the heathen. Consequently every record and idol, that could be found, was destroyed. Later the Kings of Spain and the viceroys of Mexico endeavoured to protect the remaining records, and gathered together in the viceregal archives whatever of this nature was considered historically valuable. Thus some of the antiquities were preserved, and can be seen in the National Museum.

In 1521, Cortez concluded the conquest of Mexico by pulling down the Aztec temples. The Calendar Stone and many large idols, and other

objects of worship, were buried in the surrounding marshes of the city by order of the Christian monks. The majority of the Aztec temple relics have been unearthed in the City of Mexico, in the immediate vicinity of the great Cathedral. This must be owing to the fact that the Cathedral occupies the site of a once splendid Temple of the Sun.

That stone known to the world of archæology as the Aztec Calendar, is the finest aboriginal monolith in the western hemisphere. The native inhabitants of the City of Mexico call it 'El Relox de los Indios,' or the 'Indian Clock'. Senor Alfredo Chavero, the distinguished modern archæologist of Mexico, has re-christened it 'The Rock of the Sun'. It was painted red to indicate that it was dedicated to the sun, while the stern face with its grotesque ear-adornments, massive necklaces, and protruding tongue—symbolises the Aztec representation of that disc of golden light.

As this antique monolith deserves special comment it may be well to consider it later in this article. The ancient Mexicans had considerable Astronomical knowledge. The priests observed the course of the stars and planets from the summit or their pyramidal temples, in order to signal the times of their feasts, or the hours of the day and night, giving announcement to the people by means of instruments that could be heard at a long distance. The Sun, was their principal object of investigation. His apparent path or orbit through the celestial arch was represented by means of a sign called in their language *Nahui ollin tonatiuh*, meaning "the four motions of the



CALENDARIO AZTECA O PIEDRA DEL SOL.
EN EL MES DE DICIEMBRE DEL AÑO DE 1790
AL PRACTICARSE LA NIVELACION PARA EL NUEVO
EMPEDRADO DE LA PLAZA MAYOR DE ESTA CAPITAL
FUE DESCUBIERTO ESTE MONOLITO Y COLOCADO
DESPUES AL PIE DE LA TORRE OCCIDENTAL DE LA
CATEDRAL POR EL LADO QUE VE AL PONIENTE
DE CUYO LUGAR SE TRASLADO A ESTE MUSEO
NACIONAL EN AGOSTO DE 1885.

sun," the equinoxes and the solstices. The market-places were always under the protection of a deity, and in these markets, and at the corners of the streets were placed circular stones. These stones were usually of the size of a shield, and carved with the sign *Nahui olin*, and other characteristic hieroglyphs. There are some good specimens of these in the Museum. Every four years the Aztecs made human sacrifices at the feast commemorative of the God of Fire, and at the end of every cycle of fifty-two years, there were many human sacrifices and solemn feasts dedicated to the God of the New Fire. At the close of each one of these periods they feared that it was the end of the world, and they would pass the last night in a state of horrible expectation.

They began the vigil by destroying all their household utensils and furniture, and extinguishing all the fires, both in the temples and in the houses. Three hours before midnight an immense procession, headed by the priests, marched to the adjacent sacred hill, three miles from the present City of Mexico. On the summit of the hill, when the constellation of the Pleiades had reached the zenith, upon the breast of a prisoner of war, selected for this sacrifice, was kindled with two sticks of wood, the New Fire. This sacrificial fire was the signal which could be seen all over the valley, and the people hailed the emblem of light and life as a blessed omen of the restored favour of their gods and the preservation of the race for another cycle. At sun-rise, the priests carried the New Fire to the chief temple of Huitzilopochtli, the God of

War, and in every temple and dwelling the fire was re-kindled from the sacred source.

The fortunate event was celebrated for several successive days, all the inhabitants uniting in a jubilee of praise and thanksgiving. During the thirteen days which followed the renewal of the fire, they employed themselves in repairing and whitening the public buildings, and in furnishing themselves with new dresses and domestic utensils. They endeavoured to have everything new, or at least seemingly so, upon the commencement of the new century.

On the first day of the new year, and new century, it was unlawful to taste water before mid-day, for at that hour the sacrifices began, the number of which was suited to the grandeur of the festival.

If one has seen the Sacrificial Stone and the Vase of the Sun which are in the Mexican National Museum, and which were used on these occasions, he will not soon forget them, for surely they are pervaded with terrible elementals.

The Sacrificial Stone is a monolith of trachyte, eight feet in diameter and nearly three feet in height. It was discovered in the principal plaza of the City of Mexico, in December 1791, just one year after the discovery of the Aztec Calendar. It has been the subject of much discussion among antiquarians, but it is conceded to have been a votive monument to the Warriors of the Sun. Much can be said in regard to it, which cannot be included in this article. The Vase of the Sun, is of cylindrical form and was used to receive sacrificial blood.

On the base is represented in a complex design the Setting Sun; on the exterior surface are two belts of reliefs. The upper one is composed of three rows of dots symbolising the three periods of Time.

The lower divisions of reliefs typify the two pieces of wood with which is kindled the New Fire. The ancient historians state that at the foot of every Aztec temple there were always placed two brasiers which contained the perpetual sacred fire and incense. This fire was guarded by priests, night and day. The Museum has an excellent specimen, which is said to have held the Sacred Fire from the Hill of the Star.

The carving on the brasier represents the God of Fire with his many hands, which indicated that it is the god who forms all, and who is constantly creating. There is a statue of the Sun-God (Izcozauhqui). This Aztec word signifies 'golden light,' or the 'light of the Sun'. The Aztecs seem to have frequently blended their worship of the fire and the Sun, and this statue has been called 'The Fire of the Sun,' thus uniting the attributes of the Sun and the God of Fire.

The Aztec Calendar Stone is the *chef d'œuvre* in the Museum. Its history is most interesting. As the interpretation of the Rosetta Stone was a key to the Egyptian hieroglyphs, so is the Calendar Stone a key to the Aztec system of Astrology and the computation of time.

It is chronicled that in the year 1479 A.D.—thirteen years before Columbus discovered America—an immense Zodiac was carved at Coyoacan

by the Aztecs, and that it was brought to the ancient Aztec capital city, Tenochtitlan, the site of the present City of Mexico.

In 1521, during the Cortez invasion in order to preserve it, the Christian monks had it buried in a marsh within the city limits.

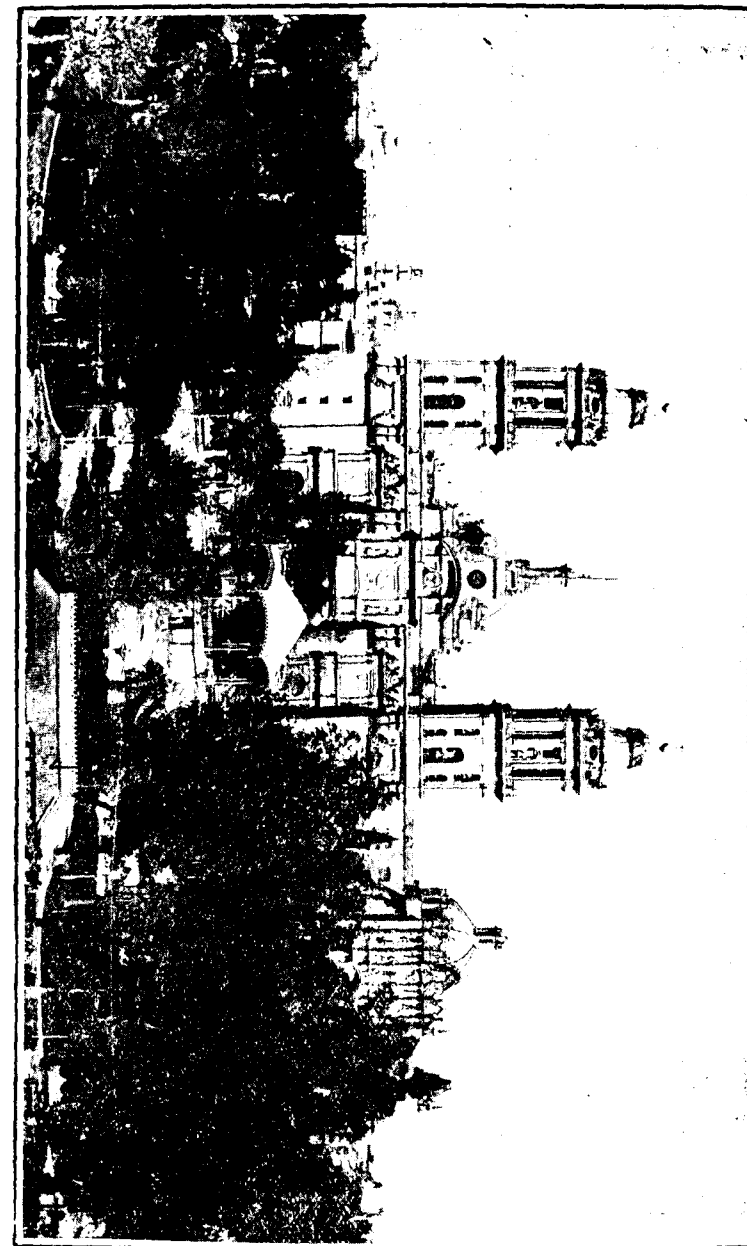
In 1551, the Stone was discovered and it was re-interred in 1558. Here it remained "entirely forgotten," until in December, 1790, when the grade of the ancient pavement of the Grand Plaza in front of the Cathedral was being lowered, it again was unearthed.

The wardens of the Cathedral begged it of the viceroy, who promised that it should be preserved and exposed in a public place. They built it into the base of the south-western tower of the Cathedral, and there it remained until August, 1885, when after weeks of laborious moving, they gave it its present place in the National Museum.

Alexander von Humboldt calculated that it weighed 53,792 pounds avoirdupois. It is eleven feet eight inches in diameter, and is of fine grained basalt. In a painting in the Codex-Mendocino, the Calendar Stone is represented as having been moved by means of a long file of men, who dragged it with ropes over great wooden rollers.

Tezozomoc, the native historian, in 1564 describes the purpose and the securing of this stone. He states that in 1478, two years before the death of King Axayacatl, "who in that epoch ruled the world," that the temple in which great sacrifices were to be made was nearing completion. The King sent forth a decree: "I will give food and raiment to the

THE CATHEDRAL, MEXICO.



labourers that will bring me a great rock, I will give gold, chocolate, and painted cloths to the sculptors who will engrave upon it the images of the Sun surrounded by our zodiacal signs."

This Indian historian describes quite graphically how the labourers sallied forth to the mountains and broke off a "great fragment of a rock; five thousand men dragged it along". When they reached a bridge, alas, the beams were broken into a thousand pieces, and the rock fell into the water. Then the King was very angry and said: "Make a new bridge with double beams and stages, and tear me out a new fragment from the mountains of Coyoacan; bring also another rock and make of it a vase in which shall be caught the blood that will issue from the sacrificial stone, as an offering of reconciliation to our god.

"The rocks were torn out of the mountain side, dragged to Tenochitlan (City of Mexico), passed the bridge of Zoloc safely, and were duly dedicated with great festivities and sacrifices."

King Axayacatl invited the rulers of all the neighbouring friendly nations to be present at the ceremonies of its dedication, which took place in the year Two House, or 1481 A.D. The thirteen priests of the thirteen principal gods of Mexico, armed with their obsidian knives for the sacrifice, ascended the stone before dawn on the day of its inauguration. Seven hundred and twenty-eight captives, reserved from those taken in the battle of Tliluhtepac, decked with gay plumage, were placed near the stone. At sun-rise a priest with a pot of smoking incense marched four times round the

Stone, and then threw the pot upon it to be shattered to pieces." The king then ascended the rock and it is stated that he took part in the most revolting drama of human sacrifice; and that the stone Vase of the Sun on that occasion held seven hundred and twenty-eight human hearts.

This unique calendar can be better understood by a brief narration of the Aztec method of computing time. Clarigero, in his *Historia de Mexico*, published in 1780, says that in respect to civil Government the Aztecs divided the month into four periods of five days, and the year was comprised of eighteen months.

Each day had its name, to wit: 1st, Dawn; 2nd, Wind; 3rd, House; 4th, Lizard; 5th, Serpent; 6th, Death; 7th, Deer; 8th, Rabbit, and so on.

The 5th, 10th, 15th, and 20th were fair or great market days. A month was represented by a painted circle or wheel, divided into twenty figures, signifying twenty days. The year was represented by a larger wheel, divided into eighteen figures of the eighteen months, and the image of the moon was frequently painted within this wheel.

The number thirteen was held in high esteem by these ancient Mexicans. The four periods of which the century consisted, were each of thirteen years. They were the Rabbit, Reed, Flint, and House. The Aztecs likewise reckoned thirteen periods of four years each, and at the expiration of this cycle of fifty-two years, as previously mentioned, they celebrated the feasts of the New Fire.

Clarigero affirms that when they discovered, by this computation of time, the civil year contained

four hours less than the solar year, that "intercalary days" were used which corrected the discrepancy. The difference in regard to the method established by Julius Cæsar in the Roman Calendar, was that they did not interpose a day every four years, but thirteen days every fifty-two years, which produced the exact regulation of time. Ancient historians state that the Aztecs commenced using their calendar 483 years before the ultimate adoption of the Julian Calendar; and that the first intercalation in the Aztec Calendar took place sixteen centuries previous to the arrival of the Spaniards. Two things seem strange in regard to the Mexican system; the months were not regulated by the changes of the moon, nor was any particular character used to distinguish one century from another.

The Aztecs were very superstitious in regard to Zodiacal signs, they predicted the good or bad fortune of infants from the signs in which they were born.

The happiness or misfortune of marriages, the success of wars—in fact every thing—was predicted from the day which they were undertaken, or put into execution. The third and the seventh hours of the day were considered lucky. The hours were announced from the temple-roofs by means of conch shells which were blown by priests. The Aztecs seem to have changed somewhat the order of chronographic signs which they had adopted from their predecessors, the Toltecs. The latter divided the four great Ages or 'Deaths of the Sun,' as follows: 1st, Age of Water; 2nd, Age of Earth; 3rd, Age of Fire; 4th, Age of Air.

The Aztec division was: Age of Water; Age of Air; Age of Fire; Age of Earth. These four 'Deaths of the Sun' are clearly indicated on the face of the Calendar Stone, by four large squares, resembling a Greek cross, within a large inner circle.

These four squares, with their respective hieroglyphs, represented the four seasons of the year. Thus Winter was indicated by the head of a leopard in relief, to symbolise strength.

Spring was the warmest season, and its sign was a house, because in the house is the hearth where the fire was preserved.

Summer, the rainy season, was indicated by a reed, the water sign. Autumn was the harvest time and a rabbit was the emblem.

The Aztec system of numbers was based upon multiples of four, and not upon a decimal notation.

It has been said that "The sun, and the moon and the stars were imaged in the heart of a Peruvian, and dwelt there," so in a comparative degree could the statement apply to the Aztecs.

Even a glimpse into the belief of a past sub-race affords benefit, by awakening a keener realisation of how each ego and each race must ever work unceasingly to find Him who is everywhere.

"However men approach Me, even so do I accept them, for the path men take from every side is Mine, O Partha."

Adelia H. Taffinder



RENTS IN THE VEIL OF TIME

LIVES OF ORION

XXIV

AFTER a long period out of incarnation, Orion returned in 1597 A.D. as Leonardo, the second son of Nu, a Venetian nobleman whose family name was Minuccio—a kindly, generous man, but somewhat dissolute, proud and overbearing. He was much occupied with the intrigues and plots of

the time, and did not care much for religion, though he was superstitious about many things. His mother, Mu, was very fond of him and very kind when she happened to think of it, but most of her life was devoted to dress and to flirtations with the various gallants of the city. So it came about that the little Leonardo was left almost entirely to the care of Gamma, an old nurse from the south of Italy—a good and kind-hearted woman, but incredibly ignorant and full of the most astonishing superstitions. She filled his mind with wild stories of knights and dragons, and of fights against the infidel for the sake of the faith. Even more impossible were some of her stories of the saints and martyrs of the Church; but they fired the boy's imagination, and probably were largely responsible for his desire to join one of the monastic orders.

He liked to see the gay trappings of the knights, but though by no means a coward, he always shrank from the thought of the blood and slaughter which attended a military career, and in those days the army and the Church were the only spheres of activity that were open to the nobility. The powers of the bishops and the Church were enormous, and the family had sufficient wealth and interest to secure rapid promotion, so no opposition was offered to his choice, especially as there was an elder brother to carry on the knightly traditions of the race and sustain its honour in the field.

Orion was a romantic boy; he constantly invented stories of which he himself was the hero. He delighted greatly in the beautiful paintings in

the churches, and in the quaint architecture of that wonderful city, and he often sat on the Piazza, lost in the contemplation of the beauties of San Marco, or climbed the Campanile to enjoy the view over the domes and the sea. He was particularly attracted to the four bronze horses, but he did not know that it was because he had seen them before, and indeed had watched the casting of them. He was very musical, and had a good voice; and he frequently accompanied himself on the guitar. He received most of his instruction from the family chaplain, who highly approved of his desire to become a monk, and told him encouraging stories of the saints and the glories of heaven, varied with lurid pictures of the fate reserved for heretics and enemies of the church.

Thus his childhood passed, surrounded by all the evidences of lavish wealth, but with very little really sympathetic or deep affection. He had a heart full of intense love, but no legitimate outlet for it, so it was only natural that he should fall in love at the first opportunity. The young lady whom he selected was Egeria, who was the daughter of a wealthy merchant-neighbour, and therefore much below him in station. She was supposed to be seeking information on religious subjects from the young postulant, and nobody seemed to have scented any danger in their frequent intercourse, since he was only seventeen years old, and she perhaps a year younger. The relations between them went further than their friends expected, and after a time the young lady's condition could no longer be concealed. There was a

tremendous disturbance; the young lady was so harshly treated by her parents that she threw herself into the canal and was drowned, and Orion was hurried off in disgrace to escape popular execration, and placed in a monastery in the neighbouring town of Padua.

He was full of remorse about the suicide of his young friend, yet he could not understand that his conduct had been as wicked as his superiors evidently thought it. The severest penances were laid upon him, and by degrees he began to believe what the monks told him. The view of religion held in the Paduan monastery was the gloomiest possible, and though he lived the life of fasting and austerities with the rest, he was never happy or satisfied with it all. He was ever seeking for what he never found, for all unknown to himself there was within a half-memory of the joyous open-air life of Greece, and the contrast between that and the unnaturally gloomy asceticism of a mediæval monastery was too great.

He bore it for five miserable years, trying to make the best of the life, and to find in it what some of his fellows seemed to find, yet always knowing deep down in his heart that there was something much better and more natural than this. Then he pined away and died—died nominally of a sort of low fever, but really because he had lost the will to live. This was rather a negative incarnation, though it taught something of the necessity for self-control; but at least it served its purpose of carrying him on to the present time, and making possible a birth which would give

him all the present opportunities. The seduction and suicide of the girl no doubt made undesirable karma, though perhaps less than we might think, for it was the result of ignorance and carelessness, not of any evil intent; and the person most responsible was certainly his old nurse Gamma, who promoted and encouraged the affair out of blind love for her young master, thinking it would be a cheerful and beneficial influence in his life, but never dreaming of the possible result for the other party.

DRAMATIS PERSONÆ

NU: ... *Venetian nobleman. Wife: Mu. Son: Orion.*

ORION: ... *Old nurse: Gamma. Lover: Egeria.*

CONCERNING ALCYONE

By EVELINE

THERE are many among our members who have not seen Alcyone in the flesh. Unto one of those who has had the privilege of thus seeing him is given the opportunity of writing a few words about him, in the hope that when, for his friends known and unknown, the time of such meeting comes, they may find this little picture not wholly out of focus compared with their own conception.

And so, rising into the comparative silence of the thought-world for a moment, let me reach out my hand, as it were, to those who have not met him, that I may remember, as I write, those things for which we can never find words, but the wondrous aroma of which may float through the baffling meshes of speech.

A slim graceful lad, whose body has not numbered more than sixteen summers—one instinctively writes *summers* of Alcyone—stands before me. Unfathomable indeed is the sunlight haunting those dark, quiet eyes, but the dark—or perhaps more truly said the dusk—only throws up the sun. Many a summer, many a winter of lives have put their mystery there.

From a far land—in more senses than one—came Alcyone.

His two namings are known to us; perhaps none others would interpret him so well. This that I have chosen and followed is for me a chord of truest music, liquid, golden in tone, and perhaps because I have the power of looking into names and hearing their harmony or discord, and beholding their colour, I have seen in this one vistas that are those of the old yet new Promised Land, across whose paths move shadow-peoples. How suggestive then those rippling syllables of the swan's movement on the waters, of the waters themselves tranquil, undulating¹.

Thus unfolds the vision some of you will know and love as I do, the majestic white-pinioned bird, drawing the shining boat to the strand; Lohengrin is once again before us! Shall we not welcome *our* Knight of the Grail?

For it is one of the eternal verities this, that lies behind the age-old symbol: "Aye, sweet is rest between the wings of the Great Bird."

"'Tis only by the ship of Om that the Wise may steer unto Perfection."

No hazard then was it that ruled this christening of Alcyone, no idle fancy that portrays in legend the Song of the Swan, as the one and only that ever rises from the feathered throat.

For does not the Knight of the Grail, the Initiate, give forth the music of his inmost being at the hour when he too dies—that the world may live? As Lohengrin, as Hiawatha, shall our young

¹ Alcyone 'a swan'.

Messenger sail away into the Sunset? Of the Sunrise—ah! how little, less than little, may be known.

Out of one name the other, out of the whiteness and mystery and music comes another mystery, another radiance; for when I hear 'Krishna' I see India as she used to be, as she will be, the Aryavarta of the Gods; "the *old* Gods," say some; but can one apply that adjective to Deities?

Alcyone the boy is grave and sweet of nature, full of an ineffable love and compassion for all living things. "But how quiet, how reserved, he is," I have heard some say.

Truly, he does not speak much.

But why should he?

May it not be that he has come to remind us of the Silence that is a Voice?

"What a child he is," mused another; are not those whom the Gods love ever young?

Is it not that symbol of youth which speaks through the Celtic Deity, Aengus, through the Beloved of the Hellenes, Orpheus, which has attracted the passionate adoration of men through all centuries?

Myself I see in Alcyone both the charm of the Spring and the ripening of the Summer. In a little book—the herald of others we hope—lies their blending. For it was no child who could write that. And yet as some of us watch those eyes of his, we can see it brooding there.

For it is of the Timeless.

To talk of the experience, the wisdom, of many incarnations may be technically correct; but to me it seems a little—shall we say?—too classical and cold.

So have I tried to tell you what is seen of me. But vain indeed were it to seek to blend the seeing and the telling.

We do not—some of us, I think—want our Alcyone—if I may call him so—to come down the Golden Stairs too quickly!

He passed up them a while since with eager expectant tread to obey the summons. He lingers, perhaps, both to wrap round him so soon and more closely the little veil of earth.

Yet with us the Messengers from the Morning Land shall not be homeless. Their guest-chamber is that sanctuary into which all loving hearts open, which all yearning of faithful lives builds.

Thus far concerning Alcyone the boy. But of Krishna the man, the Brother in the world that is so near and *seems* so far, it is not the hour to speak.

Eveline

Hail Self-existent Illuminator, Who in exercising deepest Wisdom seest the unreality of all that is reached by the five senses, and canst save from all troubles and dangers.
From the Buddhist Tripitaka

NOTES ON TEACHINGS

[Seven of these fragments appeared on pp. 890—896 in THE THEOPHIST of September, 1911. The following are a continuation, from the same transmitter.—Ed.]

(Transmitted, 6-11-10.)

I SEE a big city of white stone; it has a temple in it like that one I drew. There was someone standing at the entrance of the temple. Prayers go up from this temple like smoke to higher planes. By means of this channel the priest of the temple was able during devotions to attain these high planes. This was how I got the knowledge which I now use in reaching the mental plane. By earnest attention the priest, who should lead the people, attains these higher planes. Once there he learns other methods, simpler, of reaching these planes. All priests of genuine religions first are shown their knowledge by this means. But like myself, having attained the knowledge, they must use it and instead of leading the people they keep them in ignorance and so in oppression; then, like myself, they lose the knowledge, which they do not regain until such time that they understand wherein their fault lay. Then they regain the use of those simpler, but more efficacious methods, and can use them to regain—attain those higher planes. They need not again become priests, for no one repeats a path once trodden. Note: That city

and temple were thought-forms produced by helpers or teachers, I do not know which, to show me this. The Priesthood should be the leaders of super-physical thought; that is the object of religion, to reveal the existence beyond earthly life. In ancient biblical times the priests performed their functions, but we can see from the Bible how they fell away and, losing their powers, produced rituals without the spirit animating them, and gave these, the physical symbols, to the people as religions instead of the principles underlying them; mainly, to cover their own ignorance and retain the temporal power over the people, which they had gained, rightly, when animated by the Spirit, after they had lost this through their own misuse of it. Now-a-days the priesthood does not even know that there was anything or is anything behind the symbols, they simply use them on account of tradition. Those ancient priests, like myself, having worked off the karma, are re-incarnating and regaining this knowledge; so, when the churches say it is the heresies of the layman that are killing religion, in reality, it is the ancient priesthood striving to instruct the modern, that is bringing the true religion to light. Temporal power will never again be to the priesthood, for they can have no power when they preach dogmas in place of spiritual truths; and when, as will be, they are enlightened, they will have received this enlightenment from those, who abused the temporal power necessary in those days and therefore will not wish to reproduce their errors especially as now-a-days the people, being

more advanced, should be instructed by explanation which in old times they could not have understood, and not by creeds which now-a-days they would not tolerate.

I asked who told me that and am answered: "No one; your own intelligence, regaining past memories was drawing logical conclusions. You will not always be told, for of what use would it be if you were always instructed and never learnt anything. A human intelligence as it progresses becomes equal to those that instructed it and the observations are therefore as true. (A human intelligence does not catch up its instructors but gains to the same point as its instructors.) But you must remember that you are dealing with the observations and conclusions of this intelligence functioning on the plane that it was instructed from, and these are not the observations and conclusions of the physical brain, which may be unreliable. Curious . . . I saw a miniature of Napoleon. His was a great intelligence; great was his power but it was misused or misdirected and therefore he, like the priests, fell. The analogy can be worked out—the fact is obvious!

One comes in golden light, attended.
"Where two or three are gathered together in My name, there will I be in the midst. Blessed are those who come to ME in earnest; I will be with them not only in the one way but in the other. Reconcile all, for as there is one Person of the Father, and another of the Son and yet a third of the Spirit, yet are they all ways to the Light, all means to the End. There shall come a time

when all eyes shall be opened, and they shall all see the Light shining through the (mist), through the dark veil of their quarrels; that Light which descends by many channels; which pours on Earth. Did they but see the Light shining through their own channel, and not strive to prevent the Light shining through their neighbours, their attainment of the ultimate goal would be far easier. O my people, it is not I that am not; it is not my words that are false; but it is the spirit of charity that is missing and the interpretation given to my words which blinds. But I say unto you the Light dawns; the Spirit entereth into its own; tolerance takes the place of intolerance; for assuredly the persecutions of old were not so vindictive as the intolerance of to-day."

(Transmitted, 11-12-10.)

I see a city of white houses, the people in it are happy, there is no pain, sorrow or idleness. Each person in his appointed place works for the community. There are those in authority, there are those who direct, there are those that work. Each respects those above him and is respected of them. None seeks to climb over others. All strive for advancement. All is orderly. Recreation is taken, but there is neither time nor place for slothful pleasures. And above all the King reigns supreme, loved and loving, respected and respecting. And this is the new Jerusalem which typifies perfected humanity, which shall be.

I see a dark city. The houses are dull, smoke-begrimed. An endless clang as of ironworks rises, and foul odours. And I see the inhabitants toiling,

striving, thrusting, scrambling for their daily food. All is stifling, misery abounds. And here again one sees as in a mirror, distorted system. There are those in authority who have no authority. There are those who direct without knowledge. There are those who work painfully. There is one who rules, hating and hated, by strength alone. And all strive for the places above them, throwing down others weaker than themselves, whereby is no advancement but rather slowing of progress, for the whole. And I see the same city but the work is stopped. There is a stagnant silence of bursting thoughts; for the inhabitants, worried, helpless, worn out by exertions, lie motionless yet alive, conscious yet incapable; still striving with their wills. And this is hell, where the dead souls, their powers of evil action exhausted, their bodies useless, must remain till their evil wills exhaust themselves also and there remain but the soul stripped naked as it was in the beginning. Then the next wave picks it up and it begins afresh.

But this last city is small, very small compared with the other.

(Transmitted, 26-2-11.)

How shall it be possible to place before others one's innermost thoughts, or to read between the spoken words the innermost thoughts of others. Know that this is but possible on planes far removed from that in which you normally function. But one can approximate thereto by giving to those whom one calls, from within, friends by ascribing to them true motives, and in the expression of one's own ideas placing trust in one's friends,

that they will not misinterpret one's spoken words. Now with this subject which occupies your minds deal in this spirit. Fear not to call those who have worked, developed themselves to advancement of themselves but for the purpose of advancing all—your friends. As a friend, not as a Master, I speak, and that which I shall place on paper must be viewed as a friend's view, though perhaps as a more impartial friend, for impartiality must necessarily appertain to this plane. Far be it from me that I should counsel any to seek reward. But encouragement to strive is not reward, it is but result. Where there is no striving there also will be found no encouragement. Let all therefore carefully weigh the sincerity of each before encouraging—but *let none discourage*, for to discourage is wrong. This does not say give encouragement. Now the statement of the difficulties to be met by all who endeavour, no matter from what purpose, to uplift themselves in the way, which for our purpose and to avoid discussion we may call "of broad thinking," are these:

Firstly, one will meet with a certain amount of censure.

Secondly, one will meet with too much enthusiasm.

Thirdly, one will meet with ignorance.

Fourthly, one will meet with worldliness.

Now why the first, and from whom does one meet it? Chiefly from those who dislike having to think, or being removed out of their usual groove. Also by those few who dislike feeling, as some do, thinking it inferior.

Why the second and from whom? Want of balanced thought. By persons who do not wish to think and yet wish for knowledge. They will endeavour to get this knowledge from others, and so thoughtlessly encourage others to study.

Ignorance needs no explanation; it follows necessarily on any evolutionary scheme. Lastly worldliness. Worldliness is of various kinds. There is the worldliness of the selfish. That we may omit. There is the worldliness of the friend who would guard one from all worldly harm, but forgets to consider one's spiritual good, or may perhaps be content to leave that in the hands of a Higher Power. Why should he not leave it all? Whole measures either way are better than half. Now there is another thing which crops up and that is 'unselfish selfness' or the consideration of one's self from selfless motives. That is a danger. Does that need explanation? Perhaps so. It means that one drives oneself into difficulties by the thought that one should face them and it is not far removed from pride. Difficulties *are* to be met with, there is no necessity to seek for them, rather, avoid them where possible.

But now there is one concluding subject; • cowardice.

Where difficulties are met, to retreat from them is wrong, they must be met, be faced to be overcome. Retreat along the Path degenerates at once into a blind rout, whence one may fall, and even I cannot say where one may stop.

I know that you would wish definite instructions. If you think, you will see how utterly impossible that wish is of fulfilment.

Now, my friends, consider this from all plane points of view.

(Transmitted, 18-3-11.)

I am in the hall. I see a book. I will call it the 'Book of Ages,' for in it are inscribed historical events in the scheme, not of persons but of things.

The question has been asked: "What was the beginning?" That question is at the same time too vast and too vague for an answer to be given. It must be qualified by stating definitely what beginning is referred to. I turn up the beginning of Man; this I find subdivided into the beginning of the Spirit which is in man, and that which is involved in the beginning of the Spirit of the Logos of man's scheme. Again the beginning of the bodies, which are the outward expression of man, is involved in the beginning of the matter which comprises the Logos' habitation. But there is a definite beginning to the creation of man as we know him on earth. It states:

"When the time in which this thing was possible (had come) the Logos, who gave of Himself to that which was before Him, Matter, gave of Himself for the third time that those things which had been done should find an expression in Himself. 'Let Us make man in Our own image.' These words were spoken and so it was. That which had been fashioned by the inspiration of His innermost Self became a living soul like unto Himself. 'He breathed into his nostrils the breath of Life and man became a Living soul'... And the second stage of the scheme was entered upon.

Before, the fashioned was without knowledge; it followed laws because they were made. Now the fashioned is imbued with the capacity for knowledge, that is, understanding of the laws. It was placed in a position to be able to break the Law, being imbued with the free-will of the Logos who made the Law. It broke the Law to find out the working of the Law." (I finish reading.)

The question naturally arises in us: "Why all this suffering from an apparently legitimate desire to advance in knowledge?" The idea, so far as I can see was that the last created should eventually become creators. Now had they simply been instructed, guided, and kept on the straight road by the Logos, they would undoubtedly eventually attain a position second only to the Logos. They would have learnt of the laws, the results of their workings and their direction. But, they would not know why the laws were made or what was their object. This they could only learn by seeing what befell those who were lawless. Having broken the laws they learn their necessity and in what manner they are fashioned. They can thus rise to a position second to none in the scheme and themselves become creators of the Law, whereas otherwise they could but become creators of things and enforce the laws on these things. The breaking of the Law necessitated suffering so that, when creators themselves they might save others suffering. And, who shall say what suffering the Logos by his just laws has saved us?...

Ye have seen a great sight and one that shall answer a great question which has been asked; this is:

"Is it possible that one shall attain unto the Highest and be conversant with the spiritual Guides of our evolution by consciously directed effort along the lines of investigation which ye follow?" The answer I have heard given on the earth-plane was: "No; there is danger, great possibility of error, and the dealing in forces unknown in this path, and it but leads to a fuller understanding of Matter in the end!"

And this answer is considered by some to be inspired. It was inspired, it is inspired, but as an answer to that question it is misinterpreted, erroneously transmitted. That answer deals with the investigation of phenomena in order to study those phenomena. *It does not deal* with the investigation of phenomena through which teachings come, when carried out for the purpose of eliminating errors in the transmission of those teachings.

If the Light has descended so that it shone in the midst of you here, may you not hence rise to the dwelling-place of that Light?
(Transmitted, 11-6-11.)

Ye know the effort that is being put forth in order that the work may proceed. It follows on the preparation which has been taking place for some years, as ye measure time on earth. This preparation of course has been much longer in existence than that. Plane after plane has been prepared, vehicles thereof constructed, developed and refined; that the way of the coming of the Lord shall be a fitting one. Plane after plane has given of its best. The instruments for the transmission of the Divine Intelligence are now to hand. Work has

been done also on the physical plane to this end, that the Word may again become manifest on earth. Many and various are the means which have been employed. Knowing the reason, look ye around and ye shall see the means! Through the scientists with their yet immature theories of a finer matter, with their perceptions of more obscure motion, and more unseen force; through the artists with their reviving symbolism; through the so called 'occult investigators,' those who have established that there is a life after death; through the enlightenment of some of the religious teachers, and, finally, by the throwing off of the dogmatic statements and rules of an exoteric Church by the people, has the way been prepared for the understandable manifestation of the Word. And though the time be at hand, yet is there much to do that the greatest benefit to the human evolution may be obtained by this manifestation.

Unity, Peace and Concord! Though the attainment of this ideal is not yet come, great strides thereto have been made since the Master Jesus strove on earth therefor. And in the signs of the times we read that progress is being made along this line also. When the esoteric teaching reappeared amongst you, it brought some discordance and strife, but this also is now greatly lessened. But before the esoteric manifestation can take place, it is necessary that the minds of humanity shall be ready to receive it. The minds of the people amongst whom came the Christ were prepared, and were ready for an exoteric religion and one was given. Now, when the minds of the people shall be ready

for the esoteric teaching, that shall be given. An exoteric religion with statements unexplained (except to the few—and unexplainable by them to the many) needed force to uphold it; therefore strife, wars, the apparent anomaly of cruel sufferings which have been caused by the great religion of peace, which, through the man Jesus was given to mankind. But the esoteric, being explainable and explained, needs no strife, no suffering for its continuance; only does it need tolerance for its reception, peace for its deliberation, unity for its progression; the Unity of a high ideal, not unity of ideas; brotherhood of assistance not equality of possessions; peace in the heart, not sloth in the body. And that these things may be, let the Light shine forth and enter by the window of the mind opened by the Thinker within, not by the gateway of the senses broken down by the torch-bearer without. Remember it is *essential* that the *ideal* before-mentioned be obtained; and how can this ideal be brought about when by forcing unpalatable, revolting, shocking ideas (to a person who is deeply immersed in the exoteric religion) one reaches the mind, only to throw it into a state of discord, unrest and disagreement. Therefore, let thy Light so shine before men that they may preserve the fruit of the Spirit, and glorify our Father which is in Heaven.

(Transmitted, 1-10-11.)

Look ye and see, ye who strive for knowledge, wherein do ye so strive? Search ye within yourselves, deeper than the heart, search in the soul, the motive. It may be that the search has

been commenced at the prompting of desire. Yet, should ye realise this, the search is not vain. May be there are some who in this wise have commenced but with wider knowledge, having changed the motive, the search has prospered and that which, had it been continued along the same line as it started, would have turned as the figure 8 upon itself continually, by the change in its instigation has arisen as a spiral. I say again: "Look ye, ye who search, at the motive of your search, and should ye find the motive selfish, know that ye must search first for the inward means to change this motive before light will shine forth out of the darkness upon you. Some there be who say that it is vain to give knowledge unto these who for curious or self-seeking motives listen to those who assist. But this is not truth. Give unto those this, knowledge. Let their search through this commence, (ye) may then assist; but satisfy not their curiosity; lead, be not led in giving the knowledge. Remember curiosity is not a sin; it is but ignorance, and ignorance instructed becomes knowledge and avoideth sin."

The cycle of evolution turns slowly but surely in its ascending spiral; below, on earth, that which ye call time moves swiftly in comparison; so swiftly that those who begin to discern that larger cycle cry out in their ignorance for more time, more opportunity, more relaxation of earthly struggles, that they may investigate that which goes on for ever. And some would have it that He who directs all things has made a mistake, has made earth events to move too quickly. But do they ever

think what would be the physical lives of those on earth did earth life-cycles roll with that great one? What of earthly sorrows would ye hold them, whilst life-times may pass in review? Would ye then mourn for eternities? "Yes," you say, "but then our pleasures also!" But what are your pleasures? Do earthly pleasures extend to any length of time? Even on swiftly moving earth are they not rather attained by the very quickness in sequence of events that prevent analysis? How if they were spread over eternity would they still be pleasures or pain? Has then the mistake been with the All-Wise, or with the all-foolish who, in their ignorance, catch a glimpse of that eternity which He holds in a single thought?

(Transmitted, 8-10-11.)

I am in the gulf before the hall; and afar off, I hear the fall of the waters of the River of Wisdom; and I see it falling thence towards earth and yet but part of its flow falls upon earth; some goes beyond and before to other worlds. And I pass to that plane whereon stands the hall, and the roar of the waters is as the roar of the flames fanned by the wind. But herein is another sound—cries—the agitation of those who must part with some of the knowledge they contain ere they pass onward. There is no such discordance in the roar of the waters; therein is but pure knowledge, beneficial, whereas in the flame, to be consumed and purified, is some knowledge of those evil things wherewith men, seeking to raise themselves, but thrust themselves to the level, or the heights, of the Fallen Ones. Before the hall stand many waiting.

Some few there be who have the power painfully to raise themselves step by step to the threshold. But none have the power to cross that threshold, save they only who by their merits have acquired the right to the knowledge herein. Yet even within there lies the black alcove wherein even these purer souls may lose the path, the knowledge even in this plane is of two kinds but those who in righteousness seek to extract from the presence of evil but the knowledge of how to combat it. They pass not within this alcove; they learn how to stay the egress of the dweller within. Those who enter pass not forth again into the hall; by another door they descend malignant, upon earth, there to work out the fruits of their wrong promptings on these high planes; and before they rise again to this height they must eradicate co-equal evil to that which they have learnt therein. Power they gain, but also in like measure power that works against them in their ultimate uprising.

A beautiful blue light fills the dais and passes beyond; in the midst One appears.

"Once again stand I before ye. For I would urge that ye still strive for that peace within and without each one of you, that bond of love which, passing betwixt, shall make possible the further upraising; that concord without which my work can hardly reach you. Forget not this in the time which shall come. In the age of true tolerance, tolerance of the respect for truth, not the tolerance of grinning fear, will He who is all-tolerant appear. So be peace upon you and within you always."

Diffused among the blue I now see yellow. It comes as it were the first light of the sun through the ethereal blue of a perfect dawn, and it increases in volume until it predominates, yet is the blue always seen within it and—Another appears.

"Such Unity must ye always bear in mind; knowledge and pure devotion to the great Ideal can alone uplift. Strange it may seem, yet it is true, that neither knowledge nor devotion separately can raise to great heights. They uplift for a time, but in this uprising they gain force, force to add to themselves, till all else be excluded. And I say unto ye—great knowledge or great devotion alone, degenerates into selfishness. Do ye make a query of this? Search then the history of your own world.

Devotion untempered; ye find it in the fanatic of any religion, and of whom thinks this fanatic? Of all mankind? Of all humanity? Of all the creatures of the Logos? Nay! of his own sect. Of his own ideas, of himself. These must be pushed by force above all else, and to them alone shall the ultimate blessing come.

Knowledge? Where led the civilisation of Atlantis? They sought knowledge, they gained it; they used it to destroy, and by it were they destroyed. The scientist of some short while ago sought knowledge for its own sake, gained knowledge for the assistance of further gain, threw to the winds all that great inspiration which comes through religion, would make the world a dwelling-place of Atheists. The world was matter! Man was matter! All things were matter! I, even I, the scientist, am matter! What then was the

purpose of his study? That the matter in man might rule other matter, that knowledge might triumph above everything. No selfishness in the scientist? He but sought to raise humanity by *his* knowledge—and therefore himself a little higher than the rest!

But knowledge tempered with devotion, or devotion tempered with knowledge, where do they lead? At every step increasing in both aspects; greater knowledge but leading to greater love; greater devotion but opening up wider vistas for study; the knowledge to help and the wish to help the knowledge of what true selflessness means, the love which it inspires. The stretching forth one hand for assistance in the search, the stretching down of the other to pass the blessings down and to raise up those below. Acting in unison with the Great Ones above, being one with the strugglers below. Search, yea, search for Knowledge; hold, hold fast to Love; thus shall ye fulfil your duty and your destiny. This—has it not been shown in the dual nature that manifested upon earth? Thus shall it manifest once more, and by these two attributes—knowledge of that which ye worship, and worship of the sublime understanding—shall the veil be rent from your eyes, and ye shall see Truth.”

And the blue shines forth again until its intensity equals that of the yellow, and in the pure, sublime, perfect blending—the green of thankful understanding—the two stand hand in hand. Slowly they fade beyond our vision, yet from them the mystic green enters into our Souls.

A SERMON BY SOCRATES¹

Translated by F. L. WOODWARD, M.A.

IN the *Gorgias* of Plato, from which I have translated §§ 523—end, Socrates tries to prove to Kallikles that virtue is its own reward, and that it is better to be unjustly treated than to do an unjust act. The aim of the dialogue is to “discuss the ethical principles which conduct to political well-being”. Plato, under the Silenus-mask of Socrates, here maintains that the philosophic life is best of all; that the philosopher is the only true scientist in life. Gorgias, the famous teacher of rhetoric at Athens, maintains that virtue can be taught by the rhetorician; while Socrates holds that rhetoric is a mere sham, and seeks not Good but Pleasure, and tickles the mental palate as a confectioner tickles the bodily palate. The end is mental dyspepsia. Incidentally, but seriously, Socrates proves that “it is better to be wronged than to wrong,” and, after his manner, drives home his arguments with a picture of the life after death, where the ‘astral body’ is seen in all its nakedness by the controllers of the other worlds.

Listen now to a very beautiful story, which *you*, I have no doubt, will think a fable, but which I maintain to be quite rational; for what I am

¹ This is interesting from the view given of the after-death state.—Ed.

about to tell you is facts, true facts. Zeus and Poseidon and Pluto, as Homer tells us, divided the sovereignty of the world between themselves, when they took it over from their father.¹ This, then, was the law concerning men in the time of Kronos, and always has been and still is the law among the Gods; namely, that a man who has spent his life justly and righteously, when he dies departs to the Isles of the Blest, and there he lives in all happiness and free from woe; but the man who has lived unrighteously and godlessly goes to the prison of justice and retribution, which men call Tartarus. Now, in the time of Kronos and even in the days when Zeus had recently acquired the throne, these men were tried while yet alive by judges who also were alive, who judged them on the day when they were doomed to die. Therefore the trials used to be wrongly tried. So Pluto and the overseers of the Isles of the Blest came and complained to Zeus that men used to come to their respective realms without regard to their deserts.

So Zeus replied: "Well, I will soon put a stop to that. As things are now, the cases are badly tried. For the men are tried *with their clothes on*. Thus, many who have wicked souls are clad in fair bodies, with the blessings of birth and wealth; and, when the trial takes place, many witnesses come forward on their behalf, to testify that they have lived righteously. And by these witnesses the judges are confounded, and besides they, too, are sitting in judgment with their clothes on, with the *veil* of eyes and ears and

¹ Kronos (Saturn), who took it from Uranus.

body physical before their soul. All these things are hindrances to sight, not only their own garb but that of the culprits too. So first of all we must put a stop to their having fore-knowledge of their death. For now they know beforehand when they must die. Therefore I have already given instructions to Prometheus¹ to put a stop to this. And, secondly, they must be tried when stripped of all these clothes. For they must be tried when they are dead. And the judge also must be naked and dead, and see them soul to soul, immediately upon the death of each, deserted by all their kinsfolk and leaving behind on earth all that clothing and finery, that the trial may be just. And, as I have known these things before you, I appoint as judges my three sons, two from Asia, Minos and Rhadamanthys, and one from Europe, Aiacus. So, when these die, they will judge *in the meadow*, in the place where three ways meet, whence leads the path to the Isles of the Blest and the path to Tartarus. And Rhadamanthys shall try the men from Asia, and Aiacus those from Europe. And to Minos I will give the presidency, to act as arbiter in case the other two are at a loss, so that the trial about men's proper paths may be as just as possible."

Such, friend Kallikles, is *what I have heard* and what I do believe. And putting two and two together my conclusion is as follows. Death is, it seems to me, naught else than the parting of the two, soul and body, from each other. Accordingly,

¹ Foresight. Prometheus, as giver of foresight, could also take it away (said the Greeks).

when they are separated, each one retains with little change the same habits which it had when the man was yet alive, the body preserving its own nature and the effects of its discipline or of accidents, still plain to view. Thus, for instance, if a man were bulky in body, either by nature or by feeding, or both, when he was alive, so also when dead his corpse would be bulky too. And were he fat, his corpse would be fat too, and so forth. And again, if he wore his hair long in life, the corpse would also have long hair. And, once again, if he were some miserable prisoner and bore the marks of blows he had received in life, scars of the whip or ignominious marks, imprinted on his body, so also after death one might still behold these scars.

So, too, if a man had broken limbs or limbs distorted in his life, when he dies these limbs are seen to be unchanged. In a word, exactly as a man's bodily equipment was in life, so, when he is dead, all these things, or most of them, are plain to view for a certain period.

Now, Kallikles, I think the same holds good with regard to the soul. When the soul is stripped of its bodily clothing, all these qualities are plainly seen in it, its natural or accidental properties, ingrained by the habits of each man, contracted by him and stamped thereon. Thus, when they come before the judge, those from Asia to Rhadamanthys, he calls them up before him and inspects the soul of each separately, not knowing whose it is. And often, for example, he lays hold of the soul of the Great King, or of some other King or ruler, and finds there is nothing sound therein, but sees it

scarred from head to foot, and full of wounds, the result of perjuries and wrong-doings, those blotches left on each man's soul by reason of his evil deeds; and he finds it all awry, distorted by lies and boastings, and nought he sees of straightness therein, because it has been nurtured without truth; and he beholds the soul burdened with disproportion and ugliness by reason of his waywardness and insolence and wantonness and lack of self-restraint in all his conduct. And at the sight he packs it off, all shamefully, straight to the place of custody.¹

'Tis fitting, then, that every man on trial should either be justly punished by some other, or should grow better and be benefited, or be a fearful example to the rest, that others, when they see him suffering what each would fear himself to suffer, may be improved thereby. Nevertheless, by sufferings and pains are men profited both in this life and in the unseen world. For 'tis impossible to be quit of wickedness in any other way. And whosoever have done irreparable wrong, and through these unjust acts are incurable, are held up as examples; and they themselves can no longer be profited thereby, being past help and cure, but other men are profited by seeing them, suffering for the whole of time² most terrible and painful tortures by reason of their errors, *literally hung up as warnings in that dungeon down in Hades*, to be a spectacle and example to all evil-doers who come that way [Here Socrates gives some names of 'execrable sinners'.]

¹ The limbo of purgatory.

² 'The whole of time,' according to Olympiodorus, means the *Megas Eniautos* or Great Year (Kalpa) or Period during which the planets regain their radical positions. Cf. Plato, *Phaedrus*, 256 E.

So, as I said, when Rhadamanthys lays hold of such a one, he takes no notice of his person nor his parentage, but simply sees his wickedness. And thereupon he sends him down to Tartarus, denoting by his private mark whether he be curable or no. And when the soul gets there he suffers his deserts. But when he sees another soul that has lived a holy life and true, be it the soul of a layman or other, but chief of all, Kallikles, in my opinion, of a *philosopher who has minded his own business*¹ and been no busy-body in his life—he is struck with admiration and sends him off to the Isles of the Blest. And so does Aiacus as well. And each of these judges has a staff in his hand. And Minos sits as judge of appeal, alone holding a golden sceptre, as Homer's Odysseus says he saw him:

With a golden sceptre in his hand,
A-judging of the dead.

So I, Kallikles, am persuaded by these tales, and look about to see how I can exhibit my soul to the judge's eye in the healthiest condition. And I turn my back upon the honours of mankind, and fix my eye on truth and *try to live it* and be the best I can in life and death, whene'er I come to die. And I call upon all other men, as far as in me lies, to do the same, and you, especially, I challenge to this holy life and contest, which I deem to surpass in worth all worldly contests; and I reproach you with being unable to help yourself

¹ 'To mind one's own business' has a special meaning in the *Republic* of Plato. Cf. Bk. 4. 433A, where it is called justice or righteousness, because the *righteous man* always acts according to the law of nature, (in Buddhism he is *dhammiko*), checking *kama* (appetite) by reason (*manas*). He therefore *minds his own business*.

when your trial takes place—of which I spake to you just now; for when you come before the judge, Aegina's Son, and he lays hold of you and leads you off, you will gape and swoon before that tribunal, just as I might before a human court,¹ and perchance one shall strike you a blow by way of insult and treat you with the spurning of contempt.

So perhaps, after all, you will think what I have said an old wives' tale and of no account. Indeed, 'twere no wonder that we should despise it, if, on searching, we could find things better and more true than these. But, as it is, you see that you three, the wisest of all living Greeks, you and Polus and Gorgias, are quite unable to disprove to me that one should live in this world a life which will profit him in the next world; nay, after such a heap of arguments, of which all the others are refuted, *this* only stands its ground unshaken—that we should take care not to *do* wrong rather than not to *be* wronged, and that a man should strain every nerve to *be* good rather than to *seem* so, in private life and public too. And if a man does evil in any thing, he must be punished for it, and this, in the second degree after being good, is a blessing, namely to become good and be punished and pay the penalty...

So, in conclusion, lend an ear to me, and follow in the path to the state where, on arrival, you will be happy, both in life and death, as the story shows us. And suffer men to despise you as a fool, and spurn

¹ Socrates is like a fish out of water in a law-court and professes utter ignorance of its ways. So also, in the *Theaetetus* we read how the philosopher is the sport of serving-maids and others.

you, if they will. But do you, a'God's name, quite cheerfully submit to that last indignity, to be buffeted with open palm: for you can suffer nothing terrible, if you are truly *a gentleman*,¹ who practises all righteousness. And then, thus living together in this practice, if you think fit, we will set our hand to politics, or anything you like, and try to take counsel as more honest counsellors than men now are. For 'twere a shame, living as we do now, to give ourselves airs as men of some account, whereas we never hold the same opinion on one disputed point, though it be of supreme importance to us all: to such a pitch of lack of discipline have we reached. So let us use the story I have just told you as our guide, for it plainly shows us that this is the noblest way of life—to *practise righteousness* and all other virtues, and so to live and so to die. Then let us follow this our guide, and call upon the rest to follow too, and not that will o' the wisp which you would have me do, O Kallikles, for it leads to nought.

F. L. Woodward

¹ The untranslatable word *kalos k'agathos*, 'a man fair and good,' the ideal man of the Greeks.

GURU AND DISCIPLE

By THE SISTER NIVEDITA

[We very rarely reprint from another magazine, but the following is so admirable that we have asked and received the permission to reprint from *Prabuddha Bharata*.—Ed.]

ALL exchange of high things is, to the Indian mind, "mere shopkeeping". And indeed the man who gives himself, and, doing so, strikes a bargain, is, in all lands, held to be contemptible. This is why *Gurubhakti* so rightly demands that we offer "all or nothing". Very properly 'nothing,' until we are absolutely convinced that here we owe all. Why should we offer anything, if in our heart we believe that the teacher is an enemy—that we must protect from him something of our highest life? To give anything at all, is the merest weakness, while there remains such a shadow in the mind. Only if 'all' appears to us as nothing to give, will it be strength to make the offering of discipleship. Only if 'all' seems far too little, have we the right to call a man our Guru? Only if he is absolutely identified in our eyes with the highest striving towards the highest right, have we the call to offer him allegiance. But if he is so identified, how can we set a limit to our sacrifice, to our gift?

As the soldier follows his officer into the flaming breach, throwing his life away for the instinct of faithfulness, as the engine-driver stands by his engine, even in flood and fire, for the blind impulse of duty, so without a thought of any alternative should be the life once dedicated. "He that putteth his hand to the plough, and looketh back, is not fit for the Kingdom of God."

One of the greatest of Sri Ramakrishna's sayings was that about the amateur farmer. The gentleman-farmer will give up his farming, as soon as one bad season gives him a hint of disappointment. But the born peasant, the farmer by caste, will farm on, though year after year his crops fail. He has no conception of any other course. His whole view of life is bound up in this vision of seed-time and harvest, and though hope die in him, the dog-like habit itself survives.

The love and devotion that we owe the Guru is greater far than our relation to our parents. With his father, a man may, as age advances, make a treaty. No man who is worth his salt, seeks to make a treaty with his leader! Can flame make treaty with flame, when—kindled with kindler—they rush to devour the forest between them? Can the idealist set bounds to the idea? 'Thus far shalt thou go, and no farther'? Ah no! in the life of the mind, the heart, the soul, 'all' is too little to give, once giving begins; 'nothing' too much to consider, where no giving is best.

On the other hand, the Guru makes no demands. The gift of discipleship is free. The Guru indicates

the ideal. There is a vast difference between this, and the attempt to enslave. Nay, there is none who so strives to give the freedom in which ideals grow and ripen, as does the Guru. The disciple's devotion is for ever out-stripping anything that could be asked of it. In his own time, the Guru ends personal service, and proclaims the impersonal mission. But this is of his doing, and not of his pupil's seeking.

The Guru's achievement is the disciple's strength. And this, though it be the common ideal that is followed by both. Better to be no man's son, than an original genius, without root or ancestry in the world of the Spirit! Quickly, how quickly, shall such wither away! They wither, and the men who set limits to their own offering never strike root. Which of these two is the deeper condemnation?

If we learn nothing else, let us learn to *give*, let us learn to *serve*, let us learn to renounce. Let us root out the last remnant of 'shopkeeping' from our hearts. Let us offer ourselves and all that we are, not for the sake of self-culture, but for the ideal itself. Love for the sake of love. Work for the work's own sake. These are the highest terms of the Indian Aim.

"LOOKING FOR THE COMING"

The following is of interest:

On that Advent Sunday the important question suggested itself: What is my ultimate prospect? Is it the day of my death, or something vague, describe it as they might, eternity, or perhaps better still salvation? Was it the second coming of our Lord Jesus Christ? Of course we professed our belief in this by our creeds, but to all practical purposes it was treated as a dead letter in many quarters, and was occasionally attempted to be explained away. It might, however, be truly said before God that we were waiting for the second coming of Jesus. This was their foundation of a vital personal religion; there must be a revelation of Christ to us, come what and how it might. It was significant at this time when there appeared a little slackness of thought and practical indifference in reference to the revelation of Christianity that a clarion note had been sounded by one commonly regarded as being opposed to Christian ethics. Mrs. Besant, the famous author and former upholder of Charles Bradlaugh, had been delivering an address in London on the coming of One whom she called the Lord of Love. So remarkable had been that address that Dr. Horton, one of the leading Nonconformist ministers, felt it right to lecture to his people on that address. Mrs. Besant touched upon the very question which ought to be in every Christian heart. She declared that in the near future another great World-Teacher would appear; that He would be able to gather together the several religions of mankind, to bring together in one the scattered and divided races, and institute an epoch of peace and good-will among men. She did not know when this World-Teacher would appear, but in the most explicit terms she declared that He was one whom they all knew as Christ, the Lord of Love. The position apparently was that at the beginning of every great civilisation there had been an impediment in human beings—that leading Spirit who had been the guiding

1912

"LOOKING FOR THE COMING"

917

spirit in education was absent. Her anxiety was lest we should be unfit to meet Him and that our selfishness would blind our eyes. They must therefore prepare for the meeting. The rich should be glad to distribute their knowledge, and the pure should be ready to share their purity with the empire. Whether Mrs. Besant's forecast be true or not he (the speaker) knew not, but he was persuaded that it was worth their taking to heart, for it struck a true personal note that should be heard by all who were waiting for the unveiling or revealing of Our Lord Jesus Christ. He would advise them to wait and to look away from all that tended to distract their attention. They should look forward with holy eagerness and show Him when He came that they were awaiting Him. Remember that He was the Lord of Love and the Lord of Justice, and they should greet him with trustful love and patient hope.

Our readers may wonder whence this extract is taken—perchance from the *Christian Commonwealth*, or some similar paper. It is a summary of a sermon preached in York Minster, before the Lord Mayor of York, and the members of the Corporation, attending in state. The sermon was delivered by Canon Austen, and was reported in the *Yorkshire Herald* of December 4, 1911.

Surely we have here a noteworthy utterance.

Would ye His followers be?
 Then turn you from the Sea
 Of human passions, cast no net again
 In its salt waves; behold,
 Now, even as of old,
 Fishers your Lord shall make you, but of men:
 Seek Him not that your sorrow cease,
 But that to sufferers ye be blest to bring His peace.

CORRESPONDENCE

May I be permitted to reply to Dr. Mariette's letter which you published in THE THEOSOPHIST of August last?

I have gone very carefully through the report of the Punjab Committee of 1910 and the resolution of the Lieutenant Governor of the Punjab Province, which is based upon it, and I am unable to understand why Dr. Mariette should allege that the comment upon that report, which was made in THE THEOSOPHIST of November, 1910, conveys a wrong impression of its contents.

I will deal with his points in the order in which he does, and under the same numbers.

(1) and (2) Dr. Mariette appears to think that rats are undoubtedly responsible for plague in men, because the Punjab Plague Committee was of opinion that they are; but the point is very far from being a settled one. Assuming however that they are responsible, can you prevent or check the disease by slaughtering them? The Punjab Plague Commission answers this question in the negative, on the ground that, as things are, the slaughtering, in order to have a chance of reducing the rats in numbers sufficient materially to influence plague epidemics, would have to be carried out on lines which would be prohibitive in cost and impracticable on a large scale, assuming that they would be successful even in the case of any individual village; as to which the Committee say they are not pre-

pared to express any opinion (para. 23). It is true that the Committee go on (in para. 24) to recommend that, in the comparatively few areas "in which it" (*i.e.*, the plague) "is believed to exist during the quiescent period," (*i.e.*, when no epidemic is raging) "an attempt should be made to stamp it out by rat destruction in the manner they indicate," but consider how faint-hearted is their language: "Some good may result; at all events they consider" "the procedure should be tried." In these circumstances is 'craze' too strong a word to apply to persistence for no less than three years, at a very heavy cost, in a policy, which was from the outset doomed to failure, and is it not perfectly right to say that the report declared rat destruction to be useless? Dr. Mariette must remember that scientific susceptibilities—which are not the most blunted of feelings—had to be considered, and that the Committee could hardly have spoken more plainly in recommending the abandonment of a policy so dear to experts in India and elsewhere without being accused of want of courtesy. It is interesting to note that the Committee was composed of three non-medical and two medical members, and it is not quite idle to speculate what would have been the nature of the report had the majority been the other way.

(3) If, in your comment, you had admitted the present utility of inoculation, I could have understood Dr. Mariette's observation, but as it is I cannot. You clearly implied that in your opinion inoculation has never been of any use and that ultimately its uselessness will be generally admitted. In stating what the Committee said in favour of inoculation you have followed the wording of the Lieutenant Governor's order, which really put the case higher than the Committee themselves put it. The Committee did not say that inoculation was "splendid for individual protection" but merely that it was an "excellent prophylactic," which "confers a considerable degree of immunity on the individual".

(4) Apparently Dr. Mariette objects to the words "useless before an epidemic" on the ground that the Committee did not say inoculation was useless (or as they more delicately put it "was of but little value") *per se*, but merely as the result of existing conditions. Whatever the reason is, the fact remains that it cannot be used to check an epidemic, as the Lieutenant Governor himself stated in his order, and therefore in a summary way it may with perfect propriety be termed 'useless'. A word on Dr. Mariette's own argument. Assuming that inoculation is useful for the individual, it does not follow that it would be efficacious as a means of suppressing epidemics in India, even if no popular dislike stood in the way of its universal application. The immunity obtained by anti-plague inoculation is not, even by its warmest advocates, claimed to be more than a matter of months, say twelve at the very outside, and presumably in the opinion of experts India would not be safe unless every man, woman and child in it were inoculated. I leave to my readers the task of calculating the cost and inconvenience of inoculating nearly 300,000,000 people at least every other year and probably more often.

A believer like Dr. Mariette might also reflect on the danger of contamination, which is said to attend any manufacture of vaccines, and would be specially great in production of them on such an immense scale as would be necessary; a danger which was commented on by the Indian Plague Commission in their report dated the 26th July, 1901, and is said by the experts to have brought about the terrible catastrophe at Malkowal, where nineteen people are reported to have died as the result of the bacillus of lockjaw having by mistake been introduced into some anti-plague vaccine. In view of the possibility of a repetition of such an occurrence, an impartial person will not be surprised at the existence in India of 'prejudice' against inoculation.

(5) Again, I am not sure of the precise nature of Dr. Mariette's complaint under this head: hygiene and sanitation are none the less "the only ways" to prevent plague, because they can only be introduced slowly. Or is it that he thinks that readers of your comment may come to the conclusion that these ways are not being introduced fast enough? I judge that the Punjab Plague Committee, at any rate, came to that conclusion after hearing the witnesses who appeared before them; for although they undoubtedly used in para. 34 of their report the words quoted by Dr. Mariette, they also said in para. 35 that "efforts directed towards improving the habits of the people are what is called for at the present time, and while they believe that the plague staff have been of some service in this respect, they consider that further efforts in the same direction should be made". If it be true (and I fear it is) that Indian Plague officials have been laggards in pressing sanitary reform, they can hardly be blamed, considering the truly astounding conclusions to which the Indian Plague Commission came in the report above mentioned, to which the plague officials naturally look for light and leading in the whole matter. In para. 354 of the report the Commissioners say: "We can hardly find justification for the belief that plague is a filth disease in the sense that the growth of its bacillus is favoured by the presence of dirt. If therefore dirt is contributory to the spread of plague it can only be when owing to its association with moisture it plays a part in retarding the destruction of the plague bacillus by dessication. Except in so far as dirt in a house may exert an effect in this direction, its presence would appear, from the point of view of the spread of plague, to be a matter of indifference, unless possibly as an indication of the absence of any efforts on the part of the inhabitants to purge their houses of infective material, supposing such to have been introduced. On the other hand, from the point of view of a

sanitarian, a clean room manifestly may constitute as dangerous a nidus of infection as a dirty room, inasmuch as the specific micro-organisms of the disease may effect a lodgment or remain in the room in spite of any amount of sweeping and cleaning." An excellent instance of the dangers of 'thinking bacterially,' as it has been called, and of the need for careful scrutiny of the names, professions and known opinions of the persons chosen to sit upon such a Commission, before deciding the degree of reliance to be attached to the conclusions to which they may come. This Commission consisted of three medical men and two departmental officials, and upon its composition Dr. C. Creighton, the leading epidemiologist, author of *Epidemics in Britain*, said in the paper which he read on the 18th March, 1905, before the Indian Section of the Society of Arts, on his return from the special visit he had paid to India for the purpose of investigation; "that there was not a single epidemiologist upon it," and that its "scientific character" (the inverted commas are Dr. Creighton's, not mine) was ruined by two causes: first "because the two medical members who wrote the report put aside such evidence as did not come within their bacteriological point of view," and secondly, "because the two departmental members were disinclined to look into the errors or omissions of sanitation which had prepared the way for plague, especially in Bombay city".

After the remarkable pronouncement of the Indian Plague Commission above quoted, it is comforting to note that the tide has turned in the direction of common-sense and universal experience. As proof of this may I mention that the Punjab Plague Committee themselves emphasise in paras. 34—36 of their report the importance of sanitation; and the Under-Secretary of State for India in a speech he delivered in the House of Commons in August last was coached by his experts to say that: "The most urgent need is the educa-

tion of the masses in the principles of hygiene. There is a limitless field indeed for private enterprise here. Tolerable though archaic habits and practices may be in the open country, when transferred to the crowded town they become insupportable. If there were less ignorance and less perversity, plague would never find in the country the lodgment it has. It is an established fact that people living under proper sanitary conditions are virtually exempt from the disease."

I am glad that Dr. Mariette himself also acknowledged that sanitation is highly desirable, though I note that he treats it rather summarily in his haste to quote words which will support his favourite doctrine that more important than all is the part played by the rat. His haste is so great that he lumps together sanitation and disinfection (which the Punjab Plague Committee carefully kept separate) and quotes a remark on the latter as applicable to the former. He also apparently did not notice the following passage in para. 38: "As a means for preventing the importation of infection into plague-free areas, disinfection is of the utmost importance, and the Committee are of opinion that when applied in this manner it is a most useful prophylactic measure."

I have now dealt with that part of Dr. Mariette's letter with which I am principally concerned. The rest of it has nothing to do with your comment on the Punjab Committee Report and I will therefore leave it unanswered, as this letter is already more than long enough. I think, however, that I could show that his praise of Haffkine's vaccine is as unjustified as his complaint of your comment.

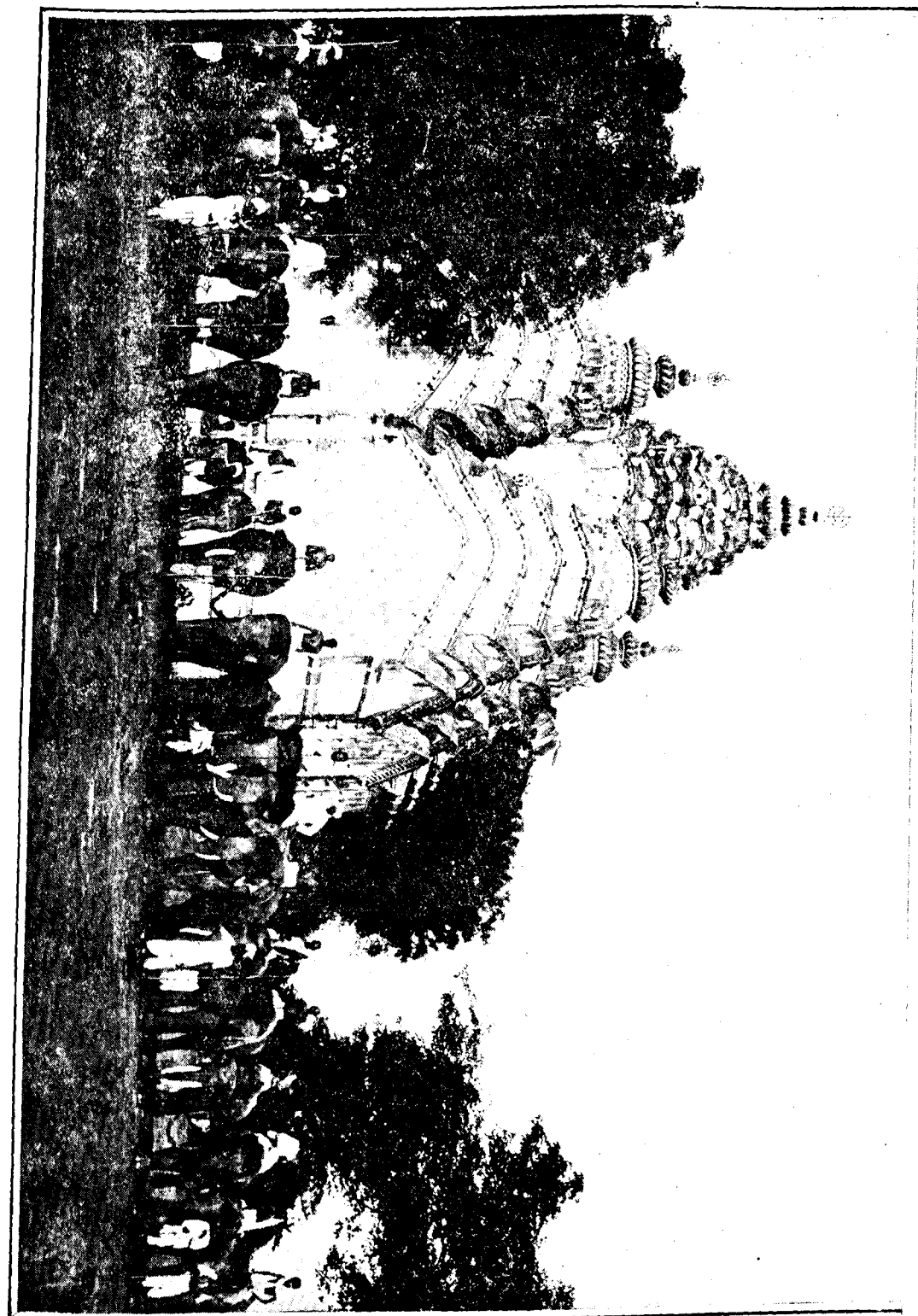
H. BAILLIE-WEAVER

OUR ILLUSTRATIONS

The frontispiece is the new portrait of Mr. J. Krishnanurti which our many readers will be glad to possess. His priceless little book *At the Feet of the Master* has made him famous and in many hearts, in all parts of the world, dwell love for and gratitude to the writer because of the light, cheer and inspiration he has brought to them through it. The popularity of the book is great. Thousands of copies have been sent out and still the demand continues; our THEOSOPHIST Office is publishing a new edition and it is the largest on record for any Theosophical work. Apart from the book, Alcyone's personality has a charm and attraction that is unique. The effect produced by him on all good people is very marked. A Buddhist friend, a monk, remarks in writing of him: "Little as I have seen of him, I greatly admire the clean purity and serene atmosphere he bears." The quiet wisdom which sometimes drops from his lips, make a combination as delightful as it is rare.

The famous elephants of Orissa have been prized amongst the rulers of India for twenty centuries and the accompanying illustration will be of interest especially to our non-Indian readers.

We also give two scenes in the out of the way, wild Waziristan.



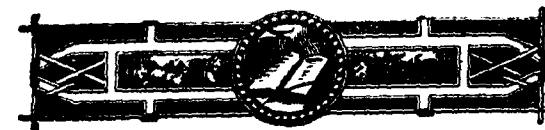


A GROUP OF MAHSUD WARRIORS.

SCENES IN WILD WAZIRISTAN.



A TYPICAL NULLAH IN WAZIRISTAN.



REVIEWS

The New Testament of Higher Buddhism, by Timothy Richard, D.D., Litt.D. (T. and T. Clark, Edinburgh. Price 6s.)

Books written with a strong Christian bias are always puzzling, they so throw out of proportion one's carefully built up perspective of other religions. For instance, we are accustomed to looking upon the Buddhism of Ceylon as belonging to the Hināyāna School, but our author calmly assures us "that the Hināyāna form of Buddhism was comparatively local and short-lived, while it was the Mahāyāna School of Buddhism which was so widely adopted in China, Korea and Japan, lasting to this day" (p. 2). It is only much later that we discover the reason for such a statement. "During Gautama Buddha's life there were no books of His teaching written, but according to a Japanese book on Buddhism called *Pachung-Kangyo* . . . tradition says that during the first four hundred years after Gautama Buddha's death. . . the Hināyāna School flourished greatly, while the Mahāyāna was not known. But five hundred years after Buddha's death, Maming (Ashvagosha) wrote the book on *The Mahāyāna Faith*. The Mahāyāna School then began to flourish everywhere, while the Hināyāna went under a cloud. This makes the rise of the Mahāyāna School contemporaneous with the rise of Christianity" (p. 40). This being so, "the Mahāyāna Faith is not Buddhism, properly so-called, but an Asiatic form of the same gospel of our Lord and Saviour Jesus Christ, in Buddhistic nomenclature, differing from the old Buddhism just as the New Testament differs from the Old, then it commands a world-wide interest, for in it we find an adaptation of Christianity to ancient thought in Asia, and the deepest bond of union between the different races of East and West, namely the bond of a common religion" (p. 39). Ingenious, at all events! We wonder what Ashvagosha would say to it; and also how long it will be before Christians realise that Truth is common property and does not depend upon a single expression of it from the lips of a solitary Teacher. "Ashvagosha,"

goes on our author, "was the Apostle Paul of Buddhism, and lived only about fifty years after Paul. Where Ashvagoshā got his ideas we do not know. Some say from the Apostle Thomas, who is supposed to have been together with him in the court of Gondophorus or Kanishka. But we await further light on the historic meeting-place of Christianity and Buddhism before more definite pronouncement can be made. Still, the amazing fact remains that the deification of Sākyamuni the atheist (!) took place at this time, and the old original Buddhism from this time on was superseded by the New, which believed in God" (p. 27). "When Buddha began to preach he appeared exactly as teachers, professors, or leaders of thought appear in our day. He had a theory of life which commended itself to a large class of disciples, who in turn commended the same theory to their disciples, just like Darwin, Herbert Spencer, or Mrs. Eddy" (p. 25). That leaves one somewhat breathless;—but what is the use of comment! Such statements stand self-condemned.

The author's translation of *The Awakening of Faith*, Ashvagoshā's superb treatise, seems to be good. We do not, however, think that the terms 'True Modes' and 'Model Come' are inspired translations for the terms Chen Jū and Julai. "Seek the Eternal's wish"—recommends Ashvagoshā. That wish is "an evergrowing desire to save all living beings without exception, so that all may reach the supreme Nirvāṇa of the Higher Faith, where one follows and obeys the nature of the Eternal for ever".

The second part of the book is a translation of *The Lotus Scripture*, a truly exquisite thing. Our author translates from the Chinese essence or synopsis of it, and says that it has "never been translated into any European language before". All lovers of spiritual teachings will feel grateful for the opportunity of having this in English. And as it is marked with full references to parallel statements in the Christian Bible it is of great value to the student of Comparative Religion. A small section at the end of the book gives the "Creed of Half Asia"—which, we are told, is daily recited by devout Confucianists, Buddhists and Taoists. It is very beautiful. We are sorry that the binding is so unattractive and inartistic.

J. R.

Are You Alive! And Influences which shaped my career, by Ella Wheeler Wilcox. (Gay & Hancock, Ltd., London. Price 4s. 6d.)

Mrs. Wheeler Wilcox should guard against the common danger of literary overproduction which so easily besets the successful author. This little volume of essays, intermingled with poetry, hardly seems to be on her usual level of excellence and has surely followed on the heels of its predecessor with startling rapidity. Every essay is packed full of exhortation and advice, much of it of the most obvious nature, but one has to remember that the American nation is still a nation in the making and so may need the instruction that children are given here. But the exhortation is sound and the advice very sensible and the tone of all one of optimism and tolerance. The fact of reincarnation is also insisted on with much more emphasis than is usual in books of a New Thought tendency. Terseness of expression is one of Mrs. Wilcox's characteristics which give her books a touch of distinction among the many of the same school marked by a transcendental vagueness and sloppiness of style.

E. S.

An Introduction to Experimental Psychology, by Dr. Charles S. Myers. (Cambridge University Press. Price Cloth 1s.)

Truly we must specialise to be up-to-date, but we are helped in this by good condensed manuals. Dr. Myers is the Lecturer in Experimental Psychology at Cambridge, and his manual will appeal to the teacher, physician, artist and neurologist—all, who in whatever sphere, come across the more practical side of psychology. Two good coloured plates show the passing of one colour into another by imperceptible changes. The Müller-Lyer illusion with the lengths of two straight lines might provide some fun for winter nights, and, if we mistake not, has already been used by enterprising advertisers. The main result from experiments is to show the extraordinary range of sensibility among different subjects. In æsthetics, e.g., how different the rhythms appreciated in music, the curves and colours in architecture and painting. The value of a discord or a dull colour can be experimentally measured. I was glad to see that the much-abused phonograph has considerable value as an instrument in the psychologist's laboratory. The value of association has been sometimes tried in the proving of guilt in a criminal. Various questions are asked,

and it is seen how long are the associations, of course, the test is not perfect, and indeed some of the experiments mentioned would provide better fireside fun than actual scientific result. It is interesting, e.g., to give a certain word to a group of people, asking them to state the first association that arises in their mind. From their answers, their temperaments may often be deduced. In the last chapter a number of mental tests on children is given.

S. R.

The Multiplicities of Una, by E. Douglas Hume. (William Blackwood & Sons, Edinburgh and London.)

Una is not the very unusually attractive heroine that her author evidently conceives her to be and her occasional transitions from a flirtation of the usual English type to transcendental musings seem to be rather abrupt. But she is a kind-hearted girl, and one of good principle, who resists the temptation that comes to her and does her duty as she sees it. There is a certain sense of humour in the book; its style and its English are good; the story is quite readable and the descriptions of life and scenery in the East, where the scenes are mostly laid, are sympathetic and occasionally artistic. The author, as an ardent antivivisectionist, is to be congratulated on letting her literary sense dominate her feeling for the cause. Una's sympathies with humanitarian reforms are indicated rather than insisted on and in conclusion her multiplicities seem likely to vanish in the unity of a happy matronhood.

E. S.

The Story of Gösta Berling, by Selma Lagerlöf. Translated by Pauline Bancroft Flach. (Arthur F. Bird, London).

This book, the translator's Preface tells us, was published in Sweden in 1894. It is now a national Söga. People make pilgrimages to the lonely Värmland where the scene of the story lies. The thread of the story winds round the figure of Gösta Berling, the priest whom loneliness drove to drink, who deserted his post to live out a weird existence full of the greatest inconsistencies. He is a figure essentially Swedish, rugged, smooth, strong and weak—like the Värmland itself. Many characters come and go in the book with the dramatic and natural suddenness of fairies in a fairy tale. They are described with a vividness that recalls some of the terrors and

fascinations of those portrayed by Dickens. But the pen of Selma Lagerlöf is swifter, her imagination more riotous and so the great and petty, the sublime and the ridiculous are thrown into closer juxtaposition. The 'wicked Sintram' is a startling picture of the evil genius of the country, and the 'major's wife,' mistress of the famous Ekeby, a strange though compelling example of kindness and compassion. The story is too long, too complicated, to bear summarising; it must be read. Often one is repelled by it, but one is forced to acknowledge that only a genius could make peep through each character something of the elements that go to make up the Swedish nation. All through the story Gösta Berling's erratic genius reveals the stern, transient moods of the people, and also their childlike fears and horrors. At times he is the lofty hero of the Grail, at others the sobbing child of circumstance. The writer's style, as expressed in the translation (which seems excellent), recalls the fragrance of Björnson's rich directness and forcefulness. This and other works by Selma Lagerlöf, the little retired woman whose genius was late in asserting itself, are fast moulding Swedish thought, and have won for their famous authoress the Noble Prize for Literature, and a place in the nation's honour akin to that of Shakespeare's in England.

J. R.

Life and Death, by A. Dastre. Translated by W. J. Greenstreet. (The Walter Scott Publishing Co., Ltd., London. Price 5s.)

This may be called a philosophy of the science of physiology. Such a philosophy is one of the 'royal roads' of science, apparently inaccessible to the minds of past civilisations. The book will interest two classes of readers; the one to whom science means general science, and the professional student of physiology. The general theories of life and death have gone through successive transformations—animism, vitalism, monism—through the acquisitions of contemporary science, yet the human mind cannot be satisfied with positive science simply because the last days of physiology are in the infinite future. So we ultimately depend upon a philosophy, but the philosophy must ever be changing as new facts are appreciated.

Our author would call the three worlds of Theosophy matter, life and thought, and points out that animism, vitalism and monism are different ways of looking at them. Although some of the problems seem to belong to metaphysics, yet

science often can test and compel theory to alter. Cuvier and Bicat, for example, held that the forces in living beings were different from and opposed to physico-mechanical forces, but we know now that such an antagonism does not exist. And so to-day, animism and vitalism counts comparatively few supporters among scientists, for such theories are seen to be pagan, and no more foundation than the fabled Prometheus. Of course, the Theosophist has always a last word to offer in such a connection, but there is no doubt that the more material way of imaging life and death is fast being dropped. The graceful Psyche may leave the body as a butterfly—it is beautiful, but material. The ancient doctrine of animism can claim but few supporters, and these, only because the continuity of the soul is allowed. The most famous living animist, G. von Bunge yet admits a guiding principle. Our author gives an excellent resumé of the different theories; the seat of the vital principle, *e.g.*, has been held to be in the stomach, and in the blood, the latter theory being the reason why Jews were forbidden to eat meat that had not been bled. The point is, that all these theories have some foundation, and it is instructive to see exactly why certain things have been believed. Even the exploded definition of the Encyclopædia that "Life is the contrary of death" can readily be understood when we remember the common illusions of nearly all the scientists regarding the vital principle.

The various forms of energy are touched upon, and it is shown that nearly all modern philosophies circle round the two conceptions of energy and matter. The science of *energetics*, in fact, has become an all-dominating science. *Energetics* coordinates and embraces the other science.

Our author has provided us with an excellent text book. It may not be said to be interesting reading—what text book is!—but an extraordinary number of interesting theories have been collected. Finally, he ends up optimistically. Disease, he affirms, will be conquered by science; and as for old age, Metchnikoff says that life can be prolonged without diminishing in value. We can grow old, and yet not fear old age. As for death, we should, like the fabulist "leave life just as one leaves a banquet, thanking his host, and departing".

S. R.

The Lair of the White Worm, by Bram Stoker. (William Rider & Sons, Ltd., London. Price 6s.)

This is a disappointing book to have come from the author of *Dracula*. The work seems to show traces of having been written in a hurry, to have been thrown together without sufficient attention having been given to character, circumstance, or construction of plot. In consequence the book neither mystifies, horrifies, nor arrests the attention. The scenes are laid in England and are so wildly improbable as to annoy rather than attract, and lack that craft of workmanship which can make the improbable appear the probable. The story deals with the possibility of a primæval monster of the past surviving to the present day and manifesting either as a gigantic reptile or occasionally in woman's form as the Lady Arabella who is the evil genius of the book. The idea is a novel one, and carefully handled it should have proved of interest. As it is we can only hope that in his next book Mr. Bram Stoker will again let us admire those qualities of literary ability which produced *Dracula*.

E. S.

The Christ Myth, by Arthur Drews, Ph. D., Professor of Philosophy at Karlsruhe. (T. Fisher Unwin, London. Price 7s. 6d. net.)

We understand that this book has aroused Protestant Germany in very strong opposition to its conclusions; and that Protestant England is following the same course and is taking active measures against the spread of Prof. Drews' views. And yet there is really no necessity for such measures; the truths in Christianity can well withstand any and all investigations; of anything less than those we need not regret the disappearance. We find in Christianity, so-called to-day, a fatal chaos of myth, mystery, fact and history that sorely needs to severe sorting to which it is being subjected by keen, clear minds like Drews, Robertson, Frazer, Winckler and others. Orthodoxy fears the few words in the Preface (p. 11) where Drews says: "Learning as such has long since come to the point when the historical Jesus threatens to disappear from under its hands." Christian circles are flooding their world with literature which fervently supports the 'uniqueness' of Jesus, and is striving to arouse anew the devotion of Christians to belief in the "One Saviour of Mankind". This is quite natural, but, buttressed with faith, Christians ought

to be prepared to face calmly the deductions of the Higher Criticism, and realise that in the end it will help them to see through the confusion of myth and history that has clouded their view of the development of Christianity and will reveal the real origin and growth of their religion. In this they will be helped by Theosophical teachings and investigations, as will appear. Students of Madame H.P. Blavatsky's works will not be startled by the findings of Prof. Drews. In her swift and sure way she long ago laid bare the same facts that our author is now putting before his own world. Especially will *The Secret Doctrine* and *Isis Unveiled* be found useful in corroborating his chapters concerning the mythic origin of the 'Pre-Christian Jesus'—which constitute the first part of the book. After examining "The Influence of Parseeism on the Belief in a Messiah," and "The Hellenistic Idea of a Mediator," and expanding Robertson's ideas of "Jesus as a Cult-God in the creed of Jewish sects," he remarks that, "Joshua or Jesus was the name under which the expected Messiah was honoured in certain Jewish sects" (p. 57); that "Josus (Joshua) was originally a divinity, a mediator and God of healing of those pre-Christian Jewish sectaries" (p. 62); that "three times in the history of the Israelites a Joshua appears who leads his people into their promised home, into Canaan and Jerusalem, into the Kingdom of God—the 'New Jerusalem,'" (p. 58). Further, says the author, "the Jews clothed their expected Messiah with the attributes of the Mandaic God of Mediation," because the Jews never hesitated to borrow from Babylonian, Persian and Greek their polytheism, and this "in spite of the trouble which the composers of the so-called historic books of the Old Testament have taken to work up traditions in a monotheistic sense and to obliterate the traces of the early Jewish polytheism, by transforming the ancient Gods into patriarchs, heroes, angels and servants of Jahwe" (p. 55). H. P. B. also said: that the Jews took the Babylonian and Egyptian Gods and "quietly and modestly transformed them into Patriarchs" (*S. D.*, vol. 1, p. 719).

Prof. Drews then deals with the sufferings of the Messiah, His Birth, Baptism, Self-offering and Symbols, and shows of course how the Christian teachings concerning these had long been anticipated by antiquity. The steps he traces are already familiar to the student of *The Secret Doctrine*, and of *Esoteric Christianity* by Mrs. Besant. But there is one special

point of difference between the views of the Higher Criticism and Theosophical expositions. Professor Drews and his confrères see in the similarity of myth and legend only the fanciful symbolising of natural happenings by ignorant humanity. This brings us to a blank wall whereon we see writ large: The ancients symbolised the mysteries of nature under such and such forms—but they knew not of what they spoke. Contrary to expectation we are compelled to exclaim: If the ancients *could* do all this then they cannot be accused of ignorance; for in these symbols we, of our day, can read those truths that underlie every known religion—Christianity included. Such proofs of an early similarity of teaching do not detract from Christianity; they merely make more firm its basic doctrines. Theosophists see in such similarities the setting forth from time to time of the eternal verities by Those well qualified to speak, and who in their wisdom guided the peoples of an earlier day.

'The Christian Jesus' is the subject of enquiry in the second part of the book. Having apparently proved the mythic nature of Jesus, Professor Drews of course tries to prove from the Gospels that Jesus as an historical person cannot be found in them. First he examines 'The Pauline Jesus,' and says: "From Paul, therefore, there is nothing of a detailed nature to be learnt about the historical Jesus" (p. 174). "Paul did not preach the man Jesus, but the heavenly spiritual being, Christ" (p. 182). "Paul himself never disguised the fact that he had seen Jesus, not with mortal eyes, but only with those of the Spirit as an inner revelation" (p. 170). Then he says conclusively: "The fact is therefore settled, that Paul knew nothing of an historical Jesus" (p. 207); Paul preached the Christ—not Jesus; and "Christianity, as the religion of Christ, of the 'Lord,' who secularised the Jewish Law by his voluntary death of expiation, did not 'arise' in Jerusalem, but, if anywhere, in the Syrian capital Antioch, one of the principal places of worship of Adonis. For it was at Antioch where, according to the *Acts*, the name 'Christians' was first used for the adherents of the new religion, who had till then usually been called Nazarenes" (pp. 209-210). As H. P. B. remarks: "All this is perfectly true and correct... But it is also true that the *New Testament*, *The Acts* and *The Epistles*—however much the historical figure of Jesus may be true—are all symbolical and

allegorical sayings and that it was not Jesus but Paul who was the real founder of Christianity" (*S.D.*, vol. III, p. 122).

Professor Drews points out that the Synoptic Gospels do not give the same account of Jesus and says they belong to different periods, but have a common source, which is a 'collection' written in the Aramaic tongue (p. 222). It is interesting to compare this with what Mrs. Besant says in *Esoteric Christianity* (pp. 139-140), where she describes the process of this 'Collection' of the Master's sayings. Professor Drews goes on to say that, "according to Chrysostom these names (Matthew, Mark, etc.) were first assigned to them towards the end of the second century... So that they indicate at most only the persons or Schools whose particular conception of the Gospel they represent" (p. 215); also that "the much admired Sermon on the Mount is constructed by placing together individual phrases of Jesus, which belong to all periods of his life, perhaps made in the course of a year" (p. 222). From all this it would appear that, "we know nothing of Jesus, of an historical personality of that name to whom the events and speeches recorded in the Gospel refer.... Jesus, the Christ, the Deliverer, Saviour, Physician of oppressed souls, has been from first to last a figure borrowed from myth, to whom the desire for redemption and the naïve faith of the Western Asiatic peoples, have transferred all their conceptions of the soul's welfare. The history "of this Jesus in its general characteristics has been determined even before the evangelical Jesus" (p. 235). Here, we venture to think, Professor Drews has pressed his point too far. We have the testimony of at least two great occultists as to the existence of an historical Jesus who did promulgate the great, eternal doctrines, which later on Paul moulded into Christian dogmas. They set forth the connection between the mythical, mystical and living Christ and the historical Jesus and the Gospels that relate his story. Mrs. Besant writes in *Esoteric Christianity* that, "the occult records partly endorse the story told in the Gospels, and partly do not endorse it; they show us the life, and thus enable us to disentangle it from the Myths which are intertwined therewith. The child whose Jewish name has been turned into that of Jesus was born in Palestine, B. C. 105, during the consulate of Publius Rutilius Rufus and Graeus Mallius Maximus" (p. 130). She then describes his wonderfully pure life; how at nineteen he went to

the Essene monastery, a seat of mystic learning, whence he passed to Egypt where he was initiated into the true mysteries. Exquisitely pure and gracious, he won all to gentleness. Twenty-nine years passed. Then the 'Son of God,' the 'Lord of Compassion' needed a body through which to teach the world again and the pure young Hebrew yielded his to the Lord of Love. That descent was the Baptism of the Spirit, which Professor Drews finds it difficult to understand. That was the coming of 'the Christ,' who had come often before in the world's history and in the traditions of whom the Professor rightly sees similarities with this later coming for the sake of the Teuton race. That also is why the Christ and Jesus are looked upon as one person—for the 'Light of the World' shone through the young Initiate, Jesus; and whose Initiation has been given as an integral part of the account of his life. It was; but that Initiation was not peculiar to Jesus alone—all must pass through it to reach the Goal. Three years only of public ministry, and then the body was killed. (See pp. 130-144).

Mr. Leadbeater says in the *Inner Life* Vol. I (pp. 184-185): "The truth is that the four gospels at any rate were never intended to be taken as in any sense historical. They are all founded upon a much shorter document written in Hebrew by a monk named Matthæus, who lived in a monastery in a desert to the South of Palestine. He seems to have conceived the idea of casting some of the great facts of initiation into a narrative form and mingling with it some points out of the life of the real Jesus who was born 105 B.C., and some from the life of another quite obscure fanatical preacher, who had been condemned to death and executed in Jerusalem about 30 A.D." (In his book *Pagan Christs* Robertson goes so far as to say "that the Gospel story of the last Supper, Passion, Betrayal, Trial, Crucifixion, and Resurrection, is visibly a transcript of a Mystery Drama, and not originally a narrative".) Mr. Leadbeater continues: "He sent this document to a great friend of his who was the chief abbot of a huge monastery at Alexandria, and suggested to him that he, or some of his assistants, might perhaps recast it, and issue it in the Greek language. The Alexandrian abbot seems to have employed a number of his young monks upon this work, allowing each of them to try the task for himself, and to treat it in his own way. A

matter. An interesting chapter is devoted to Mrs. Eddy and her disciples. The author thinks the nonsense of the Science lies in carrying the 'illusion' theory to extreme limits of absurdity, its assumed necessity of denying experience, the attaching of extraordinary import to words and phrases, the indiscriminating use of the word 'reality' and the failure to recognise two kinds of reality. He tries to explain metaphysically the sense in which it is correct to deny the existence of matter, but not as the Christian Scientist does, by repudiating the testimony of experience—the valid and fundamental principle upon which all science and knowledge rest. The book leaves no room for any fictitious estimate of the subject, points the truth throughout, and fulfils that which the author states as his purpose, to throw the searchlight of criticism upon a subject more or less obscured by prejudice and distrust. Its circulation is emphatically recommended among Christian Scientists, who have a truth sometimes misunderstood.

G. G.

The Conversion of India or Reconciliation between Christianity and Hindûism, by Emil P. Berg. (Arthur H. Stockwell, London.)

This is a rather curious production. Acknowledging that "so far the attempted conversion of India to Christianity has been a disappointing enterprise" the author proposes to change this state of affairs by presenting his ideal of Christianity to India. The first part of the book consists of friendly arguments between some Hindûs and Christians as to the difficulties of converting India to Christianity and the arguments for, and against that course; the second part consists of very brief chapters dealing with specific Hindû doctrines such as Mâyâ, Fatalism and Metempsychosis. The author is liberal minded; his religious views are concisely and clearly presented, and though with some of his conclusions and the main thesis of his work we do not agree, the little book is quite worth reading.

E. S.

165106

number of documents of varying merit were thus produced, each incorporating in his story more or less of the original manuscript of Matthæus, but each also adding to it such legends as he happened to know, or as his taste and fancy dictated. Four of these still survive to us, and to them are attached the names of the monks who wrote them, Matthew, Mark, Luke and John..."

There are several other points of considerable interest in Professor Drews' book, but space forbids any discussion of them. Though of immense interest in showing how far the Higher Criticism has gone yet, *The Christ Myth* is a book that has in it serious gaps and wrong conclusions that only Theosophical teachings can fill up and correct. It is essentially a work for the student, and to such it is a very valuable study of Christian origins.

J. R.

A New Law of Thought and Its Logical Bearings, by Miss E. E. Constance Jones. (Cambridge University Press. Price 2s. net.)

Miss Jones has already written a primer of logic, and we here have a clear statement of the Law of Identity, accompanied by the small circles and large circles and concentric circles all to prove things that I am afraid are apt to annoy the amateur into saying 'he knew them all before!' However, if the amateur does know anything, we must admit that he does not know it logically! There are three Laws of Thought: Identity, Contradiction and Excluded Middle, and it is the first of these that Miss Jones could wish to call the Law of significant assertion. The old Law says: "A is A," but, as she points out, this is merely saying A twice over and asserts nothing about A. Professor Stout paraphrases her new statement into saying that in every affirmative proposition, the subject term designates something as characterised in one way, and the predicate designates the same thing as characterised in another way. The logical professor considers that Miss Jones has established her significant assertion as a fundamental Law of Thought, but is not so sure that it is the only rendering of the traditional Law of Identity. What more can we say?

S. R.

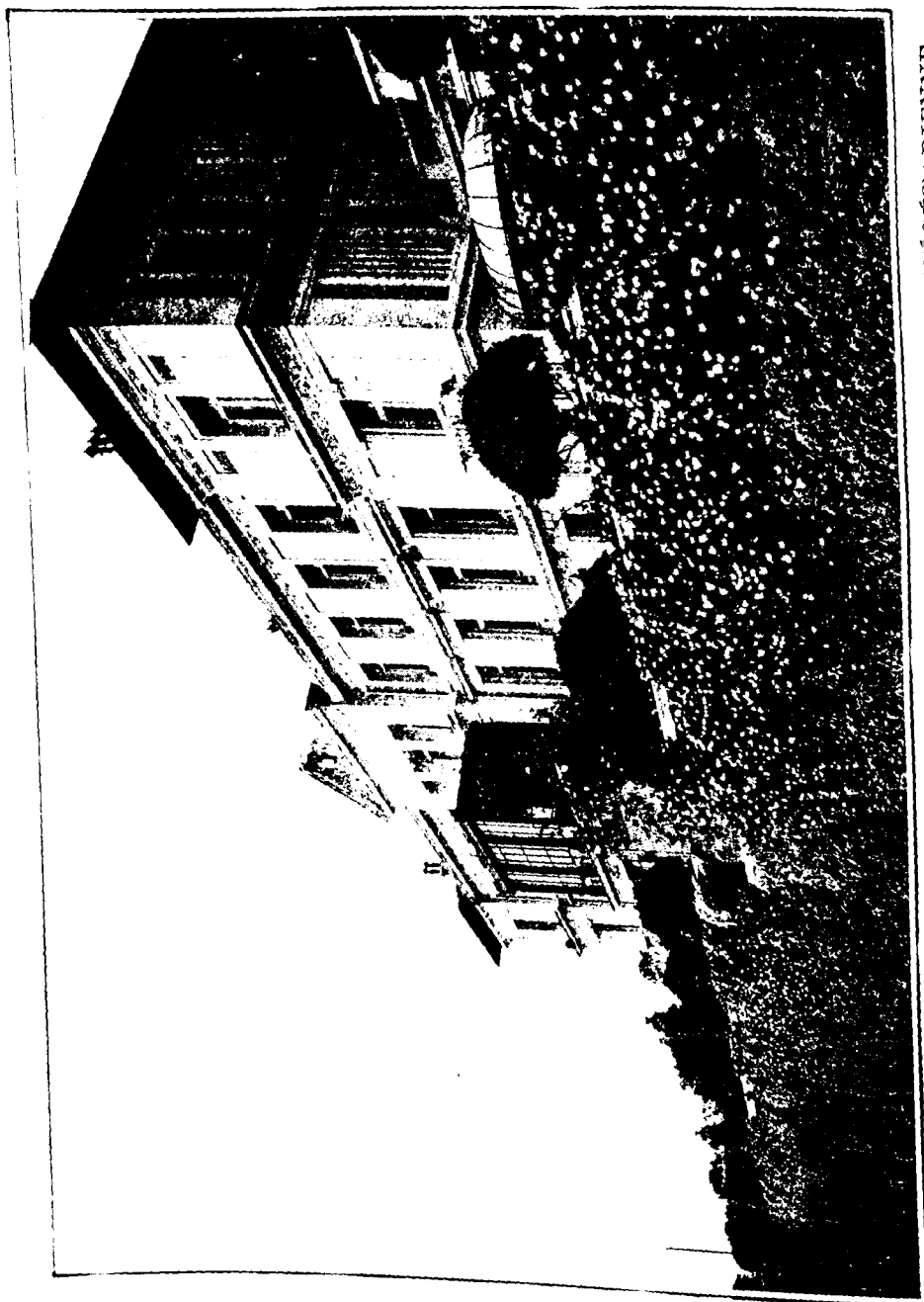
Explanation of Psychic Phenomena, by Relliméo. (L. N. Fowler & Co., London.)

This is another of the very many books repeating what has been very often said before and dealing with the genuineness and possibility of psychic phenomena in a rather scrappy and cursory manner, the school of philosophy it represents being that of the New Thought. There is nothing that is new in the book; as regards religion it is tolerant in tone, teaching the oneness of the universe and of all religions. It insists on the importance of good character being established before psychic training is undertaken. Some of its conclusions are naturally not in line with the Theosophical. From his very sweeping conclusions against occultism, in seeing it as the opposite pole to that of the spiritual consciousness, the author does not seem to draw the usual distinction between black and white magic. And from a Theosophical standpoint it is perhaps rather unfortunate that an author who says that conscientious motives alone inspired him to send out this book, should recommend meditation on the solar plexus to gain the Christ consciousness, a method which I am afraid is more likely to upset the sympathetic nervous system than to fashion the Christ within!

E. S.

The Sense and Nonsense of Christian Science, by Leon C. Prince. (Sampson Low, Marston & Co., Ltd., London. Price 5s. net.)

The phenomenal and continued interest in the various forms of mental therapeutics, has created a timely demand for such information as this admirable book contains. It covers the whole subject from the three important standpoints of philosophy, religion and experience, and clearly defines the true and the false with reason, knowledge and tact. A short sketch is given of the four Schools concerned with the practice of curing disease by non-physical means—an effective practice of all ages. These four schools, Christian Science, New Thought, Mental Therapeutics and the Emmanuel Movement, have kept pace on the life side, with the numerous scientific discoveries on the form side. Christian Science, the most popular of them, claims to be a system of therapeutics, religion and philosophy, and differs from the others in utterly denying the material world, while they merely claim the supremacy of mind over



THE FRONT VIEW OF THE INSTITUT THEOSOPHIQUE ET PENSION VÉGÉTARIENNE.

VOL. XXXIII

No. 7

THE THEOSOPHIST

ON THE WATCH-TOWER

From Aden

A LARGE number of affectionate friends met us at Bombay on February 3, and, after covering us with many garlands, conveyed ourselves and our belongings to the Ballard Pier. There we, perforce, had to bid them farewell, and walked away, a little party of four—C. Jinarajadasa, Krishnamurti, Nityananda and myself—to the P. and O. launch awaiting us. Across to the pretty white 'Salsette' we steamed, with the golden cock on her bows, proclaiming to all that she held the record for speed. There, Mrs. Charles Kerr welcomed us, and soon we were dancing on the sunlit sea, leaving dear India behind us, with faces set steadfastly to the West. A farewell to India for some years for my Indian wards, for they are now to settle down in England for two years of steady work, preparing to enter Oxford in 1914.

* * *

The P. and O. Company is very kind to us on our many journeys, providing us with a separate table and vegetarian diet, to our great comfort.

We thus avoid the annoyance of the fumes of meat, wine and whisky close at hand.

* * *

In the Red Sea

As usual, there was a lecture on board on the way to Aden; I spoke on 'The Meaning of Theosophy,' and one, at least, of the audience is now at work on a Theosophical book. We reached Aden on the 7th February, and there also a lecture had been arranged; on the morning of the 7th, a Marconigram informed me that all was ready, and, soon after the 'Salsette' had dropped anchor, Colonel Nicholson and some friends appeared on board, and carried us off on a steam-launch. The lecture was given in Colonel Nicholson's bungalow at Steamer Point; the audience was small, composed of Europeans, Hindus and Parsis, and they all listened with keen interest. As Captain and Mrs. Powell, and after them Colonel Nicholson, had been talking on Theosophical teachings during the last two years, I took as subject the reproclamation by Theosophy of the "narrow ancient path," a subject that proved very welcome to the listeners. After the lecture, we flew off again, by motor-car and steam-launch, and climbed up to the high deck of the 'Malwa,' to which, during the interval, our goods and chattels had been transferred.

* * *

London, February 23rd

Once more in England and in London, under weeping skies and in murky atmosphere, but with snow-drops ringing their fairy bells, and yellow daffodils nodding gaily, and a low whisper of sap

in the still bare branches, telling of the swelling of buds that will presently be leaves. Crocuses, too, are pushing up their golden spikes from the brown earth, and are reminding us that the Spring is coming, and little trills and twitters are heard from birdlets, who have just found out that Winter is slipping away. Spring, in these western lands, has a charm which is all its own, for it prophesies ever of [a future brighter than itself, and looks forward as hopefully as Autumn looks back regretfully. And Spring is on the threshold, with her wistful smile, so near to tears.

* * *

The Mediterranean did not treat us very nicely as we crossed from Port Said to Brindisi in the little 'Isis,' but we arrived in good time none the less, and rolled away in the postal express at 3.30 P.M. We had the pleasure of a few hours with Mr. Leadbeater and Mr. Macbean, and later with Professor Penzig, and many kind friends greeted us in passing, and we ran into Calais soon after 8 A.M. on February 16. There we were dumped with the mail into a tiny steamer, which carried us to Dover, and deposited us on a very muddy wharf, whence we had to paddle through puddles to an adjoining station, having suddenly collapsed from our *train de luxe* into a kind of *bummelzug*—no other word expresses the conveyance so adequately—which trundled us slowly and sadly up to London. It called itself a 'postal express,' but it stopped at every station. One merit of its slowness was that it gave us time to contradict all our former telegrams as to place and hour of

arrival, and gave time to friends to assemble in the new locality. Very warm were the greetings, if the weather was cold, and we were soon in Mrs. Bright's ever hospitable home. Our dear hostess is brave and gay as ever, despite her imprisonment in an invalid's chair.

* *

The next day brought many visitors, the Vice-President—who is looking very well—and the General Secretaries of England and of Scotland among them. And many have come since, all with news of cheer and pleasant faces. A big programme for March has been planned out and even before March comes in like a lion, February demands fitting toll. The Northern Federation gathers at Manchester on February 24 and 25, and thither on the 24th Miss Bright, Lady Emily Lutyens, Mr. Laycock and myself betake ourselves, for two meetings on Saturday and three on Sunday, the last of these in the Free Trade Hall. I am going to address the members on 'Variations in Clairvoyant Investigations,' for many do not seem to realise that observations, whether on the physical or on higher planes, are matters depending on accuracy and clear definition, which vary with the observer. On the Sunday, the subject at the Free Trade Hall will be: 'Why we believe in the Coming of a World-Teacher.' The London lectures, to be delivered during March, on 'The Path of Initiation and the Perfecting of Man,' will be published week by week in the *Christian Commonwealth*, and issued in book-form later, probably in May.

* *

The movement for liberal Christian thought has received a severe blow from the compelled partial withdrawal of the Rev. R. J. Campbell from public life. He remains at the City Temple, and will occupy its pulpit as before, but resigns his connection with every organisation outside it. The work at the City Temple is fortunately the most important of all, but Mr. Campbell will be sorely missed in the various organisations that he has built up. He is suffering from "nervous exhaustion and grave heart weakness," and hence the necessity for lessening his labours. All his friends and admirers will hope that the mischief has been discovered in time, and that this noble and spiritual pioneer will be spared for many years to hold up the torch of Truth.

* *

Occult novels are increasing in number. Mrs. Campbell Praed has issued *The Body of his Desire*, a striking commentary on the creative power of thought. Mr. Fergus Hume, the well-known writer of the *Mystery of a Hansom Cab* and of many another thrilling tale of crime and its detection, has in the press a powerful story, entitled *A Son of Perdition*, which is sure to find a large audience. It is a significant fact that stories which turn on some occult force are being more and more demanded by the public, and it is desirable that authors who are really students of "nature's finer forces" should not leave this demand to be satisfied by those who take the subject up without serious study, only to meet the public whim. Members of the Theosophical Society, like Mr. Fergus Hume, are in a position to deal with these subtle questions

correctly and effectively, and will instruct, instead of misleading, their readers.

* *

One does not associate much mysticism with the *Financial News*, and it is therefore the more significant that an editorial in this paper should contain the following paragraphs:

Ages of unfathomed thought have conferred upon the Oriental a deeper insight into the eternal realities than has been granted to the Western peoples. That instinct which may be paradoxically called an indomitable fatalism pervades his view of existence. It is not despair, but rather a confidence in the ultimate righteous evolution of the mysteries of the world. This is the reason why Western civilisation has always looked, and still looks, towards the rising sun for the solution of the riddles of our mortal life, for the promise of better things to come, and for the language in which its deepest emotions might find their utterance. The Bible is Eastern literature, and Buddha has His British devotees. *Ex oriente Lux* is as true in the moral and spiritual worlds as in the physical life that sojourns on our whirling globe.

After speaking of the King's visit to India, the writer proceeds:

The last twenty years have wrought a great change in us, and especially in the most deeply reflective section of the community made up of its business men. There, at all events, is to be discovered, nowadays, a profound recognition of the fact that the inspirations and enthusiasms of the future are more likely to come from within than from without. There, with almost furtive quietude, has arisen the conviction that while we must bate no jot of our endeavour to extend and fortify our material prosperity, our success is not the end in itself, but only the means to its attainment. Every factor in the outlook at this most critical period in the history of the world is full of suggestion that the uplifting of humanity depends upon the blending of the material and the mystic. Is it coincidence, or is it Design, that has joined under one Imperial flag the fearless adepts of the mystic and occult, and the restless conquerors of the material resources of the earth? Or have we in this combination one more reminder, latent

but unambiguous, of the splendid destiny which is before us, and of the inscrutable Pilotage which is steering us towards it?

In reflections such as these the true and entirely Imperial interpretation of the King's Indian journey is to be discovered.... If we turn from the transient pomp and circumstance to the eternal verities behind them we may come to see that the onward path of Imperialism lies through a more intimate blending of Western modes of action with Eastern habits of thought. And—be it said with the profoundest gratification—that is precisely the direction in which the best Imperial sentiment is steadily tending. Touch the notes of material progress, and you evoke a prompt response from a nation which is well aware that for immeasurable future ages human advance must be partly based upon material sufficiency. But this is, after all, only prudence and prevision. By this time we are all aware that to evoke the more permanent stimuli, and to arouse real enthusiasm among modern Imperialists, the notes of mysticism must be added to the chord: and the resulting harmony will awaken East and West alike.

This is, indeed, an article to rejoice over, and if this is the usual tone of the *Financial News*—this is the first copy of the paper which I have seen—it is doing a great and noble work, for it is spiritualising the business world.

* *

Very pleasant news comes from New Zealand. The General Secretary writes:

The Annual Convention of the New Zealand Section of the T.S. was continued on Saturday afternoon. An offer of one hundred and ten acres of land in the vicinity of Auckland for educational purposes made by a member of the H. P. B. Lodge of Auckland to the New Zealand Section was accepted unanimously, and a hearty vote of thanks was tendered to the donor. It was resolved that the Section officers confer with the donor so that a practical scheme might be evolved.

This generous gift may enable the T.S. in New Zealand to start a School on Theosophical principles, and to set a good example to others.

* *

The T.S. in Scotland is again to the fore in dramatic work. Mr. Graham Pole sends a programme of a 'Charles Dickens Centenary Celebration' under its auspices, and it looks quite delightful. Artistic work of a high character, such as is produced under the care of Miss Isabella Pagan and her band of co-workers, is a most useful part of Theosophical duty.

* * *

I have received a letter of warm thanks from Mr. Harbhamji of Rawa Vyllas, Rajkote C.S., Kathiawar, the President of the Girasia Association, for the help sent by Theosophists from our Convention to the starving Rajput widows. He sends me an extract from a speech of Mr. Claude Hill, the Agent of the Governor-General in Kathiawar, which sums up the distressful situation:

I think I ought—not only for the benefit of would-be subscribers outside Kathiawar—to draw attention to the existence in this Province of a class—more numerous here than anywhere else in India—of proud but exceedingly indigent landowners, whose tradition it is to own land but not to work, and whose circumstances, owing to the practice of subdivision of the estate for the maintenance of all members of the family, have become deplorable. These people, in a year like this, are probably in a more pitiable plight than anyone else in the Province. They and their women-folk ought to appeal most cogently to the generosity of those who are willing to subscribe for the purpose of relief outside the boundaries of the Rajkote civilisation.

Any one who wants to help these suffering people should send directly to Mr. Harbhamji at the address given above. I am out of India and regret cannot therefore serve further as a channel.

* * *

Our readers will be amused to see the accompanying snap-shots of the President, taken while the last of the Convention lectures were being delivered.

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London, February 28th

A great effort is being made to strengthen the influence of Christian Missionaries in Ceylon in opposition to the ancestral faith of the people.

It is therefore the more important that the Sinhalese Buddhists should exert themselves in defence of their faith. In a pamphlet written by Mr. A. A. Fraser, the author pleads for a training colony for the 'Messengers of the Churches in Ceylon,' and outlines a very admirable plan; he is obviously in earnest, and no one can blame him for trying to bring to Ceylon what he believes to be the greatest blessing. But, on the other hand, it is the duty of the Sinhalese Buddhists to defend their children, and to protect their villages from aggression. One can imagine how English Christians would resist a similar attempt over here to convert villagers and their little ones to Buddhism. Mr. Fraser says:

The opposition in Ceylon which the catechist and teacher has to meet is, as a rule, much more constant and dangerous than that in India. There are nineteen Europeans in Ceylon who support the Hindu and Buddhist opposition, some of them being active Buddhist or Hindu missionaries. The rationalistic books of West are freely translated into Sinhalese, and a Sinhalese newspaper, published bi-weekly, and containing these translations, is read in almost every village. The Buddhists have recently also sent to England one of their ablest men that he may study Western rationalism in England and Europe, with a view to returning to attack Christianity. The village schools are organised also by an English Buddhist. Two of their higher schools for boys, and one higher school for girls, are in the hands of European Buddhists also. Much of the



MRS. ANNIE BESANT

Delivering her Lectures on "The Ideals of Theosophy" at Benares.

Hindu evangelistic work in the villages is carried on by an American who has embraced Hinduism. All this means that, on the intellectual side, our teachers and catechists have to meet the objections of European rationalism.

The object of the Buddhists is to defend their own religion against aggression, rather than "to attack Christianity," and if Christianity would leave them in the peaceable enjoyment of their own faith, there would be no attack. Mr. Fraser remarks:

Buddhism is endowed in Ceylon to an extent which can perhaps find no parallel elsewhere. In three provinces of Ceylon alone the Buddhist temples have endowments of £70,000 per annum from the rent of rice lands alone. That does not include the rental of other lands, such as the planting lands, etc., and all this land is inalienable and held in mortmain.

Let Buddhists bestir themselves, and take Mr. Fraser's hint. Let them persuade the trustees of the Buddhist temples to set aside a large part of their income for education on Buddhist lines in religion and morals and on western lines in science; if they would do this, no money gathered in Great Britain and America would suffice to injure their own sublime faith.

* * *

We had a magnificent meeting at the Free Trade Hall, Manchester, on February 25, the hall being crowded to listen to my lecture on 'Why we expect the Coming of a World-Teacher'. It is important that we should lay before the public the reasons for our expectation, so that they may be judged upon their merits. The Northern Federation, in connection with which this meeting took place, held its quarterly Conference at Manchester, so that many old friends were present, and we all had a pleasant tea together. On the evening of the

24th, I spoke to the members on 'Variations in Clairvoyant Investigations,' an interesting and, I think, useful subject. On the evening of the 28th, I gave the first of two lectures on the same subject in the Temporary Hall on the site of the new Headquarters. The foundations of the new buildings will be proceeded with on March 18th, and we hope that the whole will be completed in from eighteen months to two years. The flats are letting rapidly, I am glad to say, thus providing for the ground-rent.

* * *

There is a considerable demand in Germany for the later Theosophical literature, and we have to thank Mr. Ostermann of Colmar, who, in collaboration with the well-known author, Dr. Hubbe-Schleiden, one of our oldest members, is just issuing *The Immediate Future*. Dr. Vollrath, also, is giving much publicity to our literature, and it will be remembered that he issued a very beautiful edition of *At the Feet of the Master*. One or two German publishers are writing for permission to translate, so there must be a growing German public who desire to study Theosophy along the wide lines originally laid down by our Founders.

* * *

The Order of the Star in the East is making steady progress, and belief in the coming of a World-Teacher is spreading far outside its ranks.

There are already seventy members of the Order in Hungary, mostly from outside the Society; fifty-two have joined in Russia, where the beautiful *At the Feet of the Master* is spreading very rapidly

—among the peasantry, strangely enough. One of them, seeing the picture of the young author, cried out: "The Boy! the Boy! he is like the Christ!" The semi-official paper, *The Messenger*, of Petersburg, edited by Prince Ouchtomsky, has had two articles from Nina de Gernet, the representative of the Order in Russia, one an exposition of Dr. Horton's sermon on the Order, and the other on the movement in England, Alcyone's book, and Mr. Stead's remarks on him as possibly the coming Teacher. This paper is taken in all official institutions in Russia, and thus reaches an immense number of readers. A military review in Moscow accepted a story of hers, 'Thy Birth,' in which a child asks his mother how they can recognise the Christ when He returns, as He promised. Mlle. de Gernet had also a paper on Muslim women in a Russian Muhammadan review, which ended with a quotation of a prophecy that the end of the world will be preceded by a return of Jesus, "whose hair is parted in the middle," the "Master of the Hour". This review goes everywhere in Russian Islam, and into Afghanistan and Morocco. The Russian Adventists—a persecuted sect—proclaim the coming as within the next thirty years. And so the thought spreads. There have been one or two letters suggesting that the 'Messiah' who is to spread peace and good-will among men is Anti-Christ, not Christ—a quaint idea.



A STUDY IN KARMA

By ANNIE BESANT, P.T.S.

(Continued from p. 799)

WE have now to consider how karma works in relation to activity, the third aspect of the Self. Our activities—the ways in which we affect the outer world of matter—spin the third thread of our karma, and in many respects this is the least important. Our thoughts and our desires, so soon as they flow outwards, by producing vibrations in the mental and astral matter surrounding us, or by creating specific thought-forms and desire-forms, become activities, are our action on the

outer worlds of life and form, of consciousness and bodies. The moment they speed outwards they affect other things and other people, they are the action, or the reaction, as the case may be, of the organism on the environment. The reaction of our thoughts on ourselves, as we have seen, is the building of character and of faculty; the reaction of our desires on ourselves is the gaining of opportunities and objects and of power; the reaction of our activities on ourselves is our environment, the conditions and circumstances, the friends and enemies, that surround us. The nearest circumstance, the expression of part of our past activities, is our physical body; this is shaped for us by an elemental specially created for the task; our body is nature's answer to such part of the sum of our past activities as can be expressed in a single material form, and 'nature' is here the Lords of Karma, the mighty Angels of Judgment, the Recorders of the Past. Two parts of karma we bring with us—our thought-nature and our desire-nature, the germinal tendencies we have created in our age-long past; the third part of karma we are born into, that which limits our Self-expression and constrains us; our past action on the external world reacts upon us as the sum of our limitations—our environment, including our physical body.

It is probable that a close study of past activities and present environment would result in a knowledge of details that at present we do not possess. We read in Buddhist and Hindu Scriptures a mass of details on this subject, probably

drawn from meticulous careful observation. At present, we modern students can only affirm a few broad facts. Extreme cruelty inflicted on the helpless—on heretics, on children, on animals—reacts on inquisitors, on brutal parents and teachers, on vivisectors, as physical deformity, more or less revolting and extreme, according to the nature and extent of the cruelty.

From the physical agony inflicted results physical agony endured, for karma is the restoration of the equilibrium disturbed. Motive, in this region, does not mitigate, any more than the pain of a burn is mitigated because the injury has been sustained in saving a child from the fire. Where a good motive existed, however intellectually misdirected—as the saving of souls from the torture of hell, in the case of the inquisitor, or the saving of bodies from the torture of disease, in the case of the vivisector—it has its full result in the region of character. Hence we may find a person born deformed, with a gentle and patient character, showing that in a past life he strove to see the right and did the wrong. The Angels of Judgment are utterly just, and the golden thread of completely misdirected love may gleam beside the black thread woven by cruelty; none the less will the black thread draw to the doer of cruelty a misshapen body. On the other hand, where lust of power and indifference to the pain of others have mingled their baleful influences with the infliction of cruelty, there will be found also a mental and emotional twist; a historical case is that of Marat, who, instead of expiating the cruelty of the past, intensified

it by new cruelty in the very life in which he was reaping the harvest of previous evil. Hereditary and congenital diseases, again, are the reaction from past misdeeds. The drunkard of a previous life will be born into a family in which drunkenness has left diseases of the nerves—epilepsy and the like. The profligate will be born into a family tainted with the diseases which spring from sexual vice. A 'bad heredity' is the reaction from wrong activities in the past. Often the man who is reaping this sad harvest shows in his moral nature that he has purged himself from the evil, though the physical harvesting remains. A steadfast patience, a sweet enduring content, tell that the evil lies behind, that victory has been gained, though the wounds sustained in the conflict smart and sting. So may a soldier, sorely maimed in a fierce battle, remain mutilated for the rest of his physical life, and yet not regret with any keenness the anguish and the loss which mark that he has gloriously discharged his duty to his Flag. And these warriors who have conquered in a greater battle need not lament too bitterly over the weakness or deformity of a body which tells of a strife which is past, but may wear patiently the badge of a struggle with an evil they have overcome, knowing that in another life no scar of that struggle shall remain.

The nation and the family into which a man is born give him the field suitable for the development of faculties he needs, or for the exercise of faculties he has gained, which are required for the helping of others at that place and time.

Sometimes a strenuous life passed in the company of superiors, which has stimulated latent powers and quickened the growth of germinal faculties, is followed by one of ease amid ordinary people, in order to test the reality of the strength acquired and the solidity of the apparent conquest over self. Sometimes, when an ego has definitely gained certain mental faculties and has secured them as part of his mental equipment by sufficient practice, he will be born into surroundings where these are useless, and confronted by tasks of a most uncongenial nature. A man ignorant of karma will fret and fume, will perform grudgingly his distasteful duties, and will think regretfully of his "wasted talents, while that fool Jones is in a place which he is not fit to fill;" he does not realise that Jones has to learn a lesson which he himself has already mastered, and that he himself would not be evolving further by repeating over again that which he has already done. In a similar situation, the knower of karma will quietly study his surroundings, will realise that he would gain nothing by doing that which it would be easy for him to do—i.e., that which he has already done well in the past—and will address himself contentedly to the uncongenial work, seeking to understand what it has to teach him, and resolutely setting himself to learn the new lesson.

So also with an ego who finds himself entangled with family responsibilities and duties, when he would fain spring forward to answer a call for helpers in a larger work. If ignorant of karma, he will fret against his bonds, or even break them,

and thus ensure their return in the future. The knower of karma will see in these duties the reactions from his own past activities, and will patiently accept and discharge them; he knows that when they are fully paid, they will drop away from him and leave him free, and that meanwhile they have some lessons to teach him which it is incumbent upon him to learn; he will seek to see those lessons and to learn them, sure that the powers they evoke will make him a more efficient helper when he is free to answer to the call to which his whole nature is thrilling in response.

Again, the knower of karma will seek to establish in his nation and his family conditions which will attract to each egos of an advanced and noble type. He will see to it that his household arrangements, its scrupulous cleanliness, its hygienic conditions, its harmony, good feeling, and loving-kindness, the purity of its mental and moral atmosphere, shall form a magnet of attraction, drawing towards it and into relationship with it egos of a high level, whether they be seeking embodiment—if young parents are members of the household—or be already in bodies, coming into the family as future husbands and wives, friends, or dependants. So far as his power extends, he will help in forming similar conditions in his town, his province, his country. He knows that egos must be born amid surroundings suitable for them, and that, therefore, by providing good surroundings he will attract egos of desirable type.

With regard to national environment, the knower of karma must carefully study the national condi-

tions into which he is born, in order to see whether he is born therein chiefly to develop qualities in which he is deficient, or chiefly to help his nation by qualities well developed in himself. In times of transition, many egos may be born into a nation, with qualities of the type required in the new conditions into which that nation is passing. Thus, in America, which will presently develop the beginnings of a Commonwealth in which co-operation shall replace competition, there have been born a number of egos of vast organising ability, of highly developed will-power, and of keen commercial intelligence; they have created Trusts, organisations of industry built with consummate ability, manifesting the economical advantages of doing away with competition, of controlling production and supply, of meeting, but not overmeeting, demand. They have thus opened the way to co-operative production and distribution, and prepared for a happier future. Soon will be born the egos who will see in the securing of the comfort of the nation a greater stimulus than personal gain, and *they* will complete the transition process; the one set have gathered into a head the forces of individualism; the other set will bend these forces to the common good.

Thus is environment governed by karma, and by a knowledge of law the desired environment may be created. If it grips us when once called into being, it is none the less ours to decide what that being shall be. Our power over that future environment is now in our hands, for its creator is the activities of the present.

Here is the light for a good man who finds himself surrounded by unhappy conditions. He has made his character, and he has also made his circumstances. His good thoughts and desires have made him what he is; the misdirection of them has created the environment through which he suffers. Let him, then, not be satisfied with being good, but see to it also that his influence on all around him is beneficial. Then shall it react on him as good environment. For instance: a mother is very unselfish, and she spoils her son by yielding, at her own cost, to all his whims, aiding him not at all to overcome his own selfish inclinations, fostering the lower nature, starving the higher. The son grows up selfish, uncontrolled, the slave of his own whims and desires. He causes unhappiness in the home, perchance brings upon it debt and disgrace. This reaction is the environment she created by her unwisdom, and she must bear the distresses it brings upon her.

A selfish man may, on the other hand, create for himself in the future an environment regarded as fortunate by the world. With the hope of gaining a title, he builds a hospital and equips it fully; many sufferers therein find relief, many sick unto death have their last moments soothed, many children are lovingly nursed back into health. The reaction from all this will be easy and pleasant surroundings for himself; he will reap the harvest of the physical good which he has sown. But his selfishness will also sow according to its kind, and mentally and morally he will reap that harvest also, a harvest of disappointment and of pain.

The knowledge of karma will not only enable a man to build, as he wills, his own future, but it will also enable him to understand the workings of karmic law in the cases of others, and thus more effectively to help them. Only by knowledge of law can we move fearlessly and usefully in worlds where law is inviolable, and, secure ourselves, enable others to reach a similar security. In the physical world the supremacy of law is universally admitted, and the man who disregards 'natural law' is regarded not as a criminal but as a fool. Equal is the folly, and more far-reaching, of disregarding 'natural law' in the worlds above the physical, and of imagining that, while law in the physical world is omnipresent, the mental and moral worlds are lawless and disorderly. In those worlds, as in the physical, law is inviolable and omnipresent, and of all is it true:

Though the mills of God grind slowly, yet they grind exceeding small;
Though with patience He stands waiting, with exactness grinds He all.

Annie Besant

(To be continued)

Seed of good or ill we scatter
Heedlessly along our way,
But a glad or grievous fruitage
Waits us at the harvest day.

A TEXTBOOK OF THEOSOPHY

CHAPTER IX

THE PLANETARY CHAINS

By C. W. LEADBEATER

(Concluded from p. 822)

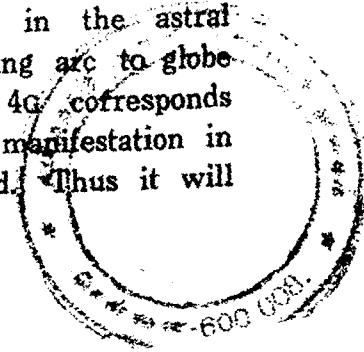
[These chapters are from a forthcoming volume to be published by THE THEOSOPHIST Office, and therefore we reiterate our rule that "permission for the reprint of a series of articles is not granted". Permission for translation should be obtained from THE THEOSOPHIST Office.—ED.]

The scheme of evolution of which our Earth forms a part is not the only one in our solar system, for ten separate chains of globes exist in it which are all of them theatres of somewhat similar evolution. These then are commonly called schemes of evolution. Each scheme of evolution takes place upon a chain of globes, and in the course of each scheme its chain of globes goes through seven incarnations. The plan alike of each scheme as a whole and of the successive incarnations of its chain of globes is to dip step by step more deeply into matter and to rise step by step out of it again.

Each chain consists of seven globes, and both globes and chains observe the rule of descending

into matter and then rising out of it again. In order to make this comprehensible let us take as an example the chain to which our Earth belongs. At the present time it is in its fourth or most material incarnation, and therefore three of its globes belong to the physical world, two to the astral world and two to the lower part of the mental world. The wave of divine Life passes in succession from globe to globe of this chain, beginning with one of the highest, descending gradually to the lowest and then climbing again to the same level as that at which it began.

Let us for convenience of reference label the seven globes by the earlier letters of the alphabet, and number the incarnations in order. Thus as this is the fourth incarnation of our chain, the first globe in this incarnation will be 4A, the second 4B, the third 4C, and the fourth, which is our Earth, 4D, and so on. These globes are not all composed of physical matter. 4A contains no matter lower than that of the mental world; it has its counterpart in all the worlds higher than that, but nothing below it. 4B exists in the astral world; but 4C is a physical globe, visible to our telescopes, and is in fact the planet which we know as Mars. Globe 4D is our own Earth, on which the life-wave of the chain is at present in action. Globe 4E is the planet which we call Mercury—also in the physical world. Globe 4F is in the astral world, corresponding on the ascending arc to globe 4B in the descent; while globe 4G corresponds to globe 4A in having its lowest manifestation in the lower part of the mental world. Thus it will



be seen that we have a scheme of globes starting in the lower mental world, dipping through the astral into the physical and then rising into the lower mental through the astral again.

Just as the succession of the globes in a chain constitutes a descent into matter and an ascent from it again, so do the successive incarnations of a chain. We have described the condition of affairs in the fourth incarnation; looking back at the third we found that that commences not on the lower level of the mental world but on the higher. Globes 3A and 3G, then, are both of higher mental matter, while globes 3B and 3F are at the lower mental level. Globes 3C and 3E belong to the astral world, and only globe 3D is visible in the physical world. Although this third incarnation of our chain is long past, the corpse of this physical globe 3D is still visible to us in the shape of that dead planet the Moon, whence it is usually called the lunar chain.

The fifth incarnation of our chain, which still lies very far in the future will correspond to the third. In that, globes 5A and 5G will be built of higher mental matter, globes 5B and 5F of lower mental, globes 5C and 5E of astral matter, and only globe 5D will be in the physical world, but this planet of course is not yet in existence. The other incarnations of the chain follow the same general rule of gradually decreasing materiality; 2A, 2G, 6A and 6G are all in the intuitional world; 2B, 2F, 6B and 6F are all in the higher part of the mental world; 2C, 2E, 6C and 6E are in the lower part of the mental world; 2D and

6D are in the astral world. In the same way 1A, 1G, 7A and 7G belong to the spiritual world; 1B, 1F, 7B and 7F are in the intuitional world; 1C, 1E, 7C and 7E are in the higher part of the mental world; 1D and 7D are in the lower part of the mental world.

Thus it will be seen that not only does the life-wave in passing through one chain of globes dip down into matter and rise out of it again, but the chain itself in its successive incarnations does exactly the same thing.

There are ten schemes of evolution at present existing in our solar system, but only seven of them are at the stage where they have planets in the physical world. These are: (1) that of an unrecognised planet Vulcan, very near the sun, which is in its third incarnation, and so has only one visible globe; (2) that of Venus, which is in its fifth incarnation, and also therefore with only one visible globe; (3) that of the Earth, Mars and Mercury, which has three visible planets because it is in its fourth incarnation; (4) that of Jupiter, (5) that of Saturn, (6) that of Uranus, all in their third incarnations; and (7) that of Neptune and the two unnamed planets beyond his orbit, which is in its fourth incarnation, and therefore has three physical planets, as we have.

In each incarnation of a chain (commonly called a chain-period) the wave of divine Life moves seven times round the chain of seven planets, and each such movement is spoken of as a round. The time that the life-wave stays upon each planet is known as a world-period; and in the course of a

world-period there are seven great root-races. As has been previously explained, these are subdivided into sub-races, and those again into branch-races. For convenience of reference we may state this in tabular form:

7 Branch-Races	make	1 Sub-Race
7 Sub-Races	„	1 Root-Race
7 Root-Races	„	1 World-Period
7 World-Periods	„	1 Round
7 Rounds	„	1 Chain-Period
7 Chain-Periods	„	1 Scheme of Evolution
10 Schemes of Evolution	„	1 Solar System

It is clear that the fourth root-race of the fourth globe of the fourth round of a fourth chain-period would be the central point of a whole scheme of evolution, and we find ourselves only a little past that point. The Aryan race, to which we belong, is the fifth root-race of the fourth globe, so that the actual middle point fell in the time of the last great root-race, the Atlantean. Consequently the human race as a whole is very little more than half-way through its evolution, and those few souls who are already nearing Adeptship, which is the end and crown of this evolution, are very far in advance of their fellows.

How do they come to be so far in advance? Partly and in some cases because they have worked harder, but usually because they are older egos—because they were individualised out of the animal kingdom at an earlier date, and so have had more time for the human part of their evolution.

Any given wave of life sent forth from the Deity usually spends a chain-period in each of the

great kingdoms of nature. That which in our first chain was ensouling the first elemental kingdom must have ensouled the second of those kingdoms in the second chain, the third of them in the Moon-chain, and is now in the mineral kingdom in the fourth chain. In the future fifth chain it will ensoul the vegetable kingdom, in the sixth the animal, and in the seventh it will attain humanity. From this it follows that we ourselves represented the mineral kingdom on the first chain, the vegetable on the second, and the animal on the lunar chain. There some of us attained our individualisation, and so we were enabled to enter this Earth-chain as men. Others who were a little more backward did not succeed in attaining it, and so had to be born into this chain as animals for a while before they could reach humanity.

Not all of mankind, however, entered this chain together. When the lunar chain came to its end the humanity upon it stood at various levels. Not Adeptship, but what is now for us the fourth step on the Path, was the goal appointed for that lunar chain. Those who had attained it had, as those in evolution ever have, seven choices before them as to the way in which they would serve. Only one of those choices brought them, or rather a few of them, over into this Earth-chain to serve as guides and teachers to the earlier races. A considerable proportion—a vast proportion indeed, had not attained that level, and consequently had to reappear in this Earth-chain as humanity. Besides this, a great mass of the animal kingdom of the Moon-chain was surging up to the level of

individualisation, and some of its members had already reached it, while many others had not. These latter needed further animal incarnations upon the Earth-chain, and for the moment may be put aside.

There were many classes even among the humanity, and the manner in which these distributed themselves over the Earth-chain needs some explanation. It is the general rule that those who have attained the highest possible in any chain, on any globe, in any root-race, are not born into the beginning of the next chain, globe or race, respectively. The earlier stages are always for the backward entities, and only when they have already passed through a good deal of evolution and are beginning to approach the level of those others who had done better, do the latter descend into incarnation and join them once more. That is to say, almost the earlier half of any period of evolution, whether it be a race, a globe or a chain, seems to be devoted to bringing the backward people up to very nearly the level of those who have got on better; then these latter also who, in the meantime, have been resting in great enjoyment in the mental world, descend into incarnation along with the others, and they press on together until the end of the period.

Thus the first of the egos from the Moon who entered the Earth-chain were by no means the most advanced. Indeed, they may be described as the less advanced who had succeeded in attaining humanity. Coming as they did into a chain of new globes, freshly aggregated, they had to establish the forms in all the different kingdoms of nature. This

needs to be done at the beginning of the first round in a new chain, but never after that; for though the life-wave is centred only upon one of the seven globes of a chain at any given moment, yet life has not entirely departed from the other globes. At the present moment, for example, the life-wave of our chain is centred in this Earth, but on the other two physical globes of our chain, Mars and Mercury, life still exists. There is still a population, human, animal and vegetable, and consequently when the life-wave goes round again to either of those planets there will be no necessity for the creation of new forms. The old types are already there, and all that will happen will be a sudden marvellous fecundity, so that the various kingdoms will suddenly increase and multiply, and make a very rapidly increasing population instead of a stationary one.

The lower class of human beings of the Moon-chain, then, established the forms in the first round of the Earth-chain. Pressing closely after them were the highest of the lunar animal kingdom, who were soon ready to occupy the forms which had just been made. In the second journey round the seven globes of the Earth-chain, those who had been the most backward of the lunar humanity were leaders of this terrene humanity, the highest of the moon animals making its less developed grades. The same thing went on in the third round of the Earth-chain, more and more the lunar animals attaining individualisation and joining the human ranks, until in the middle of that round on this very globe D which we call

the Earth, a higher class of human beings from the Moon descended into incarnation and at once took the lead. When we come to the fourth, our present round, we find all the rest of the lunar humanity pouring in upon us—all the highest and the best of them. Some of those who had already even on the Moon entered upon the Path soon attained its end, became Adepts and passed away from the Earth. Some few others who had not been quite so far advanced have attained Adeptship only comparatively recently—that is, within the last few thousand years, and these are the Adepts of the present day. We who find ourselves in the higher races of humanity now were several stages behind Them again, but the opportunity lies before us of following in Their steps if we will.

The evolution of which we have been speaking is that of the ego himself, of what might be called the soul of man; but at the same time there has been also an evolution of the body. The forms built in the first round were very different from any of which we know anything now. Properly speaking, those which were made on our physical earth can scarcely be called forms at all, for they were constructed of etheric matter only and resembled vague, drifting and almost shapeless clouds. In the second round they were definitely physical, but still shapeless and light enough to float about in currents of wind. Only in the third round did they begin to bear any kind of resemblance to man as we know him to-day. The very methods of reproduction of those primitive forms differed from those of humanity to-day and far more

resembled those which we now find only in very much lower types of life. Man in those early days was androgynous, and a definite separation into sexes took place only about the middle of the third round. From that time onward until now the shape of man has been steadily evolving along definitely human lines, becoming smaller and more compact than it was, learning to stand upright instead of stooping and crawling, and generally differentiating itself from the animal forms out of which it had been evolved.

One curious break in the regularity of this evolution deserves mention. On this globe in this fourth round there was a departure from the straightforward scheme of evolution. This being the middle globe of a middle round, the midmost point of evolution upon it marked the last moment at which it was possible for members of what had been the lunar animal kingdom to attain individualisation. Consequently a sort of strong effort was made—a special scheme was arranged to give a final chance to as many as possible. The conditions of the first and second rounds were specially reproduced in place of the first and second races—conditions of which in the earlier rounds these backward egos had not been able quite to take advantage. Now, with the additional evolution which they had undergone during the third round, some of them were able to take such advantage and so they rushed in at the very last moment before the door was shut, and become just human. Naturally they will not reach any high level of human development, but at least when they try again in some future

chain it will be some advantage to them to have had even this slight experience of human life.

Our terrestrial evolution received a most valuable stimulus from the assistance given to us by our sister globe, Venus. Venus is at present in the fifth incarnation of its chain, and in the seventh round of that incarnation, so that its inhabitants are a whole round and a half in front of us in evolution. Since, therefore, its people are so much more developed than ours it was thought desirable that certain Adepts from the Venus evolution should be transferred to our Earth in order to assist in the very busy time just before the closing of the door, in the middle of the fourth root-race. These august Beings have been called the Lords of the Flame and the Children of the Firemist, and they have produced a very wonderful effect upon our evolution. The intellect of which we are so proud is almost entirely due to Their presence, for in the natural course of events the next round, the fifth, should be devoted to intellectual advancement, and in this our present fourth round we should be devoting ourselves chiefly to the cultivation of the emotions. We are therefore in reality a long way in advance of the programme marked out for us; and such advance is entirely due to the assistance given by these great Lords of the Flame. Most of Them stayed with us only through that critical period of our history; a very few still remain to hold the highest offices of the Great White Brotherhood until such time as men of our own evolution shall have risen to a height where they are capable of relieving their august visitors.

The evolution lying before us is both of the life and of the form, for in future rounds while the egos may be steadily growing in power, wisdom and love, the physical forms also will be more beautiful and more perfect than they have ever yet been. We have in this world at the present time men at very widely differing stages of evolution, and it is clear that there are vast hosts of savages who are very far behind the great civilised races of the world, so far behind that it is quite impossible that they can overtake them. Later on in the course of our evolution a point will be reached at which it is no longer possible for those undeveloped souls to advance side by side with the others, so that it will be necessary that a division should be made.

The proceeding is exactly analogous to the sorting out by a school-master of the boys in his class. During the school year he has to prepare his boys for a certain examination, and by perhaps the middle of that school year he knows very well which of them will pass it. If he should have in his class some who are hopelessly behind the rest, he might very reasonably say to them when the middle period was reached: "It is quite useless for you to continue with your fellows, for the more difficult lessons which I shall now have to give will be entirely unintelligible to you. It is impossible that you can learn enough in the time to pass the examination so that the effort would only be a useless strain for you, and meantime you would be a hindrance to the rest of the class. It is therefore far better for you to give up striving

after the impossible and to take up again the work of the lower class which you did not do perfectly, and then to offer yourself for this examination along with next year's class, for what is now impossible for you will then be easy." This is in effect exactly what is said at a certain stage in our future evolution to the very backward egos. They drop out of this year's class and come on along with the next one. This is the 'æonian condemnation' to which reference was made a little while ago. It is computed that about two-fifths of humanity will drop out of the class in this way, leaving the remaining three-fifths to go on with far greater rapidity to the glorious destinies which lie before them.

CHAPTER X

THE RESULT OF THEOSOPHICAL STUDY

"Members of the Theosophical Society study these truths and Theosophists endeavour to live them." What manner of man then is the true Theosophist in consequence of his knowledge? What is the result in his daily life of all this study?

Finding that there is a supreme Power Who is directing the course of evolution and that He is all-wise and all-loving, the Theosophist sees that everything which exists within this scheme must be intended to further its progress. He realises that all things are working together for good, not only in the far distant future but also now

and here. The final attainment of unspeakable glory is an absolute certainty for every son of man, whatever may be his present condition, but that is by no means all; here and at this present moment he is on his way towards the glory; and all the circumstances surrounding him are intended to help and not to hinder him if only they are rightly understood. It is sadly true that in the world there is much of evil and of sorrow and of suffering; yet from the higher point of view he sees that, terrible though this be, it is only temporary and superficial, and is all being utilised as a factor in the progress.

When in the days of his ignorance he looked at it from its own level it was almost impossible to see this, but now that he raises himself above it and looks upon it with the eye of the spirit he regards it as a whole and so he comprehends it. While he looked from beneath at the under side of life, with his eyes fixed all the time upon some apparent evil, he could never gain a true grasp of its meaning. Now he rises above it to the higher levels of thought and consciousness, and looks down and understands it in its entirety, so he can see that in very truth all is well—not that all will be well at some remote period, but that even now at this moment in the midst of incessant striving and apparent evil the mighty current of evolution is still flowing, and so all is well because all is moving on in perfect order towards the final goal.

Raising his consciousness thus above the storm and stress of worldly life, he recognises what used

to seem to be evil and notes how it is apparently pressing backwards against the great stream of progress; but he also sees that the onward sweep of the divine law of evolution bears the same relation to this superficial evil as does the tremendous torrent of Niagara to the fleckings of foam upon its surface. So while he sympathises deeply with all who suffer, he yet realises what will be the end of that suffering, and so for him despair or hopelessness is impossible. He applies this consideration to his own sorrows and troubles, as well as to those of the world, and therefore one great result of his Theosophy is a perfect serenity—even more than that, a perpetual cheerfulness and joy.

For him there is an utter absence of worry because in truth there is nothing left to worry about, since he knows that all must be well. His higher Science makes him a confirmed optimist, for it shows him that whatever of evil there may be in any person or in any movement, it is of necessity temporary, because it is opposed to the resistless stream of evolution; whereas whatever is good in any person or in any movement must necessarily be persistent and useful, because it has behind it the omnipotence of that current, and therefore it must abide and it must prevail. Yet it must not for a moment be supposed that because he is so fully assured of the final triumph of good he remains careless or unmoved by the evils which exist in the world around him. He knows that it is his duty to combat these to the utmost of his power, because in doing this he is working upon the side of the great evolutionary force, and is

bringing nearer the time of its ultimate victory. None will be more active than he in labouring for the good, even though he is absolutely free from the feeling of helplessness and hopelessness which so often oppresses those who are striving to help their fellow-men.

Another most valuable result of his Theosophical study is the absence of fear. Many people are constantly anxious or worried about something or other; they are fearing lest this or that should happen to them; lest this or that combination may fail, and so all the while they are in a condition of unrest; and most serious of all for many is the fear of death. For the Theosophist the whole of the feeling is entirely swept away. He realises the great truth of reincarnation. He knows that he has often before laid aside physical bodies, and so he sees that death is no more than sleeping—that just as sleeping comes in between our days of work and gives us rest and refreshment, so between these days of labour here on earth, which we call lives, there comes a long night of astral and of heavenly life to give us rest and refreshment and to help us on our way. To the Theosophist death is simply the laying aside for a time of this robe of flesh. He knows that it is his duty to preserve that bodily vesture as long as possible, and gain all the experience he can; but when the time comes for him to lay it down he will do so thankfully, because he knows that the next stage will be a very much pleasanter one than this. Thus he will have no fear of death, although he realises that he must live his life to

the appointed end, because he is here for the purpose of progress and that progress is the one truly momentous matter. His whole conception of life is different; the object is not to earn so much money, not to obtain such and such a position; the one important thing is to carry out the divine plan. He knows that for this he is here and that everything else must give way to it.

Utterly free also is he from any religious fears or worries or troubles. All such things are swept aside for him, because he sees clearly that progress towards the highest is the divine Will for us, that we cannot escape from that progress, and that whatever comes in our way and whatever happens to us is meant to help us along that line; that we ourselves are absolutely the only people who can delay our advance. No longer does he trouble and fear about himself. He simply goes on and does the duty which comes nearest in the best way that he can, confident that if he does this all will be well for him without his perpetual worrying. He is satisfied quietly to do his duty and to try to help his fellows in the race, knowing that the great divine Power behind will press him onward slowly and steadily, and do for him all that can be done so long as his face is set steadfastly in the right direction, so long as he does all that he reasonably can.

Since he knows that we are all part of one great evolution and all literally the children of one father, he sees that the universal brotherhood of humanity is no mere poetical conception but a definite fact; not a dream of something which is to be in the

dim distance of Utopia, but a condition existing here and now. The certainty of this all-embracing fraternity gives him a wider outlook upon life and a broad impersonal point of view from which to regard everything. He realises that the true interests of all are in fact identical, and that no man can ever make real gain for himself at the cost of loss or suffering to someone else. This is not to him an article of religious belief, but a scientific fact proved to him by his study.

He sees that since humanity is literally a whole, nothing which injures one man can ever be really for the good of any other, for the harm done influences not only the doer but also those who are about him. He knows that the only true advantage for him is that benefit which he shares with all. He sees that any advance which he is able to make in the way of spiritual progress or development is something secured not for himself alone but for others. If he gains knowledge or self-control, he assuredly acquires much for himself, yet he takes nothing away from any one else, but on the contrary he helps and strengthens others. Cognisant as he is of the absolute spiritual unity of humanity he knows that in this lower world also in real truth the interest of one can never be opposed to the interest of all, and that no true profit can be made by one man which is not made in the name of and for the sake of humanity; that one man's progress must be a lifting of the burden of all the others; that one man's advance in spiritual things means a very slight yet not imperceptible advance to

humanity as a whole; that every one who bears suffering and sorrow nobly in his struggle towards the light is lifting a little of the heavy load of the sorrow and suffering of his brothers as well.

Because he recognises this brotherhood not merely as a hope cherished by despairing men, but as definite fact following in scientific series from all other facts; because he sees this as an absolute certainty, his attitude towards all those around him changes very greatly. It becomes a posture ever of helpfulness, ever of the deepest sympathy, for he sees that nothing which clashes with their higher interests can be the right thing for him to do, or can be good for him in any way. And so it naturally follows that he becomes filled with the widest possible tolerance and charity. He cannot but be always tolerant, because his philosophy shows him that it matters little what a man believes, so long as he is a good man and true. Charitable also he must be, because his wider knowledge enables him to make allowances for many things which the ordinary man does not understand. The standard of the Theosophist as to right and wrong is always higher than that of the less instructed man, yet he is far gentler than the latter in his feeling towards the sinner, because he comprehends more of human nature. He realises how the sin appeared to the sinner at the moment of its commission, and so he makes more allowance than is ever made by the man who is ignorant of all this.

He goes further than tolerance, charity, sympathy; he feels positive love towards mankind, and that leads him to adopt a position of watchful help-

fulness. He feels that every contact with others is for him an opportunity, and the additional knowledge which his study has brought to him enables him to give advice or help in almost any case which comes before him. Not that he is perpetually thrusting his opinions upon other people. On the contrary, he observes that just this is one of the commonest mistakes made by the uninstructed. He knows that argument is a foolish waste of energy, and therefore he declines to argue. If anyone desires from him explanation or advice he is more than willing to give it, yet he has no sort of wish to convert anyone else to his own way of thinking.

In every relation of life this idea of helpfulness comes into play, not only with regard to his fellow-men but also in connection with the vast animal kingdom which surrounds him. Units of this kingdom are often brought into close relation with man, and this is for him an opportunity of doing something for them. The Theosophist recognises that these are also his brothers, even though they may be younger brothers, and that he owes a fraternal duty to them also—so to act and so to think that his relation with them shall be always for their good and never for their harm.

Pre-eminently and above all, his Theosophy is to him a doctrine of common-sense. It puts before him as far as he can at present know them the facts about God and man and the relations between them; then he proceeds to take these facts into account and to act in relation to them with ordinary reason and common-sense. He regulates his life according to the laws of evolution which it has

taught him, and this gives him a totally different standpoint and a touchstone by which to try everything—his own thoughts and feelings, and his own actions first of all, and then those things which come before him in the world outside himself.

Always he applies this criterion; is the thing right or wrong, does it help evolution or does it hinder it? If a thought or a feeling arises within himself, he sees at once by this test whether it is one he ought to encourage. If it be for the greatest good of the greatest number then all is well; if it may hinder or cause harm to any being in its progress then it is evil and to be avoided. Exactly the same reason holds good if he is called upon to decide with regard to anything outside himself. If from that point of view a thing be a good thing then he can conscientiously support it; if not then it is not for him.

For him the question of personal interest does not come into the case at all. He thinks simply of the good of evolution as a whole. This gives him a definite foot-hold and clear criterion, and removes from him altogether the pain of indecision and hesitation. The Will of the Deity is man's evolution; whatever therefore helps on that evolution must be good; whatever stands in the way of it and delays it, that thing must be wrong, even though it may have on its side all the weight of public opinion and immemorial tradition.

Knowing that the true man is the ego and not the body, he sees that it is the life of the ego only which is really of moment, and that everything connected with the body must unhesitatingly

be subordinated to those higher interests. He recognises that this earth-life is given to him for the purpose of progress, and that that progress is the one important thing. The real purpose of his life is the unfoldment of his powers as an ego, the development of his character. He knows that there must be development not only of the physical body but also of the mental nature, of the mind, and of the spiritual perceptions. He sees that nothing short of absolute perfection is expected of him in connection with this development; that all power with regard to it is in his own hands; that he has everlasting time before him in which to attain this perfection, but that the sooner it is gained the happier and more useful will he be.

He recognises his life as nothing but a day at school, and his physical body as a temporary vesture assumed for the purpose of learning through it. He knows at once that this purpose of learning lessons is the only one of any real importance, and that the man who allows himself to be diverted from that purpose by any consideration whatever is acting with inconceivable stupidity. To him the life devoted exclusively to physical objects, to the acquisition of wealth or fame appears the merest child's-play—a senseless sacrifice of all that is really worth having for the sake of a few moment's gratification of the lower part of his nature. He "sets his affection on things above and not on things of the earth," not only because he sees this to be the right course of action, but because he realises so clearly the valuelessness of these things of earth. He always tries to take the higher point

of view, for he knows that the lower is utterly unreliable—that the lower desires and feelings gather round him like a dense fog and make it impossible for him to see anything clearly from that level.

Whenever he finds a struggle going on within him he remembers that he himself is the higher, and that this which is the lower is not the real self, but merely an uncontrolled part of one of its vehicles. He knows that though he may fall a thousand times on the way towards his goal, his reason for trying to reach it remains just as strong after the thousandth fall as it was in the beginning, so that it would not only be useless but unwise and wrong to give way to despondency and hopelessness. He begins his journey upon the road of progress at once—not only because he knows that it is far easier for him now than it will be if he leaves the effort until later, but chiefly because if he makes the endeavour now and succeeds in achieving some progress, if he rises thereby to some higher level, he is in a position to hold out a helping hand to those who have not even reached that step on the ladder which he has gained. In that way he takes a part, however humble it may be, in the great divine work of evolution. He knows that he has arrived at his present position only by a slow process of growth, and so he does not expect instantaneous attainment of perfection. He sees how inevitable is the great law of cause and effect, and that when he once grasps the working of that law he can use it intelligently in regard to mental and moral development, just as in the physical world we can employ for our own

assistance those laws of nature the working of which we have learnt to understand.

Understanding what death is he knows that there can be no need to fear it or to mourn over it, whether it comes to himself or to those whom he loves. It has come to them all often before, so there is nothing unfamiliar about it. He sees death simply as a promotion from a life which is more than half physical to one which is wholly superior, so for himself he unfeignedly welcomes it, and even when it comes to those whom he loves, he recognises at once the advantage for them even though he cannot but feel a pang of regret that he should be temporarily separated from them so far as the physical world is concerned. But he knows that the so-called dead are near him still, and that he has only to cast off for a time his physical body in sleep in order to stand side by side with them as before. He sees clearly that the world is one, and that the same divine laws rule the whole of it, whether it be visible or invisible to physical sight. So he has no feeling of nervousness or strangeness in passing from one part of it to another, and no feeling of uncertainty as to what he will find on the other side of the veil. He knows that in that higher life there opens before him a splendid vista of opportunities both for acquiring fresh knowledge and for doing useful work; that life away from this dense body has a vividness and a brilliancy to which all earthly enjoyment is as nothing; and so through his clear knowledge and calm confidence the power of the endless life shines out upon all those around him.

Doubt as to his future is for him impossible, for just as by looking back on the savage he realises that which he was in the past, so by looking to the greatest and wisest of mankind he realises what he shall be in the future. He sees an unbroken chain of development, a ladder of perfection rising steadily before him, yet with human beings upon every step of it, so that he knows that those steps are possible for him to climb. It is just because of the unchangeableness of the great law of cause and effect that he finds himself able to climb that ladder, because, since the law works always in the same way he can depend upon it and he can use it, just as he uses the laws of nature in the physical worlds. His knowledge of this law brings to him a sense of perspective; and shows him that if something comes to him, it comes because he has deserved it as a consequence of action which he has committed, of words which he has spoken, of thought to which he has given harbour in previous days or in earlier lives. He comprehends that all affliction is of the nature of the payment of a debt, and therefore when he has to meet with troubles of life he takes them and uses them as a lesson, because he understands why they have come and is glad of the opportunity which they give him to pay off something of his obligations.

Again, and in yet another way, does he take them as an opportunity, for he sees that there is another side to them if he meets them in the right way. He spends no time in bearing prospective burdens. When trouble comes to him he does not

aggravate it by foolish repinement, but sets himself to endure so much of it as is inevitable, with patience and with fortitude. Not that he submits himself to it as a fatalist might, for he takes adverse circumstances as an incentive to such development as may enable him to transcend it, and thus out of long-past evil he brings forth a seed of future growth. For in the very act of paying the outstanding debt he develops qualities of courage and resolution that will stand him in good stead through all the ages that are to come.

He is distinguishable from the rest of the world by his perennial cheerfulness, his undaunted courage under difficulties, and his ready sympathy and helpfulness; yet he is at the same time emphatically a man who takes life seriously, who recognises that there is much for everyone to do in the world and that there is no time to waste. He knows with utter certainty that he not only makes his own destiny but also he gravely affects that of others around him, and thus he perceives how weighty a responsibility attends the use of his power. He knows that thoughts are things and that it is easily possible to do great harm or great good by their means. He knows that no man liveth to himself, for his every thought acts upon others as well; that the vibrations which he sends forth from his mind and from his mental nature are reproducing themselves in the minds and the mental natures of other men, so that he is a source either of mental health or of mental ill to all with whom he comes in contact. This at once imposes upon him a far higher code of social ethics than

that which is known to the outer world, for he knows that he must control not only his acts and his words, but also his thoughts, since they may produce effects more serious and more far-reaching than their outward expression in the physical world. He knows that when a man is not in the least thinking of others, he yet inevitably affects them for good or for evil. In addition to this unconscious action of his thought upon others he also employs it consciously for good. He sets currents in motion to carry mental help and comfort to many a suffering friend, and in this way he finds a whole new world of usefulness opening before him.

He ranges himself ever on the side of the higher rather than the lower thought, the nobler rather than the baser. He deliberately takes the optimistic rather than the pessimistic view of everything, the helpful rather than the cynical, because he knows that to be fundamentally the true view. By looking continually for the good in everything that he may endeavour to strengthen, by striving always to help and never to hinder, he becomes ever of greater use to his fellow-men, and is thus in his small way a co-worker with the splendid scheme of evolution. He forgets himself utterly and lives but for the sake of others; realising himself as a part of that scheme; he also realises the God within him, and learns to become ever a truer expression of him, and thus in fulfilling God's will he has not only blessed himself, but becomes a blessing to all.

C. W. Leadbeater

MAN'S RELATION TO HIS ENVIRONMENT

By HELEN VEALE

THE question of man's relation to his environment seems to be but a small part of a much larger question, the relation of Spirit to Matter, involving the whole problem of the purpose of life; for man is pre-eminently the concrete symbol, on the physical plane, of the spiritual principle, and represents Those who made him in Their own image, and endowed him with the articulate utterance that marks him as the special vehicle of the Logos.

Just as the whole manifested Universe literally embodies the relation between Spirit and Matter, so Man's relation to the field of his activities may be said to be embodied in social institutions and customs, politics and states, his own world that he has brought forth by his creative faculty. It is significant that the term 'world' is generally used to denote its inhabitants rather than the terrestrial globe, as in the expression 'a rise in the world,' which has no reference to mountain climbing. Indeed, it is generally recognised that a man has a certain 'sphere of influence;' that is to say, that he has creative power over his environment within a circumscribed area, the limitation being inherent in himself, rather than imposed from without. In this

respect too he is the microcosmic copy of the Logos of a system, who commences His Self-manifestation, we are told, by describing his own circle, the field of His activity, Himself its centre and circumference.

So far as we can see, the purpose of a world seems to be the evolution of individualised consciousness, and primarily the production of a race of Gods, or Divine Men. Spirit is to realise itself through Matter, and each self-conscious unit has to gain by experience the strength and wisdom necessary to make it able to serve in its turn as a centre or focus of the All-Life, the seed of a future Universe.

The Logos, then, wills to produce Sons like to Himself, to be raised to His own level. He shares His very being freely, gives Himself to all in the sacrament of life, and so must we also do in our small worlds, if we would live in harmony with His plan. So freely has this been recognised, that whenever, even in the restricted compass of a single, personal life, this self-sacrificing spirit has been perfectly manifested, the human exemplar has invariably been associated in human thought with the Logos, as His very Incarnation, and His life-story made to conform, in popular tradition, to the bafflingly recurrent Solar-Myth!

We are evidently, then, so far as our influence extends, to aid the development of all forms of life and intelligence lower than our own—to level up—and the first requisite to enable us to do this effectively is that we study present conditions of life, and fully realise the nature of mutual human relations, their origin and true lines of growth.

From this point of view, there are two attitudes towards life which must be condemned: first, that of the recluse, who tries to forget that he is on earth; and secondly, that of the ordinary man, who is content to bear the stamp of his environment, to be the product of his time and race, with their prejudices and limitations.

Neither of these is acting up to his human responsibilities and dignity, for neither is helping forward the evolution of the race. The recluse, unless his retirement is merely temporary, for the purpose of future increased usefulness, errs essentially in that he is withholding his due creative effect on the world around him; he is not helping to turn the wheel. Immersed perchance in abstract studies, in problems unrelated to his special point of time and space, he is ineffective, and might just as well be in that limbo to which practical men mostly consign him. But, on their side, these same practical men usually err as fundamentally, in that they allow themselves to be moulded by their circumstances, swamped by popular feeling and prejudice, and regulated by conventional moral standards, having never given themselves time to think on their own lines. Such may be serving collectively as the vehicle of the evolving Spirit of Humanity, or for that of the Race-consciousness, being respectively just so many copies, handsomely or meanly bound, of John Bull, Jean Crapaud or Uncle Sam, as the case may be; but they have scarcely yet realised their individual manhood, as incarnations of the Thinker, placed in this world of thought-forms to control and modify them into

the likeness of their divine prototypes in the ideal world.

To those of us who have begun to realise what our manhood means and entails, three things are specially necessary. First, we must be versed in a comprehensive philosophy of life, to which we can relate every form of human activity, and which will supply us also with the goal towards which we are to work, and the general plan of evolution. This is just what the practical men mostly lack, unless they are lucky enough to stumble on Theosophy, veritably an exposition of the great Architect's plan, in accordance with which alone every stone can be "well and truly laid".

The next necessity is that this knowledge of general principles be applied to contemporary conditions, in every branch of our practical, everyday life. To be effective in our worlds we must clothe our ideals in forms suited and organically related to modern conditions, remembering always that we are dealing with living organisms, or rather manifestations of the One unfolding Life, and neither attempting the presently and locally impossible, however desirable, nor wasting energy over trying to foster modes of growth foreign to the particular organic structure with which we are dealing.

So far, then, we must combine the attitudes of the recluse and the practical man, but we must learn to add something to which both of them are, as a rule, strangers. This is the power to stand free, unbound by our worlds, "enthroned on high, unattached to actions". This can only be

gradually and very partially acquired, but in proportion as we acquire it will grow our power of usefulness, and we should all, at least, as Theosophical students, have begun to understand something of its meaning and value.

To be lords of our worlds, we must first have freed ourselves from the thralldom of sense-objects; we must view them from above.

At our present stage of evolution, so little removed from the grossest materialism, this seems at first well-nigh impossible, and perhaps it is by our own individual efforts alone, but we are not left unaided.

It seems as if man's higher spiritual consciousness, like his animal consciousness in the pre-human stage, is being evolved by means of a kind of spiritual group-soul, so that collectively heights can be scaled which would be individually unattainable, and the individual also can achieve greatly beyond himself by realising his spiritual union with the Head and Fount of his higher being. So the religious devotee reaches ecstasy by joining himself to the object of his devotion, and so the Theosophist enters his Master's Heart, and, in that blessed expansion of consciousness, feels something of what it is to be unattached to the fruits of action.

Not till that spiritual maturity has been fully reached shall we be really possessed of free-will, which is nothing less than the divine creative power, our heritage. Meanwhile, we can be content, and joyfully willing, to be vehicles of the Master's consciousness, and to use whatever means

are offered us to come more in touch with Him, with a view to greater usefulness in His work.

If this line of thought leads anywhere, it is to the conviction that we must not, as Theosophical students, hold aloof from the great living movements of our day, but instead must take leading parts in them, so far as we are able, keeping our heads well above the flood to see our way. We are to be practical idealists, seeing the end in all beginnings, the Spirit through its veil of Matter, quick to hear and re-echo the master-tone which can bring all jarring notes of life to vibrate in harmony with itself.

Especially have we English Theosophists an important work to do just now as citizens. We are in a better position than most people to judge the evils of our present party government, since the occult science has taught us something of the order of the Divine Plan, and of the principles on which states and politics are built and can alone subsist. How appallingly out of harmony with a spiritually governed universe appears a State which is the political embodiment of the principle of strife and competition, in which excess on one side is balanced by subsequent excess on the other, with no attempt to keep the scales even, and in which the national moods find expression rather than the national mind, since at a general election no pains are spared to rouse men's passions and prejudices, to the obvious detriment of their reasoning powers!

Yet we must not be appalled, but must apply ourselves to the task of altering public opinion, till it shall see that distrust and suspicion are poor

foundations on which to build national efficiency, and that it is time that the civil war of the seventeenth century ceased to vitiate the relations between sovereign and people. We have been told by our revered President to try all popular movements by the touch-stone of Brotherhood; and, so tested, Socialism claims our support. But we must be open-eyed supporters, not blind adherents—we must seek to lead rather than to follow, if we will use these mighty forces in the Master's work, as builders and creators under Him. If we see in the Monarchy a symbol of divine rule, in the King, a living sacrament, shorn of which the national life would be poorer, yet we may be allowed to recognise great value in socialistic schemes of economic reform, and to look forward to a time when the King shall be a Socialist, leading the forces of social co-operation into constructive rather than destructive channels.

In all departments of life, we members of the Theosophical Society have to seek to lead the thought and action of our day, preparing ourselves first by a close study of modern conditions in the light of our philosophy of life, then applying our general principles in a practical struggle against the social powers of darkness, and ever preserving in our inmost hearts a shrine to which we may repair at will, or rather, where we may have our constant abiding-place and fixed centre, listening to the Master's voice and taking of His life to pour it forth over the world that He loves.

Helen Veale

A THEOSOPHICAL INSTITUTE

By ANNIE BESANT

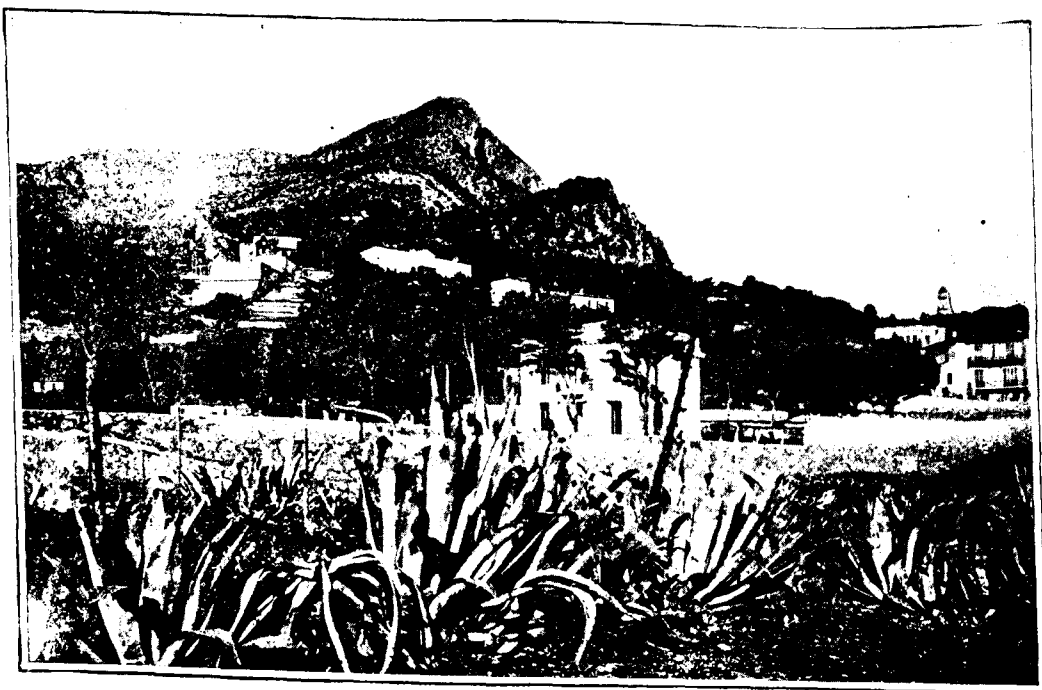
I REFERRED in December last to a Theosophical Institute in the Riviera, and promised some further particulars. These I am now able to furnish, from information kindly supplied by M. Kotchetov himself. The whole plan is a huge one, and its complete realisation must depend on the financial support which M. Kotchetov succeeds in securing; but a part of it is already accomplished.

The Villa Illusion, the property of M. Kotchetov is to be enlarged and transformed into the Theosophical Institute, and will become the Villa Mukti. Our first illustration shows its delightful situation on the Cap d'Ail, overlooking the Mediterranean and embowered in trees. The wealth of flowers is characteristic of the Riviera.

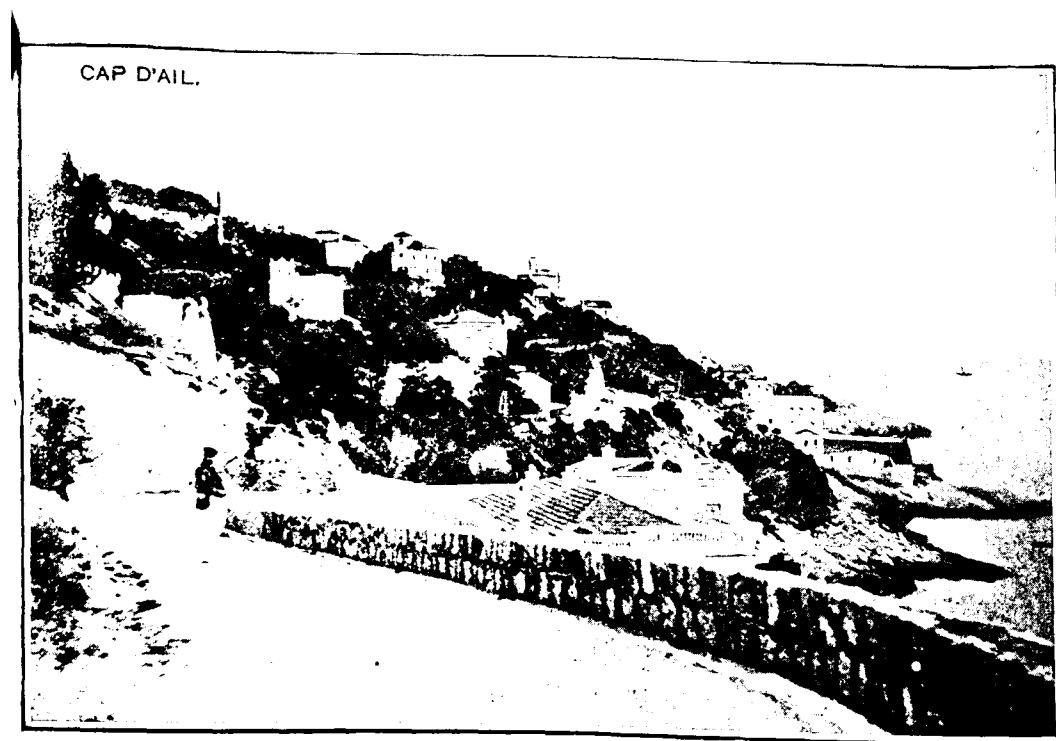
The second illustration shows M. Kotchetov in the Library, while the third gives an idea of its surroundings, and the fourth part of a neighbouring landscape. The Cap d'Ail is a small town with eight-hundred and sixty-four inhabitants, with a most picturesque environment, and a small natural harbour is immediately in front of the Villa. There is to be a large library, flanked by two charming bow-windowed rooms with toilette and bath-rooms and bed-rooms, and two other stories, in one of which is a lecture hall. The whole is lighted throughout with electricity. On the rez-de-chaussee is a hall for physical culture. M. Kotchetov writes hopefully of the success of his project, and his own generous gift ensures that success to some extent. All good wishes will go to him that he may find the helpers necessary to carry out his plan.

MR. J. KOTCHETOV IN THE LIBRARY AT HIS VILLA ILLUSION.

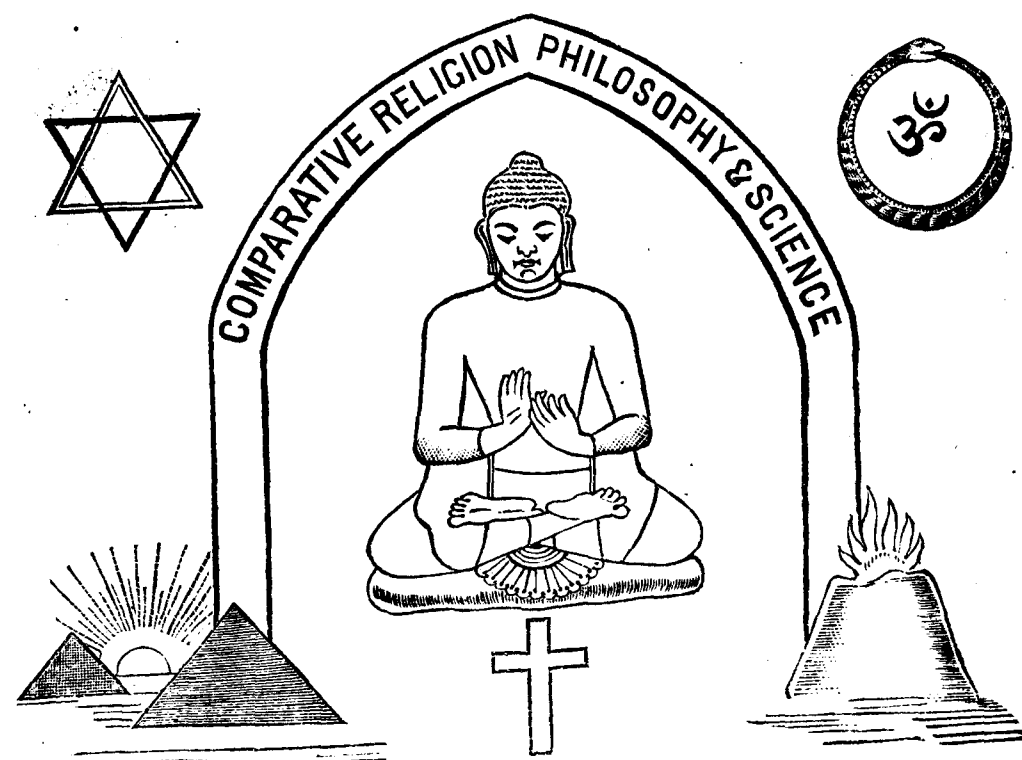




LES CAPS FLEURIS AND LA TÊTE DE CHIEN.



CAP D'AIL.



THE ANIMATED STATUES OF EGYPT

By COUNTESS MADELEINE DE BRYAS

EGYPT has yielded up the records of her glorious past, and a century of painstaking investigations has led to the discovery of those very secrets, that generations of hierophants had jealously guarded against the curiosity of the non-initiated. Among these secrets must certainly be mentioned magic, for it occupied a very prominent place in their

ceremonies and even in their religion. The Egyptians believed that every object, animate or inanimate, could be made to obey the will of men who possessed a thorough knowledge of the different spells and 'words of power'. In this way, the customary limitations of matter were set at naught by the well-instructed magician, and the statues of gods and men were endowed with life, made to perform certain acts and even prophesy the future. It was thought possible to transmit to these figures the soul of the being whom they represented, and "from time immemorial, the people of Egypt believed that every statue possessed an indwelling spirit".¹

The inscriptions that have been discovered in the tombs, describe a curious ceremony by which the double, *ka* — a living and coloured projection of the human figure,² or the astral body, was infused into the statues. The first ceremonies consisted of evoking the double, and confining it in the statues. An officiating priest "pursued the shadow," and tried to catch it as with a net, like Isis, when represented as pulling the drifting body of Osiris out of the water. He exhorted the dead in the words: "Inhabitant of the tomb! Inhabitant of the tomb!" and at the same time he covered his head with a veil.³ The various incantations that he murmured, soon established a current between the deceased and the statue, on his declaring that "the air was penetrating". He then covered his shoulders with a thicker veil, and continued the magical

¹ E. A. Wallis Budge. *Handbook for Egypt and the Sūdān*, p. 161.

² M. G. Maspero. *Histoire Egyptienne*, pp. 108-110.

³ M. Gayet. *Le destin, la divination Egyptienne et l'oracle d'Antinoüs*, p. 15.

phrases. After many perorations, the double was at last compelled to enter the statue, and the priest triumphantly announced that the net had finally captured him. The next thing to be done was to attach the *ka* definitely to the statue and give it back its senses. This was the subject of further and complicated ceremonies. A last office consisted in touching successively the eyes, nostrils, and mouth of the effigy with the sacred amulets, whilst a priestess, playing the part of Isis, whispered in its ear: "Now are thine eyes made, now is thy mouth made, now are thy nostrils made. Horus has opened thy mouth, he has opened thine eyes; he has given breath to thy nostrils with the divine amulet that opens the eyes."¹

It is very possible that through the magical virtue of this operation, a link might actually be made between the astral body of the dead man and the statues that represented him in the tombs, and that in this case, the deceased could keep in contact with those he had left behind, as in most seances of spiritualism, where, in our modern times, the 'spirit' has generally become a table-rapper, or the inspirer of sentences, that are easily communicated with the help of the 'planchette board'. Moreover, the Theosophical teachings² tell us that the ego, after death, is in close rapport with his physical corpse, and that the embalming of his body is "a distinct temptation to him to delay, and immensely facilitates his doing so if he should

¹ M. Gayet. *Le destin, la divination Egyptienne*, p. 16.

² C. W. Leadbeater. *The Inner Life*, Vol. II, p. 21.

unfortunately wish it". But naturally, this would only be in the case of egos in an unadvanced stage of evolution, for none amongst the more advanced would allow themselves to be "detained upon the astral plane even by a proceeding so foolish as the embalming of their corpses". The funeral statues were not the only ones that could be animated; those in the sanctuaries, or the living representatives of the gods, were also endowed with life. It would not seem improbable, that in this case, a powerful elemental was attached to them.

In some of the temples, the statues were also used in healing. The king, or the ordinary mortal who wished to be healed, crouched down at the feet of the divinity, with his back turned towards it. First, the statue kissed the afflicted one, and then, four times in succession, it placed its right hand on his spine, or on his neck; the fluid that flowed out during these passes was called the *Sa*¹—the mysterious fluid that gave health, strength, and life. This ceremony, however, had but a temporary efficacy, and had often to be renewed, if the beneficial effect were desired to last some time.² These statues were certainly highly magnetised, and possessed the property of imparting health by contact, as efficiently as any modern galvanic belt, or overcharged battery³; they could even cure people possessed by an evil spirit. The Theban inscriptions describe, on a celebrated stele, how the god

¹ *Sa*, or *Prāṇa* in Samskr̥t.

² Maspero. *Bulletin Critique de la religion Egyptienne. Le Rituel du Sacrifice funéraire*, pp. 17-18, et. 28-29.

³ H. P. B. *Isis Unveiled*, Vol. I, p. 283.

Khonsu¹ freed a young princess of Bachtan, sister-in-law of one of the Pharaohs. This curious legend has been quoted in many works on Egyptology².

The statues in the temples were the object of rites of the most complicated nature, which were to be performed daily. M. Moret, in his learned book on the Egyptian rites,³ gives us an excellent description of the different stages of this ceremony.

The priest entered the sanctuary, and began by purifying the atmosphere with fire, fumigations and water⁴. The purifications in the temple, held an important place in the ceremonies, especially after foreign invasions.⁵ The officiating priest took the censer, after having thrown some resin on the flame, and proceeded towards the Holy of Holies. Each one of his movements, was accompanied by strange formulæ, in which he set himself forth as a god. It was evident that he was representing the king who was divine; for let us not forget that the Pharaohs, like the Peruvian Incas, were absolute autocrats, who ruled by divine right. M. Naville has tried to demonstrate that, in this case, the divine nature was like an emanation, an effluvia, that could be transmitted from the God to him who officiated, and from the latter to all the objects that he touched, or of which he made use.

¹ Amon, Khonsu and Mut were the gods of the Theban triad.

² G. Maspero. *Contes populaires de l'Egypte Ancienne. La fille du Prince de Bachtan et l'esprit possesseur*.

³ A. Moret. *Le Rituel du culte divin journalier*, Paris, 1902.

⁴ According to Plutarch, the priests purified the air with fumigations of resin in the morning, of myrrh at noon, and hyphi in the evening. (See *De Isis et Osiris*, pp. 79-80).

⁵ E. Lefébure. *Rites Egyptiens*, p. 40.

It was thus that every object had a divine name, and was apostrophised as a divinity. This was, for example, what the priest said to the censer: "Hail to thee! thurible of the gods who are the followers of Thoth. My two arms are on thee like those of Horus, my two hands are on thee like those of Thoth, my fingers are on thee like those of Anubis, chief of the divine pavilion. I am the living slave of Ra, I am pure, for I have purified myself and my purifications are those of the gods." Those words were the very same that would be addressed to Amon himself.¹ It is likely that those phrases were special forms of spells that were destined to bring about certain magical results, for the Egyptians believed that words of power were sufficient to obtain such results, but they did not realise, that it is the will that is behind the mantram, that really works the miracle.²

The second act of the ritual consisted in the entrance of the priest into the naos,³ where he was to purify the statue, and take it in his arms. He broke the seal and removed the sigillated earth, for the naos was hermetically closed, then he pushed back the "finger of set" or the bolt, and found himself facing a statue entirely covered with an animal's skin, which he removed. The face of the divinity was thus disclosed, and the priest could see the God. To look at a divinity was a privilege granted only to the king, or to the officiating priest, his representative, nor was

¹ Ed. Naville. *La religion des anciens Egyptiens*, p. 246.

² C. W. Leadbeater. *The Inner Life*, Vol. II, p. 409.

³ Naos or shrine.

it devoid of danger, either for the one who looked, or even for the God himself, as the look that fell on him was that of a king, in other words, of a God. The influence of the eye was considered to be terrible and even destructive in its results. Remnants of this belief are still to be found in the Italian *jettatura* and, according to Lane, the modern Egyptians never look in a mirror, without pronouncing certain formulæ preventing them from fascinating themselves.¹ The priest addressed the divinity in these terms: "My face is preserved from the God, the God is preserved from my divine face, for the Gods have made the path that I tread, and the king has sent me to look upon the divinity." In this singular fashion and with the spell of these words, neither of them ran any risk. The priest then prostrated himself, and literally lay down flat on his face. Each one of his movements was accompanied by phrases such as the following: "Hail to thee, Amon-Ra. Thou art well established in thy dwelling. I bow before thee, for I fear thee. I kiss Kel and Hathor, so that I shall be strong and not fall a victim to the sacrifices of this day."

The priest, after various fumigations with incense, offered the statue a perfume made of honey. Then he kissed it; nay, he even clasped it in a close embrace; this however, was no difficult accomplishment, as the limbs of the statues were always articulated.² After this, the priest retired

¹ Lane. *The Modern Egyptians*, 5th edition, 1860, p. 236. See Lefebvre, *Rites Egyptiens*, p. 10.

² Those statues were of gilded wood, beautifully inlaid with precious stones.³

from the naos, then came in again, and offered the divinity a small statue, representing the goddess Maat, or the goddess of justice, truth and law. M. Wiedemann has written an interesting article on this subject, in which he is of opinion that this Goddess is supposed to be eaten by the God, and that, in this way, he becomes master of all the powers.² This however, does not seem very probable, and I would rather accept M. Naville's explanation of the rite, being a symbolical idea, by which the priest gives the God to understand, that he will consider him as his judge, and accept his decisions as law.³

The statue was then submitted to the ceremony of being completely dressed. The priest began by washing it with water taken from several vases, and again burnt resin before it; then he proceeded to clothe it. The first part of the ceremony consisted in presenting the effigy with two white bandlets, with which its head was to be carefully bound round, the same operation being repeated afterwards with a green bandlet, and lastly with a red one. Then the priest enveloped the body of the divinity with a piece of cloth, and offered it various kinds of unguents and perfumes, the natures of which have not yet been ascertained. All these offerings were accompanied by symbolical and magical formulæ that are incomprehensible to us. Finally, after several purifications, the priest went into the outer part of the temple, but not without having previously hermeti-

² A. Wiedemann. *Maa, déesse de la Vérité et son rôle dans le Panthéon Egyptien. Annales du Musée Guimet-tome dixième.*

³ Ed. Naville. *La religion des Anciens Egyptiens*, p. 240.

cally fastened up the naos and applied the sigillated seal.

Some of my readers will, no doubt, tax me with superstition in believing that animated statues did exist in remote times, and yet H. P. B. herself, declares in *Isis Unveiled* that "the same knowledge and control of the occult forces, including the vital force, which enabled the fakir temporarily to leave and then re-enter his body, and Jesus, Apollonius and Elisha to recall their several subjects to life, made it possible for the ancient hierophants to animate statues and cause them to act and speak like living creatures"¹. "Who would dare disbelieve in our days," she adds, in another part of the book,² "the assertions of Porphyry and Proclus, that even inanimate objects, such as statues of Gods could be made to move and exhibit a factitious life for a few moments? Who can deny the allegation? Is it those who testify daily over their own signatures that they have seen tables and chairs move and walk, and pencils write without contact? We know that from the remotest ages, there has existed a mysterious, awful science, under the name of Theopæa. This science taught the art of endowing the various symbols of gods with temporary life and intelligence. Statues, and blocks of inert matter became animated under the potential will of the hierophant." Mrs. Besant also, has fully illustrated the terrible consequences of this art, in the tenth life of Alcyone,³ in which she has rendered, with her wonderful descriptive

¹ *Isis Unveiled*, Vol. I, p. 485.

² *Ibid.* Vol. I, pp. 612, 614, and 283.

³ See THE THEOSOPHIST, July 1910, Rents in the Veil of Time, p. 1333.

and dramatic talent, a scene of magic and orgy in an old Atlantean temple. Nowadays, many 'wonders' do happen, but the sceptical public is always mortally afraid of playing the part of the ingenuous fool who believes every story that is told him. Those who have given themselves up to psychical research, have invented extremely clever methods of controlling the manifestations of our brothers in the next world; but we find most people crying treachery and falsification at every 'uncanny' thing they witness; their efforts never landing them beyond trying to convince others that, either this world ends in matter and decay, or that there is really 'something' to await terrified sinners on the other side of the grave.

The eminent Egyptologist, M. G. Maspero, has written a remarkable chapter on the *ka* and the prophetic statues, from which I will quote the following passage.²

Those statues were animated, they really spoke and moved, ... it is impossible to doubt that at least at Thebes, under the XIX and the following dynasties, the statues of Amon worked real miracles. The inscriptions prove, that under the last Ramessides, nothing was undertaken without first consulting the statue of the God. The king explained the business in question to the statue, either in the sanctuary or sometimes even in public; if a negative answer were to be returned, the

¹ The *Annals of Psychical Science*, April-June, 1910, published a long letter sent to Mr. W. T. Stead by Señor B. Corralés, in which the latter declares: "The double of our companion in research—Don Alberto Brenes Cordoba (Professor at the Law Academy, Member of the High Court)—was projected one night in such conditions, and with such truth and abundance of proofs, that I could not say which was really the personality of my friend. The two were in the same place, clothed exactly alike; they conversed and even shook hands with each other. (In a way, this is quite as astonishing as making statues speak and move!)"

² Maspero. *Etudes de Mythologie et d'Archéologie*, § I. See the Chapter 'Le Double et les statues prophétiques'. See also 'Notes sur différents points,' in the *Recueil*, § I, pp. 158-159.

statue remained motionless after the question was put to it, or if the reverse, it indicated "Yes" by a profound inclination of the head, which action it repeated twice. On a stele of Bahhtan, a certain statue of Khonsu, in order to transmit the magical power to another statue of Khonsu, makes the movement of infusing the *Sa* four times—that is to say, it places itself behind the other statue and four times over, places its hand on the neck of the other. The fragments of the great inscription of Deir-el-Bahari, seem to indicate that it was after a real conversation with Amon, that the Queen Hatshepsitou sent a fleet to discover the *Country of Incense*, and bring back the perfumes that were necessary for religious ceremonies. This proves, that if the inscriptions are nearly always full of dialogues between the gods and the king, they were not the work of imagination, but the expression of a living truth.

Amongst the most celebrated works attributed to Hermes, we also find a passage referring to the subject of animated statues. It is taken from the famous speech of hermetic initiation, or the speech to Asclepios.

"If the Father Creator," says Trismegistus, "has made the eternal Gods in His image, humanity has made its gods to its own likeness. These are the animated statues, full of feelings and aspirations that enable them to achieve the greatest prodigies; the prophetic statues which foretell the future by dreams and other means, and which strike us down with illness, or heal our sufferings according to our merits".¹

Madame Blavatsky corroborates this statement in *Isis Unveiled*.²

These statues were very widely used, and we find them in honour in Ethiopia at Napata, as well as at Thebes, the City of the Hundred Gates. When however, the glorious civilisation of Egypt began to decline, the true hierophants were dispersed by the conquering swords of various invaders; the rites

¹ *Le Double et les Statues prophétiques*.

² *Isis Unveiled*, Vol. I, p. 613.

fell into desuetude, or degenerated into mere priestly speculations. Having lost the secret of those arts that their fathers had made use of, and in order to keep their sway over the masses, the descendants of the High-Priests of Amon, substituted for the magical statues artificially animated dolls. Some of these are still in existence, and can be seen in the French Archæological Museums. The Louvre, in Paris, is in possession of at least one of them. When the statue in question was supposed to deliver an oracle to the king, the priests had it transferred into the chambers in the temple, specially accommodated for this purpose. The floorings were in silver,¹ and perhaps were even movable, like that in the temple of Ceres, at Eleusis, or that in India spoken of by Philostratus in the *Life of Apollonius*. If we believe Theodoret, "the statues of the gods, when they were of large dimensions often possessed cavities, which the priests entered through hidden passages, in order to deliver oracles." (*Hist. Eccl.* Vol. XXII.)² It is evident that illicit means and tricks were frequently used by the Egyptian, Greek and Roman priesthood, during the later times of their respective histories, and I should advise anyone who would be particularly interested on this subject to read Heron of Alexandria's treatise on puppet shows, translated in part by M. Victor Row, and Colonel A. de Rochas' most interesting book entitled *Les origines de la Science*.

Personal ambition and excesses of power often led unscrupulous priests, initiated in the mysteries,

¹ Ed. Naville. *La religion des Anciens Egyptiens*, p. 219.

² See *Magic*, compiled and edited by Albert A. Hopkins, 1898, pp. 203-251.

to make bad use of their knowledge, and dabble in the blackest of magics. It is in Egypt, that we trace the ancestors of the mediæval sorcerers, and there we find the widespread use of 'magical figures' made of wax or papyrus. To do harm to a man, the magician made a model of him and wrote his name upon it. When a lingering and painful death was sought, the sorcerer held the waxen statuette over hot ashes, and as it slowly melted, "he made gashes in it, or struck pointed wires into the parts of it where he wishes the pain to come, and recited the name of the person who was represented by the figure".¹ When on the contrary, a swift death was required, the statuette was cast into a bright fire, and was made to burn as quickly as possible. This horrible proceeding has still many adepts among the Christian sorcerers in Italy, and the negro Voodoos at New Orleans, and even in our prosaic epoch, mysterious deaths are not all traced to the guilty hand.² This phenomenon can be partly explained by the extraordinary property that wax possesses of storing up the nervous fluid, and remaining in intimate connection with the person whose effluvia it retains. St. Simon in his *Memoirs*, relates on this subject a curious little story, which I cannot refrain from inserting here: During the winter of 1702, several masked balls were given at Court, and all who attended, were supposed to have their wax masks made to order. When, in the following year, these masks were required for a similar purpose, two of

¹ Wallis Budge. *Handbook for Egypt and the Sūdān*, p. 161.

² *The Secret Doctrine*, Vol. III p. 251.

them were found to be most cadaverous looking, in spite of everything that could be done to them; these were the masks belonging to two noblemen, Bouligneux and Wartigny, who were killed in the next campaign.¹

But to return to Egypt; it must not be supposed that witchcraft was left unpunished, for the papyri testify that more than one magician was sentenced to the death penalty.² The Harris papyrus,³ and the judicial papyrus of Turin,⁴ both relate, how an overseer, named Hai, was punished to death, for having taken part in a conspiracy against the life of Ramses III, a king of the twentieth dynasty, and for making use of exorcisms, acquaintance with which he had come by illegally in the Khen, (the occult library of the palace), in order to enter the harem of the Pharaoh.⁵ The judges who examined the culprit accused him of "building a place, and finding a very deep place, and producing men of Menh," or the magical homunculi, bearing a close resemblance to the Jewish teraphim "who talked with men". The statuettes were not however, always intended for criminal purposes. Wax figures of men and animals were also made to serve as receptacles for evil spirits, which were expelled from men, whilst others, were supposed to minister to the wants of the dead, as in the case of the *ushabtiu* figures that were buried in the tombs.⁶

¹ Lefébure. *L'occulte à la cour de Louis XIV.* Published in the *Initiation* of April 1900, No. 7.

² *The Secret Doctrine*, Vol. III, p. 250.

³ *Papyrus de Chabas*, pp. 170-174.

⁴ *Dévéria*, pp. 124-137.

⁵ Maspero. *Contes populaires de l'Égypte ancienne* Introd. lxxiii.

⁶ Wallis Budge. *Handbook for Egypt and the Sūdān*, p. 162.

The religious books of Egypt are filled with allusions to magical operations and ceremonies, some of which are of the most extravagant nature, and several ancient writers have handed down to us many traditions, that were still credited in the early Christian days, and that now appear well-nigh impossible to believe. An Arab polygraph of the tenth century of our era, named Macoudi, has described at length in his well-known work,¹ how Deloukeh, an Egyptian Queen, initiated into the principles of magic, "gathered into the temples the secrets of nature, the attractive or repulsive properties contained in minerals, plants and animals". Besides this, she placed in these *berba*, images of the races and nations surrounding Egypt, together with the figures of their horses and camels. The Syrian tribes, who could invade the country by way of the sea, were also represented in a similar manner, and like the first, were placed under the exalted influence of certain planets. In this way, when an army was advancing, from the Hedjaz or the Yemen, in the hope of conquering Egypt, its representative figures in the temple were seen to disappear into earth, and the same fate immediately befell the invading hordes, who were annihilated on the spot. This writer also relates, that the first lighthouse erected by Ptolemy Philadelphus, was built in the sea, on a glass pedestal at the extremity of the Island of Pharos, near Alexandria. The summit of the edifice was crowned with

¹ Maçoudi. *Les Prairies d'Or*. Tome ii, p. 898. Translated by C. Barbier de Meynard.

bronze and other metal statues. One of these statues held in its right hand a wand, that always turned towards the sun; when the sun was at its meridian, the rod pointed upwards, but, when in the evening the great orb sank below the horizon, the hand of the statue was inclined in that direction. The hours of the day and the night, were indicated by another statue, which emitted harmonious sounds that were different for each hour; whilst a third statue held its arm out towards the sea whenever the enemy was within a night's distance by sail, and when the fleet finally came into view, a fearful noise that could be heard at two or three miles' distance, issued from this extraordinary figure.¹ Another Arab writer, named Murtadi, confirms a similar version of a red stone ram, that stood on a pedestal in a skiff, adorned with a hawk's head, and which was always seen to turn in the direction of any advancing army.²

Without any semblance of heresy, we may suppose that magic was not a gift brought to Egypt by the Horian conquerors, as they are called by M. Naville,³ and who invaded the country with Menes at their head, after the great catastrophe of Poseidonis. It is evident that the historical Egyptians had inherited these magical arts, from the Kings and Initiates of the Third Divine Dynasty, mentioned by Manetho, who in their turn had very likely inherited them from the hoary times of Atlantis. The Arab legends have faithfully conserved

¹ Maqoudi. *Les Prairies d'Or*. Tome ii, p. 433.

² Murtadi. *Les merveilles de l'Egypte*. p. 14-17. Translated by Wattier.

³ Ed. Naville. *La religion des Anciens Egyptiens*, pp. 1-43.

the traditions concerning the great flood, and they give us circumstantial details about the statues and spirits that were created to protect the Pyramids. Let us remember that these buildings were built "partly to provide permanent Halls of Initiation, but also to act as treasure-house and shrine for some great talisman of power, during the submergence which the Initiates knew to be impending,"¹ and that it appears quite possible that such protectors should have been created, as they would constitute the most efficient Cerberuses.

"King Saurid," says the Arab legend,² "after having enclosed in the three great pyramids the bodies of the prior kings, the pontiffs and the idols, to preserve them from the deluge, established a guardian for each pyramid." The Guardian of the Oriental pyramid was a black and white idol, seated on a throne, and having its two eyes wide open; next to it was a halberd. If any unhappy intruder caught sight of the halberd, he immediately heard a tremendous noise that made his heart turn faint, and death quickly ensued. There was also a spirit whose duty was to serve the Guardian, but this without speaking to it. The Guardian of the Occidental pyramid was an idol in hard red stone, holding in its hand a kind of halberd, and on its head a coiled up serpent, which threw itself on all who approached it, twisting itself round their throats, and killing them on the spot. There was a spirit appointed to serve this Guardian, but it was ugly and deformed. A small idol in

¹ W. Scott-Elliot. *The Story of Atlantis*, p. 38.

² Maspero. *Le Double et les statues prophétiques*.

bahe stone was the Guardian of the third pyramid; it fascinated those who looked upon it, and attracted them in such a way, that they either died or went mad. Like the two others, this statue had its faithful spirit also.

It is not only during the 'Zero' dynasty, as Mr. Flinders Petrie has called the prehistoric period of Egypt,¹ that we see artificial elementals of enormous power for destruction, acting as protectors of the pyramids. During the reign of the human dynasties, or the Pharaohs comprised between Menes and Nectanebo the magician, we often find trained occultists, rather inclined towards 'the grey or black side of things,' who undertook to defend the entrance to their mastabas, by creating guardians "so charged with magnetism that they could even bring about physical results". The Arab legends are full of wonderful tales about these 'genii'. "The genius who inhabited the Ikhmin," writes Makrizi, "appeared under the shape of a beardless youth. Several people who attempted to enter the tomb were chased, and so brutally beaten by the spirit, that they were compelled to run for their lives."² The artificial elementals were not only attached to the mastabas, but were closely linked to the mummy itself, or sometimes even to the "top of the sarcophagus in which it was originally laid". Such was the case of the famous mummy of the High-Priestess of Amon-Ra, now in the British Museum, and

¹ E. Guimet. *Recentes découvertes en Egypte. Conférences faites au Musée Guimet*. See Tome xvii, p. 41.

² Maspero. *Le Double et les statues prophétiques*.

celebrated for the series of tragedies that occurred during its transportation from Egypt to London.¹

I will now end this long article with a few words on the statue of Amenophis III, more generally known as the Vocal Colossus of Memnon. Formerly, this statue stood with another one, in front of the pylon of a calcareous stone temple which was built by Amenophis III. They were hewn out of hard grit-stone and both were monolithic. The upper part of the statue in question was thrown down, either by an earthquake about 27 B.C., or owing to the injuries inflicted upon it by Cambyses, during the Persian invasion, in the fourth century before our era. This latter hypothesis is by far the more probable. At all events, the monument was badly damaged, and the broken bust which inclined towards the East, was every morning bathed in the solar rays, and passed abruptly from the cold of night to the high temperature of a blazing Egyptian sun. This sudden change, occasioned a dilation of the crystalline molecules of the statue, and two loud detonations, prolonged by the sonority of the stone, were heard. Even in our days, when the statue is struck by a fragment of stone, it vibrates, resounds, and gives out a melodious 'A'. This monument is, in reality, like an enormous tuning-fork. A few years ago, M. Guimet gave an interesting lecture on the Vocal Statue of Memnon, and, it is from the book subsequently published, that I have taken some of these notes². M. Guimet

¹ See an article in THE THEOSOPHIST of May 1911, - p. 282.

² E. Guimet. *La statue vocale de Memnon*, 1905.

affirms that such detonations are given out by several Egyptian monuments, and particularly from among the broken blocks of stone that are scattered amidst the ruins of Karnak. "This phenomenon," he adds, "is noted by every traveller. If one visits these temples in the morning, a noise, like that of pistol shots, is heard all around, and if questioned, the Arabs explain that 'the stones are singing under the warming influence of the sun'." I visited Karnak myself, some two years ago, under the guidance of M. Legrain, the charming director of the Karnak excavations. In fact, I went over the ruins several times, but personally, I never heard any such noises, nor did any member of our party of drogmans and tourists mention noticing this phenomenon. However, M. Guimet's affirmation must be the correct one, for he is most certainly qualified to know.

Many ancient writers such as Strabo, Plinus, Juvenal, Pausanias, and Philostratus, the historian of Apollonius of Tyana, have mentioned the singing Colossus in their works. Pausanias declares that the statue "emitted a sound like that produced by the cords of a cithara, or a lyre, that would suddenly snap sharply". The vocal Memnon was often the subject of pious pilgrimages, but at times, the statue was silent, much to the fury of the superstitious pilgrims. This silence was evidently due to the Khamsin, or the terrible southern wind; when it blows as I have seen it blow in Egypt, the ground is without dew in the early morning, and the sun is thickly veiled with a dreadful mist of sand. Once the Khamsin nearly played a nasty

trick on the unfortunate Memnon, at a time when the Empress Sabina came in great pomp to see the Colossus. There then occurred a scene somewhat analogous to the one that is to be witnessed every year in Naples before the miracle of San Genarro. The Empress threatened the statue with Adrian's anger if it did not sing. When the sun rose dimly, through a haze of thin sand, Memnon remained mute, for the Khamsin was blowing violently, and the wrathful Sabina swore she would be avenged on the disobedient god. Fortunately for the Colossus, the frightened elements came to the rescue; towards the evening the wind sank, and the next morning two tremendous reports were heard. Then as a just reward to Memnon, the whole Court was seized with enthusiastic frenzy, and the poetess Balbilla had a long inscription engraved on the monument, to the glorification of the God.

As we see, this strange phenomenon was a case of pure chance, and the Vocal Statue of Memnon cannot be classed among the animated statues of Egypt. The detonations were due to no magical cause, and when the statue was repaired by Julia Domna, the wife of Septimus Severus, the Colossus brought its era of grand *Maestro* to a close, and sang no more.

In conclusion, I would say that every nation evolves along a given line, so that the fruit that it bears shall add new qualities, new possibilities, to the human tree of perfection. Mrs. Besant has told us in her lecture on the 'Emergence of a World-Religion' that the note Egypt sounded in her religious life was Science, just as Purity was the

keynote of the Persian civilisation, and Beauty that of the Greek. It is my personal conviction that in Egypt science as well as religion found a very strong point of contact in magic, in what I should call ceremonial magic. Life, for the Egyptians, was made up of elaborate rituals that were to be observed as rigidly in household, as in religious ceremonies. Their prodigious memories enabled them to retain any number of spells that were supposed to bring about definite results, and their animated statues prove that they were certainly very clever magicians. But all the while, they were unwittingly developing that most essential quality in man, the reflection of the first aspect of the Logos: the Will.

M. de Bryas

Always add, always walk, always proceed; neither stand still, nor go back, nor deviate; he that standeth still proceedeth not; he goeth back that continueth not; he deviateth that revolteth; he goeth better that creepeth in his way than he that moveth out of his way.

ST. AUGUSTINE

CHAITANYA, THE PROPHET OF BENGAL

By PURNENDU NARAYAN SINHA, M.A., B.L.

(Author of *A Study in Bhagavata Purana*)

THIS is only a bare outline of the life and teachings of one, who plays a most important part in the life of the people of Bengal.

Sometime before the birth of Chaitanya, a holy ascetic named Madhavendra Puri, visited Vrindavana and roamed about the forests, full of associations with Sri Krishna's sacred deeds. Lost in rapturous devotion, he was seated one day at the foot of the hill of Govardhana. He hardly knew that the day was well-nigh over and he was without any food. A boy came with a pot of milk, and with sweet words induced the ascetic to accept it. At night, the boy appeared in dream and revealed himself as Sri Krishna. Thus Madhavendra knew the secret of Chaitanya's appearance and he confided the secret to two of his disciples, Advaita and Isvara Puri. Advaita lived at Santipur, not far from Nadiya, where Chaitanya was to be born, and he confidently asserted before the devotees who used to assemble every day at his place about a great appearance in the near future.

Another extraordinary man appeared at the time named Nityananda. He gave up the world and

assumed the robes of an ascetic at a very early age. He roamed all over India, went to the seat of Vyasa in the Himalayas, met a mysterious Brahmana and his wife on a mountain called Sri Saila in the South and eventually found out Madhavendra, who confided his secrets to him as well.

Nityananda knew that Chaitanya was born in Nadiya, but he did not come there, saying, "The time has not yet come, when he is to reveal himself and I must wait till then". So it was. Chaitanya grew up as an unusually brilliant boy, well skilled in rhetoric and grammar and fond of flooring his opponents in debates that he would force on them. His great intellect was a bar to his being overshadowed by the divine presence that hovered over him as it were.

The first effort of over-shadowing upset him. "All on a sudden," says his biographer, "the Lord made unusual sounds, and rolled on the ground. He laughed and roared and would beat any one that came near. At times his body stiffened, and he had fearful fits. He exclaimed: 'I am the Lord of all beings. I am He, but people do not know me.' After some time, however, he came back to his normal state."

But Chaitanya had not to wait long for the final surrender of his body for divine use. He went to Gaya, to offer *pinda* or oblation to his deceased father. There he met Isvara Puri and begged that ascetic to initiate him in the *mantra* of Sri Krishna. He got the *mantra* and recited it in deep meditation. He keenly felt the absence of Krishna and pitiously wept to find Him out. He

made up his mind to go to Vrindavana in search of Krishna, but a voice from the heavens asked him to go back to Nadiya. So he went back and on his way stopped at a village. What happened in that village, I shall give in Chaitanya's words: "A boy came to me smiling. He was dark as the Tamala tree, with curled hair, and peacock's feather in the head. He was glittering with jewels and had a beautiful flute in His hand. On His breast were the mark Srivatsa and the jewel Kaustubha. He had yellow cloth and Makara shaped ear-ring. He embraced me and then went away, I do not know where."

Chaitanya was now a changed man. The divine influence gradually settled on him. He organised a Sankirtana party and proclaimed the name of Krishna from house to house. At night, he would meet the inner circle of devotees at the house of Srivasa and there at times would manifest distinct divine powers. Nityananda joined him now. Still Advaita, who was anxiously awaiting the divine appearance, would not know him. So he sent a message to him one day, while under divine influence. "Go thou to Advaita's place," said Chaitanya to one of his disciples, "and tell him of my appearance. He for whom he has meditated, and wept and fasted so long, has for his sake made appearance, spread Bhakti in this world. Tell Advaita in secret that Nityananda has joined me. So let Advaita come soon with his wife." Advaita wept in joy and hastened to Nadiya with his wife. But he kept himself back at the house of Nandana and sent

words through the disciple that he had not come. The disciple came and had not opened his mouth, when Chaitanya exclaimed: "Advaita wants to test me. He has come to Nandana's house. Go bring him soon." So Advaita came and there was accession of force to Chaitanya. The loud proclamation of Krishna in musical procession went on from day to day.

After some time, Chaitanya thought he could not fully carry out his mission, without renouncing the world. So he became a Sanyasin and went to Jagannatha. His followers in Bengal came to him every year and remained for four months at Jagannatha, taking part in the Sankirtana, organised by him. He then undertook a tour over India, particularly visiting all the places of pilgrimage in the south. In his own life, Chaitanya showed the deep love of Gopi to Krishna and he was frequently seen to suffer intense pain on account of Krishna's absence. Either he would imagine that Krishna was taken away from Vrindavana by Akrura, the messenger of Kansa or that Krishna had disappeared amongst the Gopis in Rasa. The pain of separation was so real to Chaitanya, that he would bitterly weep and get into fits that frightened his disciples. Latterly he would pass days and nights piteously weeping because of his separation from Krishna and at times run away and jump into the black sea, taking it to be the river Yamuna. Once he thus ran into the temple of Gopinatha an idol near the seaside and was never seen again.

Chaitanya believed in both the Saguna and and Nirguna aspect of Brahman and found, the

potentialities of Saguna in the Sat, Chit and Ananda aspects of Brahman. These aspects are Saktis, which give rise to manifestation. Chaitanya made a distinction between Sakti and Maya. Maya he said, was illustrated in our identifying the Self with the body. But he emphasised the truth that neither Isvara nor Jiva was born of Maya. Jiva is a part of Isvara and the chief mission of Jiva should be to serve Isvara. One who does not believe in the Sakti of Brahman takes only an incomplete view. "Vyasa," said Chaitanya, "has told the truth in the Vedanta Sutas. The Sutas are in perfect accord with the Upanishads. Sankara Acharya has by the sidelight of his commentaries eclipsed the direct meaning of the text. The Acharya is not in fault. He had a command from Isvara to do so."

Chaitanya took his stand on the *Gita* and the *Bhagavata Purana*. His particular mission was to accentuate the Love aspect of Isvara. This aspect was shown in ideal perfection by Radhika, the chief of the Gopis, who by her intense selfless love became merged as it were in Krishna and became His Sakti of Ananda or Love. To fit one self for this path of Love, one should be humbler than the grass, more patient than the tree, void of any sense of I-ness, but full of respect for others. He should also place the love of Radhika as an ideal before him.

Purnendu Narayan Sinha

NOTES ON THE STUDY OF TAOISM

By JOHAN VAN MANEN

ONE of the most eminent European sinologists, Professor Edouard Chavannes, stated only a few months ago¹: "The study of Taoism is for sinologists one of the great tasks still to be accomplished." This statement may come as a surprise to those admirers of Lao Tsz's immortal little book, who are easily able to quote ten or more renderings of the *Tao Te King* in European languages; but anyone who has even so much as dabbled in Taoistic studies beyond that five-thousand-words classic, knows how true the words quoted are.

It is commonly said that three religions exist side by side in China: Taoism, Confucianism and Buddhism. Some writers deny that Taoism or Confucianism are religions in the strict sense of the word, but it seems that this distinction is too captious to have any practical value.

Modern western writers agree generally in dividing Taoism into two main divisions or aspects.

Grube² expresses himself as follows on the point:

"Modern religious Taoism is a degenerated product of philosophical Taoism. What is common to

both, is the conception of Tao, which, however, has altogether lost its original sense of a metaphysical and ethical principle in religious Taoism, and which has assumed instead the meaning of a mysterious, magic power, the possession of which enables to reach immortality, to make gold and to work miracles of all kinds The teachings of philosophical Taoism root in the little book ascribed to Lao Tsz, the *Tao Te King*, the 'Canonical Book of Tao and Virtue'."

To indicate the difference between this popular and later Taoism, and the philosophical, earlier aspect, some writers have adopted the term Taoism as denoting the philosophy of Lao Tsz and Taoszeism for the doctrine of the Tao-sze, the 'doctors' of the Tao. The latter mode of Taoism has, probably under Buddhist influence, developed into a church with a 'pope,' monasteries and specific teachings of its own.

The tendency of modern western scholars is to make the dividing line between the two aspects of Taoism a very rigid one, and on the whole they give the impression of modern Taoism being *all* superstition, alchemy, necromancy and low occultism, in contrast to the purely philosophical and ideal values of original Taoism. Now it is precisely here that much has to be disentangled.

A friend, who had long resided in China and who spoke the language well, once told me that he had, over and over again, met with 'followers of the Tao' who proved to be wandering philosophers and mystics of an elevated type: philosophers, not charlatans, absolutely akin to the better class of Indian Svami or Persian Sufi. Recently a report

¹ *T'oung Pao*, Vol. XII, December 1911, p. 749.

² The late Professor Dr. Wilhelm Grube, *Die Religion der Alten Chinesen*, Tübingen, 1911, p. 65.

of a religious symposium held in Shanghai brought out this point very strikingly¹.

Mr. Tsang Kuan Foh, 'resident priest of the White Cloud Temple, a branch of the famous temple at Peking' expressed himself as follows:

"Tao is truth, life, immortality, the beginning and the end of all things, all relations, all phenomena. Its expressions in life are three in number, *viz.*, the establishment of virtue, the rendering of service and the possessing of potential energies and dormant qualities to serve . . . I have been a follower of Lao-Tsu for over twenty years. I have studied this great master's words with great care. . . To Taoists any Tao in truth, is nature. Therefore, if I live according to the laws of nature and non-action there will be no bad effect. . . If I do not have so many wants I am sure to be rich. Therefore, in our religion the highest virtues are: humility, disinterestedness and non-action. Humility overcomes violence. Disinterestedness avoids disputes. Non-action brings peace."

This living quotation certainly lifts us far above the atmosphere of quack-alchemy and superstition.

But, then, in how far has living Taoism been revealed to us? In how far have our travellers and Chinese scholars been able to separate the *strata* of modern and living Taoism. As Madame Blavatsky said so well: we must not compare the sublime examples of our own beliefs with the dregs of other beliefs. It is as unjust and useless to compare Berkeley's Christendom with the Buddhism of a nature-worshipping barbaric Buddhist, as it would be to compare the Christianity of an ignorant Neapolitan *lazzarone* with the Buddhism of an Ashvagosha.

¹ *The China Press*, Shanghai, February 2, 1912.

Then again: how long has it taken our own West to discover and appreciate the mysticism of its own origins? How long have the Gnostic doctors waited for their rehabilitation? And how little advance have we yet made in the deciphering of intention and expression in the quaint jargon of mediæval sorcery, alchemy, and magic!

We are in a much worse position with regard to the vast jungle of Taoistic alchemic literature. The few texts which the late Professor A. Pfizmayer has translated and commented upon—and he has been almost the only worker in this field—give one the impression of being renderings made without living contact with their contents.

And then: how vast a literature to survey!

Wylie¹ devotes in his Chinese bibliography ten pages to the enumeration of Taoistic works, mentioning some hundred titles; and we also hear of a Chinese edition of the whole Taoistic canon in six hundred and two volumes, covering 83,198 printed pages. And that edition was printed as early as seven hundred and twenty-five years ago, about 1190 A. D.

If we remember that the study of comparative Theosophy is only of most recent growth; that Sufism is only now slowly beginning to be known and understood; that Indian mysticism had no general influence on the West before the Theosophical Society began to propagate it there (in a profoundly unscientific way, it is true, but with such living enthusiasm that it evoked

¹ A. Wylie, *Notes on Chinese Literature*, New Edition, Shanghai, 1902, pp. 215-225.

an equally living response) then we can be scarcely surprised that China's mysticism has not yet been introduced into the West with such detail as could only be the result of the sympathetic and painstaking labour of many hands. The field of Chinese studies is perhaps the widest of any in the Orient; yet its workers are less in numbers than those in the fields of Arabic, or Samskrit, or Hebrew studies.

Just now, however, some important new works have appeared or are appearing, which will fill very important gaps in our material about Taoism. In the first place a big work¹ by Dr. L. Wieger, S. J. must be mentioned. Two volumes have so far been announced, perhaps more are to follow later. The first volume, which has been published, gives a general bibliography of all Chinese works on Taoism, and mentions no less than 1,464 titles. It will be seen at once that the reader whose knowledge of Taoism rests on a familiarity of the *Tao Te King* alone can hardly boast of knowing the system, but at best of knowing only its most famous text. The second volume of the work will be devoted to 'the Fathers' of Taoism.

Another work announced is a posthumous one by Professor Grube, an important source of knowledge concerning the mythology and legendary lore of popular Taoism. It is a translation, half finished by Professor Grube and completed by his pupils after his death, of a Chinese work of considerable length.

¹ Dr. L. Wieger, S. J., *Taoisme*, tome I, Bibliographie générale, Hokienfu, 1911.

Although there is already a quite extensive literature on Taoism in European languages, the material for study is exceedingly difficult to collect. Most of it is to be found in rather inaccessible and rare periodicals such as the *Chinese Recorder* and the *China Review*, copies of which are only to be found in first-class libraries. Many excellent articles are contained in general books on Chinese religion, but always as a subordinate section of a greater whole, and never with Taoism as the sole *point de départ*.

There is, as far as my knowledge goes, only one work which claims to be written solely on Taoism, by Leon de Rosny,¹ but even this confines itself practically exclusively to Lao Tsz and his book.

It might be said that there are too many translations current of the *Tao Te King*, but this could never be the case, for every translation, however bad, reflects *something* of the priceless value of the book itself. Chinese scholars often scoff at them², precisely because they *only* speak as scholars and forget the perennial life of their source ever flowing anew in each new version.³

I have seen most of the European translations, at least some thirty I should say: in all of them there are mistakes, in greater or smaller numbers,—and yet in all of them some wisdom is transmitted.

¹ Léon de Rosny. *Le Taoisme*, Paris, 1892.

² As e.g., Henri Cordier, unpleasantly, (*T'oung Pao*, série II, Vol. 5, p. 627) and Chavannes with pleasanter sarcasm, in this year's *T'oung Pao* (p. 749).

³ The only exception is the absolutely worthless so-called translation by 'Matgioi' (Albert de Pourville), Paris, 1894 (?). This rendering is not only ridiculous, it is 'clownesque'. But the translator has, I believe, corrected himself since, to some extent, in a more recent attempt.

Cordier¹ mentions some hundred and seventy books and articles under the heading Taoism; of these about twenty are translations of the *Tao Te King*. Since this bibliography was printed, several new translations have appeared. The current and previous years produced about five new versions.

These translations may be classified in certain categories. There are renderings by:

1. Sinologists by profession (academical or practical).
2. Dilletante sinologists, lovers of this special book (their dilletantism a variable quantity.)
3. Pure outside enthusiasts.

In comparing versions one should first obtain some perspective in one's views regarding the relative status of their authors. The experts' translations are not always and everywhere the best; the enthusiasts' translations are often in many places (but by no means everywhere) ludicrously wrong.

It is not my intention here either to give a reasoned bibliography of Taoism or even to map out a course of study for this subject. I only desire to point out two widely prevalent misunderstandings.

The first is that Lao Tsz and the *Tao Te King*, when studied together, exhaust or cover Taoism. There was a Taoism before Lao Tsz, there was a Taoism different from and contemporary with that of Lao Tsz and there has evolved an ever-changing, many-sided, multicoloured Taoism after Lao Tsz. All phases, all forms and transformations,

¹ Henri Cordier, *Bibliotheca Sinica*, 2nd Edition, Paris, 1904, Vol. I, col. 714-727.

all elements covered by the above must be taken into account when dealing with Taoism.

The second misapprehension is that we must regard it as a settled fact that later Taoism, so-called popular or religious Taoism, is entirely a debased system of superstition and corrupt practices. At the present moment our knowledge of the subject is too limited to warrant such a decisive statement. Just as we are only now beginning to unravel the mystic phraseology about wine and love and drunkenness in which the Sufi hides his mysteries, so have we to unravel the phraseology of the *better class* mystics of Taoism before real insight can be gained.

Before Taoism has been studied historically and genealogically, before the evolution of Taoistic thought has been minutely traced, no dogmatic statements on the body of Taoistic practices, beliefs, teachings and literature can be taken as final.

It may well be that further research will lead us to find precisely in China another centre of the body mystic and gnostic, to be added to those already known in India, in Persia, and in the Mediterranean world.

Johan van Manen

THE BEAUTY OF TERRIBLE THINGS

By LILY NIGHTINGALE

I have seen the sword of the Lord
 Gleaming and flashing,
I have heard the cymbals of calamity,
 Deafening, clashing,
I have touched with my lips the vessel of
 His wrath,
Yea, the chalice of the bitterness of His displeasure,
And I have savoured the beauty of it all,
 and proud am I to drain its fullest measure.

I have gazed at the Sun in its redness,
 Wounding and blinding,
I have sunk, pierced with the night's awful
 deadness,
 Felt the slow grinding
Of dreadful places, where the light was pallid
 with a great despair,
Where faith was banished, and expectancy, and
 all that might make foulness fair.

This I say, who am bowed, not crushed
 By the great waters,
That not one note of my pæan is hushed
 To Him whose sons and daughters
Are nearer brought to His Feet by great waves,
 though dashed by rocks and hurled
On the stones and thorns, and the piteous
 ways that lead to Him from the world.



RENDS IN THE VEIL OF TIME

WE take now a series of sixteen lives, of a character less remarkable than the two sets which have hitherto been studied. The hero passes from life to life in regular succession, developing high artistic capacities, with little of serious catastrophes, in strong contrast to the stormy lives of Orion. It will be found useful in these to trace the more ordinary working of the laws of reincarnation and karma; also to note the regular succession of sub-races. There is no jumping backwards

and forwards; steadily through the sub-races of the fourth, and then steadily into those of the fifth he goes. One feels the presence of a refined, serene and gracious ego throughout.

THE LAST SIXTEEN LIVES OF ERATO

No.	Birth.	Death.	Sex.	Place.	Length of Life.	Interval between Lives.	Root Race.	Sub-Race.
1.	B.C. 19245	B.C. 19169	M	Chaldaea	76	2022	IV	4
2.	17147	17075	M	Egypt	72	1787	IV	5
3.	15288	15244	M	Poseidonis	44	498	IV	6
4.	14746	14691	F	N. America	55	653	IV	1
5.	14038	13976	F	N. America	62	1887	IV	2
6.	12089	12004	F	Peru	85	2367	IV	3
7.	9637	9625	F	China	12	22	IV	4
8.	9603	9564	F	Poseidonis	39	995	IV	5
9.	8569	8510	F	Etruria	59	1053	IV	6
10.	7457	7392	F	Japan	65	1513	IV	7
11.	5879	5804	M	Egypt	75	1772	V	1
12.	4032	3987	M	India	45	1829	V	1
13.	2158	2090	M	Arabia	68	1517	V	2
14.	573	561	M	Persia	12	41	V	3
15.	520	449	M	Greece	71	1952	V	4
16.	A.D. 1503	A.D. 1522	M	Bavaria	19	328	V	5

I

In the first of the present series of lives Erato, our hero, was born in 19245 B.C. as the

eldest son of a priestly family in a large and prosperous town situated on the north-western shore of the Persian Gulf. The race to which he belonged was that great third offshoot of the Aryan stock which, pouring in through Kashgar about 30000 B.C., had overrun the whole of the vast territory comprising Persia, Mesopotamia and Chaldea, and established an Empire which at the time of its greatest extension, stretched, we are told, from the Pamirs to the Mediterranean, and from the Persian Gulf to the Sea of Aral, and which lasted, with various internal changes, for the quite enormous period of twenty-eight thousand years. Its Capital seems to have varied with the changes just mentioned, but at the time with which we are dealing it lay not far to the north-west of Erato's birth-place—a vast city with magnificent palaces and temples, built in storeys of different-coloured brick, and great walls on which several chariots could drive abreast; it was situated on the banks of a mighty river, and probably, from its geographical position, was one of those eight or ten earlier Babylons, superimposed one upon the other, in the course of ages, which modern archæological research has brought to light. There at this time reigned the Emperor Theodorus, who figures so frequently as leader and ruler in the recently published lives of Alcyone. The son and heir of Theodorus was Deneb, a gallant and dashing young warrior.

A hundred centuries of imperial life had brought the civilisation of this great Empire to a high pitch of splendour. The religion was outwardly

star-worship; though to the instructed this was less a worship of the stars themselves than of the great Intelligences behind them. On its more philosophic side it was a lofty Pantheism, while upon this background had been woven a rich and complex Polytheism, including all the splendours of the Stellar Host. The chief object of the religious services was the invoking and utilising of the benign influences of the planetary and sidereal Spirits, and for this purpose a very elaborate ritual had been devised, in which much was done by means of ceremonial dances and by the use of the colours, scents, and musical notes peculiar to the particular Being invoked. To find these out and to employ them with the right effect was the celebrated Practical Magic of the Chaldean Magi. Every Priest had to be versed in this lore, and besides this there was much to learn in connection with times and seasons, longitudes and ascensions, which was essential for the exact performance of the ritual.

Such was the training required of the hereditary sacerdotal caste into which Erato was born in this life. We must now turn to the events of the life in question: but, in order to understand these properly, we must go back two generations to the time of Erato's paternal grandfather, Castor.

Castor, was an exceedingly scheming old person who, although not connected with the capital, had been a very prominent man of the priestly caste in his time, and had obtained many concessions for his Order and increased its power all over the country. He had married Amalthea, a nice quiet

woman, but one of an intensely jealous temperament; and in due course she presented him with twin sons, Melete and Aglaia. Unfortunately—and here was the rub—the nurse on duty lost her head and got the two children mixed up; and since they were as like as the proverbial two peas, it became quite impossible to say which was the elder. Consequently, as the only way out of the difficulty, Castor decided that they should be co-heirs. It was out of this decision that all the subsequent trouble arose.

The fact was that the two children were of very different temperaments and this difference became, as was only natural, more and more strongly marked as they grew up. Melete was of a somewhat stolid and careful type, quite prepared to maintain his own rights but, generally speaking, bluff and good-hearted. Aglaia, on the other hand, developed into a young man of violent prejudices, quite unscrupulous in getting his own way, and full of a jealous strain which he had presumably inherited from his mother. It soon became apparent that the joint arrangement, however smoothly it might work while Castor was there to look after things, would enter upon a most precarious existence as soon as the restraining influence was withdrawn. For, although the two young priests to all outward appearances performed their joint duties amicably enough, yet, as time went on, the idea that he must have been the elder shaped itself more and more definitely in Aglaia's mind; and with it came a kind of eating discontent which soon passed into bitter resentment, and from that,

by an easy transition, into the thought of actually plotting against his brother. There were times when he had spasms of resurgent affection, and of remorse for the direction in which he felt his mind to be tending; but these became rarer as the years passed by and, even before Castor died, Aglaia had come to look upon his brother as an enemy and as an obstacle somehow or other to be removed from his path. The general tension was increased rather than relieved by the marriage of the two brothers. It was apparently compulsory for members of the priestly caste to marry, and so, as soon as the twins came of age, Melete married Ausonia, while Aglaia took to wife Pomona. Both pairs had children, Pomona giving birth to a son Phoea, while to Melete and Ausonia was born our hero Erato. Aglaia now became even more fixed in his attitude of hostility and determined, once and for all, that, however things might fare with himself, at least his son Phoea, and no other, should succeed to the family inheritance. Thus it was that, automatically, the feud extended itself to the second generation.

The time came at last for Castor to go the way of all flesh. No sooner had this happened than Aglaia began to set his schemes on foot. Castor's original arrangement—that the two brothers should officiate at the festivals side by side—had certainly proved inconvenient in practice; and in view of this Aglaia was able to suggest to Melete that instead of officiating together they should do so alternately; the real idea at the back of this being that, by judicious management and the exercise of

his undoubtedly superior wits, he might, in the actual working out of the thing, secure all the most important festivals for himself, and so win what far more than mere money was his true object—namely, influence and prominence in the eyes of the people. Much as Melete disliked any interference with his dead father's wishes, he was at length half coaxed, half commandeered, into giving his consent; and so the new arrangement came into being.

All seemed to be going well for Aglaia, after this initial victory, when all of a sudden a terrible blow befell him in the shape of a serious illness which, dragging on for month after month, kept him helpless in his bed, while Melete reigned supreme. There he was forced to lie gnashing his teeth, practically unknown to the populace who were becoming every day more familiar with his brother. The climax was reached when the reigning Emperor Theodoros happened to visit the city on one of his royal progresses before Aglaia had sufficiently recovered to resume his duties. This meant that Melete had to do the honours in all matters touching religion: the consequence of which was that Aglaia's jealousy rose positively to fever-pitch, and with it the last traces of his old affection for his brother disappeared. From henceforth the story of the family becomes one of a series of plots on the part of Aglaia against his brother and nephew.

The first of these was of no great importance, being rather a mean little affair of which the details are not worth recording. It may be mentioned, however, that by some means or other

Melete became aware of it; and, trivial though it was, it nevertheless opened his eyes to his brother's character, and from that moment, in place of the admiring devotion which Melete used to have for Aglaia, we find a kind of contempt mingled with distrust, which was not likely to make matters any smoother in the time to come.

The next plot, however, was more serious, being nothing less than a plot to kill the boy Erato. The agent chosen was his cousin Phoceia, who was to administer poison to him. This conspiracy, in its turn, was defeated by the affection which, in spite of the feud between the parents, existed between the two little cousins. Erato, who was a nice handsome little fellow with a good kindly disposition, was very fond of his cousin Phoceia, and felt for him that kind of hero-worship which a young boy often feels for one cleverer than himself. Phoceia, on his side, though possibly somewhat sly and cunning, yet reciprocated this affection; and so, when his father took him into his confidence, absolutely refused to do what was suggested. He added however—perhaps a trace of heredity peeping through—that his father need not worry, since he (Phoceia) could perfectly well manage Erato and get whatever was necessary out of him when the time came...

But to Aglaia, who was by this time practically obsessed, to fail once was only to try again. Disappointed by his son he looked about for a more fitting instrument for his designs, and found such an one near at hand in the person of Cancer who, well but not pleasantly known to most of

our readers by this time, happened, at that point in his chequered round of births and deaths, to be living as a servant in Aglaia's household. Tempted by a sufficient bribe, Cancer undertook to lure Erato away and imprison him in some distant spot, far out of reach of his family. This he had actually succeeded in doing, and Erato's fate would have been sealed, had not Phoceia, somehow getting wind of the plot, once more interfered with its success. Following up the pair without being observed, he was able to set Erato free and to restore him to his family; not however without first exacting a promise, for the sake of his father Aglaia, that not a word should be said as to the true cause of his temporary absence from home.

As things turned out this silence did nothing to allay the suspicions of Melete and Ausonia. Suspecting some foul play behind, they found in Erato's awkward prevarications only a confirmation of their fears; and feeling fairly certain that the thing had been somehow due to Aglaia, they decided that it would be better to send Erato away for a time out of reach of further danger. So the young man was despatched into the country to stay with a relative; and there he remained for many years, thoroughly enjoying himself, and entering with zest into all kinds of rural sports and occupations. The relative alluded to seems to have been a stodgy, bourgeois kind of person of no particular interest to our story. He had, however, a wife, Stella, who appears several times in the present series of lives.

We now pass over a few years, at the end of which time we find Aglaia's attitude becoming

worse and worse, and at times almost approaching insanity. About seven or eight years after the first, Aglaia had a second serious illness, but this time instead of everything being left in Melete's hands, Phoea was now old enough to take his father's place. Professionally the young man did well enough, but it was clear that his general character was not improving. He was becoming a sharp lawyer-like type of fellow, with a keen eye to the main chance. It was characteristic of him that he was by no means anxious for his father's recovery, finding his own temporary importance quite to his taste. Melete heartily disliked him, though Erato seems all along to have kept up his old affection for him.

We now come to Aglaia's next effort, which was of rather an elaborate nature. One of the ceremonies in the religion of the time was something rather like a Holy Communion, the central feature of which was the eating by the assembled people of a number of little round cakes dedicated to the particular Star, or Planetary Spirit, who was being worshipped at the time; the idea being that they were enjoying the hospitality of the Spirit in question. On one of these occasions, while Aglaia was still sick and Melete was in charge of the service, the former contrived that Cancer should be present at the preparation of the cakes and poison them. This time the plot came off successfully. Along with many others, Melete was taken violently ill and died, though for some reason Erato escaped.

The whole town was thrown into confusion by the news of this tragedy. The Governor ordered

an enquiry to be made, and very soon suspicion fell on Cancer, who in the meanwhile had been seized with panic and fled, in spite of all the clever arrangements he had made to conceal his guilt. Very strong suspicion too was aroused against Aglaia, but in the absence of Cancer there was no direct proof of his guilt. Nevertheless popular feeling ran high against him, and his share in the matter was more or less an open secret. One result of this was that Aglaia found it necessary to remain in the background, instead of, as he had hoped and expected, succeeding to an unchallenged supremacy on the death of his brother. So Phoea and Erato were now in joint charge of things. The two managed to get on well enough together, and Erato was always distinctly friendly, though Phoea was obviously far the cleverer of the two and took every possible advantage of the other, not altogether without the knowledge of the latter.

Things went on this way for some years, Aglaia still remaining in the background, broken in health and afraid to show himself in public. But the idea of getting sole possession of the inheritance for his own branch of the family still seethed in his brain, and it was not long before he made another desperate effort to achieve his purpose. He was stung into this by some rather shady transaction on the part of Phoea which had brought the latter into bad odour with the populace. Fearful lest this should react to the credit of Erato, Aglaia once more secured the services of Cancer, by means of a munificent bribe, and induced him

to come back and make another attempt on Erato's life. Phoea meanwhile knew nothing directly of this, but had a kind of suspicion that something sinister was afoot. He seems, however, to have adopted a policy of *laissez faire*, and to have remained quietly watching developments.

The plot itself was again rather complicated, but it was arranged that, should it fail, Cancer should simply stab Erato. Apparently it did fail, since it came to stabbing. But in attempting to murder Erato, he stabbed the younger brother, Juno, by mistake. Juno, although terribly wounded, managed to grapple with the assassin, and wounded him severely in his turn; but he died before he could tell his story. Cancer himself was captured, but was by this time delirious in consequence of his wound; so nothing could be learnt for the present from either.

Once again the Governor of the town intervened; but this time the case was taken out of his hands by no less a personage than the Emperor Theodoros, who happened to visit the town just at the time when the matter was upon everybody's lips. It was customary during such visits that the Emperor should make personal enquiry into the administration of justice; and so being interested in this case, the hearing of which was pending at the time of his arrival, he summoned the parties concerned before him.

Cancer, who by this time was dying, had supplied no definite information, but there was little doubt as to Aglaia's guilt. Sent for and interrogated by Theodoros, the latter became terrified, and

confused and broke down completely under cross-examination. The Emperor, seeing how matters stood, declared him to be insane and ordered him to be shut up.

Meanwhile Cancer died, but before dying made a clean breast of everything. The whole city was filled with intense horror at Aglaia's villany and suspicion also fell on Phoea, who however managed to clear himself. In spite of this the situation, as regards the two cousins, was obviously impossible, and this was recognised by the Emperor, who solved the difficulty by suggesting that Phoea should remain in sole possession of his present office, and inviting Erato to his own capital to fill a vacancy at the Great Temple, which had been caused by the death of Proteus. We may therefore take farewell of Phoea from this point, leaving him to grow old in his priesthood and to bring up a family with the assistance of his wife Melpomene. Meanwhile Erato departed for the capital, full of gratitude for the kindness of Theodoros; a kindness which, by the way, he was later on able, in some measure, to repay, since a few years afterwards he was instrumental in unmasking a plot against the Emperor's life.

Erato now entered upon an entirely new life, far from the intrigues and persecutions which had hitherto darkened his way, and surrounded by every kind of helpful and ennobling influence. Chiefest among these was the great High-Priest under whom he had been summoned to serve. Pallas at this time was a man of somewhat advanced years, ripe both in worldly wisdom and in the

science of the Gods. For many years he had presided over the Great Temple with power and dignity, and the fame of his learning had spread far and wide. Under his tuition Erato was soon conscious of an inner development which he had not known before, and increased not only in his knowledge of the secrets of his craft, but in virtue and spirituality. He was by this time a man of tall, dignified presence, with the dark flashing eyes of his race; and it was thus that the investigator first saw him many years ago, when these lives were first looked up. The lives of Erato represent the earliest attempt ever made at this kind of occult inquiry, and this Chaldean life was of course the first of these; and the writer well remembers that the very first picture that he then saw was one of our hero, as he appeared soon after going to the Capital, standing upon the white stone roof of the temple in the moonlight, and raising his arms in invocation to the Spirits of the Heavenly Host. On another occasion he was to be seen observing ascensions by means of a rude semi-circular instrument of brass, over which a bar moved, marking off the degrees; or yet again, still on the temple roof, pointing at a star with a long wand, and then writing its signature on the white floor with the end of the wand, which seems to have been tipped with some bituminous substance of a self-luminous nature—not, however, phosphorus. Another feat, more definitely belonging to practical magic, consisted in causing a flame of a lovely crimson colour to rise and fall upon the altar; the colour being that connected with the ritual of a particular star.

Earlier in life Erato had done something along artistic lines, in the shape of brilliantly coloured mosaics of polished tiles, with which it was customary at this time to decorate the walls of temples. But, skilful though he was, he seems to have given up this kind of thing on taking up his new position. He was now concerned with the holding of the public services, which he performed arrayed in gorgeous vestments made of some curious texture, seemingly metallic, rather of the appearance of shot silk, breaking into various hues as the light fell on it. The service consisted, in part, of reading to the assembled populace from sets of very ancient silver tablets containing moral precepts. These tablets dated probably from Atlantean times, and were held in the highest reverence by all. They were bound together by leathern thongs, and were by this time totally discoloured by age. From these Erato would read on ceremonial occasions, standing on the temple steps, while the people gathered in enormous crowds to listen; a pleasant, peace-loving folk, for the most part, yet good fighters when occasion arose.

A very much more sacred service was the one referred to in an earlier place, at which the hospitality of the Star-Spirit was enjoyed, in the shape of specially dedicated wheaten cakes: while yet more holy and mysterious was another ceremony of the inner temple, at which the officiating priest threw himself into a prophetic trance, and the august Lord of the Star spake through him, proclaiming His will to the people. Most sacred of all, and rarest, was the supreme achievement

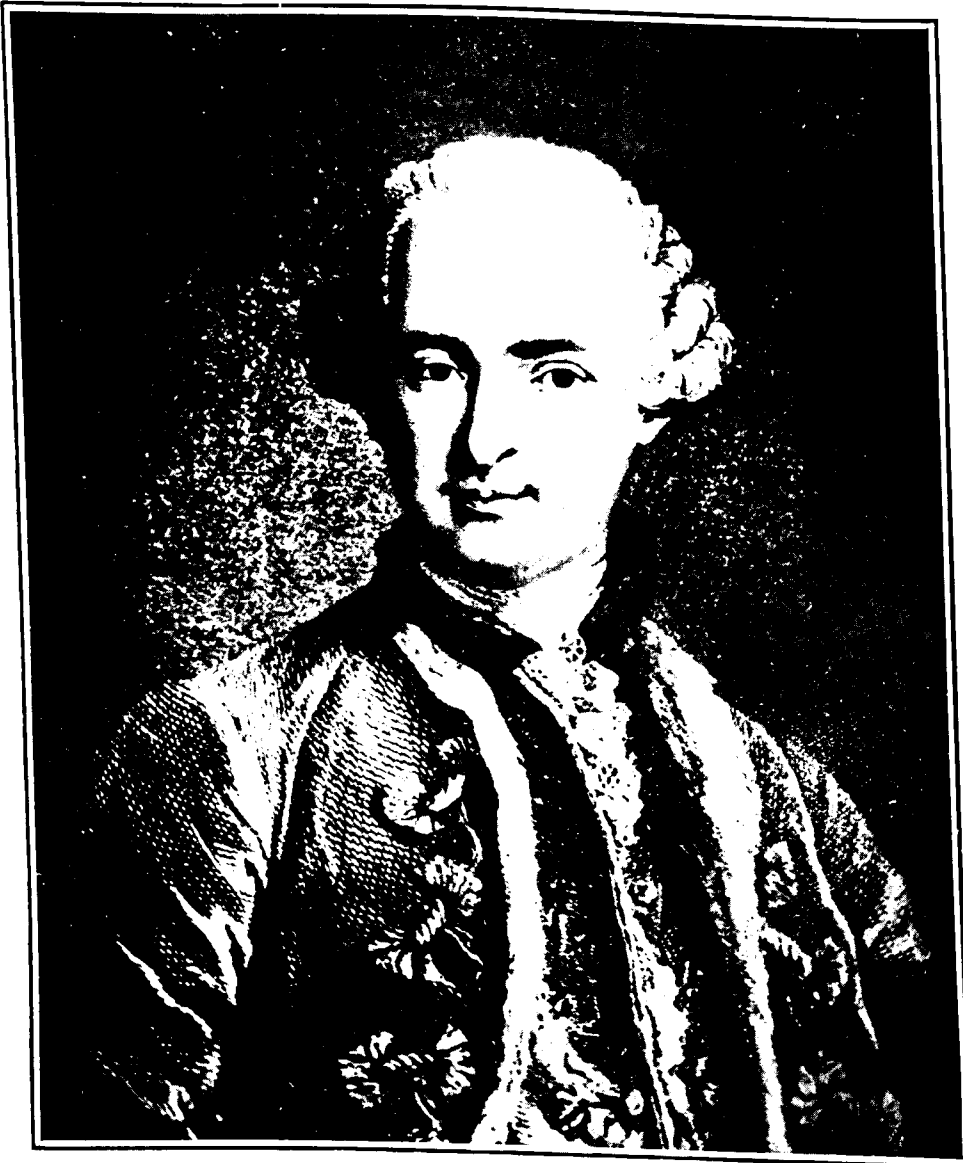
of the devotee, when, by a last effort of aspiring love, he succeeded in uniting himself with his parent-Star and passed away from this planet to that loftier realm.

After holding the chief priesthood of the great temple for a full half-century, Pallas at last passed away, and was succeeded by our hero. The latter was now himself an old man, and only survived a few years in the enjoyment of his exalted office. The rest of his life passed uneventfully, until, in the seventy-seventh year of his age, he followed his great predecessor into the astral world. The last picture which we had of him in the investigations of twenty years ago was of a majestic figure with long flowing white beard lying in state, clad in ceremonial robes, while troupes of mourners filed through the death-chamber, each taking, as he passed, a small round cake with white powder on top, which was supposed to be the last hospitality of the deceased. As he did this, each of the guests repeated some formal phrase of greeting and farewell, and so amid all the state and ceremony of the national religion the High-Priest went upon his long journey. The body was then placed upon a vessel and was taken out to an estuary, where it was dropped into the water, to be carried thence out to sea.

This life, which had, for the greater part of it, been passed amid surroundings well calculated to bring out the higher and more spiritual side of Erato's nature, was followed by a prolonged period in the heaven-world.

DRAMATIS PERSONÆ

- THEODOROS : ... *Emperor. Son : Deneb.*
 PALLAS : ... *High-Priest.*
 PROTEUS : ... *Priest of the Great Temple.*
 CASTOR : ... *Priest. Wife : Amalthea. Sons :
 Melete, Aglaia.*
 MELETE : ... *Wife : Ausonia. Sons : Erato, Juno.*
 AGLAIA : ... *Wife : Pomona. Son : Phoea. Ser-
 vant : Cancer.*
 STELLA : ... *Wife of relative of Erato.*
 ERATO : ... *Wife : Dolphin. Son : Canopus.*
 PHOECA : ... *Wife : Melpomene.*
 CANOPUS : ... *Son : Psyche.*



COUNT FERDINAND DE HOMPESCH

Under the above heading we published an article in the January number of our magazine which was illustrated by two portraits. A third portrait of the same great personality is given now.

WHITE CLEMATIS

Led on with Light in trances and in visions.

TENNYSON

THE following remarkable experiences are absolutely true, and have led me to believe in re-incarnation, though formerly I considered it a most absurd theory, and to believe also that under certain conditions a past incarnation may become one with the present life. Should anyone feel competent to advance other reasons for the occurrence of the following phenomena, I shall be pleased to receive them.

A few years ago I was continually startled by vibrations from another continent, which conveyed the idea that I was in mental contact with someone there. These vibrations grew more and more frequent and the form of a man appeared, rather indistinct at first; head, hands, and feet merged into the atmosphere while he approached backwards; later he appeared sideways; then finally stood before me face to face, as clearly as any friend on the physical plane. I often met him in our house, brushing his hair before a mirror, and the following words impressed themselves upon my brain continually: "You will soon have the complete circle and one who has journeyed with

1912

WHITE CLEMATIS

111

you all the way will then become manifest." I did not understand their import at the time, but their wonderful meaning was revealed in due season.

This continued at intervals for four or five months, when, to my great surprise I met this gentleman in Victoria; he had recently arrived from another continent.

Through my profession I was brought into touch with him for a year and a half. In those days such terms as astral plane, clairvoyance, psychometry, etc., were unknown to me, but on various occasions most remarkable experiences were mine.

Soon after we became acquainted he stood before me in a vision, calling my name loudly, and surrounded by an exquisite white light, through which floated wonderful symbols, and beings of angelic appearance; he pointed to a mystic bookcase; "What books are those?" I asked. "They are the books of life, which we shall read together," was his reply. Then he vanished in a still more dazzling light, the room was filled with sparkling silvery fountains, symbols of outbursting founts of life. The deep rich chiming of soft melodious bells continued long after his departure.

Three months later, he passed me a paper-knife, and, as I touched it, it changed into a strange looking sword; the ground seemed to move, while a pale grey fog filled the room.

Out of this fog arose a fair young man dressed as a *toreador*, with a pensive-faced, Spanish dancing girl beside him. They were in a place of amusement, surrounded by hundreds of faces. The *toreador* fell backwards, as though dying in agony,

calling: "Margheta! Margheta!" I felt that I was Margheta, the Spanish dancer; a wave of unspeakable sorrow surged over me, as I leaned towards my dying brother.

The foglike cloud then vanished and I seemed to float back into the immediate present, knowing that the *toreador* and the man beside me were one.

It is impossible to give an adequate description of such occurrences, they must be experienced in order to be understood. Though fully aware of our present existence I was also conscious of our past life, while past and present made a perfect whole. Just as the sunset varies both form and tint yet still remains the sunset, so did our lives alter form and tint yet still remain one life.

Two months later the earth seemed to reel. I appeared clothed in a white linen robe, fastened on one shoulder with a clasp. I walked through a spacious building, and met this gentleman wearing a robe similar to my own, though if I remember correctly, his was adorned with a wide blue border as a mark of honour. With calm yet exultant feelings I listened as he spoke of the White Brotherhood, and felt he had given me a certificate of membership. Later on, the earth again seemed to move from under my feet, and I found myself in an enormous cave on the Italian coast, wearing the dress of a bandit queen, with a strange double crown on my head, in the form of two tongues standing upwards. A voice called: "Bartra! Bartra!" I groped through the darkness by the aid of a queer little light on the end of a reed, then

reached a part of the cave covered with barbaric carvings, strange weapons, cruel pictures, etc., and saw upon a rough couch a dying bandit chief, with fierce eyes, long lank hair, and a great sword gash across his chest. He seemed to melt into the gentleman I am writing of, then merged as swiftly back again into the dying bandit.

He asked me to bring him a friar, as he wished to speak with one. I left the cave and journeyed through many white hills, called the White Pass. Then a cloud arose and I knew no more, till I found myself beside the bandit, telling him I could not find a friar, but delighted at having secured a crucifix, which I held above his face, saying it was a holy thing and would surely do him good. I shall not soon forget the intense feeling of faith and peace which filled my ignorant heart as I held the crude repulsive-looking symbol. I did not know it was a symbol, but believed it to be a holy thing which helped people into Heaven. He seemed disappointed, and did not care for the crucifix. Between his dying gasps he gave me a box telling me to bury it and place stones on the top, then earth, and to be sure to grow weeds over the spot so that none would suspect that treasure was hidden there. A wave of dread, loss and agony swept over me when I found I was a widow, for in those ignorant days the bandit chief had been the one great object of my worship. On that occasion I lost all consciousness of the present life, living only in the past.

In the present incarnation this gentleman was, as a rule, very reserved, but surprised me

greatly on one occasion by saying: "You remind me of a sacred picture; that is why people feel drawn to you."

Perchance his soul was thinking of the bandit-queen who held the crucifix over the face of her dying husband.

One day he suddenly appeared in a vision surrounded by brilliant sunshine, we stood in a richly laden orchard, cherries hung from his hat and ears, and he spoke of cutting a tree down; then held up a sack, saying: "Fill it." After I had filled it, he vanished. Possibly this scene also arose from a past life, but in this instance I did not feel as though the earth moved.

One day, when standing at the telephone, he suddenly changed into a Hebrew of magnificent proportions, wearing an ancient dress; a hubbub of voices arose, swords flashed, strange-looking horses rushed along; there were cries of "Saul! Saul!" and I seemed to be living in a distant era. Probably we had been in touch with Saul at one time, or the picture would not have arisen.

On another occasion I felt as though the leaves of a book opened gently inside my forehead between my eyes, then this gentleman stood before me and we journeyed along a broad path accompanied by an Egyptian harpist, whose harp was of a quality unknown in these days and whose playing excelled any I have ever heard. Servants opened large gates, and we went down some steps to a splendid boat, on which were many women singing something to the following effect: "We are thy maidens, thy servants true." I could not understand their

language, but caught their meaning psychometrically. We seemed to be going on a state journey.

We often strolled around Egypt together; one evening I touched a sphinx, but its vibrations were too powerful for me. Pictures, people, voices, writings, battles, etc., rose thick and fast, till at last I grew afraid, and we left the spot.

In another instance, I looked like a Roman lady, while he was a little girl waiting upon me and carrying a quaint looking musical instrument.

Next, he came as an Ethiopian, while I appeared as a Nubian woman.

I was awakened one night by his calling loudly; then in vision I saw him holding a basket, saying, at the same time: "Fill this." "I have nothing to fill it with," I replied. Then he gave me bunches of white clematis, saying; "Fill it with this."

There were times when I felt certain I visited him in an equally strange manner, for I often saw myself before him, and in one instance heard him say: "This baffles me, I cannot understand it." Then he looked at me thoughtfully, as though he were trying to solve a mystery. On another occasion, he appeared very suddenly, holding a large lamp, saying: "Why do you come so often, I cannot understand it?" "I do not come deliberately," I replied: "I see myself before you but cannot say how I get there, and *will you please cease visiting me, for these occurrences puzzle me greatly.*"

I was ignorant of occultism in those days, and did not know we were working according to

the law and order of Providence. I thoroughly enjoy similar experiences now, and would not part with them on any consideration.

During the present incarnation there was no sentiment or friendship between us, though I ever found him courteous and considerate; if he had expressed a preference for my companionship, I should not have thought it wise to have granted it, having various reasons for not desiring his society continually and at that time was a little afraid of his supernatural appearances. Though highly educated, very generous to the poor, and possessing other good qualities, his temper was so violent that many people became ill after coming into touch with him; some thought him not quite sane at these times. He would foam at the mouth, using offensive language over the most trivial accident or annoyance, and, as a rule, insult all who came near; but no matter how fierce the frenzy, he would immediately become calm on coming into contact with me. I always felt great sympathy for him, wishing I could have saved him from the suffering caused by such violent passion, though prudence forbade my telling him so.

It was a common thing for a coloured magnet over a yard long to form itself in the atmosphere between us. Many things led me to believe he was a Theosophist and that he also felt the influence of past incarnations, but could not broach the subject, though I am under the impression he tried to do so on three occasions; but a barrier seemed to rise up between us immediately, turning my lips to iron, so that I could not meet him

half-way. On one occasion I felt as though some one stood beside me and placed a hand upon my lips. I have come to the conclusion karma would not permit such disclosure.

There were times when knowledge of life together on one of the heavenly or spiritual planes simply poured upon me.

A cloud of golden light would surround us, extending further and further, till at last it seemed to cover the whole of the sky. From out of this golden light floated a wonderfully idealised and mystic edition of ourselves, while flashing waves of jewel-light revealed temples of such magnificence, that Solomon's would have been dim compared with them.

On one occasion while journeying onward and upward through scenes of spiritual splendour far beyond mortal description, a form like unto the Master Jesus emerged from an arch in a wonderful crystal rock. His clothing was brilliant, and he held a child who leaned upon his shoulder. Extending towards me a goblet filled with wine he repeated the following words:

"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom." (*Matthew*, xxvi. 29).

Fully eighteen months elapsed before the meaning of his words was given to me.

Since those wonderful flights the following words of Tennyson have revealed a new and inner meaning though perhaps not exactly that which he intended to convey. "Dwelt on my Heaven a face, most starry fair, but kindled from within as

'twere with Dawn Led on with Light in trances and in visions."

After this gentleman had passed out of my life for a few months, he suddenly appeared in a vision, surrounded by amber light, and said I should hear of his marriage, giving me details as to time and place. It came about exactly as he had predicted.

A month later he came again in a vision, standing upon a steamer; his eyes looked heavy with weeping and he held a bunch of rosemary towards me, saying: "Rosemary means remembrance; know that I think of you always. Good luck, and good-bye, for I am going a long journey. I have prayed for your happiness." A few weeks later a friend told me he had sailed for another continent.

I intended to have brought this paper to a close with the previous paragraph signing my name as Rolleston, for I fully believed I should not hear from this remarkable man again; but to my intense astonishment he appeared in a vision on the following day, saying: "I find you have been writing about me." Seeing my embarrassment, he smiled and said: "I don't mind. You have written pure gold. Truth is pure gold. God bless you. Some day I may write about you."

Our present surroundings then vanished, we stood in a large and starlit garden with mystic mountains in the distance, and the soft air was laden with the odour of daphne. He sank into a reverie, as though dreaming of a beautiful, sacred, far-away past, and murmured gently yet with an intensity of feeling: "Sign the paper 'White Clematis;'

I gave you that name long ago, because I thought it suited you and was approved of by the other Brethren and Those Beyond." Volumes of meaning were revealed in the last five words.

White Clematis

Man is essentially the creator of new values, and if he seems to be destroying, it is only that he may rebuild, and that in a more enduring way. But all challenge of accepted views, whether in art, science, or religion, and in this latter branch of knowledge much more seriously, is regarded as blasphemy, and the advocates of the new views have a hard time of it at first, though at last they win the embattled field. Of such an experience the great painter, Holman Hunt, who lately passed, may be taken as a striking example. Bold and extreme negations, with all their ruthlessness and coldnesses, are seen to be clearers of the way, and so a chief means of real progress. The divine spirit of religion, as Carlyle reminded his unwilling age, is ever calling to be "embodied in a new vehicle and vesture, that men's souls may live". And doubt of any sort cannot be met, except by a brave tackling of it. Now to such a movement the name of scepticism should not be applied, for here there is no resting in doubts, but a true overcoming of them, a conquering of them indeed, an on-going to their solution and so to their cessation.

—BUCHANAN BLAKE

IN THE TWILIGHT

"I HAVE received an interesting letter from New Zealand," said the Vagrant, "it tells about a most unpleasant ghost, whose appearance was accompanied by very violent physical manifestations. The member who writes showed great courage under trying circumstances. Here is the letter:

"The person to whom the house belongs bought it some nine or ten years ago, and very soon after the family went to the house, they used to see some one pass a certain window, sometimes once or twice a month. They got so used to it that they thought nothing of it. This went on for years, and then, some nine months ago, they commenced to see this person coming every week, then every day, and sometimes twice a day, and it began to get on their nerves. The person who owns the house has a large family. She is rather psychic and can see many things, but she is not religious at all, though she has read some of Mr. Leadbeater's books that I have lent her. She had told me when they first went to the house about this person passing the window; as I had not heard them speak of it lately I had nearly forgotten about it. She asked me what she could do to prevent its coming, when it began to come so often. I thought at first it might be some one

she knew, who might want help. I told her to try to see who it was (the face had always been turned from the window), and to make the sign of the Cross, and if she could not find out, or did not know, who it was, to say: "Begone, in the name of God." One of our Fellows had told me to do this, in the case of an evil influence coming near, and to make a mental picture of a golden disc with a blue five-pointed star in it, and to say the sacred word. I only told her to make the Cross, and did the other myself, when she asked me to do something. One day she saw this person coming fast, and as she looked, she also saw her little dog coming up the path. He saw the figure, and he cried and crawled along the ground; the thing threw up its hands, and threw them out as if throwing something at the dog; then the dog ran into a field, and was found dead there the same day. She saw the face when the thing threw up its hands, and it was a terrible one, she said. Again she woke one night, and saw the man in the room bending over her daughter (who slept in another bed in the same room), making a drawing motion with his hands, as if drawing the girl to him. The girl did not wake, but groaned in her sleep. The man was dressed in a long brown robe, with something white, falling from the neck to the feet. The mother was so frightened for her daughter, that she sat up in bed and made the sign of the Cross, and said: "Begone, in the name of God." The man disappeared, and there seemed to be a whirling in the room, and a silver mounted bottle split with

a noise. The next day there were dreadful thumps on the outer wall. So one thing and another kept occurring, but it always stopped for two or three days after I had said the word there, and then it commenced again. On one occasion she saw it outside very plainly in the afternoon, and she spoke to it, and asked it what it wanted and it answered, but not in a language she knew. She said the man looked like a Hindu or Malay. Whatever he said, it must have been evil, for presently he pulled out a curved knife and came at her; but she advanced on him, and he disappeared. She asked me if I could not do something to send it away. I did not know of anything, but I thought that I would try, and I went into the bed-room, and folded my hands, and centred myself in the heart, and said a mantra seven times. As soon as I began, something, some force, whirled round me, up and above me; it seemed at one time as if it would lift me off my feet, but I stood firm till I ended the mantra, and I kept my mind fixed. The lady was looking on all the time, and said she could see smoke or mist of a violet shade whirling round me, very quickly, and she said I seemed to be nearly lifted off my feet. We went into the kitchen, where something had been seen (every one in the family had seen it, and strangers had too). I did the same thing there, and the same thing again occurred. The next morning the parrot in the kitchen was found dead, and a tree just outside the bed-room window was broken right down to the ground. She said she had seen me come in the night; and that it was towards the window I always looked,

and towards which I seemed to be drawn, though I did not move, of course. She said she often saw me at night, and when she did she was not troubled by anything, and had no bad dreams; and that when I came there was always a smell of incense, as there was the night I said the mantra. The same night that I said the mantra when I was going home, she came to her gate with me, and as we stood we saw a luminous figure coming towards us. I advanced to meet it, and I said the word and the mantra, and told it to be gone, and it disappeared; neither the family nor herself was troubled with it afterwards for a month. But last night, when I was at the house, some members of the family said that they could feel something just outside the front gate, as if something was close to them, but they saw nothing. So I said the mantra and word there, and we saw something like a wave undulating along the road, and a small black object (which had also been seen in the house before I said the mantra) in this undulating wave, going up the street very quickly."

"A very unpleasant ghost," concluded the Vagrant. "A point of interest is the suggestion of the Malay appearance and the curved knife, indicating the low and violent type of the elementary."

"Can such a creature harm one?" asked a listener.

"Not unless you become frightened," answered the Vagrant. "Always remember that, on the physical plane, you are stronger than such an elementary, but you must not play into his hands by being afraid."

"I remember," said the Vestal, "that two hands once seized me by the throat, and I felt frightened, but the creature let me go."

"We have all been frightened at times," smiled the Vagrant, "but even so, we must always pull ourselves together, and face such an assailant, refusing to give way, and thinking firmly: 'I am stronger than you; you cannot hurt me.' And if you can manage to feel kind and compassionate, the unfortunate creature will retire and fade away."

"Is incense useful?" asked the Doctor.

"Yes," replied the Vagrant; "incense, five-pointed star, mantra, the sacred word—all are useful. But a brave heart and pure conscience are the best of all. There are evil forces in other worlds and in this, but nothing can injure the pure and the fearless."

NOTE

We have been sent a copy of the resolution passed by the Bengalee Community referring to abstinence from animal sacrifice to the Goddess Kālī. The resolution is issued under the signature of Saḍānanda Brahmachari, priest of Kalibari, Ferozepore Cantt. India:

We the Bengalees residing in Ferozepore and maintaining the Kālī Bari have resolved by a decided majority to abstain from animal sacrifice in the Kali Bari premises, as such sacrifice is not necessary or essential for the worship of the Deity.

In pursuance of this resolution we give notice to all whom it may concern that with effect from the date of this resolution, viz., 20th September, 1911 there shall be no such sacrifice in the Kali Bari.

OF LOVE AND LIFE

By PHILIP OYLER

[The following are in the words of the author, "just a collection of sentences taken at random from my note-books, but they contain, to my mind, some of my best work, being things that have come through to me by the Light. Moreover, they should be acceptable to the world now, for the West has gained and the East regained enough vision to read something more than the mere words that are seen."—ED.]

Go often to the hill-tops. From there you will see the mist in the valley of your mind.

Love always is, always has been, but some day arrives from sleep into eternal waking.

It was when man learned to speak that he began to misunderstand his fellow.

See the good that is in your neighbour, and he will show it to you. See the good that he may become and he will become that too.

When others laugh at you, laugh too.

Perfect communion is not by words but by feeling. Feeling is and always has been and always will be the universal language; and only by that do we understand one another, whether we speak or not.

It is easy to love one's friends and be kind to them. There is no merit in that. Every one can do that. The test is whether we can love those who are not well disposed towards us.

Everything great is above thought, above proof or words or rules or definition.

To command by will is no better than to command by wealth or whips or muscles. We all need to live by love and in love, not fear.

Ignore all criticism and watch your star.

When we cease to see anything new in our friends, we begin alas! to look for new ones. But the fault is as much ours as theirs. If our vision were greater, we should find the oldest friendship as new as every dawn, as miraculous as the eternal march of the stars.

Do I not know the beauty of your lover by what you are yourself?

The Infinite Truth is what the far sky means. That is why it is so good to watch.

Love is all-seeing; 'tis we who are blind.

If you say or think anything ugly; nay, if you but only dream it, commune with yourself in silence and repent of it.

Why search the world over for wonders? Are there not sunsets everywhere? Are there not for each the miracles of life and love and eternity?

When we can no more watch through the trees the peeping stars, we can shut our eyes and look up to the infinite skies within us.

What is more sacred or more pregnant than silence? Is it not in silence that our lights meet and know one another?

Look at each blossom that brightens the high ways of life. The most insignificant hides some beauty, if you will but seek for it. Moreover, some day perhaps you may see in one the face of love. Love is so like a flower.

However many different ways we take, we all seek soon or late the road to the city of truth.

Nature does nothing, is everything.

Grief is a luxury, and should be treated as such. Indulgence in it leads to the same goal as indulgence in any other luxury. That goal is disease.

Your actions can do good to but a few. Your waves of thought and love may wash on the shore of every heart.

If we do not understand, let us look for a larger, wider, nobler meaning than the obvious.

Speech is of the moment and for the moment. Feeling is of eternity.

What have years to do with age? We are as old as we feel and can always be children.

If you live for the perfecting of yourself, you live for all others.

Every ideal will some day be realised.

It is no use that we observe, if we do not observe with sympathy.

Nothing that has been beautiful or true for us can ever have been so in vain. We may grow to feel greater beauty, farther truths, but it is only by plodding up the stairways of ignorance that we can hope to reach the watch-tower from which we can survey the infinite.

The greater our love, the more beauty do we see.

There is only one real way to travel—on foot and without the idea of getting anywhere. Rapid transit has the same effect as a rapid meal—indigestion.

Let us never condemn. Surely both those who fall and those who strive to climb are thankful for a helping hand.

To each one youth is the good old times. Therefore let us be young till we die.

The supreme moments of life are those in which we lose ourselves to the exigent only to find ourselves in the timeless ecstasy of the infinite.

Hope and Despair are not two fellow-travellers, but one, who now laughs and runs ahead encouraging us to follow, and now lags behind leaving us guideless in the dark.

Love is the one true gift. We can give what we are. We have nothing else to give.

If you would realise upon what unreal bases are builded our laws, our moral codes, our creeds and conventions, go forth into the world alone, penniless; eat nothing for three days of winter weather, and you will soon begin to see things with other, larger and truer eyes. Then return to your home and simplify life for yourself and for all around you.

As there may be joy below tears, beauty of heart without beauty of form, so pure motives may lie beneath ill-seeming actions.

Some flowers open to the sunlight, others to the stars. Let your heart be open day and night.

If the universe is a riddle, we are all solutions to it.

Prayer is not for moments or for fixed times. Life should be a prayer, a long process of aspiration.

Till you love all, you cannot love one to the full.

If you have no sense of humour, have nothing to do with children.

The truth of the universe is in the sky; the truth of a soul is in the eyes.

There is no one so weak that he cannot answer with a flower for a flower. Therefore be kind and courteous to all.

Philip Oyler

TO A BUDDHA-RUPA

By H. M. BARNARD

[There stands in Birmingham, on the staircase of the Art Gallery in Chamberlain Square, an ancient statue of the Lord Buddha, in the attitude of blessing: a strange figure of peace, "there where the long street roars," still inspirative of the "stillness of the central sea," of the Peace of Nibbāna that passeth all understanding.]

Here, in the vexed fore-front of time,
A stranger from a sunnier clime,
Serene Thou standest and sublime.

In the great city's inmost heart,
'Mid stir and traffic of her mart,
Aloof Thou standest and apart;

Thy placid brow, contemplative,
And bounteous hands outstretch'd to give
The blessings whereby man may live.

Transplanted from Thy native skies,
There dawns nor anger nor surprise
In those unvex'd, far-seeing eyes.

Thy gaze, though centred æons hence,
Scans with a large benevolence
• Us creatures of the present tense.

We buy and sell, we toil and trade,
Men money-ruined, money-made—
Thou seest—and art not dismayed.

Wheels clatter in the whirring mill,
Coins rattle in the busy till—
Thou hearest—and Thou smilest still.

A stranger-God! ah! strange indeed!
How foreign to our western breed
Thy mystic, meditative creed!

Strange, if from yonder bustling street,
Re-echoing with its strenuous feet,
Any should seek Thy still retreat.

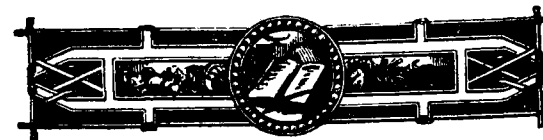
What time have such to meditate?
What leisure wherein to debate
The mysteries of human fate?

How should they know the soul's increase,
The secret of its last release
And that unfathomable peace?

Yet even, here from crowds set free,
Perchance may find his way to Thee
Some solitary votary;

And here perchance in pensive mood
The offspring of an alien brood
Seek solace at Thy feet, O Buddh!

H. M. Barnard



QUARTERLY LITERARY SUPPLEMENT

REVIEWS

The Body of His Desire, by Mrs. Campbell Praed. (Cassell & Company, Ltd., London, New York, Toronto and Melbourne, Price 6s.)

Mrs. Campbell Praed is so well-known and so powerful a writer that one is inclined to say: "Good wine needs no bush," and to leave her book unreviewed. Her wonderful story *Nyria* placed her, once for all, high among the authors who tread successfully the realms of the occult, and when she issues a new book she is sure of a warm welcome.

The present 'romance' is a curious and striking tale, illustrating the power of intense desire, strengthened by physical repression and psychical indulgence, and recalling the pregnant words of Shri Kṛṣṇa that the deluded man who rejects the objects of the senses but dwells upon them in thought is a hypocrite.

Douck Van Dreen—such is the terrible name of a very wise and admirable Occultist—goes to hear a Revivalist preacher, Reginald Chalmers, ascetic and austere, and sees in his aura the pictured head of a very beautiful woman, provocative yet innocent, drawing its life from the fiery vitality of the orator's eloquence. After the sermon he seeks the preacher, and, with a strength more insistent than courteous, partially forces his unwilling confidence, tells him that he must dispose of this attractive phantom lest it should destroy him, and offers his help. After some weeks the priest sends for him, and confesses that he is afraid; he had possessed from boyhood an extraordinary power of gaining what he desired, and he had determined to make himself a power in the Church; finding that he was thrown into special difficulties

with the emotional women who crowded round him, he protected himself by asceticism, and shut women out of his life as far as was possible. But, on the other hand, he encouraged his imagination and his strong power of visualisation to dream of love, and created for himself an ideal Eve in an exquisite mental paradise. One evening, when thus feeding his fancy, he realised, as in a flash, that in a far past he had loved and been beloved, and gradually he re-lived himself into that past, and imperiously willed "that the most perfect beauty should be revealed to me in woman's form". Out of the past came to him the woman he had then loved in the form that he had imaged, living, breathing, with his life, his breath. At first she was sleeping, but, after a time, her eyes opened and looked into his, and he realised, with a shock, that he had created a being whom he loved and yet feared. How a struggle arose between the two so strangely reunited, how the priest broke his chains, how his beloved became his torment, and how freedom was gained for both the reader must discover for himself.

From the occult standpoint the form created by passion and a powerful will must have had as inhabitant an elemental, not a human soul, for the fair Neseta of so far-off a past could not have been summoned by a craving, however strong, to dwell in the thought-form created by her lover of that ancient time. The moral of the tale is, however, a useful one: to take care how we use the mighty creative power which lies within us, lest out of a fascinating vice we weave a future scourge. Stronger than many dream is the creative intelligence, and unless turned to noble ends it may readily dig a pit for our feet.

A. B.

The Ideals of Theosophy, by Annie Besant. (THE THEOSOPHIST Office, Adyar, Madras, India. Price: Boards, Re. 1 or 1s. 6d. or 40c. Cloth and gold Rs. 1.8 or 2s. or 50c.)

Those who were present at the last Benares Convention of the Theosophical Society will remember the excellent addresses delivered by the President on four successive days. The last three years at these Conventions the usual lectures were not delivered by Mrs. Besant as was her custom in the previous decade. This year once again we had the pleasure of listening

to the eloquence of the gifted speaker and when we read them published in an attractive book we seem, very naturally, to get out of the lectures even more than we did when we heard them. The Ideals of Theosophy as presented by Mrs. Besant cover a wide ground and bring out fundamental truths which it is the privilege of Theosophy to proclaim to the modern world. The form in which they are put forward is not only attractive and convincing but is helpful for our thoughtful members, whether students or propagandists.

The first lecture introduces the whole theme, defines Ideal as "a right or true fixed idea possessed by the man, and so living that it shall influence his character" (p. 6) and then deals with the Ideal of Brotherhood applied to Government. The lecture ought to be studied by all young and aspiring politicians; it would give them food for some thought and inspiration for some work along right and healthy lines.

The second treats of the Ideal of Brotherhood in Education and Criminology. The right place and position of the child in the family and the state is pointed out, individual and national duties in reference to its culture and growth are outlined, excellent and practical remedies for the existing difficulties are suggested. Fresh light of practical value and utility is thrown on Criminology and the chapter closes with a beautiful story of Olive Schreiner from which an admirable moral is drawn thus: "For purity does not come from lack of contact with the impure, but from the love that stoops to redeem and to uplift, and only when, with heart of love, we embrace the miserable and the degraded, only then shall we learn to understand the glory of God in every human form, and realise that the love which redeems is the characteristic of the Saviours of the World, who, being themselves free, can alone break the bonds that hold others in misery." (p. 67.)

Ideals of Tolerance and Knowledge are the subjects of the third discourse. Tolerance "does not mean the contemptuous permission to those whom we think wrong, to go their own way to destruction without hindrance. It does not mean: 'Yes, I tolerate you, I allow you to express your views.' It means the definite recognition that each individual should be free to choose his own way without dictation from another, without interference from another in the road that is selected. . . . It sees that wherever a human spirit is seeking after God. .

there a road to God is being trodden, and the treading will inevitably lead to the goal." (pp. 70-71). Knowledge "is not in any sense complete, which is confined to the physical world, nor even to the other physical worlds that roll around us in the immensity of space. Science for us is not only science of our physical earth, but a science that includes the super-physical. . . Our third Object holds that up as the Ideal of Knowledge. And I want now, if I can, to show you why that Ideal is more life-giving, more uplifting, more useful." (pp. 76-77) Superphysical research is well justified in this section and the exposition presented is worth pondering over.

The last is in some respects the best of the four lectures. It opens with the ancient injunction, "Awake, arise, seek the great Teachers and attend" and goes on to show how that cry was always in the world, how to-day the same teaching is given through Theosophy, and how we can set about to seek the Masters of the Wisdom. Full of practical hints and valuable suggestions, the lecture should be carefully studied by all members of the Society.

The book is a very handy and attractive volume and deserves an extensive circulation.

B. P. W.

Time and Free-Will. An Essay on the Immediate Data of Consciousness, by Henri Bergson. Authorised translation by F. L. Pogson, M.A. (Swan, Sonnenschein & Co., Ltd., London. The Macmillan Co., New York. Price 10s. 6d. net.)

Matter and Memory, by Henri Bergson. Authorised translation by Nancy Margaret Paul and W. Scott Palmer. (Swan, Sonnenschein & Co., Ltd., London. The Macmillan Co., New York. Price 10s. 6d. net.)

Laughter. An Essay on the Meaning of the Comic, by Henri Bergson. Authorised translation by Clouesley Brereton, L. ès L., M.A., and Fred. Rothwell, B.A. (Macmillan & Co., London. Price 3s. 6d. net.)

Creative Evolution. Authorised translation by Arthur Mitchell, Ph.D. (Macmillan & Co., Ltd., London. Price 10s. net.)

The enterprise of two English publishers has, within the last two years, rendered accessible to the English reading public all of Professor Bergson's larger works, as indicated above.

His academical thesis of 1889 (*Quid Aristoteles de loco senserit*) and some thirty essays, short notes, introductions and reports still remain to be rendered into English in order to complete the translation of his collected works.

Henri Bergson was born at Paris on October 18, 1859 and studied in the Lycée Condorcet from 1868 to 1878. Hesitating a moment between the choice of science or arts as the subject of his further studies, he chose the latter and in 1878 he entered the École Normale. In 1881 he left that college as an 'agrégé de philosophie'. From 1881 to 1900 he taught in various schools and colleges in Angers, Clermont and Paris, and in the latter year he was appointed a professor in the Collège de France at Paris. The next year he was elected a member of the French Institute.

The four works enumerated above were first published in the years 1889, 1896, 1900 and 1907 respectively, and though they treat of the most abstruse subjects imaginable (save perhaps the essay on *Laughter*), their extraordinary popularity is attested by the fact that the first work is now in its seventh edition, while of each of the remaining three books six editions have appeared. Besides, several of the works have been translated into various languages. Another striking proof of the uncommon position held by Bergson in the modern philosophical world is that the translator of his first-mentioned book is able to append to his version a bibliography of works and articles on Bergson and his philosophy, in five languages, enumerating about hundred and twenty titles. Besides, as Steenbergen says in his book on Bergson (p.5): "Much may have escaped me; furthermore, every month brings new material."

All four books as they are now presented to us are admirably translated and competent critics have declared that they read hardly at all like translations. Except *Laughter* they are all suitably indexed, *Creative Evolution* even containing an index of over thirty pages small print in double columns.

That there is an exceptional brilliancy of ideas, a subtlety of reasoning and a wealth of illustration displayed in Bergson's work is the common assent from all sides. But there is more. All who read this author, friend and foe alike, are filled with admiration for his masterly language, his exquisite style, his lucid exposition, his splendid similes and metaphors.

This stylistic excellence contributes, undoubtedly, in a potent way to the popularity Bergson has so widely gained. Besides these elements of his success we have another: originality, for he brings new answers and new problems.

All the above is, of course, merely external, and serves only a practical purpose: to tell the readers of this Magazine that Bergson's books are to be had in English, where and at what price they can be purchased, and lastly—if the reader could conceivably still ignore it at this time of the day—that these books are of great importance.

At this point, now, the reviewer should not end but rather begin his task and give a short and reasoned digest of the teaching presented, together with such favourable or critical comments as would show his own position with regard to the works dealt with. In the present case this is exceedingly difficult. Not only would it be a feat of the highest intellectual capacity to summarise so subtle, so compact, so organic a body of thought as is presented to us in the one thousand two hundred odd pages to be excerpted, but taking it for granted that some clever person might be able to achieve the task, he would certainly not be able to do so within the space of the few pages available for the purpose in this department of 'Reviews'. Certainly, as Theosophists, our readers should be interested in this remarkable philosophy which has in many respects claims to our closest attention, but special articles would better serve such a purpose. Yet I shall try to put a few, a very few, of Bergson's ideas as tersely as possible before our readers.

1. Intellect and Intuition.

Man is rather a doer than a thinker; he is in the first place a living, willing, and acting being. Intellect is an inborn knowledge of relations between things; instinct is the inborn knowledge of things themselves. Mind is directed towards matter; instinct gives knowledge about life. Mind is a practical capacity, principally directed towards the utilisation of matter. It is only one of the results of the evolution of *Life*, only a centre in consciousness, neither co-extensive with the whole of consciousness, nor with the world. So it can grasp the true meaning neither of spirit, nor of the world. In mechanics and physics mind has its power; the nearer it comes to spirit the less it is able to achieve. The world is a becoming and this becoming is not intelligible to mind which can only grasp the static. Instinct is

an experience from a distance and is related to mind as seeing is to feeling. 'Common sense' is related to this instinct or intuition. Intuition is more closely related to perception than to thinking. Intuition gives us always new and fluid conceptions; the mind dries them up and cuts them into rigid pieces. Though mind shows the way, all real knowledge comes from intuition. Both are equally necessary for knowledge. Mind alone forces us to further inquiry, and intuition alone can give us new knowledge. In philosophy, therefore, the soul (or: life-unrest) must be lifted above the idea (clear intelligibility.)

2. Time and Space.

Space is an *a priori* of the mind, the limit towards which our mental activity naturally tends. Space has for Bergson a practical meaning, it is the scheme for our action on matter. Time, in its real meaning, is quite different in nature or value from space. The real essence of time is duration: the continuous flux of happening, pure heterogeneity. Time is an absolute reality and we must see in it the true stuff of reality. Its meaning can only be the constant creation of new forms, new actions and new thoughts. Duration, the real time (to be distinguished from so-called time which is a mere mask of space) has an irregular rhythm. Matter lives in a quicker tempo than mind; that is why mind is mightier than matter: we condense millions of material vibrations through perception into a few moments. The past inserts itself, through the present, ever further into the future. Our instinct closes the past behind us; the past persists in reality as memory and character. The essence of real time is spontaneity and creative liberty.

3. Matter and Spirit.

Matter and spirit are not two entities. Matter is the reversion, stabilisation and hardening of the life-stream. It is a distension of spirit, the dissolution of ever-becoming into a sum of static units. Life in pure, creative duration is spiritual life; matter is spatial becoming. The general nature of reality is not of a static but of a dynamic order. All is flux. Yet reality does not strive in only one direction: it consists of two diametrically opposite streams. The positive, spiritual stream leads to new, unexplained creations, the negative, material stream tends towards law, homogeneity, spatiality. The material world is only the reverse of the real creation. The creation of the world never ceases.

The above poor attempt at a summary of Bergson's teachings on only three points will be sufficient to show how wide a field the author surveys. We might also have tried to sum up his teachings concerning Soul and Body, Freedom and Liberty or the illuminative doctrine of the Vital Impetus, but we desist. Interested readers should go to the books themselves and study in the original text the arguments and reasonings of which we have only indicated some results.

A word, however, must be added about the Essay on *Laughter*. The above summary is only concerned with the three other works. *Laughter* stands by itself. It is, if we may call it so, more popular and far easier to read than the others. It gives a philosophical, psychological and æsthetic analysis of laughter and the comic. It does not move on the same high plane of abstract thought as the other volumes but contains in return much which is in a more direct way thoroughly attractive, beautiful and illuminative. It may interest some of our readers to notice that one of the joint translators of this work is our friend Mr. Rothwell, a member of our Society, who has already won his spurs as a translator by rendering into English works of Schuré, Dr. Pascal and Mlle. Blech.

J. v. M.

The Evidence for the Supernatural: A Critical Study made with "uncommon sense," by Ivor Ll. Tuckett, M. A., M. D. (Kegan Paul, Trench, Trübner & Co., Ltd., London. Price 7s. 6d. net.)

This book consists of a Preface, Chapters on 'What is Truth? The Value of Evidence; Spiritualism, Occultism, Psychic Force; Telepathy and Clairvoyance; Prayer; Miracles; The Soul; Rational Altruism or the Gospel of Common Sense;' and Appendices. Its appearance and its sub-title are due to the author's reading (and disagreeing with) a series of articles which appeared in *The Westminster Gazette* in 1907 under the title of 'Occultism and Common Sense'. Its standard is that of the rational agnostic, in Huxley's sense of the word, and Huxley's opinions and essays are frequently quoted. The author's own gospel is that of a rational altruism or the Gospel of common sense. We regret that the 'uncommon sense' on which the author so evidently prides himself was not more profitably employed. He requires, it is certain, a much higher standard

of evidence for the supernatural than that our law courts claim for the natural. For a scientific standard of evidence for the supernatural of truth he "insists that all observations and inferences made therefrom should be verified and that only by combining the objective method (verification) with the subjective method (induction and deduction) can truth be established and knowledge enlarged." With regard to evidence the conclusions arrived at are:

(1) that the only satisfactory type of witness is one who combines integrity with expert knowledge, and who never makes assertions based on mere assumption and unverified inference;

(2) that all assertions should be verifiable by documentary evidence made, if possible, at the time of the experience;

(3) that the respectability neither of the witnesses nor of the psychic subject of an experiment should influence us to any great extent "for in the delicate and difficult questions of science *paroles d'honneur* have a quite unappreciable weight".

When one reflects on the improbability of finding this satisfactory or rather perfect witness, in connection with chance psychic experiences, plus the scientific standard of truth required, one does not wonder that Dr. Tuckett finds that, practically, all the evidence he has studied in connection with the subject is either unreliable, or vitiated by some one or other circumstance. Such is his opinion apparently with the evidence of Crookes, Lodge, Barrett, Wallace, Richet, Lombroso, etc.

On bias in favour of any particular supernatural occurrence the author is particularly severe. Myers' testimony is specially debarred on that account. But though he has touched on the point, Dr. Tuckett has underestimated the immense practical difficulty in finding anyone at all interested in any aspect of the supernatural—still less an investigator—free from bias either for or against the reality of the supernatural. Confessed or ignored, bias for or against is general on a subject on which hinges that great problem which concerns all mankind, the question of human immortality.

To the question "What proof is there that psychic force exists at all?" Dr. Tuckett would reply: "There is no convincing proof." He considers that the mere fact "that reputed possessors of psychic force have repeatedly been exposed as resorting to trickery, at once lends probability to the suggestion

that all their performances may be explained by conjuring tricks and not by psychic force." Madame Blavatsky figures, of course, in a short list of exposed mediums, on the authority of Mr. Hodgson's S. P. R. Report plus the following rather surprising assertion: "After her death her associates fell out over the question of who should be President of the Theosophical Society, and made charges against each other, giving the whole 'show' away." (!!!) No comment is necessary on this. Mrs. Besant is let off more easily. Her changes of religious opinion are cited as a case of "how easily the mind deceives itself if it takes an emotional attitude towards truth instead of relying on reasoned evidence". One is in short a fool and the other a knave! Dr. Tuckett is, however, mistaken in saying that Madame Blavatsky was proved an imposter "on evidence which has never been refuted". We would suggest that he should peruse Mrs. Besant's *H. P. Blavatsky and the Masters of Wisdom* in which the evidence brought forward by Mr. Hodgson is very carefully sifted, clearing Madame Blavatsky completely of complicity in fraud and with rather disastrous conclusions as to Mr. Hodgson's own method of procedure in this case. But of course it is possible that Mrs. Besant's well known bias, according to Dr. Tuckett's standard, in favour of Madame Blavatsky, may vitiate even the proofs here brought forward in favour of Madame Blavatsky's bonafides.

With regard to the other subjects dealt with, prayer, like telepathy, cannot be proved or disproved in the scientific sense. A miracle is defined as "an occurrence reputed to have taken place contrary to the scientific reasoning and general experience of mankind at the present day". Why the unexpected should be thus ruled out of court by a writer possessed of 'uncommon sense' it is hard to perceive. It is as a matter of fact by the happening of what is unexpected to the man in the street that the world advances. But it is with the question of the Christian religion, the Christian Founder and various Christian doctrines that the chapters on 'Miracles' chiefly concern themselves, with the result of a preference for the agnostic position. Soul is defined as "the mental aspect of that development of brain which is characteristic of the human being" and modern man is considered to be "an animal possessing a twentieth century mind". The final chapter deals with the positive gains of agnosticism; gains which entirely ignore the differing moral and mental development of

man; gains which in consequence would be to many of a very hypothetical nature. The book is ably written from the standard adopted, and, in Theosophical parlance, affords a striking example of the predominance of the concrete mind over the spiritual nature of man, of the activity of the lower mental principle unilluminated by the spiritual principle of pure wisdom, a mental stage which the Theosophist recognises as a well-defined and necessary stage in human development.

E. S.

Christianity and the Modern Mind, by Samuel McComb, M.A., D.D. (Methuen & Co., Ltd., London. Price 5s. net.)

Here is a good attempt to be tolerant, yet as is the case with many similar attempts, it is marred by its claim of uniqueness for Christianity, and its sympathetic pity for the 'heathen'. If Buddhism does appear to our author as a religion of despair, it can only mean that the Buddhist ideals are supernally high. What to one is despair means to another a mighty optimism. How could He 'who was one with the Father' give a teaching of despair!

It is made clear that the teaching of Jesus alone cannot constitute the whole of Christianity; nevertheless we need to trace carefully His influence, and to discover what were the feelings and thoughts of the Apostolic age. The thing to discover is, what revelation does Christianity offer of the spiritual order? Our author shows that, primarily, the *sonship* of man to His divine Father is established. True, the early hymns to Jesus make an end of the old order, and tries to do away with sermons, sacrifices and legal institutions. But does not the Christ continually do this? How can one say that the effort in this direction made two thousand years ago is unique? The secret of Jesus, as pointed out by Dr. Schweitzer was that He must suffer for others that the Kingdom might come, and it is clear how much this new commandment has influenced the church and her saints. Lastly, Christians have been given the conviction that their Master conquered death, and entered into an unbroken fellowship of life with God.

Dr. McComb tackles the "eternal problem of suffering" and shows how a realisation that "God is love" enables us to get the right attitude. In dealing with "immortality and science" and also in touching on some of the pressing social

deadlocks Dr. McComb has some noble passages, and any who have relations with our Christian brothers would do well to read this volume.

S. R.

Great Religious Teachers of the East, by Alfred Martin. (The Macmillan Co., New York, 1911. Price 5s. 6d.)

This collection of addresses, delivered at the Meeting-House of the Society for Ethical Culture of New York by the Associate Leader of the Society, forms very interesting and useful reading. Indeed, for clarity of thought and expression, for the steady grasp of the essential meaning and kinship of religious thought, they could not well be surpassed. Though naturally lacking the idea of any special sacredness in the great Teachers themselves, Mr. Martin has drawn sketches of many of them and their messages to men with much insight, and an admirable faculty for presenting the essential features with clearness and simplicity. Emphatically a useful book, and every Theosophical Lodge library would be the richer for its presence on its shelves, being admirably calculated to give enquirers along the line of our Second Object a well-balanced bird's-eye view of the great Faiths of the world and their sublime Founders. The price, we regret to point out, is very high for a small popular book of 268 pages.

C. M. C.

Early Religious Poetry of Persia, by J. H. Moulton, M. A. (The Cambridge University Press. Price 1s.)

Taking up this manual with the intention of running through a light essay, the reader will find a pleasant surprise awaiting him. It is a semi-scholarly, semi-popular treatise on Avestic literature, based on philological research. Though it is true that philology does not help us much to thoroughly grasp the inner, mystical meaning of the ancient scriptures, it is often not fully appreciated nor the great labour its study entails wholly understood. The science of philology has done immense good to ancient religions like Hinduism and Zoroastrianism; and when further enquiry, study and research is made, we shall find ourselves in a few years on surer ground in assigning true values to the many-sided contents of the scriptures; and more, shall be able to evolve the science of Higher Criticism, which has done Christianity such lasting

good. Such is the impression made by this little book on the reviewer, who is a Parsi by birth and who has had an atmosphere of religious reverence on the one hand and superstitious awe on the other influencing his view of the faith from early boyhood. It is imperative that proper values be assigned to religious books, dogmas and teachings in terms of present-day knowledge expanding in all directions; and this manual has enabled him to realise more than ever that philology is a very great help in this difficult task.

The Avestic poetry has never appealed to me as a great feat of art impressing profoundly our æsthetic sense; nor has Avesta philosophy answered fully and finally the problems of existence and evolution. Of course, its fragmentary condition makes the presentation of a coherent science or an all-embracing philosophy impossible. I have often wondered if the true importance of our possession of the existing fragments did not lie in the fact that it filled a peculiar place in the creation and evolution of the science of philology. This manual makes me tend toward that conclusion; that seems to be the right function (and indeed it is a very high one) of the patient, persevering and deliberate but more or less unknown scheme by which were handed down from generation to generation the fragments of the ancient Iranian religion.

The lack of spiritual perception in the learned author's interpretation and exposition is the weak point of the book. To give but one of the many examples, the subject of the 'Powerful Kingly Glory' of the Zamyad Yasht could be better understood in the light of Theosophy. Students of H. P. Blavatsky's *Secret Doctrine* (Vol. III, Section xliii) can lay their finger on what the 'Glory' really is.

We recommend this work to all followers of the Zoroastrian faith and all students of that ancient religion.

B. P. W.

Mystics of the Renaissance, by Rudolf Steiner, PH. D. Authorised Translation from the German by Bertram Keightley, M.A. (The Theosophical Publishing Society, London. Price 4s. 6d. net.)

The general trend of treatment of these Renaissance Mystics is indicated by Dr. Steiner in his preface, thus: "I hope to have, shown in this book that one may be a faithful adherent

of the scientific conception of the world, and yet be able to seek out those paths to the Soul along which Mysticism, rightly understood, leads." A strong vein of philosophy is also apparent in these short essays, to the exclusion of the devotional aspect which was so marked a feature of the nature and teaching of Eckhart, Suso, and Boehme. The book will be most appreciated by those who have some previous acquaintance with the lives and teachings of these Mystics, for, to them, Dr. Steiner's treatment, which is interesting and scholarly, may throw fresh light on the very enthralling genius of these teachers of the religious life. The essay on Cardinal Nicholas of Cusa includes some interesting matter on the scholasticism of the Middle Ages and its methods. We shall all probably agree with the quotation from the 'Cherubinean Wanderer' with which the book concludes: "Friend, it is even enough. In case thou more wilt read, go forth, and thyself become the book, thyself the reading."

E. S.

The Riddle, by Michael Wood. (Rebman Ltd., London. Price 1s. net.)

Powerfully told in two chapters, we have here the story of a boy who vicariously bears the evil spirit of his family. The head of the family had, for generations, been cursed with suicidal tendencies, and the hero, having in a vision seen the cause of the evil spirit's power, prays that it may descend upon him, believing that he will be able to fight it. For seven long years of misunderstanding the inner fight goes on, till finally, this scapegoat dies under the roof of a wise confessor, who understands what this cross has meant. Expiation was made, and we are led to believe that the family was freed. The Rev. Barclay Power is a finely drawn character. He did not understand the boy and was cruel in consequence, but the magic of past ties drew them fast together.

S. R.

The Knights Templars, by A. Bothwell-Gosse, P.M., 18°; Transaction 1 of the Golden Rule Lodge. (The Office of the Co-Mason, 13 Blomfield Road, London, W. Price 3s. 6d.)

Few stories equal in interest and in pathos the short and brilliant history of the great militant Order of the Knights

Templars, founded in poverty and pity in 1118, and perishing with De Molay at his stake in 1314. Within those brief two centuries how much of heroism and glory; at their closing, how much of intolerable agony, of faithfulness unto death.

In this very valuable Transaction of the Co-Masonic Lodge, 'Golden Rule' we have a most careful and scholarly piece of work, in which P. M. A. Bothwell-Gosse has devoted a large amount of labour to lifting the veil which enshrouds these mediæval Masons. After a brief recital of the history and the destruction of the Order, Miss Bothwell-Gosse takes up the accusations which doomed it to perish, accusations obtained for the most part either from renegades or from Knights under extremity of torture; there is, however, much in these which implies the Manichean view of Jesus, a view likely to be held in an Order so penetrated with Eastern tradition, and much, also, which to every Mason, obviously refers to ceremonies which might be readily misunderstood. The "trampling on" was probably "entering on"—a sign not of contempt and denial, but of reverent and grateful acknowledgment of a holy and sustaining symbol. To suppose that the Knights outraged the Cross for which they fought and died is an absurdity. The points which justify the Knights are well put on pp. 61—65, and on p. 88.

The charges of the murder of children in the secret ceremonies was a favourite one in early religious circles; the Christians and the Jews were alike accused of it, and it is not surprising to see it rehashed against the Templars. So also with the "ritual kiss," as it is here named. The wearing of a girdling cord was another of the accusations brought against them, another eastern and masonic symbol.

Very interesting information is given as to the admission of woman to the Order—a point I do not remember to have previously seen. Brothers and sisters had similar titles in all grades, and the remains of a woman "in the correct Knights Templar attitude" were found in Fortrose Cathedral; a regulation in the Dijon MS. forbids their reception thenceforth.

The cipher alphabet is a very clever device, obtained from the eight-pointed Cross of the Templars, and would form a cypher difficult to read for anyone who had not the key.

The learned author's reconstruction of the Initiation Ceremony and tracing of the connection between Masonry and

Templardom are very valuable contributions to the elucidation of the mystery which has veiled the meaning of the accusations levelled against the Knights. We heartily commend this little volume, and congratulate the Golden Rule Lodge on its admirable first Transaction.

A. B.

The Secret Tradition in Freemasonry, by A. E. Waite. (Rebman Ltd., London. In two Volumes. Price 42s.)

One thousand pages in two volumes of imperial 8vo size—a big order for a poor reviewer! Add to this the fact that the contents do not at first sight seem interesting or instructive and that the only charm of the tomes appears to consist in the fine illustrations, and the deadening of enthusiasm is complete. To those who love to tread the mazes of symbolism or to watch the growth, by accretion, of rites and ceremonies the volumes furnish a fascinating field for investigation. But seek for proofs of the accuracy of some of the statements; try to assign a value to some of the sources of information and you meet with a deadlock. Be that as it may some progress may be made in Masonic knowledge by the help of these bulky volumes. They are said to be an “analysis of the interrelation between the Craft and the High Grades in respect of their term of research expressed by the way of symbolism.” There are prolegomena, there is a preface, an introduction, and the argument, strewn with symbolic illustrations of all kinds and sorts, some speaking wisdom and others meaning very little. Mr. Waite has his own philosophy to expound and he lays down the law with great patience, which may be admirable for him but is very trying for his poor reader. His conclusions also, in various cases, are not wholly true.

We are amused at the air with which Mr. Waite disposes of Co-Masonry: “there is a person at this day resident in Hungary who affirms that he is the dubious Count in *propria persona*, that he is not as such re-embodied but perpetuated apparently in the flesh for ever and ever. It does not seem clear that he is the concealed guardian of the thing called Co-Masonry, and in the contrary event what attitude would be taken up by that doubtful body should the claimant appear in England is a question for those who are concerned.” Well, time must prove.

Mr. Waite has devoted labour on the volumes and we cannot but appreciate it; but, the value of such a work is its historical interest and usefulness; and that mainly rests on authentic and accurate testimony, on the reliability of the sources of the latter. On the whole, the book under review, lacks that testimony. It is a curious production but time and money are too precious to be bestowed on such a performance.

B. P. W.

The Coping Stone, by E. Katharine Bates. (Greening & Co., Ltd., London. Price 3s. 6d.)

In the space of one hundred and twenty-six pages this little book treats of many and varied subjects. The author is at first concerned with the “disease of the age” which is due to an increasing sensitiveness in our nervous system and the only cure for which lies, according to her, in some new spiral of Evolution. Thus far the book is straightforward, but the writer suffers from a great lack of continuity in argument, so that the reader is led through many bye-paths, finally to arrive at the Coping Stone in a rather bewildered state of mind. It is difficult to discover quite what Miss Bates means by “the Coping stone,” but this much may be revealed: it has something to do with the twin soul theory of which she is a staunch upholder.

In the interval of wandering from the ‘disease of the age’ to the ‘Coping Stone,’ the author gives us her views on Christian Science, Spiritualism, and Theosophy, which last she misunderstands entirely. Through a Cosmic Vision vouchsafed to her, she has arrived at the conclusion that Love rules the universe! She has much to say on modern marriage and utters a warning note against heedlessly falling in love. She forgets, apparently, that young people will be young people, and fall in love just when they have a mind to. The reader will find many interesting anecdotes personal and otherwise dispersed through the book; many old theories served up in a slightly new form.

The book is very disjointed, and in places hysterical. It is, however, an honest attempt to share with others the experiences and lessons that the author has gained, but, though interesting in places, it cannot be regarded seriously.

T. L. C.

Health for Young and Old: Its Principles and Practice, by A. T. Schofield, M. D. (William Rider & Son, Ltd., London. Price 3s. 6d.).

This "unconventional handbook" as its author styles it, is very sensible and to be recommended to all—as there are unfortunately now too many—who are inclined to be fussy and faddy about their health. For the point is ever insisted on: "Let our own health ever occupy the least possible portion of our attention. When necessary, let us take what measures are required, and then dismiss the dangerous subject from our thoughts as speedily as possible." The book is divided into two parts: (i) 'The Principles of Hygiene,' which includes chapters on 'The Story of Life; Body, Soul and Spirit; How to Preserve Health; How to Keep Young;' etc., and (ii.) 'The Practice of Hygiene'. This second part deals with all stages of health from that of the baby to the old man; with 'Town and Country Life;' and finally with 'How to restore Health'. An attractive feature is that Dr. Schofield has no particular axe to grind, no special remedy to offer. He lays down broad general principles and asks his readers to apply them individually. He considers "that man really possesses three lives in one; vegetable life, or the life of the body; animal life, or the life of the soul; and spiritual life, or the life of the Spirit; having their respective seats in the lower, middle and upper sections of the brain". The spiritual nature of man receives due recognition of its sovereignty when we find our author writing: "Love is the secret and the only secret of perpetual youth. . . It is not in the power of man's body to keep him young, nor in the power of his soul or animal life. It is by the Spirit alone and the Spirit steeped in love, in unison with God, that the strong man becomes a child again and never grows old." We should probably all be comfortable, healthy, and more useful members of Society if we practised the principles of hygiene that Dr. Schofield lays down for our guidance in his very practical and interesting book.

E. S.

Christian Ideals, by J. G. Simpson, M. A. (Hodder and Stoughton, London. Price 6s.)

A volume of twenty-one sermons, preached on various special occasions by the lecturer of Leeds Parish Church. Some of the

sermons must have caused a little criticism at the time of their delivery. The one given on the Leeds Musical Festival, for instance, strikes a welcome note in these days when music has largely become the monopoly of the rich. In Athens, the music theatre held thirty thousand spectators; yet Leeds, with its three hundred thousand souls is content with a 'tiny room'. Mr. Simpson treats the preacher's function as that of a critic of life, and he therefore inevitably provokes criticism. While some of the sermons may be called commonplace, they nearly all contain some suggestion regarding the prevailing thoughts of our time. I consider it a special gift to be able to read sermons with unflagging interest but there are some who can do it, and to those, we recommend this volume.

S. R.

Smithsonian Publications:

(1) *Twenty-seventh Annual Report of the Bureau of American Ethnology*. 1905-1906. Washington, Government Printing Office, 1911.

(2) Bulletin 44, Smithsonian Institution, Bureau of American Ethnology.

Indian Languages of Mexico and Central America and their Geographical Distribution. By Cyrus Thomas assisted by John R. Swanton, Washington, Government Printing Office, 1911.

(3) Bulletin 51, Smithsonian Institution, Bureau of American Ethnology.

Antiquities of the Mesa Verde National Park, Cliff Palace. By Jesse Walter Fewkes, Washington, Government Printing Office, 1911.

(1) As the years go by the mass of invaluable material for the study of American ethnology, history and linguistics gathered and published by the Smithsonian Institution becomes more and more imposing. The annual report (for the year 1905-1906), is as usual the 'pretext' for publishing a most valuable monograph. As a matter of fact the report covers eight pages print, whereas the monograph or 'accompanying paper' covers over six hundred and fifty quarto pages and contains sixty-five full-page plates, one hundred and thirty-five figures in the text and two maps!

From the report we learn the continued, concentrated energy with which the Bureau pursues its work. Field work

and editorial labours constitute the main part of its activities, but the planning and organising of research is another part of the utmost importance.

The accompanying paper is a bulky monograph on the Omaha Tribe, jointly written by Alice C. Fletcher, who for some thirty years lived and moved amongst that people, and Francis la Fleche, a member of the Omaha tribe and the son of a former principal chief. The result is a magnificent piece of work, a veritable cyclopædia of the subject and it is impossible to speak otherwise than enthusiastically of so fine a production, an honour alike to its authors and to the Institute that publishes it. The Omahas (who in 1884 only numbered 1179 members) live in the state of Nebraska.

Of course it cannot be our intention to give any detailed description here of the manifold contents of this profoundly interesting work, but we cannot resist the temptation to give one quotation, illustrating a charming ceremony in the tribal life.

Man was thought of, in Omaha belief, as travelling during his life-period, over a rugged road stretching over four hills, marking the stages of infancy, youth, manhood and old age. Every child born in the tribe was formally introduced to the outside world on his arrival from the 'no-where' into the here. The following beautiful chant was used, expressing "the Omaha belief in the oneness of the universe through the bond of a common life-power that pervaded all things in nature animate and inanimate" (p. 115.)

Ho! Ye Sun, Moon, Stars, all ye that move in the heavens,
I bid you hear me!
Into your midst has come a new life.
Consent ye, I implore!
Make its path smooth, that it may reach the brow of the first hill!

Ho! Ye Winds, Clouds, Rain, Mist, all ye that move in the air,
I bid you hear me!
Into your midst has come a new life.
Consent ye, I implore!
Make its path smooth, that it may reach the brow of the second hill!

Ho! Ye Hills, Valleys, Rivers, Lakes, Trees, Grasses, all ye of the
I bid you hear me! [earth,
Into your midst has come a new life.
Consent ye, I implore!
Make its path smooth, that it may reach the brow of the third hill!

Ho! Ye Birds, great and small, that fly in the air,
Ho! Ye Animals, great and small, that dwell in the forest,
Ho! Ye Insects that creep among the grasses and burrow in the
I bid you hear me! [ground,
Into your midst has come a new life.
Consent ye, I implore!
Make its path smooth, that it may reach the brow of the fourth hill!

Ho! All ye of the heavens, all ye of the air, all ye of the earth:
I bid you all to hear me!
Into your midst has come a new life.
Consent ye, consent ye all, I implore!
Make its path smooth—then shall it travel beyond the four hills!

We have no space for further extracts, but must regretfully state that the Omaha language contains at least one gem-word which we whole-heartedly envy it. Would we had such a thing in European languages and *thoughts*; it is the word *we'wacpe*. Our authors say that it cannot be translated in a shorter way than by 'something to bring the people into order and into a thoughtful composure'! (pp. 596, 607.)

(2) This little volume, precious though it be, is of purely technical contents. It attempts to describe our present knowledge as to the geographical distribution of the Indian languages of Mexico and Central America. The two authors, Dr. Swanton and Dr. Thomas, studied the subject and drew up a preliminary statement. This they submitted for criticism or approval to a number of experts. Corrections and additions were made as a result, and finally the present report was issued. The publication, it is expressly stated, is "now submitted, not as a final work, but as an attempt to represent the present state of knowledge regarding a subject which may never be cleared entirely of obscurity". About a hundred languages are dealt with. A very clear linguistic map accompanies the letterpress. No comparison or classification is attempted in the volume.

(3) This little book is a fully illustrated (thirty-five plates, four figures in the text and one map) monograph on the 'Cliff Palace' of the ruins in the Mesa Verde National Park in Colorado. It is the second of a series of papers on these curious ruins. The same writer, Jesse Walter Fewkes, issued the first one, on 'Spruce-tree House' as Bulletin 41 of the Institution and we reviewed it at the time of its publication in these pages.

The Mesa Verde ruins are pre-historic cliff dwellings of considerable size and extent. They were unknown to the white man until as recently as 1880-1890. The name of their discoverer cannot even be fixed with certainty. Only in 1890 the scientific world learned of their existence. A few years elapsed before the U. S. Government moved in the matter; in the meantime the general public had heard of the existence of these remains and with the advent of the tourist a deplorable vandalism came to reign supreme until the Government, by the enactment of a special law, effectively protected them from further mischief.

It is claimed that these Mesa Verde ruins, and specially the 'Cliff Palace' constitute the finest example of pre-historic cliff dwellings as yet known in the United States, but though it is now carefully described and investigated not much positive knowledge has been acquired as yet concerning its origin, its date and the people who lived in it before they deserted it some hundreds of years ago. Mr. Fewkes repaired the ruins carefully and thoroughly, but his labours are only the beginning of further research and work. The pictures of the ruins and their separate parts are most interesting.

J. v. M.

Shadows Cast Before: An Anthology of Prophecies and Presentiments, by Claud Field. (William Rider & Sons, Ltd., London. Price 2s. 6d. net.)

A good deal of the material in this book has done previous yeoman service in establishing, or helping to establish, an evidential basis for belief in the superphysical, for it includes such well known instances as Cazotte's prophecies of the tragedies of the French Revolution; Swedenborg's assistance in finding a receipt by his communication with the dead payee; the prophecies of the Brahan Seer; the case of Lord Tyrone and Lady Beresford; the murder of Percival Spencer; etc., to take a few cases only. The book is arranged in alphabetical order, according to the names of the percipients, a somewhat awkward arrangement, taking no heed of chronology or of the mode of presentiment of these prophecies. The book would have gained in attraction if the matter had been subdivided according to subjects. The book gives in a small compass a large amount of valuable evidence to those interested in the subject.

E. S.

Religion and Modern Psychology. A study of Present Tendencies, particularly the religious implications of the scientific belief in survival; with a Discussion on Mysticism. By J. Arthur Hill. (William Rider & Son, Ltd., London. Price 3s. 6d. net.)

In spite of certain limitations due to the author's lack of knowledge of occultism and of true mysticism, this book can be recommended as likely to be of value and interest to the ordinary reader; to the student, however, it brings nothing apart from a number of more or less useful quotations. Its aim is to demonstrate the practical utility of Spiritualism and the comparative uselessness of mysticism (occultism not being worthy of notice) in furnishing definite proof of the survival of personal consciousness after death, without which (as the author rightly remarks) no rational scheme of things is possible. The first half of the book, after setting forth the practical temper of the age and the failure of abstract morality to take the place of religion, seeks to establish psychical research and spiritualism as the only hope left to man. Says the author, who no less than three times disclaims the label of *Spiritualist*: "Spiritualism, while it may not be quite true . . . is a scientific hypothesis, or at least is as scientific as any that is possible." Although we might demur at so sweeping an assertion in view of the existence of a very ancient body of teachings (whose hypotheses may likewise be dubbed scientific) which not only fully explains spiritualistic phenomena, but which also gives a rational scheme of things that embraces the vast range of problems untouched by modern Spiritualism, yet, knowing how crassly ignorant the majority of people are concerning the facts of Spiritualism, we cannot but welcome a book which in a very sane and common sense manner exposes those facts and their bearing on religion and morality, for doubtless the first step to take in the search for an explanation of the universe is to convince oneself of the permanency of the individual consciousness (on which point unfortunately we find stated that most misleading notion that "Buddhism has no God and no personal immortality").

Like the title of the book itself many of the chapter headings lead one to expect more than is to be found therein, for example: in the chapter headed 'History of the Belief in Survival' a couple of pages serves to cover the ground up to the days of the Grecian and Roman poets, ten lines dismisses "the farther East" as tending "towards extinction of

personality," and a few brief references to Jesus, Dante, Milton and Swedenborg brings the reader to the statement that: "The descendants of Swedenborg are the Spiritualists; and, although I do not accept the label for myself, it seems to me that the Spiritualist at his best has the strongest position of any religious thinker at present extant." Again, the chapter headed 'The Nature of the Future Life' consists of a few general and perfectly obvious remarks upon the necessity for caution and discrimination in accepting messages from *soi-disant* spirits who may have to express their ideas to us symbolically, followed by the usual statements of forms of religious belief not mattering and the spirit's progress after death through stages of purification. All very true and commendable, but it leaves us just as wise as we were concerning the scheme of things. There is nowhere any mention made of reincarnation, nor is the subject of the inequality of opportunity at birth touched upon.

It is, however, in the second half of the volume, dealing with mysticism, that one is most disappointed. The author mainly bases his remarks, which he supports by numerous quotations, on the utterings of certain Christian religious ecstasies male and female, revival services, experiences under drugs, and hypnotic suggestions: his conclusions are on the whole just those which any other sensible and unprejudiced man would draw from such materials. It is regrettable that so much space, which could have been used to better purpose, was devoted to an unprofitable discussion of hysterical rantings whether sub- or supra-liminal. Furthermore, it seems a pity that a writer who is able to express himself clearly and logically, and who is evidently broad-minded, should make the grievous mistake of attempting to expound a subject of which he is so palpably ignorant; for instance: the only mention made of occultism (as distinct from mysticism) is this: "I fancy that the objection of some modern mystics to spiritualistic productions is their simplicity. The mystic is apt to yearn for obscurity and mysterious symbolism. This, anyhow, is true of the 'occultist'. Probably it is a survival of the child's love of secrets. The 'occultist' has not quite grown up." Shades of H.P.B. and all the great Initiates! Eastern mysticism is treated to a quotation from *Early Buddhism* by Rhys Davids, and the following remark: "The Oriental Yogi probably does throw himself into abnormal states by posturing, fixed gazing, repeating mantras,

and other devices for counteracting the pull of the phenomenal world and getting afloat on the sub-conscious." Lastly, 'Theosophist' is dragged into the book once only, where, after referring to some typical cranks who anyhow "bring forward evidence of sorts," the author proceeds thus: "The inner-consciousness person rises superior to evidence, which is a mere affair of the lower intellect. Accordingly, Mrs. Besant, in her usual *ex cathedra* manner and with her usual charm of literary style, assures us—among other things—that Jesus is again incarnated . . . while Dr. Rudolph Steiner (the most able and influential Theosophist after Mrs. Besant) discourses *ore rotundo* on the history and civilisation of the submerged continents of Atlantis and Lemuria . . . I have no doubt about the sincerity of these people, but their Pope-like style seems to indicate a lack of humour and perspective. . . . and their revelations, after all, are not particularly original. Mr. Rider Haggard or Miss Corelli could do much better." Curiously enough this is the only unfair passage in the book.

The author, who, we repeat, seems to be eminently rational, refers to himself as: "I, who in the days of my ignorance have scoffed at 'Spiritualism' as much as most people." Some day, may be, he will make a similar remark (if he further extends his knowledge) wherein for 'Spiritualism' he will substitute 'Mysticism and Occultism'.

C. L. P.

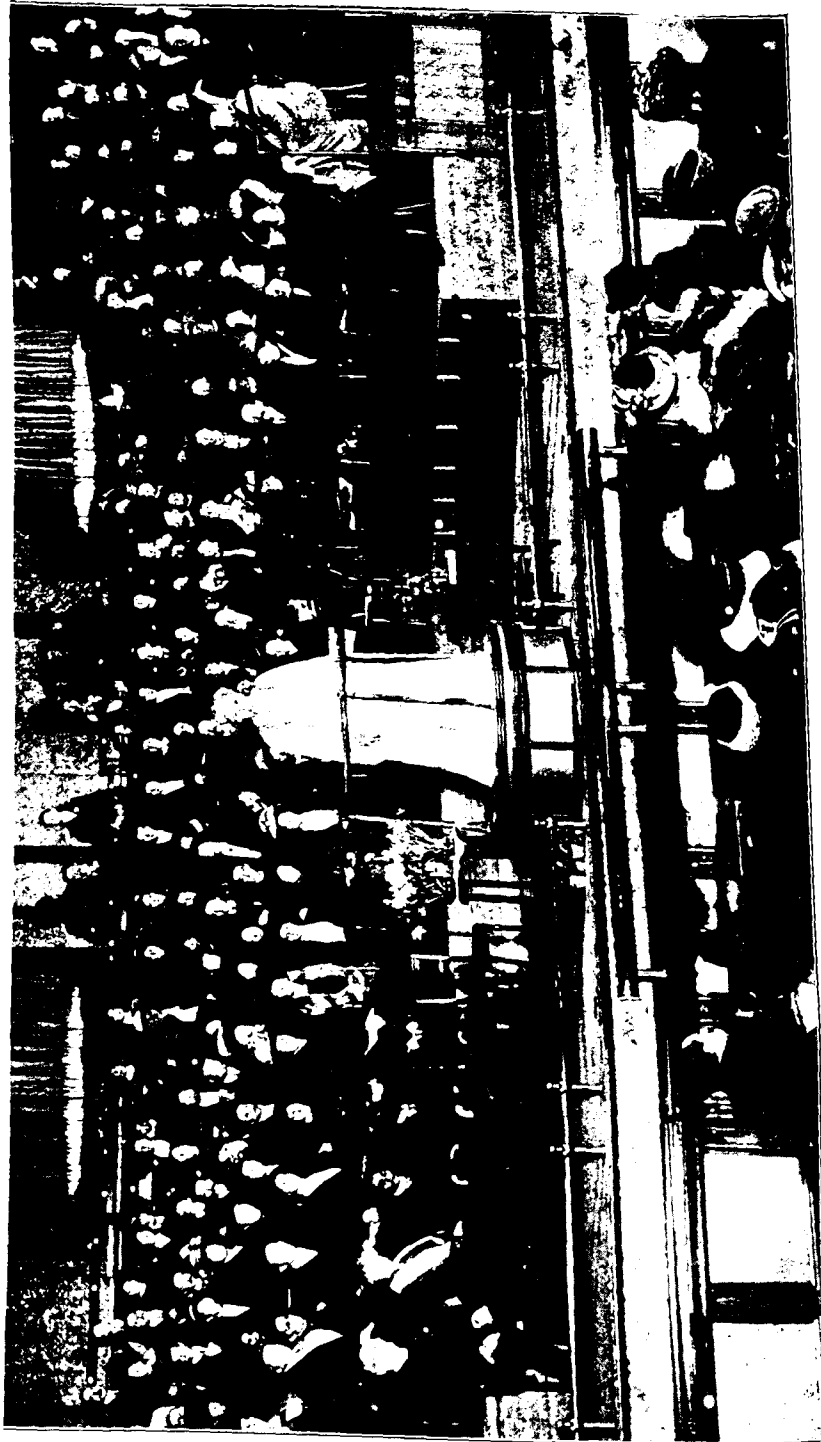
Das Rätsel des Lebens im Lichte der Theosophie. Von Annie Besant. Aus dem Englischen übersetzt und herausgegeben von der Gesellschaft zur Verbreitung der Theosophie. Düsseldorf. Ernst Pieper. Ring-Verlag, 1911. (In two editions; A, on hand-made paper. Price Marks 0.50; B, on Japanese paper. Price Marks 1.—)

Only in exceptional cases do we make special mention of translations into continental languages of English Theosophical books. The little volume we notice here is such an exception. It is a German rendering of Mrs. Besant's *Riddle of Life*. The special feature by which it distinguishes itself is its artistic execution. The work is printed like an Indian manuscript, the lines running parallel to the back of the booklet instead of parallel to the top of the pages. A thick and black, very clear-cut letter has been chosen for its composition and has been set up very close

recalling ancient black letter prints. A simple but effective border sets off the pages and an appropriate and artistic line-display opens and closes the work. The material for printing chosen is an exceedingly thin Japanese paper, and the whole is bound in the Japanese style. Altogether this is a graceful production, perhaps even more an art-production than a Theosophical propaganda book. We welcome the experiment, for experiment it must be, most cordially.

J. v. M.

The Shining Hour, by F. W. Macdonald, (Hodder and Stoughton), is a booklet of eight socio-religious essays, thoughtful and instructive. *Letters from Hell* (Macmillan) is a new edition of an old and well-known book. Mr. Elliott O'Donnell is the most delightfully weird teller of ghost-stories; he now gives us a book on *The Meaning of Dreams* (Evelyn Nash, London), which is rather a disappointment. Very minute details are given as to the meaning of the appearance in dreams of all sort of animals and plants, but they are not convincing. Has not each person, to a great extent, his own dream-cipher? Mr. C. C. Caleb, M.B., M.S., has issued a metrical version of the *Bhagavad-Gītā*, under the title of *The Song Divine* (Luzac & Co.) The title challenges comparison with Sir Edwin Arnold's *Song Celestial*, and this is a little unfortunate. The book is a conscientious and careful piece of work, but we think good prose would have been more inspiring. *The Soul of the Far East* by Percival Lowell (Macmillan & Co.,) is a new illustrated edition. This well-known book needs no recommending review. *Dream Songs for the Beloved* by Eleanor Farjeon (2s. 6d.) and *The Renewal of Youth*, by A. E. are Nos. V and VIII of The Orpheus Series and provide excellent reading. *Poise and Power* and *Thinking for Results* are handy booklets written by C. D. Larson (L. N. Fowler & Co., London) containing good New Thought teaching. *Smallpox and Vaccination in British India* (The National Anti-Vaccination League, London), is an admirable collection of facts and figures and deserve a very wide circulation. *Reincarnation, a Christian Doctrine* by A. Trautner is a useful pamphlet. *The Message of Buddhism to the Western World* is a reprint from *Many Mansions* by W. S. Lilly (The Galle Buddha-Dhamma-Saṅgama). *Ninety Years Young and Healthy: How and Why*, by J. M. Peebles might be found interesting.



VOL. XXXIII

No. 8

THE THEOSOPHIST

ON THE WATCH-TOWER

March 7, 1912

THE first Sunday morning meeting at the large Queen's Hall was a great success; a picture of the crowded orchestra with myself in front appeared in the *Graphic* and in the *Christian Commonwealth*. The *Graphic* had a very kindly notice. On the following evening, March 4th, there was a very full drawing-room meeting at the Earl of Plymouth's, and the interest shown in the address was very keen. Tuesday found us all at Cambridge; the meeting filled rather more than half the Guild Hall, and though a little chilly at first—like the weather—it grew enthusiastic later. On Wednesday I addressed the London Lodges on the differences of view between Dr. Steiner and myself on the question of the Christ, and urged on the members the duty of maintaining complete liberty of opinion within the T.S. Thursday

belonged to Coventry, and we had a crowded meeting in the beautiful Guild Hall of the ancient borough. A Lodge was formed there out of a study class that had been meeting for some time, and one is forming at Cambridge, thanks to the work of Messrs. Patwardhan, Sri Prakasa, and Christie, the last-named being a nephew of Lieut.-Colonel Nicholson, now at Aden. The first of a series of at Homes, held at the Headquarters by Viscountess Churchill and Mrs. Charles Kerr, drew a large gathering on Friday. It was pleasant to meet Mr. Harvey, who looked in, and many old friends.

* * *

The Co-Masonic Lodge Golden Rule has begun a charitable work on true Masonic lines, by establishing a cottage by the sea for poor and delicate children. It was taken in January, 1912, and is near Westcliff, with a big field in front, and a small garden in the rear. A working matron, who is a member of the T.S. and an enthusiast in her work, has been engaged; the home was opened on March 9th, with four delicate children as inmates. May it flourish and grow exceedingly, and have many other similar homes as its imitators in course of time. The Companions of the Round Table are supporting one child.

* * *

The Leeds Lodge is giving a very useful series of lectures on religions by adherents of the faiths. The Rev. Father Dowling speaks on Roman Catholic Christianity and a clergyman of the Establishment on Anglican. Quakerism, the Jewish faith, Unitarianism, and Buddhism, follow, and the Rt. Hon.

Syed Ameer Ali speaks on Islam. The course finishes with a lecture by Mr. Hodgson Smith on 'Theosophy, the Source of all Religions'. This series is a useful carrying out of our Second Object.

* * *

We hear from Burma that ten more Buddhist monks and one High Priest have joined the T.S., in consequence of the lectures of Bhikkhu U. Indu. Three Chinese have also joined. Some land is being secured in a suburb of Rangoon for a Headquarters, and the Vernacular centre is to be at Mandalay, near the Asakan Pagoda, where the Relic of the Lord Buddha is enshrined.

* * *

The Order of the Golden Chain is spreading in America, and many Superintendents of Schools have warmly welcomed its promise. One of them sends the following admirable 'Oath of the Athenian Youth,' which is, he says, hung up in every school-room in Cincinnati. Some schools over here might copy:

We will never bring disgrace to this, our city, by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks; we will fight for the ideals and sacred things of the city, both alone and with many; we will revere and obey the city's laws and do our best to incite a like respect and reverence in those above us who are prone to annul or set them at naught; we will strive unceasingly to quicken the public's sense of civic duty; thus in all these ways, we will transmit this city, not only not less, but greater, better and more beautiful than it was transmitted to us.

* * *

March 12, 1912

It is very painful to see the callousness and irresponsibility with which the miners of Great Britain have plunged millions into suffering, have

disorganised industry, and crippled nearly every trade. The picture papers show them racing their dogs, flying their pigeons, and amusing themselves gaily, while their victims, thrown out of work and not enjoying strike-pay, are starving and freezing, helpless and forlorn. The Prime Minister, who abuses the Suffragettes, tries to coax the miners into a better spirit. Women who have broken windows as a protest are given hard labour in prison, while strikers, who are causing untold suffering to millions, are gently entreated. One notices, also, that men who break Suffragettes' windows are allowed to do so with impunity. Sauce for the goose is not sauce for the gander. Mme. Berton, a Frenchwoman, has the following caustic comment on the present state of affairs:

That the women who march to the Houses of Parliament to petition for a voice in the laws which affect their labour, their homes, and their children, should be repulsed and buffeted by thousands of policemen, and imprisoned with criminals, has for us in France thrown a strange light on the political condition of the Englishwoman, specially where we learn at the same moment that the Irishmen, who are guilty of far more serious political offences, are treated with great leniency in comparison with these ladies.

In France our feminists are received and welcomed even within the sacred precincts of the people's Chamber of Deputies, as happened the other day. Everywhere their deputations are treated always with courtesy. As to sending these ladies to prison, such a proposition would be enough to create a revolution. It is certain that the men in France would rise *en masse* to defend mothers, wives, and sisters from such brutality as is quietly and circumstantially set forth in the prison scenes of *No Surrender*, and of which the author's preface guarantees the "chapter and verse".

The civilised world, outside England, is shocked at the brutal treatment meted out to these women,

whose sex is held to justify the infliction of severer punishment than would be imposed on men. And it must be remembered that some of them are women eminent for their distinguished talents. One man wrote that they should be flogged, and another, expressing agreement, suggested that fathers and husbands should assume this duty. The truth is that many men feel furious with the militants because their revolt is regarded as the revolt of "a servile class" and one which is so necessary to the welfare of the State; hence there is panic behind the violence and the endeavour to crush it into submission. Hysteria is much more apparent on the bench than in the streets, and I have tried, in a letter published in the *Times* of March 12, to plead for a more rational view of the question. The trade war and the sex war alike show the incapacity of the democracy to govern, and Parliament is becoming more and more discredited. When will the King move?

* *

The Distressed Indian Students' Aid Committee, of which Mrs. Herbert Whyte is Hon. Secretary, has issued its first Annual Report. £222 has been spent in loans and gifts, and it is a promising sign that students have already repaid £64 out of this. The Secretary of State has lent £100, to be repaid as it is possible. The office expenses amount only to £7-4-2 — a most creditable fact.

* *

The Theosophical Society in America suffers a great, but we trust an only temporary, loss by the retirement of its most valuable General Secretary,

Dr. Weller van Hook. He is obliged for a time to devote much of his energy to earning a livelihood, as he has suffered very heavy pecuniary loss by his faithful discharge of his duties. Our love and gratitude follow him in his retirement, and we are glad that he will still edit, at least for a time, *The Theosophic Messenger*. Mr. A. P. Warrington, 322 Wilton Place, Los Angeles, Cal., U. S. A., has very generously consented to take over the duties of Secretary until the term of office expires. America is fortunate in having so good a second string to her Theosophical bow. Mr. Warrington is devoted and able, and is also a good man of business.

* * *

The Roman Catholic Church just now is showing much activity against the Theosophical Society, and Theosophists should be on their guard. The Jesuits are, as usual, the active agents, and their ingenuity is great. I have to warn friends in America that I have nothing to do with a body called 'The Besant Union,' which pretends to be working in my interest, and which is trying to gather E.S. members into its fold. I am offered, in connection with this, the headship of a Federation of secret Societies, a post to which I do not aspire, and am requested to communicate mysteriously to a certain address. I hope American members will not fall into these traps.

* * *

This is March 12, and I am at Glasgow in the delightful house placed at the disposal of the Glasgow Lodge here by a well-known and respected brother. It is on the brow of a hill, and looks

over the city, the University of Glasgow standing in the foreground of the wide spreading view. The house is very spacious and well-arranged, fitted throughout with electric light; there is a large room for the Lodge meetings; a room for the E.S.; a reading-room, big drawing-rooms, and a number of bedrooms. So the Glasgow brethren are very well housed. As trains are uncertain, this must be posted before the public meeting in S. Andrew's Hall, at which the Lord Provost of Glasgow presides. To-morrow, I will report the Scotch meetings.

* * *

Mr. Lutyens, our architect for the London Headquarters, has had his generally recognised position of premier English architect confirmed by being sent out to Delhi by the Government to plan the new city. It is the opportunity of a lifetime, and we Theosophists cannot but be glad that it has fallen to our Vishvakarman, F.T.S. He leaves the plans of our building complete, and all arrangements made. The digging of the foundations begins at 7 A.M. on March 23rd. The two sides of the Quadrangle will be built first. The flats are most delightfully planned, and one feels quite anxious to live in one! I hope soon to present our readers with a sketch of the building.

* * *

March 14, 1912

The first item on the Glasgow programme was a Reception of Fellows and Associates, at which I had the pleasure of meeting many of our good

workers. Mr. Graham Pole, the General Secretary, had joined my daughter and myself at Edinburgh, and was an efficient supporter, with the gay, debonair manner which veils so much real earnestness and devotion. The reception was followed by an E.S. meeting, and in the evening the members gathered to hear a talk on 'Variations in Clairvoyant Investigations'. On the following day, March 13, there was a crowded meeting of non-members, invited to hear a discourse on 'Intuition as seen by Philosophy and Theosophy'. It was followed with the keenest interest, and one hopes that some may be induced to seek for the light which Theosophy throws on obscure realms of thought. In the evening, we had a public lecture in Glasgow's largest hall, the well-known one dedicated to Scotland's Patron Saint. It was well filled by an immense crowd, and I spoke on 'Memories of Past Lives'. The Lord Provost of Glasgow presided, and opened the proceedings with a kindly and sympathetic speech.

* *

March 14th found us in the train for Edinburgh, and we began work at noon with a meeting of the Order of the Star in the East. At 4 P. M. there was a crowded meeting of invited non-members, to whom I spoke on 'Memories of Past Lives;' it is interesting to notice how many clergymen are beginning to accept the idea of reincarnation. The members gathered at 8 P. M. for the same subject as that I discoursed on to the Glasgow members, and so ended a well-filled day.

* *

March 21, 1912

The plan adopted in Glasgow and Edinburgh of inviting non-Theosophists to a meeting from which Theosophists were excluded proved very successful, and two pleasant gatherings, crowded to excess, were held. It is most encouraging to see the widespread interest in Theosophical ideas, and the eagerness to understand them. People are really hungry for the knowledge that Theosophy brings them. The east winds of Edinburgh, I am sorry to say, gave me a shocking cold, which has made the visit to Holland very hard work.

* *

The Queen's Hall on March 17th was crowded to listen to a lecture on the Qualifications for discipleship. It is delightful to see that it is these subjects, bearing on noble living, which attract most. In the evening we left for Holland, and, after a rough crossing, reached the well-known Hook of Holland, and went on to Amsterdam.

* *

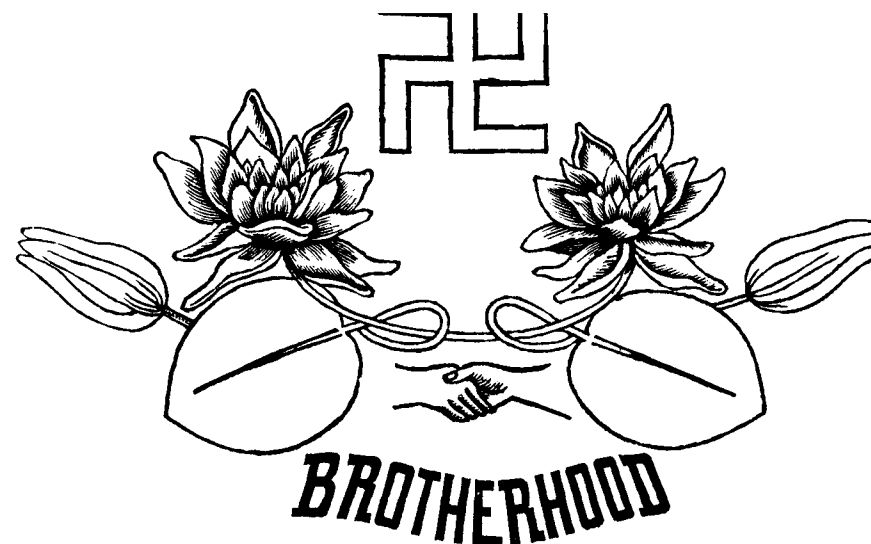
The big Concert Hall in Amsterdam was crowded on the evening of March 18th, as was a similar hall in the Hague on the following evening. It is astonishing that such crowds should gather to hear a lecture in a foreign tongue, but Holland has been well sown with Theosophical seed, and it is bearing fruit. Two members' meetings and two for E.S. completed the work in Amsterdam and the Hague. To-day we go to Utrecht.

* *

A pleasant story comes to me from Benares of a visit paid to the Girls' School by H.I.H. Princess William of Sweden; she pointed out to the children on the map where she had been born—at Moscow; she was a Russian Grand Duchess—and told them how she had enjoyed the ice and snow there, when she was a child, how she married and went to Sweden. She also visited the College, and sat for a quarter of an hour listening to Miss Herington's teaching, which quite fascinated her. A strong interest in Theosophy seems to have led to the visit.

* * *

New Zealand is going ahead, in its own vigorous way. Miss Christie—who is doing splendid work—writes of the very successful Convention. Land has been acquired for the building of Headquarters near Auckland. The movement for making Headquarters to be owned by each National Society is gaining ground everywhere, and the World-Teacher, when He comes, will find a centre for His work, I hope, in each land. Mr. Burn is also doing admirable work in New Zealand, both for the T.S. and the Order of the Star in the East. They are hoping to have a Branch of the latter, and a Centre or Lodge of the T.S. in every town of any size during the next two years. Our readers will be glad to know that Miss Christie's sight is quite recovered and the glaucoma cured, thanks to the skill and care of Colonel Elliott at the Madras Eye Hospital.



A STUDY IN KARMA

By ANNIE BESANT, P.T.S.

(Continued from p. 21)

WE have seen that our present is the outcome of our past, that by thought we have built our character, by desires our opportunities of satisfying them, by actions our environment. Let us now consider how far we can modify in the present these results of our past, how far we are compelled, how far we are free.

In the thought of the outer world, quite apart from the ideas of reincarnation and karma, there has been much opposing opinion. Robert Owen

and his school regarded man as the creation of circumstances, ignoring heredity, that faint scientific reflection of karma; they considered that by changing the environment the man could be changed, most effectively if the child were taken ere he had formed bad habits; a child taken out of evil surroundings and placed amid good ones would grow into a good man. The failure of Robert Owen's great social experiment showed that his theory did not contain all the truth. Others, realising the force of heredity, almost ignored environment; "Nature," said Ludwig Buchner, "is stronger than nurture". In both these extreme views there is truth. Inasmuch as the child brings with him the nature built in his past, but dons the garments of a new mentality and a new emotional nature, in which his self-created faculties and qualities exist indeed, but as germs, not as fully developed powers, these germs may be nourished into rapid growth or atrophied by lack of nourishment, and this is wrought by the influence of the environment, for good or ill. Moreover, the child puts on also the garment of a new physical body, with its own physical heredity, designed for the expression of some of the powers he brings with him, and this can be largely affected by his environment, and developed healthily or unhealthily. These facts were on the side of Robert Owen's theory, and they explain the successes gained by such philanthropic institutions as Dr. Barnardo's Homes, wherein germs of good are cultured and germs of evil are starved out. But the congenital criminal, and beings of that ilk, none may redeem

in a single life, and these, of various grades, are the non-successes of the benevolent rescuer.

Equally true is it, as the opposite school affirmed, that inborn character is a force with which every educationalist must reckon; he cannot create faculties which are not there; he cannot wholly eradicate evil tendencies which, below the surface, throw out roots, seeking appropriate nourishment; some nourishment reaches them from the thought-atmosphere around, from the evil desire-forms which arise from the evil in others, forms of thoughts and desires which float in the air around, and cannot wholly be shut out—save by occult means, unknown to the ordinary educationalist.

The more modern scientific view that organism and environment act and re-act upon each other, each modifying the other, and that from the modifications new actions and re-actions arise, and so on perpetually, takes in that which is true in each of the earlier views; it only needs to be expanded by the recognition of an enduring consciousness, passing from life to life bringing its past with it, ever-growing, ever-evolving, and with its growth and evolution becoming an ever more and more potent factor in the direction and control of its future destiny.

Thus we reach the Theosophic standpoint; we cannot now help that which we have brought with us, nor can we help the environment into which we have been thrown; but we can modify both, and the more we know, the more effectively can we modify.

The first step is deliberately to examine what we may call our 'stock in trade;' our inborn

faculties and qualities, good and bad, our powers and our weaknesses, our present opportunities, our actual environment. Our character is that which is most rapidly modifiable, and on this we should set to work, selecting the qualities which it is desirable to strengthen, the weaknesses which form our most pressing dangers. We take them one by one, and use our thought-power in the way before described, remembering always that we must never think of the weakness, but of its corresponding power. We think that which we desire to be, and gradually, inevitably, we become it. The law cannot fail; we have only to work with it in order to succeed.

The desire-nature is similarly modified by thought, and we create the thought-forms of the opportunities we need; alert to see and to grasp a suitable opportunity, our will also fixes itself on the forms our thought creates, and thus draws them within reach, literally making and then grasping the opportunities which the karma of the past does not present to us.

Hardest of all to change is our environment, for here we are dealing with the densest form of matter, that on which our thought-force is least potent. Here our freedom is very restricted, for we are at our weakest and the past is at its strongest. Yet are we not wholly helpless, for here, either by struggling or by yielding, we can conquer in the end. Such undesirable part of our surroundings as we can change by strenuous effort, we promptly set to work to change; that which we cannot thus change, we accept, and set ourselves

to learn whatever it has to teach. When we have learnt its lesson, it will drop away from us, like an outworn garment. We have an undesirable family; well, these are the egos we have drawn around us by our past; we fulfil every obligation cheerfully and patiently, honourably paying our debts; we acquire patience through the annoyances they inflict on us, fortitude through their daily irritations, forgiveness through their wrongs. We use them as a sculptor uses his tools, to chip off our excrescences and to smooth and polish away our roughnesses. When their usefulness to us is over, they will be removed by circumstances, carried off elsewhere. And so with other parts of our environment which, on the surface, are distressful; like a skilful sailor, who trims his sails to a wind he cannot change and thus forces it to carry him on his way, we use the circumstances we cannot alter by adapting ourselves to them in such fashion that they are compelled to help us.

Thus are we partly compelled and partly free. We must work amid and with the conditions which we have created, but we are free within them to work upon them. We ourselves, eternal Spirits, are inherently free, but we can only work in and through the thought-nature, the desire-nature, and the physical nature, which we have created; these are our materials and our tools, and we can have none other till we make these anew.

Another point of great importance to remember is that the karma of the past is of very mixed character; we have not to breast a single current, the totality of the past, but a stream made up of

currents running in various directions, some opposing us, some helping us; the effective force we have to face, the resultant left when all these oppositions have neutralised each other, may be one which it is by no means beyond our present power to overcome. Face to face with a piece of evil karma from the past, we should ever grapple with it, striving to overcome it, remembering that it embodies only a part of our past, and that other parts of that same past are with us, strengthening and invigorating us for the contest. The present effort, added to those forces from the past, may be, often is, just enough to overcome the opposition.

Or, again, an opportunity presents itself, and we hesitate to take advantage of it, fearing that our resources are inadequate to discharge the responsibilities it brings; but it would not be there unless our karma had brought it to us, the fruit of a past desire; let us seize it, bravely and tenaciously, and we shall find that the very effort has awakened latent powers slumbering within us, unknown to us, and needing a stimulus from outside to arouse them into activity. So many of our powers, created by effort in the past, are on the verge of expression, and only need opportunity to flower into action.

We should always aim at a little more than we think we can do—not at a thing wholly beyond our present powers, but at that which seems to be just out of reach. As we work to achieve it, all the karmic force acquired in the past comes to our aid to strengthen us. The fact that we can

neatly do a thing means that we have worked for it in the past, and the accumulated strength of those past efforts is within us. That we can do a little means the power of doing more; and even if we fail, the power put forth to the utmost passes into the reservoir of our forces, and the failure of to-day means the victory of to-morrow.

When circumstances are adverse, the same thing holds good; we may have reached the point where one more effort means success. Therefore did Bhishma counsel effort under all conditions, and utter the encouraging phrase: "Exertion is greater than destiny." The result of many past exertions is embodied in our karma, and the present exertion added to them may make our force adequate for the achievement of our aim.

There are cases where the force of the karma of the past is so strong that no effort of the present can suffice to overbear it. Yet should effort be made, since few know when one of these cases is upon them, and, at the worst, the effort made diminishes that karmic force for the future. A chemist often labours for years to discover a force, or an arrangement of matter, which will enable him to achieve a result at which he is aiming. He is often thwarted, but he does not acknowledge himself defeated. He cannot change the chemical elements; he cannot change the laws of chemical combination; he accepts these ungrudgingly, and there lies "the sublime patience of the investigator". But the knowledge of the investigator, ever-increasing by virtue of his patient experiments, at last

touches the point where it enables him to bring about the desired result. Precisely the same spirit should be acquired by the student of karma; he should accept the inevitable without complaint, but untiredly seek the methods whereby his aim may be secured, sure that his only limitation is his ignorance, and that perfect knowledge must mean perfect power.

Another fact of the greatest importance is that we are brought by karma into touch with people whom we have known in the past, to some of whom we owe debts, some of whom owe debts to us. No man treads his long pilgrimage alone, and the egos to whom he is linked by many ties in a common past come from all parts of the world to surround him in the present. We have known some one in the past who has gone ahead of us in evolution; perchance we then did him some service, and a karmic tie was formed. In the present, that tie draws us within the orbit of his activity, and we receive from outside us a new impulse of force, a power, not our own, impelling us to listen and to obey.

Many of such helpful karmic links have we seen within the Theosophical Society. Long, long ago, He who is now the Master K. H. was taken prisoner in a battle with an Egyptian army, and was generously befriended and sheltered by an Egyptian of high rank. Thousands of years later, help is needed for the nascent Theosophical Society, and the Master looking over India for one to aid in the great work, sees His old friend of the Egyptian and other lives, now Mr. A. P. Sinnett, editing the lead-

ing Anglo-Indian newspaper, *The Pioneer*. Mr. Sinnett goes, as usual, to Simla; Mme. Blavatsky goes up thither, to form the link; Mr. Sinnett is drawn within the immediate influence of the Master, receives instruction from Him, becomes the author of *The Occult World* and of *Esoteric Buddhism*, carrying to thousands the message of Theosophy. Such rights we win by help given in the past, the right to help in higher ways and with further-reaching effects, while we ourselves are also helped by the tightening of ancient links of friendship won by service, royally recompensed by that priceless gift of knowledge, gained by one and shed abroad for many.

In truth, in this world of law, where action and re-action are equal, all help which is given comes back to the giver, as a ball thrown against a wall bounds back to the hand of the thrower. That which we give returns to us; hence, even for a selfish reason, it is well to give, and to give abundantly. "Cast thy bread upon the waters, and thou shalt find it after many days." To give, even from a selfish motive, is good, for it leads to an interchange of worthy human feelings, by which both giver and receiver grow and expand, so that the Divine within each has opportunity of larger expression. Even though the gift, at first, be matter of calculation—"He that hath pity on the poor lendeth unto the Lord," and look what he layeth out it shall be paid to him again—yet gradually the love evoked shall make future giving spontaneous and unselfish, and thus karmic links of love shall bind ego to ego in the long series of human lives. All

personal links, whether of love or hate, grow out of the past, and in each life we strengthen the ties that bind us to our friends, and ensure our return together in the lives that lie in front. Thus do we build up a true family, outside all ties of blood, and return to earth over and over again to knit closer the ancient bonds.

Annie Besant

(To be concluded)

FALLING STARS

By MARGARET EAGLES SWAYNE

Happy the Pure that follow thee
Pale star! on thy dark way—
For they beyond thy plane shall see
The dawn of their new day!

Through thy eternal silence lead
Them on, expiring light—
Where anger, hatred, violence, greed,
Like thee are lost in night!

Lead them toward the starry plane
Where Light for ever glows
And washed at last from earthly stain
The soul Life's Fullness knows!

AMERICA, PAST AND FUTURE

By WELLER VAN HOOK, M. D.

WE have been told by our great leaders what is to be the future for America and it is well for us to think about America as it has been, and what it is in preparation to become as the home of new races.

The broadest and greatest ideas we can form with reference to the future of America are those relating it to the archetypal thought of the Logos for the hemisphere, and the requirements of the Manu as to a scene for the upbuilding of His Race. Think of the preparations made geologically for many thousands of years on this part of the globe for the reception of the great races to come, preparations beautiful and glorious, so that all should be in readiness; there were to be formed great waterways and lakes, mountain-ranges and plains; there were soils to be prepared; rocks and minerals to be formed; all with definite forethought, since nothing happens by chance.

For many thousands of years the old Atlantean stock of men has dwelt on this continent, and long preparations have been made for the coming of the white men, those of the fifth Root-Race.

The Manu who is to come has for many, many centuries known what is to be His work

and has materially aided in the preparation, so that things shall be far along when He comes physically, with His children. Think what it means for Him thus to have had continuous thought of this continent, to have observed it from afar, and to have travelled over it in astral consciousness many times during the long period of its preparing. How He must love all parts of it that shall be theatres for His children's dramas!

Then there came the period in the history of the world when it was possible for Him to consider with propriety the sending of the first of His stocks of peoples from Europe to live here. That was done after the historically recognised discovery of America by Columbus.

After Columbus there came at first only a series of adventurers, hare-brained explorers, who wandered out to view a new country and to seek for fortunes to be had for the finding. It was not till more than a century later that a substantial effort was made to colonise the country. But at last the time came when colonies were to be formed, and since then, almost continuously, white people have come over from Europe to make new homes in America.

If we could know all the secrets of the past and the future, know all that lies hidden of the karma of nations and of races, we should understand why it was that the accredited discovery of America was made in such a way, and why the thought-force of myriads of people should flow back, as it does, to Spain and Italy with gratitude for their part in them. We should know why it was that the

English and the Dutch established strong colonies here toward the north, and the French their colonies in the south as well as in what is now Canada, in both places leaving powerful influences. We should understand why the Germans, hardy and strong, give their mark of character to our people. The same we should know of the Slavs and the Poles, the Scandinavians and the Russians, the vast array of Anglo-Saxons and Kelts. If we should classify these people we should see that almost all the ethnic types of Europe have come hither and live here, scattered or in bodies. Some Asiatics there are, too, and, curiously, that vast body of black Africans of the ancient Lemurian race, swarming in our South-land.

What was the nature and the feeling of the life upon this continent before these peoples came? If one could look back to the time when no Europeans were here, no doubt there would be found a mixture of two or three main types of feeling. First, there would be that almost non-human feeling, that super-earthly, eerie feeling one gets under the influence of the Devas, an influence from those not of our own mode of being.

He would sense stillness pervaded only by their gentle presence, all the open spaces and the woods filled with their dainty touch. In those days Devas came down near to the soil, and many earth-places, all the country over, were permeated with their spirit influence.

Then, too, there was a large number of old Atlanteans, who were held in strong memory of their traditions by their medicine-men, their priests,

who practised many magic rites handed down from their ancient Atlantean forebears, and many of these observances are maintained by them to-day. These so closely contacted nature that they were deeply influenced by the Devas. As we so often read in regard to our Red Indians, they had all sorts of magic charms and rites for propitiating those Devas, working in harmony with them and often engaging their help in their enterprises.

It was this mixture of alien feelings that the Europeans found when they came here, and we can understand that in these feelings lies part of the explanation of their settling along the coastline where they could contact a little more easily the influence of Europe, and hold the thought that they might some day go back and have again the old home feelings of Europe. Yet they never realised their dream, but later and slowly they and their children penetrated into the heart of the continent.

The pioneering of these, our forefathers of America, was of immense importance. We cannot think they came to our shores uninspired; we cannot imagine how they could have had the hardihood of spirit to have launched out on such a journey, how they could have come here and lived in such order and number if they had not been specially guided and helped. The effect of this pioneering upon the people was to develop such a spirit as that which the Manus always give to those who start their Root-Races, the spirit of hardihood, courage, adventure, independence, of leaning upon the forces of self instead of upon those of others. Atma must be a factor in creations. Methods

of quickly adjusting themselves to circumstances of dire import were speedily developed, each priding himself upon his ability to carry his own individual share of the burdens of the little colony. The effect of that pioneering upon our people at large has not yet died away; it is still strong within us; the hearts of us all fairly leap when tales are told us of that era, of the going out into new fields as our people spread swiftly all over the country into parts new, unknown and unexplored.

The wars of America have been, like the wars of other countries, of immense importance to our nation's developing. First came the wars with the Indians, the old Atlantean stock that was left. Of the injustices practised on both sides, it is sad to speak—it had to be so. It has always been that old and outworn races have been displaced by new ones, usually with violent outworkings of ancient karma, the balancing of the forgotten deeds of the past.

Before the period of independence from England came, there was much of chaos in the life of the American white people. Those that had come over lived in communities scattered a little way from one another, sometimes united more or less in thought or feeling, but having no compelling common bond to join them. The uniting of the thirteen original colonies, after the battling with the British nation, over something that in itself meant practically nothing to either party to the strife, was marvellous in its influence and had its origin, we can have no doubt, in the thought of the Manu and of His lieutenants, and was of His planning. We can see as we look back, that that union took

place in order that minor colonial differences might be swept away and a strong bond be established between those separate peoples of different origins, that they might cast all their force together for united efforts in the future.

There is something about the War for Independence that ought often to be thought about by all true and worthy American Theosophists: That the guiding of its details must have been by those who understood, who knew, who loved human evolution, who had an intelligent and exact knowledge of the requirements of the case. The Manu of the coming sixth Root-Race had pupils who were far along upon the Path of Holiness and had powers very great; for they were almost on the threshold of Adeptship itself, and they had long been engaged with the greatest of the problems of the European nations. These guided our young country's Revolutionary War to a successful conclusion, a long and trying war that expended the energies of our people, but at the same time laid the foundations of the unifying spirit needed in our life to come. Washington was given to serve as a model of foresight and action for our people during all succeeding historic time. Independence followed miraculously, as one by one the older army's efforts were rendered nugatory. The English gave way rather willingly, not deeply wishing to prosecute a war against those toward whom they felt the friendly ties of blood-relationship.

There are two documents pertaining to our history of that period which bear evidence of being inspired. One of these is the Declaration of

Independence. It starts out with words that indicate without doubt an inclusive view of human affairs: "When in the course of human events it becomes necessary"—etc. A thought of the whole sweep of human history is included in the very first clause. The other document that sounds the same note is the Constitution of the United States; it bears the same stamp of majesty of feeling and expression as does the Declaration of Independence.

The War of 1812 was of a different type altogether; it was of a subsidiary character, and it had the purpose of balancing the karma of the young peoples who were growing side-by-side, and of aiding the Manu by giving Him the opportunity to gather into a single tract the vast and almost vacant territories of America for the uses of His people who should follow. The men of that time had no conception of what should be the future of the continent with its vast new sub-races, and the new Root-Race that should be established here. They could not know that facilities for the simultaneous living on the earth of a much larger population would be given later on, and could not calculate that huge territories of land then inhabited by wild animals and savage men would be fully occupied by their descendants. It required a far greater power of prevision than they possessed to see that the wars of 1812 and of 1848 were giving our forefathers opportunities for the easy acquisition of territory not then much desired, but later to be a necessity in the ordered upbuilding of the race.

But the War of 1862, the Civil War, had another quality and another character. One rather

marvels at that war, as he looks back at it, to think of the large number of problems it solved for this country. There was first the problem of unity, which to Lincoln seemed the larger one; he kept that idea before him all the time, and all other problems were to him subsidiary. Lincoln was like George Washington, a nation's model, a pioneer hero to be held up to men for ages as a pattern of greatness.

The War of 1862 had also much to do with solving the problems that existed between the whites and blacks. The negroes had been brought over from Africa for a definite purpose, which was that they might do the work of the fields; for the English people who had come here brought aristocratic ideas and were, moreover, not sufficiently numerous to work a-field, and to send back to England the cotton and tobacco needed to exchange for manufactured goods. So they imported African slaves, thousands and thousands of negroes, under circumstances sometimes of great cruelty, and these, in the course of time have increased to great numbers and have become an important factor in the economics of our country. Now the blacks had really been brought over for the occult purpose of giving them contact with the whites, so that their Root-Race might be carried on in evolution far more swiftly than would have been possible in their own country, and that the karma of their Race might, to a greater extent, be lifted before that Race disappeared from the earth! Much of the suffering of the south is due to its anachronistic maintenance of slavery. It knew better.

The War of 1862 had further effects in this: there were bindings and unbindings to be made with some of the nations of Europe; with the French, for example, there was a huge karmic debt to be arranged as well as with Germany. With Poland there is a beautiful karmic relationship still existing; there is no American who understands his country but whose heart leaps when he hears the name of Kosciuszko and of Pulaski, and of other Poles who aided in our pioneering days. Some day this relationship will be renewed in an exquisite way that will make humanity happy, and enable America to repay her debt of chivalry.

There are yet other things that the War of 1862 accomplished. It seemed to clear up much of the unfriendly domestic karma of our aggregated peoples, the karma of childhood. Our races were to be further unified and made to recognise in a few short years that they had passed out of infancy into manhood and must take their part among men, and, together, as a great nation among the nations of the earth. Many of the huge thought-forms of pioneering days were disposed of, the thought-forms of colonial and sectional differences. Almost everyone knows how, after that war, there was an undreamed of expansion for America. The world could hardly believe that a debt of several hundreds of millions of dollars should be paid off in a few years, that the whole continent should be cultivated and banded with railways, and that prosperity should spring forth from plant and animal life, from the minerals of the earth and from manufactures; all a process so inspiring that

it can be explained in one way only—as the work of guiding hands from the other side, under favouring conditions found for it.

Then came the need to establish our international dignity, which was brought about through the little Spanish-American War. Europeans then came to see that the United States constituted a powerful nation, and must be reckoned with in all the affairs of the world-at-large. To be sure the diplomats knew that already—but a war tells it to the populace.

If we go back to the thought of the races that are now represented in America and consider for a moment what it is that the Manu has to do with them, we can see how wisely He has ordered; how He has planned them to be great parts of our young races, not merely individual human beings or families transferred from older stocks. And as individuals He has taught them to be woodsmen and plainsmen, and yet to be men of a certain dignity; to have the simplicity of childhood and still to have the power of grown people; to be easy to be taught but strong in knowledge and conviction; of heterogeneous origin but laughing that they come from so many different lands; rejoicing in the fact that they have different tendencies and ways of doing things, and yet that they can so quickly adjust themselves to one another and work in a queer harmony that makes the old-world peoples doubt, while we know in our hearts that all is well!

The Manu has given to our peoples a broad and manly liberalism of thought, so that they are

able to take up new ideas and principles and new modes of thinking, that spread over our country so quickly that the alien observer feels dismayed and thinks everything is going to wreck—that we have no stability of purpose. Again our people smile, realising the difference between a passing phase of feeling and a deeper intuition that fits the new idea to our heart-fixed purpose.

What is that deeper intuition? What is the genius of our people? What is our dominating *motif*?

A very peculiar mode of looking at law is characteristic of the American people, characteristic of our genius. People grow into a great ideal not because they hold it over themselves but because a Great Being holds that ideal over them, and that feeling which is growing in the American heart and spirit is this: that they shall live, not in the recognition of an outward law alone but in respect and joyful obedience to an inner law. They have long since recognised that the outward law is their own, that through their representatives they have made their outward laws; but they interpret that outer law with the aid of a lofty and much cultivated inner sense of intuition, of equity. The alien observer of things American is one, the native observer of America is quite another. The alien observer, seeing our people sometimes evading the forms of law in certain cases, feels that respect for law is lost; the native-born American realises that the spirit of the law binds our people closely together and that the genius of our people sees that all is well in that inner idealism that feels itself superior to forms, obedient

to an ideal. Though mighty difficulties arise and many great breaches of the law occur, there is an infinite number of beautiful observances of the law due to that inner feeling that the law belongs to ourselves, and that the moral law, once recognised, will quickly express itself, as it were, in the forms of outer law. As our people feel themselves to be the makers of the law, so they feel themselves to be responsible for it.

What does this result in—that this peculiar feeling and thought has been held over this people for so long a time? It results in the people having peculiar manners and customs—a certain frankness of manner, a brusquerie, an immense self-assertion and self-possession, such as we understand but seems to the old-world cultivated observer to be wholly without polish and to be solely dominated by an unhappy rudeness. As a matter of fact, the manners of our people spring from their hearts directly, as is natural with pioneers. As time goes by we shall see that these little outward differences of manner will be polished away, as has been the case with other nations in times past.

We have been told frequently that our people are lacking in reverence, that they do not regard as great those placed in power and in authority; that, not properly regarding law, they do not properly respect those who have its administering. We who are of this country and know the feeling of the people, deny that this is true; on the contrary, we know that quite the opposite is true. For our people being dominated by an inward sense of law and equity, of the rightness and

balance of things, only apparently and outwardly seem not to yield obeisance. We of America know little of genuflections, have not much cultivated the art of outwardly bowing low; but in the presence of real greatness, at the proper time, we know how to bow in the heart in reverence of spirit, though outwardly it may seem we only stand erect!

There is nothing which illustrates better the working out of the genius of our people with respect to methods, than our attitude toward those reprobated Trusts that have been spoken of with such hostility by alien observers. The Trusts have been formed as a result of the recognition of dominant commercial laws by men who have made a careful study of international commerce and the value of obedience to those laws. These men have formed huge combinations, which have made it possible to do for America a great many civilising things not so beautiful in the immediate doing as in the end. The Trusts depend essentially for effectiveness upon the recognition of larger commercial laws, and, secondly, upon the ability of our people on the one hand to go out into new territories and make use of their pioneering instincts and, on the other hand, upon their willingness, in a friendly spirit, to yield obedience to those in authority without laws being made for them which shall bind them rigidly in slavish detail. So the phases of our life which seem most evil, most morbidly excrescent, are a natural and normal outgrowth of the spirit of our people and the inheritance and outworking of ancient karma. These very activi-

ties are those which are making our people great in swift ways by giving one set of men vast authority, and bringing another set of men, in large bodies, to work effectively and with much individual freedom, each in a field and realm of his own while recognising a superior power above. The genius of our people is well illustrated in this, that each one of the subsidiary companies that forms a part of a Trust is given a certain kind and amount of work to do and in that field of effort the Trust has little to do with the effectiveness of the minor company. Although the sense of pressure may to some extent be felt from above, yet at the same time, within great fields of liberty, action may be carried on that has a far-reaching significance. By and by the proper methods of utilising the advantages of great aggregations of capital and of business organisations will be found, and these great evils of our day will be swept aside.

Another thing which has seemed to result from the fundamental efforts of the Manu and His great lieutenants is this: that Americans are now in the midst of a deep study of the practical effectiveness of human effort. The idea of practicability, of utility, of effectiveness in turning human energy into useful products, interests our people strongly both commercially and intellectually. It is being rapidly shown that certain ways of working in friendly associative effort will bring about a further increase of effectiveness for the whole of our nation, and hence an immense increase in the wealth of the nation and in its power to spread its influence over distant parts of the world.

We can see that the coming Manu, who is guiding these peoples, will have no trouble in seeing at a glance what the stocks of people are from which He may draw; stocks from all the peoples of the earth have been gathered together by the coming Manu for the building of His Race, gathered in one vast body occupying almost all the continent. It is easy to see how He will have no trouble in the future to draw this group and that one together, this little strain of blood from that part of the globe and a little more of another quality from another part of the globe, until the combined influences of physical heredity and astral and mental character have been joined into such blendings as He wishes. It is a vast liberty He has! Time is His, opportunity is His—for He has made it! He can mould, can mingle, can make to grow, and by and by we shall see accomplished that wondrous thing, the building of new races of men.

What shall be the political march of this people, shall it be toward division, or shall it be a march toward closer union? Shall our people be broken and separated, or shall we remain as a whole? Is it possible that the character of the government under which we shall live shall be altered or broken by Monarchies forming, or shall we remain a Republic, feeling as strongly the guidance of the Manu in the acts of presidential, judicial and legislative authority under our electoral system as we would feel that influence as coming from a Monarch and an earthly nobility of some few centuries of physical heredity? Shall there be

a growing tendency toward rigidity of form, or shall there be an increasing plasticity, with enough power to maintain the form? This query of course belongs to the world-plan of the Manu. What He wills shall be done! And yet if we can properly analyse the past, if we can at all see what was done with older nations and for what purpose, we shall confidently look toward the continued maintenance of the unity of our people. And we cannot help feeling that as time goes by and the feeling of Buddhi comes over our people, so natural an outgrowth of our national spirit of confraternity, and as all our race loses a little of its old karma and rises in the scale of vibration, all nations springing heavenward together, there will be added to the feeling on this continent the recognition in some ways of an underlying spiritual basis of community of being, on which all the principles of government and life itself shall rest, until the great Manu and His Brother shall have no trouble in giving to the world through this wonderful American people, this great and beautiful people, so heterogeneous in form yet so equalised and unified in spirit, the message They wish to give—that which the coming Christ will tell, the note of good-will, of peace, and brotherly love to all men!

Weller van Hook

THE CHRIST IN ART

By MARGUERITE POLLARD

IT is interesting to speculate as to what part Beauty will play in the great movement for spiritual upliftment now beginning all over the world. In considering the work of the Divine Manifestations most of us turn instinctively to the aspects of Goodness or of Truth. But the Good, the True and the Beautiful are one, and Beauty, no less than Truth or Goodness, is potent in the regeneration of mankind.

Looking back over the panorama of the ages we see that every era of intellectual and spiritual enlightenment has always been an era of great Art. The wonderful temples of Egypt, the sculpture and poetry of Greece, the drama and painting of the Renaissance, all testify to this fact of artistic life. May we not then at the present moment expect in Art and in Literature creative production worthy of the great cycle upon which we are entering? When the Great Ones come forth Their light shines upon every department of human life.

In this age of mysticism we are learning to recognise the Christ under many forms. We know Him as the Universal Christ, the great restoring and redeeming principle of the Universe; we know

Him as the mystic Christ, who is born and dies and is glorified in every Son of Man who follows the path of human service; we know Him as glorious symbolical figures on the pages of history; we know Him latent in the heart of the most degraded and debased. But He manifests also in the world of Art and in a very real sense every great poet is the Christ. To realise this we have only to think what the world would be without Beauty, without the Beauty-Makers who follow in the steps of the Supreme Artist of the Cosmos, and instantly we become aware to what an extent we are dependent on Beauty for our knowledge of God, and how closely He unites Himself to us through His divine, and our human Art.

The Christ-myth is paralleled very closely in the legends which have gathered round the lives of some of the early poets of various nations, notably in the case of Cædmon and of Orpheus. The study of comparative religion shows that in all the lives of the World Saviours and Teachers the spiritual development symbolised by birth is invariably represented as taking place by night in a cave or stable. A heirophant or angelic messenger usually makes known the important event about to take place. In the account given by the Venerable Bede of Cædmon's initiation into the Christ-life of Art, his birth into the kingdom of the spiritual mysteries of Beauty, both of these elements of the Christ-myth are present.

We are told that before Cædmon received the divine gift of song-craft he was wont to leave the banquet, when the harp approached him and, it

was his turn to sing for the entertainment of the guests, and to go out to the stall of the cattle. One night when he had done so there stood by him a man, as in a dream, who called him by his name, saying: "Cædmon, sing me something." Then answered he: "I cannot sing and for this reason I left the banquet and came hither." But he, who was speaking with him replied: "Nevertheless thou shalt sing to me." Then said Cædmon: "What shall I sing?" Said he: "Sing me the Creation." When Cædmon received this answer he began to sing in praise of God, the Creator, verses and words that he had never heard before.

So runs Bede's story. It is significant that Cædmon is bidden to sing the Creation, when for the first time he receives the creative fire and becomes a maker (*poietes*). His first verses are full of mystic significance: "Now we must praise the Guardian of the Heavenly Kingdom, the might of the Creator and the thought of His mind, glorious Father of Men; how He the Eternal Lord, formed the beginning of every wonder."

The fire of the Gods has touched his lips and he opens them to pour forth the praises of the Lord of Life.

Another feature of the Christ-myth is the visit of the Saviour to the spirits in prison. The Christ, triumphant over Death, goes down into the Kingdom of the Dead, to release those who are bound fast in the gloom and torments of the under-world. His spiritual power gives life to the spiritually dead, healing to the spiritually afflicted and distressed. In the myth of Orpheus this function of the Christ

is attributed to the Divine Singer. We are told that so beautiful were the songs of this poet that, when he sang and played, even the woods did not stir and the rivers stood still, the hart no longer feared the lion, nor the hare, the hound, and no beast had any fear of another because of the sweetness of those rare sounds. Orpheus in the myth descends into the lower-world to seek Eurydice, his wife (symbolically the Soul of man), and his harping softens even the Gods of hell.

Cerberus, the three-headed hound comes against him but is fascinated by his lays; Charon, ancient guardian of the way, the terrible Parcae or Fates, even Pluto himself cannot resist his magic song. As he plays, the torments of all the inhabitants of the under-world cease; the restless wheel of Ixion no longer turns; Tantalus forgets his thirst; the vulture no longer tears the heart of Prometheus. "Let us give the man his wife again for he has earned her with his harping," says the Lord of Hell. Orpheus in the legend is not wholly successful, for at the boundary of night and day he loses Eurydice. Perhaps this is to suggest that no World Saviour or Teacher has ever yet had more than partial success in his work for the upliftment of humanity, and that though he constructs a pathway by which his fellows may pass from darkness into light, yet ultimately each one must work out his own salvation, and that mankind as a whole can never be finally saved until the last man of the race has arrived in his inward life at the measure of the fulness of the Stature of Christ.

There is another analogy between the work of the poet and of the Christ. The Christ-principle in the Cosmos is called the Logos, Verbum, the Word. It is the power of manifestation, of expression, and just as the office of the universal Christ is to be the manifestation or mode of expression of the Father in the Cosmos, so the office of every poet in the world of Art is to be a new Word of God. The poet is Christ-like in his power of utterance, for in him the thoughts of many hearts are revealed.

Thine, Christ of Song, the glory lyrical,
The gorgeous rhythm and the passion strong,
The noble thought, the grace angelical,
Thine, Christ of Song.

Melodious utterance healing aching wrong,
And metaphors of meaning mystical,
Soft words of peace and words that rush and throng
Flying like arrows, swift, satirical,
The regal words of wrath that roll along,
Grand prophecies in garb majestic,
Thine, Christ of Song.

To the artist mere expression is the supreme and only mode of life. It is by utterance that he lives. Self-expression is as truly his meat and drink, as for the Christ to do (*i.e.*, to reveal or manifest to men) the will of His Father. There is no selfishness in this, as the Philistine would have us believe, for self-expression is the poet's gift, his means of service, and in uttering his own thought he becomes the voice of thousands of silent ones, the Logos of his age.

The poet stands in symbolic relation to the art and culture of his time, just as the Christ

stands in symbolic relation to its religion and its moral life. Each has to be about his Father's business, and from childhood is aware that he is a consecrated Spirit with a destiny to accomplish, and that it is his stupendous dharma to be the abstract and brief chronicle of his time. Oscar Wilde in his *De Profundis* has noticed the close connection between the office of the poet and of the Christ as the Logos or Word:

With a width and wonder of imagination that fills one almost with awe, he took the entire world of the inarticulate, the voiceless world of pain, as his kingdom, and made of himself its eternal mouthpiece. Those who are dumb under oppression and 'whose silence is only heard of God' he chose as his brothers. He sought to become eyes to the blind, ears to the deaf, and a cry in the lips of those whose tongues had been tied.

His desire was to be to the myriads who had found no utterance a very trumpet through which they might call to heaven. And feeling, with the artistic nature of one to whom suffering and sorrow were modes through which he could realise his conception of the beautiful, that an idea is of no value till it becomes incarnate and is made an image, he made of himself the image of the Man of Sorrows, and as such has fascinated and dominated Art as no Greek God ever succeeded in doing.

A poet is always a Man of Sorrows. It has often been said that the lives of the poets are a sadder record of human suffering than any series of biographies of any other class of men except, perhaps, of the World-Saviours themselves. The sensitive soul, which renders them alive to all the beauty and joy of life, makes them also fatally responsive to the touch of pain. If they scale the heights they have also to descend into the abysmal depths. The poet who confessed that there

was no pleasure that he did not experience claimed also that he had passed through "every possible mood of suffering," and, like Wordsworth, knew the 'infinity' of pain. The law of action and reaction holds in the world of the emotions, but in the universality of experience there is power. From "fire and tears ascend the visions of ærial joy; the harvest waves richest over the battlefield of the Soul, and the heart, like the earth, smells sweetest after rain".

Oscar Wilde saw in the Christ the union of classical perfection with romantic personality. He says His place is with the poets, that Shelley and Sophocles are of His company, and that His entire life is the most wonderful of poems.

One always thinks of Him as a singer, trying to build out of the music the walls of the city of God; or as a lover, for whose love the whole world was too small. I see no difficulty at all in believing that such was the charm of His personality that as He passed by on the highway of life people who had seen nothing of life's mystery saw it clearly, and others who had been deaf to every voice save that of pleasure heard for the first time the voice of love, and found it as musical as Apollo's lute; that evil passions fled at His approach, and men, whose dull unimaginative lives had been but a mode of deaths rose, as it were from the grave, when He called them.

From the foregoing remarks it will be seen that the analogy between the work of the poet and of the Christ is very close. It is particularly interesting to trace their connection at the present time. In the spreading of a new religion, the work of the literary artist is of paramount importance. What would the world know of the Divine Manifestations in the past, but for the great

artists who portrayed Their lives and gathered together the words of truth that They uttered. Comparatively few recognise the great Teacher during His life upon earth; many from age to age bear testimony to the wisdom of His Book. The life of such a One is indeed marvellous, but His Message is greater: He may perform many deeds of might, but the power of His word endureth for ever. As a recent teacher has said:

Let us take for granted that Moses (Peace be upon Him) has, as is believed by the Jews, chosen the sea, brought forth water from the rock, changed his rod into a crawling serpent, and manifested other signs. Let us concede that Christ (glory be to Him) has quickened the dead, restored those born blind, and cured lunatics. How can all these wonders be of any value when compared with the Gospels and the Bible? Verily these, even though they might be literally true, were witnessed by a limited number of men, whereas the lights of the Heavenly Books are shining, their signs are radiating, their hymns and verses are sung, their psalms and prophecies chanted, throughout all lands and regions during cycles and ages. Every reader reads them, every hearer hears them, every seeker finds them, and every man of capacity is profited by them. Through them insight is illumined, eyes are consoled, morals are reformed, souls are quickened and hearts and breasts are dilated.

Hence we find that whenever a great Teacher comes forth, there come in his train artists great enough to render the supreme figure permanent for ages upon the pages of history. The Master Himself does not always write a book, though a sacred book is always left as a record of His work. His utterances, in this case, come to us through oral tradition, and are gradually collected and written down by the disciples who have the literary qualifications.

If we believe, as the *Quran* asserts, that the Great One is "the return of all the prophets," and His companions are the return of His comrades in the days of yore, is it not interesting to speculate as to what great artists may soon be among us? Does it not behoove us to prepare the way for these Men of Sorrow by creating a literary atmosphere ready for their reception, so that after their long sojourn in the heavenly places they may not walk the earth with bleeding feet?

Marguerite Pollard

NOTE

Mrs. Mann (Maud MacCarthy) is doing Indian Music good service in England; she gives delightful lectures on it to picked audiences, illustrating her propositions with playing and singing. Her charming personality wins her hearers, and the artists present honour her as a great artist. She is working diligently in England to introduce Occultism into music, and she is well equipped for her task. I bespeak special attention for her brief communication elsewhere on the T. S. musical group that she is forming. We may hope to see her again in India.

THE ORDER OF THE STAR IN THE EAST

COMMENTS ON THE PRINCIPLES OF THE ORDER

By FRANK J. MERRY

Introductory

THE member of this Order is perhaps not unconscious of having been led, step by step, to the point of realising that the compelling force of destiny has brought him to the place where he now stands, to play some small part in a coming world-drama, the inevitableness of which is being ever more and more impressed upon him. And yet he cannot escape, at times, some sense of bewilderment at sight of those blinding realities which have been momentarily flashed before his eyes. He wonders, perhaps, how such great opportunities have come to *him*, not realising what profound causes in the past have directly led up to such momentous events as are now maturing in his present life, and the lives of those with whom he has become so closely knit.

Great events are best judged at a distance; and to understand them rightly, it is necessary to separate oneself from the present, and view them apart. Let us therefore try to look at this matter from a more distant standpoint.

Imagine a human soul, that had long ago in the past, perhaps for many lives, aspired after absolute knowledge and truth, sojourning between one earthly incarnation and another in some region of the heaven-world, where life's verities showed more clearly than upon these dull planes of earth, and where past and future lay open as a book. And imagine that in response to this persistent aspiration, or perchance because of some deed of pure devotion which shone like a star amid the motley tints of good and evil which marked its past, that this soul, after many trials, was offered the opportunity of coming into the presence of a World-Teacher, of winning its way to truth and freedom by serving Him. And so, side by side with many other chances—lives of greater opportunity—offering wider means of personal enjoyment, greater scope for ambition or of worldly fame, there came the possibility of another kind of life than this, full perhaps of struggle, shut in on many sides, a life which at first seemed a failure, yet in the midst of which one golden opportunity should arise.

And in such case, which of these alternatives do you think the aspiring soul would choose? And in thinking deeply over this question, some may glimpse the faint recollection of such a choice made long ago in the history of his own soul.

For all who, in spite of the clinging contacts of past evil, yet feel within them some deep longing after the highest goal that life offers, must realise that they have taken firm hold of the mightiest of all talismans and powers. For the karma of

high spiritual aims, too subtle to relate itself to the prizes and treasures of earth, may truly leave its possessors far behind in the race for things of sense. But yet so potent are these aims in their own sphere, that they must unfailingly lead their possessor direct to the highest possibilities of spiritual progress upon earth, even to the feet of the Holy Ones Themselves.

The *Bhagavad-Gita* speaks clearly of the high opportunities falling to those who have once striven after the highest spiritual life, even though, for the time, they fail in their ideal.

"Having attained to the worlds of the pure-doing, and having dwelt there for immemorial years, he who fell from yoga is reborn in a pure and blessed house; or he may be reborn into a family of wise yogis; but such a birth as this is most difficult to obtain in this world. There he recovereth the characteristics belonging to his former body, and with these he again laboureth for perfection... By that former practice he is irresistibly swept away."

This is a statement of the law regarding the former yogi, and powerful as is the law when the karma of evil is concerned, yet more potent a thousandfold is it in bringing opportunity to those who have sought the highest good. Yet the law works in manifold ways, and thus it is that sometimes the disciple is reborn where he may seek retirement into the forest or the monastery; at others he may be brought to the feet of his Lord amid the dust and the whirl of cities. Yet ever the good law brings its own fulfilment.

(1) We believe that a great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.

This Order is an association of those who have already sufficient grounds on which to base their belief in the coming of a World-Teacher. At the present stage of things no attempt is being made, by the production of irrefutable proofs concerning the expectations of the Order, to compel belief in them. Far better is the way of sweet reasonableness. Thus certain broad lines of argument have been outlined, along which the intellectual possibility of the coming of the Teacher may be shown. When, later, more concrete and objective evidences begin to appear, larger numbers of people will be convinced by them, but for the present it is an immense gain in all respects that preparatory work should be done by those who have already grasped the law by which great Teachers come out into the world, and who are ready at all times to welcome their appearance. Among these may be included the growing number of people who understand the nature and value of such evidence as is independent of the physical senses, and who welcome the help and guidance of trusted leaders, who are in touch with the superphysical worlds.

It is most important also that sharp lines of division should not be drawn between persons who already see this event coming and those who do not. Belief must be spontaneous, and they who really need more physical-plane evidence are perfectly justified in

awaiting the time when in the nature of things more of such evidence will be forthcoming. Yet we must remember that the greatest prizes of life are gained by those who are receptive to the message of the times, and who are prepared also to take risks.

Still there is room for both sorts of people in the big, broad movement of preparation. The existence of different groups both inside and outside the Theosophical Society serves to differentiate the workers, assigning to each his proper task, in the sphere where his greater usefulness lies. If, for example, all members of the Theosophical Society joined the Order of the Star in the East in a body, there might be a lack of helpers in certain unworked localities where ordinary Theosophical propaganda was more needed, and where this additional belief might, for the moment, confuse the issues.

Thus it stands out as the main business of this Order to enrol all those, who in spirit, already belong to it; while maintaining open and harmonious relations with others who need to be convinced of its objects by ordinary methods. Later on, when the beliefs of the Order tend to become established by events in the outer world, a greater closing up of all ranks will be possible.

(2) We shall try, therefore, to keep Him in our minds always.....

Whenever we think of a person, whether far or near, we tend to establish contact with that person. And since the action of thought is not confined to the physical world alone, but is an intimate part of that inner substance of things

upon which the physical world is builded, it follows that wherever the object of our devotion is, whether in this world or any other, our thinking of him will affect him in some intimate way. And although greater Beings, inhabiting the loftier regions of spiritual existence, remain unaffected by the influences of the lower mental or astral planes, yet whenever our thought is sufficiently pure and high to rise above the illusions of the lower worlds it undoubtedly does reach to Those with whom man is linked through his higher bodies. Thus a constant dwelling in thought upon the Coming Christ, the Bodhisattva, with devotion and aspiration, does assuredly reach Him, opening up a tiny channel through which He may send back an answering benediction which some, whose inner natures have become delicately sensitised to such vibrations, may recognise and know.

There is one great law of devotion, by the action of which the devotee gradually takes on the qualities of the One worshipped. Thus whether the response be consciously received or no, by this continual thinking upon a greater Being some reflection of His sublimer qualities is engrafted into the heart of the disciple. Thus may the spiritual life of the devotee be fed; thus will he grow towards the likeness of his Ideal; thus will he possess the touchstone by which he may recognise the Master when He appears.

... and to do in His name . . . all the work which comes to us in our daily occupations.

Readers of the *Bhagavad-Gita* will not have forgotten the importance therein attached to what

is called the "renunciation of the fruit of actions". Every action we perform bears its own fruit, which, through the working of the law of karma, returns to the doer. Thus, no less than evil deeds, good and helpful action performed on the physical plane must return to the doer while he is living upon the earth. Hence we are confronted with a curious difficulty. For example, the ardent devotee, infused with a passion for service, tends to accumulate a store of good karma, which, did it return on him in a like stream of physical benefits, would only overload him with the good things of this world, things of no real use to him in the spiritual life, whose action could only tend to delay his higher progress. Hence the performance of good deeds, while renouncing their fruit, is regarded as the path of the higher progress, the merit of such actions thus being transmuted to spiritual levels.

Now it should be recognised that the great Teachers have each a definite work to do in the world, and a force which from our point of view is immense, with which that work is to be performed. Yet They are graciously pleased to accept, from Their humbler disciples, such tiny gifts of merit as may be used in the divine economy to bring about increased good in the world. As we read in the *Bhagavad-Gita*:

He who offereth, with devotion, a leaf, a flower, a fruit, water, that I accept from the striving self, offered as it is with devotion. Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest . . . do thou as an offering unto Me. . . . Thus shalt thou be liberated from the bonds of action.

Indeed, although we little realise it, the gifts of the Holy Ones to humanity would be incomplete did they not inspire, in return, gifts from mankind to Them. For thus is set up a perpetual current circulating between the higher and the lower worlds. When this is feeble and diminished, the result is the same as with the enfeeblement of the physical body under like conditions: whole worlds and nations are impoverished. But when this current is full and strong, currents of health and well-being circulate freely through all worlds. Conditions of poverty and unhappiness in the mass, springing to the surface from economic conditions, have their roots in a broader and deeper sense in the damming up of spiritual life-currents between the different planes of the universe, currents which are to-day on the eve of re-establishment. Thus it is that the humble offering of the devotee possesses a very great deal more than a mere sentimental value, since it shares in so vitally important a task as the bridging of the planes of nature.

The gift again binds the recipient to the giver, the Teacher to His disciple. And while, with a true relationship of this nature, the question of bargaining can never enter, the great Ones ever pay Their debts in full. And this is so, not only because it is Their pleasure to show forth the Law, but also because it is Their nature to give, and this in a way which is not to be measured by the balances of karmic law, but by the constraint alone that is imposed by Divine Wisdom.

.....and therefore to the best of our ability.....

We offer only of our best. And to aim at the best at all times and places, both in and out of season, at work and play, when on duty and when off duty, this is the highest discipline that life can offer. With professional work that we are paid to do, we recognise that a definite standard is essential. Yet with unpaid work, with voluntary help, we do not feel the responsibilities so keenly as when in the presence of our employers or our superiors. Yet nothing is more true of, for example, modern philanthropy, than that it is well meaning, and yet how inefficient! So long as our aim is to do good, so long as we give of our charity we are satisfied, and by no means consider as to whether we have done the very best thing possible in the circumstances. Yet lacking skill in action the work we set out to do remains half undone. It is not sufficient to be charitably disposed, it is necessary, here also, to plan and study in order to do the perfect work that should ever be our aim.

And in the doing of the best work, the advantage is not only to the work, but also to ourselves, as the instrument by which the work is done. For while we are perfecting the work, we are doing something far more important—we are perfecting ourselves as instruments for better work in the future. This, of course, is permanent benefit, for the perfected instrument at last produces the best work automatically.

Finally, we come to a most important consideration, and it is this: That the true and ultimate test of a man's creed, of the truth that is in

him, lies in what he can achieve with it, for the tree must always be judged by its fruit. Thus the man who can do the good and perfect work has the truth indubitably. The multitude follow success, they cannot help themselves; and while there is a sense in which they may be wrong, there is also a sense in which they are profoundly right. Yet when success is vulgar and luxurious it by no means exemplifies the perfect action which we here uphold. How poor indeed is such success. Neither, again, when high aim and earnestness fail has justice perished. For in reality such events are but parts of a moving panorama, which can only be understood by comparison with its past and future, no less than by its present. In vulgar success we see something in process of degradation; even one thing perfectly done has produced success, but the advantages of this have been choked in the admixture of other things ill done. In noble failure, on the other hand, is seen the struggle in the turning-point from evil done in the past to the more perfect action of the future. And these confusions arise from the admixture of aim which now rules in human affairs.

But the constant devotion to a pure ideal and the elimination of those adverse factors which mar the splendour of the true human life, this must in the end produce the pure action, unmarred by the contradictions which to-day nullify the good. Yet, in the future will be set before the world the example of achievement which is noble, just and merciful, of work that is perfect; and thus of deeds which shall bear the legible impress of

the truth which lies behind them. Thus we see something of the full import of the perfect work, and they who strive towards it the most earnestly will be helped most to achieve it.

(3) As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming.

As has already been pointed out by Professor Wodehouse, the work of preparation is both of an inner and of an outer nature. Not only active work in the outer world is needed, but also an inner personal preparation. For all new movements which are destined to become powerful and far-reaching must first take deep root within the consciousness of individuals. This first essential being secured, outward manifestations of strength and security must naturally follow. Hence in the observation of this principle, one's own personal preparation must not be forgotten. Propagandists of exoteric movements are inclined to overlook the consideration that life as a whole may be divided into two main spheres. The first of these belongs to a man's own nature, over which he has unlimited sway; the second comprises the natures of others in which region his rights are limited. Thus in outer movements most concern is felt where one's responsibility is least. But in all occult movements this process is reversed, and in spite of the fears of those who do not understand the law, progress is the greater and the more inevitable.

The first duty, therefore, of the wise propagandist, must be to combat his own prejudices,

to keep himself open-minded and accessible to new ideas. Thus he may set an example which others will imitate, creating around himself an atmosphere of receptivity to unexpected truth which will certainly help him in the delivery of any new message which he himself has for the world. Thus he sees his own relationship to other vital movements of his day, and, where possible, he links himself up with them in some way. And while keeping his own ground, and refusing to be drawn uselessly into any and every cause he comes in contact with, yet to discover and uproot his own prejudices, to enter by thought and sympathy into other useful movements not specially his own, mixing in helpful relationship with all hopeful and aspiring individuals, this might be regarded as part of the necessary preparatory work of our third principle.

Other important personal work falls under the head of study. One of the difficulties of the member will undoubtedly lie in the indifference of a section of his friends to the message of the Order. Yet another difficulty of an opposite kind is not infrequent as when some person unexpectedly develops an intelligent interest in the subject and asks for full information, point blank. Hence the member needs to be prepared with as much ready information as possible bearing upon the work. And it is the privilege of the Theosophical student to possess knowledge upon such profound topics as the universal laws under which World-Teachers appear, which should prove of deep interest to many.

Of much importance, therefore, must be the study of such a subject as Avatars. From the popular standpoint a religion is based upon the appearance of some great Teacher in the world, and the legacy which He leaves behind Him in the shape of a body of followers, plus the records of His life and sayings. To the Theosophist, however, these historical manifestations of the past, and the expectation of future manifestations of a like order, all centre round the law by which such appearances are governed. Yet the attitude of him who studies the law of these appearances, and would yet ignore the Teachers themselves when they come forth, would be that of the pedant rather than that of the true Theosophist. Thus while studying the esoteric sciences themselves, he turns with untiring interest to the lives of the great Teachers of the past. For each of these is in a very special sense the manifestation of the Divine consciousness in Man. All of us, in our many previous incarnations, have worshipped in the great religions of past ages, have been helped in our evolution by the great Teachers of ancient civilisations, and have at certain favoured epochs of our lives come under the actual influence of Their gracious presence. Thus to study Their lives in the present day, perchance merely to hear Their names, awakens hidden memories, only half forgotten, and arouses in us spontaneous reverence and worship. Thus comes the welcome task, under the third principle of the Order, to revive the glorious memory of past Avatars and Teachers, to bring to light all that can be found relative to

Their lives on earth, and to make this a prominent theme of our public lectures, our printed articles, our answers to enquirers.

A study of the Christian Gospels, also, should not be forgotten. In the articles in THE THEOSOPHIST for June and July, 1911, entitled 'History Repeats Itself,' some illuminating comparisons were made between events at the beginning of the Christian Era and those of the present day. Yet the personal study of the Gospels on the lines here laid down cannot fail to be of extreme fruitfulness to members of the Order, as a help in the reading of the signs of the times, and in creating a spirit of watchfulness in the present day for such events as ever cluster around the Divine appearances in the world of men.

In the New Testament also, the Second Advent of the Christ is a doctrine definitely laid down, and in addition to the study of New Testament prophecy some attention paid to the views of Christendom upon this subject, both in the past and in the present, should prove both a fascinating and a useful work. Many societies now exist in the present day which are preparing for the return of the Christ in the near future, and they quote the signs of the times very much in the same way as these have been referred to by our own leaders; these things indeed are fairly obvious to anyone who will look for them. Much reliance is also placed upon the prophecies in the book of Daniel, although what the system of interpretation is is not apparent on the surface, and this might be something for our own symbolists to unravel. There

is of course a fairly considerable literature in existence upon the book of Daniel, and also a number of periodicals bearing upon the subject of the Second Advent.

The type of Christian interested in these matters is one that is perhaps strongly individualised and not particularly accessible to the views of other bodies. Whether any good effect could be made on these by Theosophical presentations of their own message could only be decided by experiment. From such camps indeed occasional attacks are made upon Theosophical prophecies relating to the Coming, in the magazines already referred to. Possibly replies to these articles, especially if undertaken sympathetically by members upon the Christian side of our own movement, would have a definitely good effect.

Returning now to the more orthodox Churches, we may observe that the doctrine of the Second Advent, which in the past held such an important place in their teachings, now tends to be gradually dropped, along with belief in miracles and the like, as the Christian religion, under the pressure of a scientific materialism which it has no longer the knowledge to contest, becomes more and more of the nature of an ethical system, to be retained mainly for its pragmatism. To revive interest in the Second Coming in the Christian Church is therefore another useful and practical work. To those in touch with clergymen and teachers, a simple enquiry as to the beliefs of their Church in the past and in the present with regard to this doctrine, would invariably stimulate thought in this direction,

and into minds so stimulated from below, knowledge could penetrate more easily from higher worlds where coming events cast their shadows before. Members could also add further suggestions regarding the views of the Order if opportunity offered.

Finally we must not forget the value of indirect work, a famous illustration regarding which is to be found in the writings of Herbert Spencer. The great evolutionist remarks that in the process employed by the skilled workman in the flattening of a piece of metal which has become injured by a dent, no attempt is made to hammer upon the damaged part direct, by which method still greater harm might be done. Instead, the workman gently taps upon the portion of the plate immediately surrounding the injured part, and thus coaxes the metal back into its original condition. And so with this work. If we have accomplished all the direct action which seems possible, there still remains a circumference all round the sphere of direct work which may be acted upon by means of less immediate preparation. Such a field is to some extent covered by the sixth principle of the Order, which teaches reverence for greatness, in whomsoever shown, and this will be treated of in its turn. Meanwhile we might note that the teaching of reverence for the past, the insistence upon the necessity for beauty in the common things of life—such aims promulgated among those who do not respond to the immediate message of the Order yet have an indirect bearing upon its objects, and the

development of these is also no mean preparation for the future.

(4) *We shall seek to make Devotion, Steadfastness and Gentleness prominent characteristics of our daily life.*

Devotion means many things which are obvious and many that are hidden. One characteristic note of devotion is that, having glimpsed one object, the sight of which satisfies all the longings of the heart, that there shall be a gradual turning away from lesser objects, a process of exclusion of those extraneous influences which lie outside the more perfect relationship. This is not, however, a narrowing of the sympathies in any sense, rather is it the withdrawal of the desires from dead inanimate things, in order to establish a living relationship that shall hereafter express itself in vital sympathy for all that lives.

Deeper students of the action of hidden forces know how devotion links the disciple to the Master, so that the life of the greater One may strengthen the other, and the intenser vibrations purify and raise him. Thus it is possible for the transcendental qualities of the Teacher to begin gradually to germinate in His disciple, in course of time completely transforming him. But the law under which these high forces are bestowed exacts that such powers should be used solely for the beneficent purposes for which they have been bestowed: for the helping of humanity, for the raising of those less directly endowed with the living consciousness of spiritual things. The frittering away of such forces upon such small and aimless pursuits as,

may once have filled the mind, and which sometimes tend to acquire an unexpected zest from the heightened sensitiveness or vitality of the devotee, these must be forsaken if continued progress is to be made.

Thus in high stages of spiritual communion, wherein the great consummation of devotion is sought, the disciple relinquishes his own ambitions, striving to become absorbed in the higher aims of his Lord, allowing nothing to detract from the close and perfect relationship which he desires above all things to establish. Hence the cutting off of these extraneous interests in life, when the time arrives that they may be wisely dropped out, when the disciple finds himself in that still haven of security safe beyond the perils of reaction, when the supreme and mystical act of union draws nearer.

In turning from the virtue of devotion to that of steadfastness, we see that the emotional characteristics of the disciple, the cultivation of his finer spiritual feelings, must be adequately balanced by qualities of the sterner type. Otherwise they degenerate into sentimentality or morbidness. For the pure and beautiful spiritual emotions depend for their highest manifestation upon the support of an adamant strength.

How short are our memories when we have put great objects before us. Sublime resolutions are made, noble ends planned, yet half an hour later, through the glamour of some unexpected diversion, all is forgotten. It has been said of certain advanced souls that they have been able to keep before them permanent pictures of things which it has

been necessary they should remember. And a great step forward is marked by those who are able, in imagination and memory, to keep constantly before them, amid the bewildering changes of everyday life, the memory of solemn resolutions and pre-determined ends. Of such a mental attitude steadfastness is born.

The third quality is that of gentleness. It is said that the higher we rise in consciousness, the finer and subtler grow the sensibilities. Hence gentleness, to a spiritually developed person, may be something quite different from the same quality in an undeveloped one. On the lower planes gentleness may seem to be allied to that which is weak, sluggish and sentimental; while on the higher levels of consciousness this will possess a more subtle quality, and will be in its action swifter and more intelligent; and although fineness and subtlety may to some suggest weakness, on the spiritual levels this fineness becomes the very secret of power. These qualities on the emotional levels correspond to water, like a stream flowing in the bottom of a valley. On comparing the greater swiftness and freedom of the air, and the power which the wind exercises over the waters, we see the increased range and power which symbolises the mastery of the emotions by the subtle strength of the mind. But the spiritual forces are far rarer and finer than these: they correspond to higher forces still, to the potencies of electricity and of light, and these are powers indeed.

So in the spiritual life we seek to transmute the coarser, duller aspect of things, which is life

veiled in gross matter, into the subtle omnipresent powers which belong to the free Spirit. Hence spiritual gentleness is not the soft placidity of the stream, lying hidden in the bottom of the valley, nor even the scent-laden breeze caressing the leaves of the trees by its banks. This may be symbolised more truly by the gentleness of the subtler omnipresent forces of nature, the tender rays of the dawn lighting up a whole world in a moment of time, the subtle energies that pour down upon us from the planetary spheres, which are part of our own life, and are felt, yet not perceived.

Thus is laid down for members of this Order the task of the cultivation of three qualities, one being tempered and balanced by the other. Upon looking into himself the member will see that he possesses each of these, in a more or less rudimentary state of development, however. According to the declaration of principles it becomes his task to make these qualities prominent characteristics of his daily life.

[The fifth principle has not been commented upon by the writer of this article—ARG. ED.]

(6) We shall regard it as our special duty to try and recognise and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

We might note here that the art of reverence has almost disappeared from the life of to-day. It has become the fashion to despise and disparage. If we count up the number of those whom we ourselves habitually regard with a real and deep reverence, we may be dismayed to discover how few these are. Yet when we reflect upon our

own inferiority to many of these, we recognise how far we fall short of the true ideal of reverence. It has been well said that it is by reverence we grow, and this is true in a more real sense than many have imagined. For reverence evokes powers of the Spirit, such as are in the highest degree creative, and to become centres through which these spiritual forces play is to experience life and growth in a real and abundant way. Conversely, criticism and contempt close in the natural avenues through which this higher vitality flows, narrowing and stunting those natures in which such types of thought are habitual.

It is true that in the present age intellectual greatness has been the ideal of the race, and this, when divorced from spirituality fails to evoke the highest reverence. For this reason also the truest reverence of the present day has gone out towards the men of genius, the poets, painters or musicians of our age, in whom intellect has been combined with an ideal love of beauty; and in these, indeed, men have seen something of that high and perfect object which reverence craves. In the new race and age which are coming, however, we shall see again spiritual greatness upon the earth, and spiritual giants are again coming amongst us to mix with men. Hence it is necessary to prepare a right mental attitude for their reception, if we would not be continually isolating ourselves from them by our mental brutality, callousness of thought, and cynicism. For these mental habits will remain with us, in spite of ourselves, if we do not take stringent measures to overcome them while there is time.

So we should begin even with those lesser than the great and sublime, and bear reverence for that which is already perfect in them, not seeing incidental flaws. When this youthful faculty of criticism grows riper and more mature, it will become the true discrimination which singles out the admirable qualities in order to acclaim these, rather than acting according to the more ignoble method.

Ultimately we shall find that every man is deserving of a due meed of reverence, not so much for what he is as for what he is to be, for That which abides in him shall make him truly great when It has manifested. Thus we need to cultivate reverence towards all those in whom we see the higher qualities present, whether actually or potentially, and to endeavour to stimulate this feeling in others, wherever we possess influence. It will naturally express itself in different degrees according to the manifested power of its object, but yet, small or great, it will help to build up that atmosphere of reverence essential for a great age, in which noble deeds may be performed by many, great institutions may arise, and high standards of life become common and habitual, an age in which the greater Ones may again take up their abode with men.

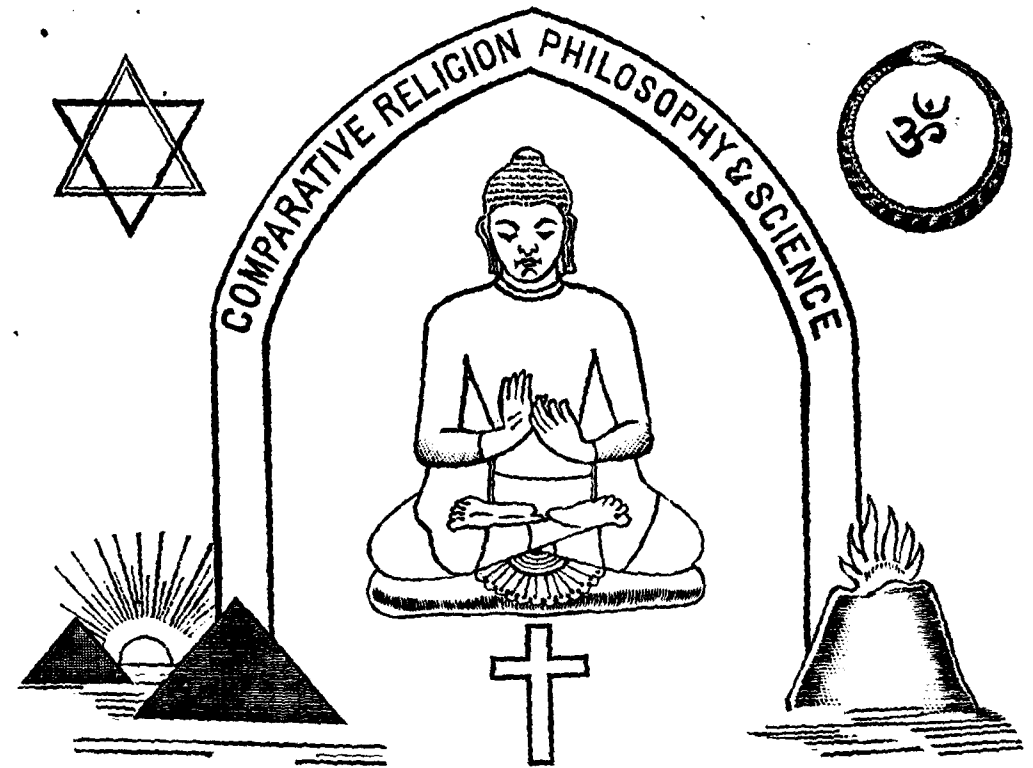
Lastly, let us remember that the body is always a limitation, and that which we reverence and worship in those who evoke our highest feelings, is something which the physical world cannot express. The human form which we see, however noble, the words which we hear, however eloquent, the acts which we witness, however

exalted, it is not these to which our hearts go out, however these have stirred and moved us. These indeed are but a maya, a curtain, which conceals from our view the real being who dwells in the mind and the Spirit, which the eye of flesh shall never see, which the concrete mind shall never know, yet from which strength and wisdom and beauty ever proceed.

So far a few notes on the principles of the Order, the importance of which, or of the task which it has to perform, is not for the moment recognised by all. Others, entering fully and confidently into this work have seen its meaning deepen, have felt the crooked pathway of their life straighten itself out, have recognised the purpose and the meaning of all that has gone before. The consciousness has arisen that it is for this work and for nothing else that, they have been born, since this has satisfied some deeper intimations of the Spirit which things known before have failed to touch.

Frank J. Merry

Pierce we ever so far in our inward journey, we encounter the infinite. Solid forms melt at our touch, the material becomes immaterial, matter becomes energy, and, though atoms are formed, and 'live' a while, and then 'die', energy remains. The things which are seen are temporal, and the things which are not seen are eternal. Whether outwards or inwards, we encounter evidence of an "Infinite and Eternal Energy from which all things proceed"—the vesture and the deeds of what we can only call Deity.—Harnsworth's *Popular Science*, p. 137.



BHAKTI (DIVINE LOVE) IN HINDU, HEBREW AND MOSLEM LITERATURE

By MRS. ALICIA SIMPSON, M.R.A.S.

Author of *Bhakti Marga*

THROUGH all the ages the longing of the human soul for God has made itself manifest, and the literature of Hindus, Hebrews, and Muhammedans alike bears witness of a similar aspiration. The writings of saints and mystics of various lands

show the same passionate striving towards a comprehension of the Divinity; the same ardent love of God animates Hindu philosopher, Hebrew prophet, and Christian saint. Holy men of all nations have used similar parables to typify that heavenly love, taking the earthly affection which every human creature knows and feels for parent, child, or friend as a symbol of that greater Divine Love by which God is revealed to man. Thus through the earthly symbol the finite human mind is enabled to form some imperfect concept of the infinite love of God to man. The seers of old may clothe the expression of their sense of the Divine Love in different forms, but at heart a like idea is present in all religion—the devotion which the human heart should naturally feel for that God who is its Creator, who in His goodness has given life to all. The hymns of the *Rig Veda*, the oldest Aryan literature in the world, are magnificent pæans in praise of the mighty Lord who infused the breath of life into the void, and out of chaos produced cosmos. In their philosophic pantheism there is the same spirit of adoration that breathes, through the apocalyptic vision of St. John the Divine, in the worship of the four and twenty elders before the throne of God: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."¹ Later than the *Rig Veda* Manu pointed out the way by which the soul may attain the highest happiness of union with the Eternal Being. The *Katha-Upanishat* also set forth

¹ Rev. IV, 11.

the means by which mankind might reach and grasp the wisdom of the Deity, and showed the bliss which enwraps the soul that has gained such knowledge. The great epic poem of the Hindus, the *Mahabharata*, contains numerous passages written in loving worship of the mighty Brahma, Eternal, Supreme, the Highest of the High, mystical assimilation with whose Essence constitutes the highest bliss to which the human soul can aspire. To see God in everything has ever been the keynote of mysticism. "He who perceiveth that creatures of endless variety are but the same, and merely diverse outpourings of the same Essence, may be said to have attained Brahma," says Yudhishtira in the Santi Parva. As well as the special methods of the Yogis, certain general means to become partaker of the Divine nature are repeatedly pointed out in the *Mahabharata*. To restrain desire, cherish no hate, to fear nothing and be feared by none, to act without sin towards every creature in deed and thought and speech—thus it is that the wise man of enlightened soul may attain salvation and acquire eternal happiness, the "nectar of Emancipation".

So through ancient Hindu literature, which contains perhaps the oldest documents extant which show the working of the human intellect, we see that the finite mind of man ever strove to shake off the shackles of the senses and to solve by various theories the mysteries of Divinity. The question of the means by which men have succeeded in catching glimpses of the Divine Life beyond the veil of the senses has been a subject of much discussion. Can the human mind approach

God by means of reason? Or is the effort to comprehend Divinity an emotional ecstasy into which reason does not, cannot enter? Max Muller defines religion as "a mental faculty which, independent of, nay, in spite of sense and reason, enables man to apprehend the Infinite under different names and under varying disguises. Without that faculty, no religion, not even the lowest worship of idols and fetishes, would be possible; and if we will but listen attentively, we can hear in all religions a groaning of the spirit, a struggle to conceive the inconceivable, to utter the unutterable, a longing after the Infinite, a love of God." The effort to comprehend God is the intellectual, the philosophical, the theoretical side of religion; the state of communion with God is the emotional, the practical, the higher aspect, without which all purely intellectual speculation must prove ineffective. Mystics hold that where reason stops, a higher faculty takes up the thread, carrying conviction and truth to the soul. They do not disregard the part that reason plays in religion, for since they consider the mind of man to be a portion of that greater Divine Mind, how could they belittle what is to them a "spark from God's vast store"? Lewes' definition of theology is "a doctrine in which Reason undertakes to deduce conclusions from the premises of Faith". The Hindus, who, like most Eastern nations, were always naturally inclined to mysticism, believed that all knowledge came to them from God, from Atma (Spirit) who breathed it into the great Rishis or Seers, who in their turn passed it onward to humanity. Thus knowledge of all

things, including religion, was granted to individuals through inspiration. Instances of the revelation of Divine love through direct inspiration abound in the religious annals of most countries. We read of it in the *Mahabharata*, in the Hebrew Bible, in the histories of the religious orders of Europe, in the stories of the Sikh Gurus, and in the writings of Swedenborg. In many other more modern records we find descriptions of inspirational moods during which the percipients were aware of a direct Divine influence, which filled them with superhuman knowledge and superhuman happiness. Such experiences partake of the nature of that Divine vision which came to the Buddha beneath the sacred Bodhi tree, where He first saw clear before Him the part of love He was to play in the uplifting of humanity.

Ecstatic meditation was part of the Buddhist teaching, as it was a practice of the Yogis, Vedantins, and various other sects of Hindu philosophers. In the highest state of ecstatic vision, called by the Yogis Samadhi, all knowledge was said to be revealed to the percipient. It has been pointed out, however, that the Yoga vision partook more of an intellectual nature, while the Vedantin ecstasy contained in it more of the bhakti or love element. The methods adopted by these philosophers to abstract the mind from its material bonds were the most powerful agents for the increasing of Divine love.

Plotinus, the chief exponent of the mysticism of the Neo-Platonists, a philosophic school founded in Alexandria in the third century, is reported to have attained many times during the course of

his religious experiences to the state of ecstatic union with the Divinity, in which the soul of the devotee is supposed to 'see' God, and lose itself in the glorious effulgence of that vision. St. Augustine, who in his famous *Confessions* has described the mystical strivings of the soul to reach the One Eternal Wisdom that dwells above all, was the western theologian of the ancient Church who showed most clearly the influence of Neo-Platonism. Neo-Platonism in its turn is credited with having derived a part of its religious philosophy from the East. The ecstasy of Divine love experienced by these saints is the same rapture which Tennyson depicts as thrilling the soul of the pure knight Sir Galahad when he is permitted to behold the Holy Grail:

Ah, blessed vision! Blood of God!
 My spirit beats her mortal bars,
 As down dark tides the glory slides,
 And star-like mingles with the stars.

In such ecstatic moments, the existence of which has been recorded in every religion removed above the worship of the savage, the soul is intoxicated with the sense of the power and love of God. It has been said that every soul has in it the germ of this faculty of higher worship, but in most it requires arousing and cultivating. In this Divine love resembles other powers, of whose existence and capacity for development the human mind cherishes no doubt. Sages and saints have discussed the matter, and in their conclusions there would seem to be little need for divorce between philosophy and religion, since the aim of both is

in the end the same—to acquire a fuller knowledge of the springs that govern the universe and of that Supreme Being who in His love has created all mankind. Hindu philosophy may couch its object in somewhat different terms to those in which the Christian religion expresses the goal of its endeavour. The early Hindus set up as their great ideal the attainment of knowledge or wisdom, a knowledge which meant knowledge of all things, spiritual and temporal, since Brahma was indwelling in all living creatures. But in revealing the greatness of God, they also taught the love of Him, which follows from knowledge. In many passages of the *Mahabharata* the importance of knowledge is set forth, wisdom such as will lead men to a comprehension and love of the Divinity, resulting finally in a blessed absorption in the Supreme Soul of the universe.

Hindu, Hebrew and Muhammedan alike have borne witness to the value of Divine inspiration in awakening in the soul of man the love of the Eternal Being. "Even if all men desire to love God," says the Musalman Bhagat (Saint) Shaikh Farid in the *Grantha Sahib*, or holy book of the Gurus, "they will not succeed by their own endeavours: this cup of love belongeth to God; He giveth it to whom He pleaseth".¹ "Not every heart," said Shaikh Farid, "is [of itself] capable of finding the secret of God's love. There are not pearls in every sea; there is not gold in every mine".²

¹ *History of the Sikh Gurus*, by M.A. Macauliffe, Vol. VI, p. 396.

² *Ibid.* p. 381.

But though, acting alone, the Soul may be powerless to comprehend the Divine, yet there are aids which may be adopted to induce that emotional mood in which the sense of the Divine floods man's Spirit. These aids are solitude, abstinence, concentration of thought, the fixing of the wandering mind on God. Yoga ascetics, Buddhists, Muhammedans, Greek and Roman philosophers, Christian saints, all who in transcendental experiences were made aware of God's glory and infinite power, practised methods similar in character though differing in degree, to abstract the soul from its material surroundings. Abstinence is one of the means most frequently mentioned whereby the spiritual faculties can be fostered. Among many others, the case of the Persian mystic poet, Jalal-ud-din Rumi, of whom I shall speak more fully presently, is said to have fasted during three consecutive periods of forty days, taking as sustenance nothing beyond a little water and a few barley loaves. At the end of these trials his spiritual guide, Burhan-ud-din, declared him an adept in all wisdom, Divine and human. It may be remarked in passing that most of the great intellects of the world have not been lovers of material pleasures. There would therefore seem to be some intellectually stimulating power in abstinence, which as we have seen, likewise promotes strong religious feeling.

The special method which the Yogi should adopt to kindle in his breast the love of God is described in the *Bhagavad-Gita*.

Let the Yogi, seated in a secluded place devote himself constantly to the Self, alone, with thought and body

subdued, without hope and without longings for reward. Having sat down in a pure place with his body in a firm position, neither too high nor too low, with a cloth, deer skin and grass underneath, there having concentrated his mind on one point, with the workings of the senses and thought controlled, resting on his seat, let him practise Yoga for the purification of himself, maintaining the body, head and neck in equipoise, unmoved, steady, looking steadfastly downwards, without looking about; with the soul pacified and fear departed, firm in his vows of constancy, controlling his mind, let him sit, devoted, thinking on Me, intent on Me. The Yogi, thus constantly devoted to the Self, with his mind controlled, attains Peace, the Supreme Nirvana that is in Me.

We have already seen that the hymns of the *Rig Veda* and many passages of the *Mahabharata* are transfused with the expression of the love of God as the Creator of the universe. Especially in the *Bhagavad-Gita* is bhakti, or the adoration of the Deity, set forth as the great necessity, the practice which supersedes all other modes of acquiring knowledge of the Divine. The *Gita* has been called the Hindu Gospel of St. John, and in the mystic writings of the disciple whom Jesus loved frequent parallels to its teaching have been found. Sir Edwin Arnold's poetical version of some lines in chapter viii, the Book of Religion by Devotion to the One Supreme God, may be quoted as an instance:

I am alike for all! I know not hate,
I know not favour! What is made is Mine!
But them that worship Me with love, I love;
They are in Me, and I in them!

—words which have been likened to Christ's parable, "I am the Vine, ye are the Branches".¹ In the *Bhagavad-Gita* Krishna sets forth the great

¹ St. John, xv, 5.

doctrine of Bhakti-Yoga and in chapter xii (Bhakti-Yoga) we read in Sir Edwin Arnold's version the message of love, which Krishna proclaims to Arjuna as the only means to lead man to salvation:

Cling thou to Me!
Clasp Me with heart and mind! So shalt thou dwell
Surely with Me on high.

In numerous other passages throughout the *Bhagavad-Gita* does Krishna describe the mystic happiness of those whose worship unites them with the God whom they adore:

But most of all I love
Those happy ones to whom 'tis life to live
In single fervid faith and love unseeing,
Drinking the blessed Amrit of my Being!

Behind all Creation lies Divinity, if man could
but perceive it. It is mystic love alone which
can lead him through Creation to Creation's God:

Hard it is
To pierce that veil divine of various shows
Which hideth Me; yet they who worship Me
Pierce it and pass beyond.¹

Later on, Hindu religious teachers arose who inculcated plainly the doctrine of Divine love as the means whereby men could gain peace, bidding them turn to a living, loving, personal Deity full of compassion towards his creatures. The great prophet of this love doctrine was Ramanuja, who lived in the twelfth century in Southern India. He was a preacher of the worship of Vishnu the Preserver, in preference to that of Siva. Ramanand was another great preacher who taught the

¹ *Bhagavad-Gita*, Sir Edwin Arnold, vii, 14.

doctrine of bhakti to his followers. He lived about the first half of the fifteenth century, in the north of India, and held as one of his tenets that the mere fervent utterance of the name of God brought the highest spiritual bliss to the worshipper. This continual repetition of a word or phrase to foster religious emotion has always been a practice of devotees. The great mediæval saint Francis of Assisi used to repeat the Doxology for that purpose. Similarly the repetition of prayers in the Roman Catholic ritual is intended to awaken a spirit of devotion in the worshippers.

The most notable disciple of Ramanand was Kabir, the famous Vaishnava religious reformer, who lived in the fifteenth century. His life was passed chiefly at Benares, and he seems to have been originally a Musalman. The hymns which he wrote are imbued with the spirit of heartfelt devotion to God. They are simple, if mystical in language, and set forth the doctrine of a personal loving Divinity. In one he urges his disciples to look with equable eye upon happiness and misery, leaving all in the hands of God:

Long not for a dwelling in heaven, and fear not to dwell in hell;
What will be, will be; O my soul, hope not at all.
Sing the praises of God from whom the supreme reward is obtained.
What is devotion, what penance, and austerities, what fasting
and ablutions,
Unless thou know the way to love and serve God?¹

In another we find the simile of the saint who longs for God as the wife sighs for her absent lord:

¹ Macauliffe: *Lives of the Sikh Gurus*, Vol. VI, p. 175.

Her heart is not happy; she retraceth not her steps in the hope of seeing him.

Why fliest thou not away, O black raven, (a bird of ill-omen, here used to typify man's evil passions) so that I may quickly meet my beloved?

Saith Kabir, perform God's service to obtain the dignity of eternal life;

The name of God is the one support; repeat it with thy tongue.¹

Another reveals the saint's absorption in God:

Now Thou and I have become one; seeing that we are both one, my mind is satisfied.

When there is worldly wisdom, how can there be spiritual strength?

Saith Kabir, God hath taken away my worldly wisdom, and instead of it I have obtained perfection.²

A notable Vaishnava work on Bhakti is the *Sri Bhagavata*, and there is another even more remarkable treatise on Divine love, the famous *Bhagavad-Vishayam*, a collection of literature having as its subject the utterances of the saint Nammazhvar, also known as Parankusa, the chief of the Dravidian saints called Azhvars. The intense rapture of their love for God is everywhere manifest in their writings. Their doctrine is salvation through the love of God, the same principle taught by Christ and by the Moslem Sufis. Saint Nammazhvar had many moments of ecstatic union with Divinity. In one of those blessed states of happiness he declared that he felt filled with the whole spirit of God's universe, alike of Heaven and Hell. By this he meant that if a man love God, the bliss of Heaven and the pains of Hell would be the same, were

¹ Macauliffe: *Lives of the Sikh Gurus*, pp. 176-7.

² *Ibid.* Vol. VI, p. 180.

God Himself present in him, for the spirit of God indwelling in his heart would render happiness and misery immaterial. The ecstasy of this saint Nammazhvar often so intoxicated his soul that his spirit well-nigh burst its mortal bonds, a state comparable to the cases which sometimes come to our hearing of men and women who have died from a shock of excessive joy.

The famous Hindu sect of the Vaishnavas of Bengal, founded by Chaitanya about the beginning of the fifteenth century, holds the doctrine of bhakti as the great tenet of its religion. It divides bhakti into five degrees, each a little higher than the last: (1) *santi*, or tranquil meditation upon God; (2) *dasya*, a condition of active service for God; (3) *sakhya*, a feeling of personal friendship for God; (4) *vatsalya*, or love for God as between a child and parent; and (5) *madhurya*, ardent devotion to God, the highest stage of emotional development. By this sect the analogy between human and Divine love was frequently employed to bring home to the human heart the mystery of the relationship between God and man. The same analogy is found in the Hebrew Song of Solomon, where the Church of Christ or the individual soul (for both interpretations have been given in commentaries on these much discussed Canticles) is typified by the Bride, and Christ by the Bridegroom. The passionate adoration of the Soul for its God is the subject of this wonderful love-song, attributed to Solomon. "Set me as a seal upon thine heart, as a seal upon thine arm;" is the impassioned cry of the Bride, the Soul, to her Bridegroom, Christ. "For

love is as strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned."¹ The language of the mystical hymns of the Sikh Gurus contains the same imagery. The Gurus held that the Deity was a personal God, to whom man might draw near through a love which resembled that of the faithful wife for her husband, and Nirvana, or the complete union by absorption in God, they held to be the final joy attainable by man. The earthly love which they took as type of spiritual happiness has, as is noticed by Mr. Macauliffe, to some extent a parallel in Greek mythology, where Psyche, the human soul, who has lost the love of Eros, the Divinity, passed through many trials that she might once again enjoy the love which she had forfeited. In the hymns of Nanak, the first Sikh Guru, the metaphor is employed over and over again, and the restlessness of the soul when banished from God is typified by the grief of the true wife in the absence of her spouse. The *Sohila*, a collection of five prayers used by the Sikhs at evening, a hymn, which Guru Nanak bade the attendant crowd of Hindus and Musalmans sing before he died, speaks of death as the marriage which unites the Soul, the Bride, with the Lord, the Bridegroom:

The year and the auspicious time for marriage are recorded;
O relations, meet and pour oil on me, the bride.

¹ *Solomon's Song*, VIII, 6-7.

O my friends, pray for me that I may meet my Lord.
This message is ever sent to every house; such invitations
are ever issued.

Remember the Caller: Nanak, the day is approaching.

In another of Guru Nanak's hymns the love which man should bear for God is illustrated by similes taken from nature:

O man, cherish love towards God like that of the lotus
for the water,

Which loveth so, that even where the waves o'erwhelm it,
it blossometh still...

O man, cherish love toward God like that which the fish
hath for the water,

The more of which it hath, the greater grows its happiness,
and the deeper its content.

Life even for one instant without water were impossible for
it; God only is aware of its pain...

O man, cherish love toward God like that of the chakwi
for the sun,

Who taketh no rest, knowing that her mate is far from
her.¹

This last simile is explained by Mr. Macauliffe to be an allusion to the habit of the chakwi (duck), which if separated from her mate at evening, passes the night in lamentation until the sun rises, enabling her to join him again.

The Sikhs are a sect of Hindus whose spiritual teachers, the Gurus, were credited with mystic communings with spiritual powers. Many miraculous tokens of Heaven's favour are also recorded as having been showered upon them, and Nanak especially is related even in his youth to have been subject to trances and Divine visions. The chronicles report that when quite a boy he lay down and remained

¹ Macauliffe: *Lives of the Sikh Gurus*, Vol. I, p. 190.

in the same posture during four days, apparently oblivious of his surroundings. The pain of separation from God was the agony which was tormenting his soul. In answer to a physician who was summoned to cure his supposed physical weakness, the youth exclaimed in inspired verse:

"The physician in his ignorance is unaware that it is my mind which needeth healing... It is my Lord Who filleth me with His Divinity... The Creator Who sent this visitation upon me knoweth how to cure it." Again, for three days he disappeared in the forest and men deemed him dead, but amid silent communion with Nature and Nature's God, Divine inspiration came to him and he composed the opening lines of the *Japji*, the morning prayer of the Sikhs:

There is but one God whose name is True, the Creator, devoid of fear and enmity, immortal, unborn, self-existent, great and bountiful.

The True One was in the beginning; the True One was in the primal age.

The True One is, was, O Nanak, and the True One also shall be.¹

Parallels to these ecstatic visions, resulting in an increasing outpouring of love towards God, are found in the literature of Hindus, Christians and Muhammedans. The retiring to solitude to commune with God is a characteristic of mystics and saints. Did not even Christ withdraw at intervals from his followers, that in quietness and seclusion He might renew within Himself the spiritual force on which contact with the world daily made such great demands?

¹ Macauliffe: *Lives of the Sikh Gurus*, Vol. I, p. 35.

The idea of the religion of love is not confined to Hinduism and Christianity. The Sufis are a Muhammedan sect which arose in Persia about the ninth century, and whose members also hold this doctrine, which they have derived in great part from the Hindus. God is to them an all-pervading Being, identical with the universe, whom it is man's duty to worship apart from any expectation of reward. Their aim is to teach man to become conscious of his oneness with God. The Greek philosophers of the Neo-Platonic school had a powerful influence upon Sufi theology. One of the most celebrated Sufi poets, Jalal-ud-din Rumi (1207—1273) has been supposed by many to have written his great work, the *Masnavi*, under the influence of direct Divine inspiration, and passages have been quoted in which the author acknowledges the super-human force which led him to embody his religious thought in his famous philosophic-religious poem. In the *Masnavi* he uses the forms of parable and fable to convey his spiritual teaching. The eternal existence of the spiritual part of man and the loving Divinity which permeates all creation are the objects of Rumi's unceasing adoration. Love and Faith are the essence of his doctrine. In the *Masnavi*¹ he writes:

Know that the outer form perishes, (and) that the world of soul and spirituality remains for ever...

Through ignorance you see the shadow (*i.e.*, the material world) as the person (*i.e.*, the spiritual world); for that reason the person is to you a trifling and slight thing.

Wait till one day that thought and imagination spread their wings without any veil:

¹ Book II, p. 90, C. E. Wilson's translation.

You will see the mountains (even) as soft wool; (and) this world of cold and hot annihilated.

You will see not the sky, nor the stars, nor any existent being; (you will see) nothing but God, the One, the Living, the Loving.

As appears in the religious thought of so many other countries, Rumi likens the Deity to the Sun, without whose light all creatures must perish:

Do not believe of me that I can keep from or do without the Sun any more than the fish (can keep) from (or do without) the water.

In another passage is depicted the utter absorption of the soul in God:

When the ego-ism of my ego has become extinct, He remains One and Alone; I become as dust before His horse's feet.

The inspiration divinely accorded to Prophet or Saint is finely imaged by Rumi:

The Universal Spirit has come into contact with the individual Spirit; this (latter) spirit has taken a pearl from It and put it into its bosom.

The glory of the Lord, says Rumi, surpasses that of mortal man as the ocean is larger than a drop of moisture: "The Light of God is a Sea, and the senses are like a dew-drop."

Rumi's teaching as regards worship of God is that forms matter but little, if love be the indwelling spirit in man's heart:

I have not commanded (to worship) [says the Deity] in order to receive some profit (Myself), but in order to bestow a kindness upon (My) slaves...

I do not look at the tongue or speech; I look at the soul and condition...

Enough of these words, conceptions, and figurative expressions! I wish for ardour, ardour!...

Light up a fire of love in your soul, (and) burn entirely thought and expression.

The doctrine of devotion is the all-important thing for man to learn:

The religion of Love is apart from all religions. God is the religion and sect of Lovers.

Meaning as Mr. C. E. Wilson explains, that the lover of God is beyond intellect. He sees and knows nothing but God.

God's prophets Rumi likens to many candles burning in one place. Each is a separate agent of light, but the radiance of all combines without distinction to shed clearness abroad. So are God's Light and Truth extended upon earth. The metaphor of fire to express the vivifying power of love is often employed by him:

Dead heart of stone if He but touch with love's live coal,
A magnet straight becomes, no longer quits the pole.¹

The insufficiency of the material world to satisfy the cravings of man's spiritual nature is frequently acknowledged:

The world of matter and its forms is narrower still;
A prison all too straight for mind to have its will...
Beyond our senses lies the world of unity,
Desirest thou unity? Beyond the senses fly!²

The overwhelming consciousness of the soul's dependence on and need for utter annihilation in God is an emotion prominent in Sufism:

Let thy existence in God's essence be enrolled,
As copper in alchemist's bath is turned to gold.

¹ *Masnavi*, Book 1, Tale 3, Redhouse's version.

² *Masnavi*, Book 1, Tale 2, Redhouse.

Quit 'I' and 'We,' which o'er thy heart exert control.
'Tis egotism, estranged from God, that clogs thy soul.¹

One of the most famous exponents of Sufism is another Persian mystic Jami, who in the *Lawa'ih*, a treatise on Sufi Theosophy, sets forth intuition or inspiration as the chief source of knowledge. In this tenet Sufism coincides with Platonism and the doctrines of the Neo-Platonists. The meaning of *Lawa'ih*, 'Flashes of Light,' implies the purpose of the work, to explain "the intuitions and the verities displayed on the pages of the hearts and minds of men of insight and divine knowledge, and of those who enjoy spiritual raptures and ecstasies".² Says Jami:

Man's spiritual nature, is that which his thoughts and surroundings make it. Wherefore it behoves thee to strive and hide thyself from the sight of the world, and occupy thyself with very Being, and concern thyself with the 'Truth'. For the various grades of created things are theatres of His revealed beauty, and all things that exist are mirrors of His perfections. And in this course thou must persevere until He mingles Himself with thy soul, and thine own individual existence passes out of thy sight. Then, if thou regardest thyself, it is He whom thou art regarding; if thou speakest of thyself, it is He of whom thou art speaking. The relative has become the Absolute, and 'I am the Truth' is equivalent to 'He is the truth'.³

Love, to the Sufis, is a spiritual clearness of vision, a thing apart from intellect. Reasoning is of no avail, says Jami, without love. Theological

¹ *Masnawi*, Book 1, Tale 10, Redhouse.

² Preface to *Lawa'ih*, translated by E. H. Whinfield and M. M. Kazvini.

³ *Lawa'ih*, Flash VI, Whinfield and Kazvini.

argument will but serve to veil the eyes, so that they fail to perceive the sun of Truth.

Strive to cast off the veil, not to augment .

Booklore: no books will further thy intent.

The germ of love to God grows not in books;

Shut up thy books, turn to God and repent.¹

It is the eternal beauty of God, says the Sufi, which calls forth the love of man. It is God's supreme beauty which is reflected in the rose, in the sun, in the lotus, in man himself, everywhere throughout all created things. This thought of beauty and Divinity has inspired some of the sublimest, sweetest passages of Jami, and is one of the keynotes of Sufi mysticism.

His Beauty everywhere doth show itself,
And through the forms of earthly beauty shines
Obscured as through a veil. He did reveal
His face through Joseph's coat, and so destroyed
Zuleykha's peace. Where'er thou seest a veil,
Beneath that veil He hides. Whatever heart
Doth yield to love, He charms it. In His love
The heart hath life. Longing for Him, the soul
Hath victory.

The four successive stages through which the Sufi passes are Shariat, the observance of the ordinances of the Moslem law; Tariqat, or travelling in God's way; Marafat, or knowledge of God; and Haqiqat, or union with God, the consummation of Divine love. When a man has attained this state of perfect realisation of God, he is emancipated, according to the Sufis, from observance of the law.

We have seen how fire and light have always been usual metaphors to depict the vivifying power of Heavenly love. Love—earthly love—and

¹ *Lawa'ih*, Flash XXVI, Whinfield and Kazvini.

² Jami's *Yusuf u Zuleykha*. Version by E. G. Browne.

Wine, as symbols of Divine inspiration, are employed by the celebrated Persian poets Hafiz and Omar Khayyam in their verses, to which theologians have ascribed a mystical meaning. The passion of love shadows forth the mystic happiness of union with the Deity, the wine-shop is the temple, and the dizzy rapture caused by the vintage is the clouding of the human faculties in presence of the heavenly vision. This is the sensuous side of mysticism, as opposed to the asceticism of the early Hindus and of the mediæval Church in Europe.

As aids to religious emotion, the different sects of the Sufis have urged different methods. Some have advocated abstinence and various ascetic practices, others such opposite pursuits as dancing and singing, to help them to a knowledge of the Divine. Jalal-ud-din established a special order of dervishes, who by their dancing were intended to lead souls to God. With the dancing he also employed several kinds of instrumental music, accompanied by singing, as a means of attracting the people and arousing them to a state of religious exaltation. The Sikh Gurus recognised the power of music, and we read that Guru Nanak was constantly accompanied on his wanderings by the minstrel Mardana, who played on the *rabab* to Nanak's singing of devotional hymns. Music has always, both in East and West, been the handmaid of religion, and of all the arts it exerts the greatest influence over the emotions. Chateaubriand calls it "the child of prayer, the companion of religion," and Beethoven has named it "the mediator between the spiritual and sensual life".

• While speaking of Muhammedan mystics, mention may be made of one of the latest prophets among them, a contemporary preacher of Muhammedan mysticism, who proclaims the "splendour of God," Abbas Effendi, third prophet of the Bahais, who also teach the doctrine of love. Their path to God lies through seven valleys. The first is the valley of Search, where the wanderer goes seeking for God, and learns that He is to be found everywhere, even in the dust that is blown along the highway. Next comes the valley of Love, through which he is guided by pain, since pain teaches selflessness. These two valleys lead between the mountains to the valley of Knowledge of God. The fourth valley is Union with God, after which blessed consummation the wayfarer comes in all happiness to the fair valley of Contentment. The sixth valley is Amazement, where earthly riddles are made plain, and the traveller marvels at the revelation of Divine truth and love thus vouchsafed. Finally, he attains the valley of Poverty, where he is taught the emptiness, the illusion of worldly glory, and the value of renunciation. It is the same spirit which has animated alike Brahman ascetic, Greek sage, Christian mystic, and Persian poet.

These are but a few of the Eastern poets and writers who have striven to reveal the mystic beauty of Divine Love, which stands with them as the sole connecting link between the human soul and Deity. Their call of peace and love seems alien to the spirit of the present times, when all is strife and tumult and eager competition, when wars and rumours of wars distract the world.

Nor, in this materially-minded, noisy world of ours is there any lack of unbelievers who turn an incredulous or unheeding eye upon the Divine rapture of the saints and the outpourings of the mystic school of poets. Yet scoffers might remember the words quoted by Rumi: "He who has not tasted does not know."

Alicia Simpson

Disciple. "O Master, the creatures which live in me hold me, that I cannot yield myself, as I willingly would."

Master. "If thy will stands apart from the creatures, then the creatures are forsaken in thee; they are in the world, and only thy body is with them, but thou walkest spiritually with God. And if thy will forsakes the creatures, they are dead in thy will, and live only in thy body in the world. And if the will doth not lead itself into them they cannot affect the soul... Let the Holy Spirit dwell in the will and the creatures in the body...."

"They love thee because thy will nurtures them, but the will must forsake them and hold them as enemies."

"If thou dost that, thou standest in a daily dying of the creatures."

JACOB BOEHME

ON BELIEF

By COUNT HERMANN KEYSERLING

ONE day while we were sitting discussing the MASTERS, a friend observed that of the two problems (i) whether super-men like the Masters exist, and (ii) what ought to be our attitude towards them, the latter was certainly the deeper one. He was right: but why so? It may be of use to make this point clear.

The absolute reality of the object of one's religious belief is of secondary importance, because the religious value of that object does not depend on its existence in the external world but on the ideal that it incorporates. Now an Ideal, as such, is never an objective reality, and cannot be one, because what we call an ideal means the projection of inward tendencies upon the plane of the imagination, and never means anything else. Therefore the question of objective existence does not even arise so long as the Ideal is reflected upon; and as the inmost meaning of the belief in Masters is simply due to the fact of their representing ideals to strive after, it is evidently of no paramount importance that such men as the Masters do or may exist. Enquiry into the latter problem however is both interesting and useful, for scientific knowledge

is the goal: but it is not only useless but even noxious where the aim is religious realisation. In that case it only leads the mind astray. Jesus Christ said: "Blessed are those who do not see and yet have Faith." This saying has led to the most deplorable errors, yet it is profoundly true in itself. It has become the authoritative basis for the pernicious theory that religion means blind assent to unintelligible dogmas, simply because it has not been understood by the Church.

Christ, when speaking of Faith in the sentence quoted, meant exactly what I have tried to formulate as being the true essence of religious belief: the power to realise an ideal in one's imagination and to make it the leading force of one's life. Now obviously the man able to do so without any help from outside stands higher than the other who cannot do without such assistance.

The meaning usually attached to the idea of religious belief is different. Most people hold that it means fundamentally the same as ordinary belief, that is, assent to fact¹: and that the difference lies only in the object, the one being empirical, the other transcendental. This is a fundamental misapprehension. Belief in the sense of religion has nothing whatever to do with acknowledgment of objective Truth and it is of vital importance that this should be understood. The Rationalistic Epoch was right in postulating that religion must be able to stand intellectual criticism, but it was utterly wrong in the way it interpreted that postulate.

¹ I have studied the meaning of *Belief*, in the epistemological sense, in the third chapter of my book *Unsterblichkeit* (second edition, München, 1910, J. F. Lehmanns Verlag.)

Religion must be rational, no doubt, but its *rationale* lies in another dimension than that of science and cannot be tested by enquiries into the objective reality of its object. Very likely the Religion of Humanity will some day be founded on objective truth throughout, but this does not imply that by that time every one will be truly religious. Prove to the man of irreligious mind that the Theosophical theory of the cosmic order corresponds to facts throughout and he will accept the proof; but this will not turn him into a devotee; he will merely grow richer in his knowledge. The *reality* of a Faith lies *inside* the believing man, not outside of him; and this again not in the scientific sense that God actually lives within the heart of man, which no doubt is true, but that, so to speak, religious belief means the force pulling out the Inmost Self and making it the centre of one's being. This 'dynamic' is the essence of religion; everything else is but expression, shell, condition, or result. 'Devotion' is its foremost expression, being the natural attitude of man towards an Ideal realised; at the same time it is its condition, in so far as, without that attitude, the 'Ideal' is difficult to create. And the realisation of truth is, on the other hand, a necessary result; for an Ideal really 'pulling out' one's innermost Self, makes one inevitably conscious of reality.

This then is the reason why the object of one's faith is unimportant in principle, why it makes no real difference whether Ganesha or Parabrahman be worshipped, nay, whether a man believes in God at all or simply strives out of

his inmost heart, without definite objects of Faith, towards utmost self-realisation. The latter is the typical attitude of most highly-evolved souls not belonging to the devotional type, and, personally, I do not doubt that some day all fully developed men will reach the stage, where concentration on symbols is wanted no more and every individual will be able to live by God-consciousness. But this stage is not reached by many as yet and for this reason definite creeds are still necessary. Now, whenever an ancient Ideal has lost its power it must be replaced by a new one more adapted to the conditions of the age. There lies the value of the Theosophical conception of 'Masters'; but as, according to the authorities, these Masters actually exist in this World, it is even more necessary perhaps for Theosophists than for others to realise that the religious value of objects worshipped does *not* depend on their existence, but exclusively on this, namely—that they mean ideals to strive after, and are accordingly both symbols and anticipations of anyone's inmost Self. Only in this sense, or regarded from this point of view, is the problem of the Masters a religious problem.

In our day a full and universal grasp of the true meaning of religious beliefs is of an importance difficult to overrate. Indeed, on this will it chiefly depend whether religion shall mean a force as real in the future, as it has been in the past; and, if so, whether for good or evil. There can be little doubt that, in the later phases of most historic religions, the latter more than the

former has been the case: they have retarded progress instead of directing it, and this without keeping up the standard of the beginning. The real meaning of the doctrines has mostly been lost; the religious impulse (which brings about understanding of itself) having grown weak, the religious systems became more and more mere codes of superstitions; for every belief which does not correspond to an inward reality, even a belief in Truth, is a superstition. Now one might object that, in the case of new religious movements, the insisting on the meaning of religion is superfluous, as the mere existence of a genuine impulse should prevent all misunderstanding; or again, that a new impulse means essentially a reaction against the misconceptions of the old. But I fear both objections do not hold good. Close observation has taught me that the belief even of many Theosophists means no more than the filling of the old skins with new wine, and, as it is new skins that are desired, the better wine, if better it be, does not improve matters much.

As to those who have found the right way for themselves, only a few of them know what they are doing, and 'Avidya' is always fatal in the long run. They may end by losing their way, and, once it is lost, they will never find it again. The history of all religions illustrates the danger of ignorance: why have almost all of them degenerated, instead of developing in unison with the Race? Because men did not really know what religion is and so went astray, once the natural impulse had lost its original power. Now it ought to be understood

that this course is inevitable for a time wherever the progress follows intellectual lines. Intellect cannot help beginning its career as a destructive force wherever deeper problems are concerned, for the following reason: once it becomes the dominant force of the Soul, man changes, so to speak, the plane of his consciousness. Since he cannot now realise the deepest in himself immediately as before, he has to realise it intellectually, and as this is impossible in the beginning, the instrument not being sufficiently developed for it, he gets altogether out of his depth, and consequently denies its existence. So it is perfectly natural that religion has been decaying more and more among the western races; man has to stand below or above our present level in order to be conscious of his inmost Self. Accordingly religion has retained its vital power only in those whose intellect is not enough developed to show forth its destructive force, as in the case of the Islamic races, or where the inner development has gone beyond ours, as was the case in ancient India.

Now surely the case of the western races is far from being ideal; never, perhaps, has man been living farther off from himself; but, bad as it is, it still means the threshold to a higher level than those of the religious epochs gone by, and therefore nothing could be more ruinous than the dropping back to previous states which many religious teachers want us to do. The developed man cannot possibly believe in the same way as the early Christians did, because the latter expression of religion was simply conditioned by lack of

intellect: to them it truly meant self-realisation; in his case the same thing would mean a metaphysical lie. The typical cultured man of our day is essentially a mental being, and therefore religion cannot become the central force of his life, so long as he does not understand what religion means.

To the mind no reality is really existent before it is understood, in exactly the same way as nothing exists for the senses that they are unable to perceive.

'Mind' is the focus of our present being, it is the true focus, notwithstanding the fact that higher states are already longed for all over the world and no doubt will be reached ere long. For this reason it seems certain to me that at the present time the future of all religious movements depends chiefly on this—that men should learn to understand *what religion means*.

Hermann Keyserling

THEOSOPHY AND DOCTRINE

By JOHAN VAN MANEN

SINCE the advent of epistemology as a science it has become an axiom that the value of truths can only be approximated if preliminary research has fixed the limits of man's instruments for the conception of truth: internally the mind and externally the brain. An additional factor in the manipulation of truth is language, and only very scanty results have as yet been achieved in the critical study of the inherent limitations, capacities and value of language as a thought-handling and thought-bearing instrument.

To that aspect of mind generally called 'common-sense' this is evident, and we find—as in every other case where we deal with, or even approach, realities and things of importance—that at the very threshold of our consideration of the subject formidable paradoxes confront us on every side. One of these will have struck most people. It is the almost comic, if not tragic, fact that those conceptions which lie nearest to man's heart, which constitute the most potent mainsprings of his actions, which are dominant factors in his life, are denoted by words which have the vaguest meaning, if they really can be said to have any

precise meaning at all—words so difficult to define, that the multiplicity of possible and seemingly adequate definitions which are mutually contradictory, supplementary, or even exclusive, leaves hardly any definite boundary lines at all wherein to enshrine the living value. Such words are like living flames, with somewhere and somehow a centre, but shooting forth in all directions, leaping, playing, writhing, moving in directions incalculable and forms indescribable.

Such words are not only the names of purely individual and psychic manifestations as love, honour, truth, but also of collective and semi-social manifestations as patriotism, religion, theosophy.

I do not pretend to be able to analyse these facts to any great depth; philosophy as a science has such inquiries amongst her many tasks. That the symbolising in a single word of an indefinable complexity of thought is useful in practical life we all know and realise with more or less satisfaction. Goethe has already put it in an epigram:

Und eben wo Begriffe fehlen,
Da stellt ein Wort zu rechter Zeit sich ein.¹

But though we all recognise the fact and acknowledge its usefulness, not everyone always realises clearly certain concomitant dangers inherent in the process. One such danger I want to discuss in connection with the mysterious word 'Theosophy' with which I may suppose my readers have fallen as much in love, in one way or another, as I myself. Falling in love is, as the trend of very

¹ Just where conceptions are lacking, there a word presents itself at the right moment.

universal and trustworthy testimony of experts would seem to indicate, both an exceedingly pleasant and an exceedingly dangerous predicament—if this term may be excused.

I understand, being fairly inexperienced in these matters myself, that it is possible to fall in love with a face, with a character, with a soul or with a mind, not to mention other elements. But the love of a face may be the first step towards the discovery of an unforeseen character, which may or may not harmonise with expectations in this direction; and the fascination for a mind may temporarily blind the sight so as not to see a face that will only slowly and gradually unmask itself in a way that will give, as often as not, æsthetic satisfaction equal to the mental contentment first evoked.

Precisely the same holds good for our love for Theosophy. We may fall in love with it (or her) because of its charming face, or even queenly beauty; we may woo it from a feeling of mental admiration, or for the homely well-being it seems to promise. Yet a married life of some duration alone will bring us to a lasting realisation of whether our love was superficial or deep, directed towards essentials or externals.

And as the romantic lover is apt, in his first raptures, to predicate nothing short of perfection of his love, so the incipient and enthusiastic Theosophist is apt to invest his elected Theosophy with a marvellous character, perfect and unique.

The married man finds out that, though attainments like those of being able to interpret,

Beethoven's Septette to perfection *are* delightful, yet clothes have to be mended, the house to be kept in order, the food to be well cooked. So also Theosophy has not only to provide beautiful ideals, but it should also be able to come down to actual life, in short it must be workable and applicable.

Now what is Theosophy? I have been a member of the Society for some seventeen years only, so I cannot profess to know—as yet, or any longer. It is many things and many things it is not, so much is evident. There are many definitions but they differ. Madame Blavatsky has, so stories go, called people real Theosophists who were, for aught we know, simply good men. Yet we feel that to call all good men Theosophists would be inadequate. If it were adequate we might well change the Theosophical Society into a Goodness Society, and not many members, I believe, would be willing to do so. On the other hand Theosophy is sometimes identified with mysticism, but certainly there have been many mystics whom it is difficult to classify as Theosophists. The more one thinks about it, the more difficult it becomes to say what is the distinctive mark of the Theosophist. Is the Theosophist the man who has risen above all forms of a specific religion and has attained to some universal religion? But then it would be incorrect to speak of Christian or Hindu Theosophists. In short I simply beg the question and am content to take Theosophy for the moment, and for all practical purposes, to be some primitive category which stands by itself and is self-explanatory; though I admit at the

same time that this solution is not sufficient from the theoretical standpoint which has also its rights and its place in the totality of our make-up. At all events, if the story be true that our Society owes the name to the more or less fortuitous experiment of a chance glance in a dictionary, as Colonel Olcott tells us in his *Old Diary Leaves*, the whole question of the real significance of the name might well be taken as having no great importance and we might feel justified, also from the historical standpoint, to resort to the far truer expedient of questioning the real and living forces manifesting in the Theosophical movement as we know it.

Now I used a few moments ago the simile of falling in love with a face. I believe most present day Theosophists have done so in becoming attached to modern Theosophy. At least I know that a great number of members of our Society have done so. The beautiful face of Theosophy means, in my comparison, its teachings. How many of us remember with what elation we first heard of Karma and Reincarnation, of the Masters and Initiation, of the Races and Rounds, Planes and Globes, in short the whole grandiose scheme of evolution, human, sub-human and super-human. And many of us have devoted long years of our best thought and reflection to understand and interpret and apply; to harmonise, assimilate, and realise. After some time, however, many have found that behind all this *teaching* there lies something deeper: a *life*. They have come from the face to the character. They have found that these teachings are an external thing, a

manifestation, a projection in time and space, temporal, conditioned, historically dependent and of necessity to some extent impermanent. Behind all that lies a motive power, an impetus, a force—and this they then found to be a deeper perfection, a more permanent good, a greater reality than what they had recognised at first sight.

It is for those who have realised this to choose whether they will find their inspiration finally in the outer or the inner, in the figure or the force. Of course there is a still higher stage when, to continue my comparison, the character is forsaken for the spirit, but this is occultism in the sense of the word in which I have come to look upon it, and that I do not wish to discuss here. The case then is simply this: is the serious Theosophist to look upon the specific teachings of Theosophy as essential, or is he going to choose the life-wave they manifest, the spiritual impetus they betoken, as the reality to which he shall give his allegiance? The decision of the majority of Theosophists on this point will decide whether Theosophy will become a doctrinal religion or a spontaneous, self-living, permanent quickening of life and spirit in mankind. In other words, whether Theosophy will become a religion (a specific phenomenon) or an Outpouring (a general fountain of Life). The two attitudes which may be taken are those deriving from Form and from Life.

The conclusion seems simple: a deeper love for Theosophy cannot see in its doctrine its essential factor. But this conclusion should be applied with

• rigorous consistency. No doctrine matters, the life

impulse is *all*. I would personally carry this thesis very far indeed. I would say that (theoretically) the teachings concerning Karma, Reincarnation, the existence of Masters, of Planes and Principles are not greatly important. I can conceive very well of the idea that a deeper consciousness might deny many of these things. For instance, as far as I understand the doctrine of Reincarnation, I am inclined to believe that a human being who centred his consciousness permanently and fully in the causal body might just as well deny the truth of Reincarnation as a tree might deny such a doctrine if the annual renewal of its leaves were called so, or as an ordinary man might deny that he reincarnates because new hairs keep continuously sprouting out on his head. The naming and the formulating of natural truths are infinitely more dependent on the point of view chosen than is commonly realised. "Long live the King" denotes treason in France, civic virtue in England, and *vice versa* with "Long live the Republic".

From some Atmic or Paramatmic state the seven planes may perhaps dissolve into unity, into a deeper, truer unity than the mayavic separation down here, and from the same states even Karma may dwindle into a non-existent illusion. From the practical and actual standpoint these teachings, in the shape in which they are formulated, may be 'as true as Charing Cross,' and useful, even necessary—as far as things are ever necessary at all—for our times, conditions, and civilisation. But it is only reasonable to expect that other conditions of civilisation and mentality and human needs may arise

in which fundamentally other aspects of the same phenomena may have to be accentuated and formulated, aspects which *on the physical plane* may seem their negations, nay, the proofs of their untruth. It must certainly have struck many a Theosophist, that if it be true that humanity is guided and watched by the Elder Brothers with care and wisdom and power scarcely to be realised, and if it be further true that the Christian Religion was founded and fostered by a Very Great One, aided by another Holy One under His supreme care, that the fact that reincarnation totally dropped out of its teachings might also be interpreted as part of a divine intention: to emphasise the value of individuality, to teach the moral value of the 'eternity' of every single moment—one view of duration conducive to perhaps as many and as valuable lessons as that other view which we now speak of as Reincarnation. Perhaps various civilisations need various 'angles of vision,' none of them essentially more true or less false than any other.¹

So far then I have argued that any single Theosophical doctrine or even several of them together should not be the essential elements binding us to that mysterious something called Theosophy which I have previously disclaimed competence to define or to express in words. It might be asked: but what remains if you take the doctrines away? I do not know, but *something* remains. I know it in myself, and I have

¹ Some people do misunderstand. For them I state that amongst my few beliefs is one in Reincarnation, as the most logical, the simplest and most satisfactory practical hypothesis on the subject concerned. I even attach very much value to such personal testimony concerning its reality as has come to me.

found that others too know it in themselves. Such of us know that teachings may fall and teachers may fail and yet some ungraspable reality shall still continue to beckon us forwards and to urge us on. We feel that we have acquired some contact with what for want of a better word might be called the soul of Theosophy, instead of with its body (and I leave out of the question whether there is still a spirit or even something still higher to be searched after).

All this must be fairly evident to most serious students. Ten years ago mankind remained 1,500 years in devachan. Nowadays this has altogether changed. For a believer in doctrine only this is a very great matter, for me it is the correction of a typographical error at most—to be followed by further corrections as time goes by. Owing to the very important announcement that the Bodhi-sattva Maitreya, who is stated to be the Christ, will shortly move once more amongst mankind, some people have felt a difficulty: this was not in the old doctrine. It may or may not have been implied in the old doctrine, but what does it matter? Theoretically the whole old doctrine is only one vast argument that such a thing should be possible, and on the other hand those who can honestly say they *know*, yes or no, about the subject, may probably be counted on the fingers of the hand. But what has the truth or untruth of this announcement to do with all the vital problems of the development of the inner life, of the spiritualisation of one's being? To those who intuitively believe in this specific teaching, such a belief must

be of the utmost value as a concrete motive for uttermost exertion; so to them (and through them to the world) it is likely to effect much good. To those who do not accept the statement the Theosophical life-impulse remains the same, if they are only strong enough to continue *positively* along the lines of their own intuitions instead of wasting energy in acting *negatively*, in fighting against what is after all to them a mere teaching. To a philosopher nothing can seem more ridiculous and inconsistent than a demand for teaching together with an *a priori* ruling as to which teachings shall be true and which not. All strife about *teachings*, whether it be about a coming Christ, or about an *iota* in a Greek word is a proof of allegiance to externals, of an absence from the core of things. I, for one, pray heartily: may our teachers (as they have happily already done) contradict themselves often, correct their own statements, change their points of view and leave enough difficulties to be solved to save us, the Theosophical Society, from obsession by a ready-made, tight-fitting, lifeless, perfectly codified system of dogmatics which will kill the Spirit and stem the freely flowing inspiration of a living Theosophy.

All of this is only one side of the question however. It is true that to what lives deepest in us doctrine is not of the supremest value, but life is. On the other hand doctrine has its use, but this use should be realised in its true light. Just as in us consciousness is the supreme thing and body its instrument, so is, in Theosophy, the spiritual impetus the supreme fact whilst doctrine is its instrument. Doctrine

is the picture on the screen, not the living scene itself. Mind is a tool—at the most an expression—of consciousness, not consciousness itself. In order to work adequately in this world the inner must be reflected in the outer. The indivisible and unnameable must be symbolised, cut up in items, described in words, in that it may be conveyed, handled, used. This is where doctrine comes in. The living plant of consciousness flowers within us. We hand over its seeds that our neighbour may plant it in *his* garden and may make it grow, and flower, and bear fruit. And if we have evolved roses and lilies instead of thistles and nettles, we should hand over the seeds of roses and lilies, and not those of lowlier plants. Therefore the outer, latent, dormant, rigid expressions of what lives in us and may live again in others should be adequate, adapted to the conditions of the world, the times, the circumstances under which we live. We have to erect huge structures of description, in many respects, if not in all, more perfect, more direct than previous ones. Primitive legendary, symbolic, poetic descriptions have been transcended. Such forms may reappear in higher forms if future times demand them, but just now intellectualism makes its demands with which we have to comply. But the structure of description is a tool, not an end. It must be demolished as soon as used.

In one sense, therefore, Theosophical doctrine is exceedingly useful, exceedingly necessary, but only as a transmitter, as a bearer, as a vahan, never as anything else; a shadow indicating realities.

Modern Theosophy has already achieved much in the attempt to create such a vehicle of expression, but when all is said and done, only a very few have worked at it, for a very few years, and infinitely more has still to be done. This can be brought about only if we are strong in the realisation of the utilitarian character of doctrine, of its servile nature in contrast to that of its true master which is the life striving towards self-perfection or at least self-realisation. If we keep this spirit alive Theosophy will prevail; if not, mere scholasticism will set in. In the first case there will be saints and sages, in the latter Theosophical theologians and schoolmasters, as the result of perhaps the most significant, most spiritual and most essential attempt for the quickening of the unfolding of mankind's life that has been made in our times.

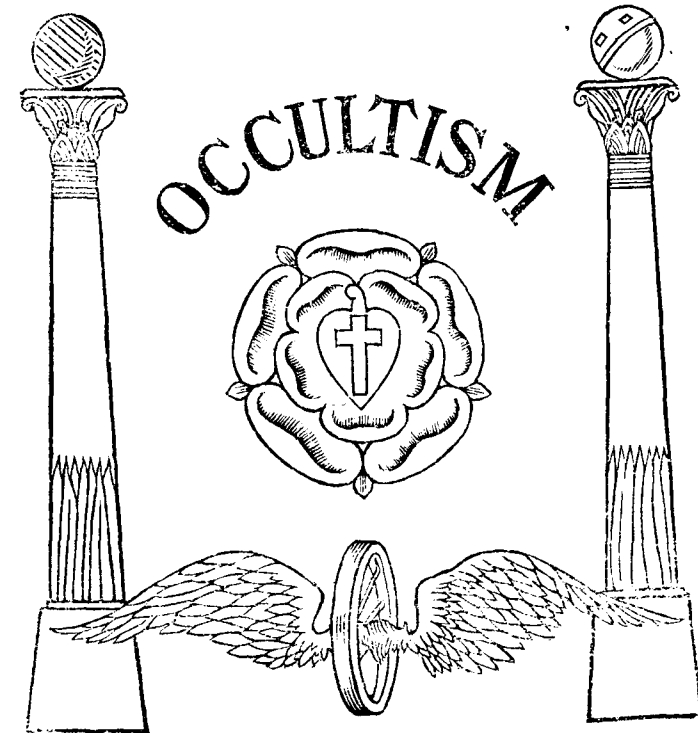
The reader will by now have seen the real purpose of the above. Its purport can be expressed in a very few words thus: the reality of insight into the nature of Theosophy is indicated by the amount of intellectual tolerance shown by its students.

Johan van Manen

MEDITATION IN THE ANGLICAN CHURCH

By ANNIE BESANT

An interesting movement has begun in the Anglican Church for the practice of congregational meditation; there was a large congregation at the church served by the Rev. Dr. Dearmer, at Hampstead, to listen to a sermon on the subject from Mr. Hephner of Newcastle, who had been struck with the value of it when visiting New Zealand, where he came across a circle of Christian people, chiefly Theosophists and Quakers, who met regularly for this purpose. A higher Presence was so clearly felt at their meeting that he introduced the practice in other places he visited. A small gathering was held later, and an Anglican Priest spoke, among other things, of the spiritual enlightenment of some Theosophists he had met who practise meditation. Finally it was decided to meet for half an hour's meditation once a week during Lent. There are two or three things which should be remembered by promoters of such gatherings: (1) The position adopted should be, as Patanjali says, "easy and pleasant," for bodily discomfort draws the attention of the mind away from the subject of meditation. (2) A definite subject should be fixed on beforehand, or announced by the leader, for thoughts on different subjects will be mutually disturbing, and will cause mental friction and scattering of ideas. (3) Nothing should be said, except the announcement of the subject, and, if possible, a chanted phrase of a few syllables only. (4) The benediction should close the meeting. Meditation is the food of the soul, and in its silence the inner Voice may be heard.



RENTS IN THE VEIL OF TIME

LIVES OF ERATO

II

THE first glimpse that we get of Erato in this life is that of a naked brown baby rolling about in a tent, amid a camp-full of camels and other evidences of a wandering life. He had been born in 17,147 B. C. as the son of the Chief of a nomad tribe of Arabs, and in his infant years had travelled about with them, sharing all unconsciously many a breathless adventure. For the tribe lived like

others of its kind mainly by petty pilferings and plunder, and its whole existence was one of swift attack and swifter escape. At any moment one of these expeditions might draw down a crushing retribution on the adventurers; and the danger was increased by the fact that the chief victims of these depredations were the Egyptians dwelling on the borders, and Egypt was at this time the centre of a large Empire, and well capable of defending itself from aggression.

For a long time little notice seems to have been taken of these robberies. But one day, encouraged by immunity, the tribe went a little too far, and the result was a sudden punitive expedition, fitted out by the Egyptian government, which fell upon it unawares and defeated it utterly. Most of its fighting men, including its Chief, were killed. The women and children were taken into captivity; and amongst these went our hero Erato, now a little boy of nine, who, having been the son of the Chief, became the property of Dolphin, the commander of the Egyptian force, and was given as a kind of slave-companion to Egeria, Dolphin's son, a boy of about the same age.

In this way Erato's real life began, with a sudden and total reversal of fortune, which might have seemed the very crown of unhappiness. But, as things turned out, he was actually happier, and found a more congenial life opening before him, after the adventure than before it. Dolphin and his family treated him with the utmost kindness. He became fast friends with Egeria, and grew up to all intents and purposes as one of the family.

living with them and eating with them and having, neither in dress nor in anything else, any outward mark of his servitude. Furthermore there grew up as time went on, an attachment between him and his master's daughter Cyrene, which, long fostered by the two in silence, and growing all the stronger by concealment, came to its due fruition after Dolphin's death, and ended in their marriage, with Egeria's full consent. Being moreover of a stronger and more masterful type than Egeria both in intellect and character, he found himself after his master's death in the position, for all practical purposes, of head of the household. His servitude had thus been a stepping stone rather than a fall. Respected by the brother, loved by the sister, Erato was no longer a slave even in name. He had come once more to his own.

From henceforth the fortunes of the three were inseparably knit together. Owing to a sudden loss of nearly the whole of their property, they decided to leave that part of Egypt and settle in a town much further down the Nile. Here they set up house. Egeria, for some reason—possibly owing to his bringing up—seems to have been a drone in the establishment, and to have done nothing in particular for the common support; but Erato set to work and earned sufficient for the little family's needs by taking employment as a scribe. His work seems to have consisted, for the most part, in copying deeds and documents and drawing and colouring plans of estates; this last being, by the way, the only sign of anything approaching artistic work in this incarnation.

It was his work as a scribe which eventually brought him the happiness of renewing one of the strongest links of his last life in Chaldea—that, namely, with Pallas, who, having been Erato's predecessor of yore, as High-Priest, in the great Babylonian Temple, was now nearing the end of another incarnation in the town in which our hero had recently taken up his abode. In his earlier years Pallas had been librarian and keeper of the archives at a great temple; but, being possessed of much hereditary property, had found it necessary, on the death of his father, to give up this post in order to look after the family estates. All his tastes and inclinations however were wrapped up in other things—in the study and writing of history, and in the secret wisdom of the Egyptians and thus it was not long, before, tiring of the arduous duties of a man of property, he decided to employ someone to perform these for him. The selected agent, Stella, proved an excellent and devoted servant; seeing which, Pallas came to leave things more and more in his hands and buried himself, with much content, in his congenial studies. Later on, thinking it useless to retain property on such terms, he resolved to get rid of it altogether; although Stella strongly opposed the idea, being, for quite disinterested reasons, sorry that his master should give up his ancestral inheritance. Eventually Stella undertook to buy it himself, promising to pay for it in instalments extending over a number of years; the idea being, somehow, that he would double the producing power of the estate and that, in this way, a large amount of money would ultimately

accumulate in Pallas's hands. So the estate passed to Stella who, in course of time, honourably fulfilled his contract and paid off the necessary sum; while Pallas, now left entirely free, devoted the remainder of his years to the compilation of the great work of his life, a history of the Divine Kings of Egypt.

Many years ago Pallas had had an only son who besides being the apple of his father's eye, had been of great assistance to him in the writing of the history. But that son had died; and not only had the father's heart been left void, but the scholar sadly missed that willing and unremitting aid which the younger mind had once given him. It was this need which led to the reunion of Pallas and Erato. Hearing of the latter's skill as a scribe, the old man sent for him and tried him as his secretary or assistant. The two had not been long together before Pallas felt that the Gods had indeed sent him another child in recompense for the one he had lost. So swiftly was the link renewed, that after a very short time Erato and his wife were invited to take up their abode in Pallas's house; and it was here that the children were born.

So for some years things went on very happily, while Pallas and Erato worked at the history and the latter's family grew up. There had been three children by his marriage with Cyrene, two boys, Dorado and Algol, and one girl, Sappho.

All three were well-favoured children and were carefully brought up by their devoted parents; nor did anything much happen to disturb the calm and even tenour of the family life.

There were, however, two small episodes which might have ended unpleasantly had not the harm fortunately been arrested in time.

The first of these happened when the children were quite young. One day there appeared a kind of fortune-telling person, half witch, half adventuress, who had been introduced to Cyrene by a friend as a marvellous prophetess and psychic. This was Lacerta, a great flamboyant creature with gorgeous red hair, who rapidly succeeded in fascinating them all and getting the family under her thumb. Her first victim was the gentle Cyrene, who thought her divinely inspired. Egeria too, who was himself somewhat psychic and sensitive, rapidly fell into the toils; while Erato, at whom the lady made a dead set, was soon at her feet. The upshot of it was that she was invited to live with them, installed in the household, and treated as a kind of tutelary Goddess: her exceeding sanctity lying in her claim to be in intimate relations with some Deity—a kind of Bride of Heaven in other words.

So she lived, making hay while the sun shone, and waxing rich at the expense of her simple adorers, until one day Stella happened to come that way, and surprised them all by not being in the least impressed. In point of fact, he betrayed an easy and somewhat contemptuous familiarity which greatly shocked them. Warned that he should be more careful how he bore himself towards a Bride of the Gods, "Bride of the Gods!" he cried, "why! she is merely the runaway wife of one of my subordinates, Cancer, and a thoroughly

bad lot at that!" We may imagine the consternation produced by this. Lacerta fell into a most ungoddess-like rage and, quite abandoning all self-control, lapsed into a vulgarity which she had long been careful to conceal. But the family's eyes were opened, and at length after much noisy volubility and threats of exposing Egeria, whom she had certainly succeeded in compromising, Lacerta was got out of the house.

The other episode came later on, when the children were grown up. Sappho, who was now of marriageable age, had somehow managed to fall under the influence of a certain young man, Thetis, a youth of no particular attainments or attractions, but possessed of some mesmeric power, which he used in order to compel her love, and to force from her a consent to their marriage. So thoroughly did he succeed in his aims that the poor girl became madly infatuated, and eventually the two were betrothed—not, however, without much opposition from the parents, Erato and Cyrene, who knew nothing of Thetis' family or antecedents, and had taken a dislike to him personally. But before long vague rumours of an unpleasant nature began to reach their ears in connection with the young man; and ultimately it turned out, as these grew more definite, that Thetis was merely an adventurer pure and simple, that he had been mixed up in some very shady transactions, political and otherwise, in the not very remote past; and last but not least that he was already married.

Needless to say, Erato promptly sent Thetis about his business and forbade his daughter ever

to think of him, or have anything to do with him again. But this was more easily said than done. The hypnotic influence was still strong; and for a long time Sappho was forced to suffer bitterly, longing for her lover, until the spell slowly wore off and she became herself again. A few years later she married Amalthea.

These seem to have been the only two breaks in the otherwise smooth and untroubled life of the family. The work of the history went on, and it was much that the younger man learnt, as the story of the past unfolded itself, of the Divine Kings and their wondrous works, of the wisdom and magic of old Egypt, and of the pyramids with their mysterious chambers and their maze of secret passages which have remained hidden even to this day.

Sorrowful indeed was the day when the partnership came to an end and, spent in years, Pallas laid aside his physical body, leaving to his adopted son two legacies—the one, the whole of the wealth that remained from the sale of his property; the other, a more sacred trust, the task of completing the history.

So Pallas died, leaving behind him a memory to be ever cherished in our hero's family, and a void that could not be filled. And perhaps it was the very strength of this regret which prompted, not long after his death, a particularly rash experiment in magic, which, but for the intervention of Pallas himself, might have been fraught with disastrous consequences for all concerned.

Amongst the books which the sage's well filled library contained were many works on practica¹

magic—white, grey, and black—safe enough in the hands of Pallas, who was a deep student of these matters, and knew how to discriminate, but hardly safe for the uninstructed. It was just about the time when Pallas's loss weighed most heavily on the soul of the little family, that Egeria discovered in one of these books the description of a process by which the dead might be drawn back into contact with their friends on the physical plane. The idea was eagerly taken up by them all; Erato's attitude in the matter being that whatever was to be found in one of Pallas's books must obviously be all right. So in spite of the very curious nature of the prescription in question he gave his consent to the experiment, being, it need not be said, more eager than any of them to communicate with his old friend and master again.

They proceeded, therefore, to follow out the injunctions given in the book. These were, briefly, that an image of wood should be made and dressed in the clothes of the dead. In this image certain hollows were left, which were afterwards to be filled with fresh blood. Meanwhile magic herbs, "gathered in the moon's eclipse," were to be strewn about, and pungent incenses were to be burnt. Other ceremonies consisted in the chanting of invocations, and the sprinkling of the room with bunches of hyssop dipped in blood. All of which culminated, or was meant to culminate, in the obsession of the wooden figure by the deceased, which would then speak to the bystanders and answer whatever questions might be put to it.

The experiment proved successful. At the psychological moment, an unearthly voice issued from the image and, in awful sepulchral tones, gave directions for further sacrifices to be made and demanded a number of additional rites of an altogether impossible and objectionable kind. Just while our friends were hesitating whether to carry out instructions which were so unlike all that they knew of Pallas, or to break off the experiment, Pallas himself suddenly appeared, having utilised sufficient of the preparations to enable him to speak as well as in some degree to materialise. Sternly he forbade them to have anything more to do with that kind of abomination. Then, turning to the image which lay in state on a kind of wooden platform at one end of the room, he exorcised it, causing it to burst with a loud explosion, while all the blood spurted its horrors over the walls and floor. Which done, Pallas himself vanished in a cloud of glory, leaving everyone very much frightened. They resolved never to try such an experiment again. To make doubly sure of this—if anything more were needed to supplement the lesson—the offending book was committed to the flames.

Little more remains to be told of this incarnation. Some years elapsed before the *History* was completed; but eventually it was finished and a copy of it was despatched to the reigning Pharaoh by the hands of Dorado, now a handsome full-grown man, and the holder of a prosperous official appointment. The monarch received it in full state, surrounded by his court, and ordered it to

be placed among the royal archives. Wishing, moreover, to reward the author for his labours, he sent for Erato and offered him an honourable position in connection with one of the royal libraries. But Erato, ill-liking the prospect of the pomp and unrest of life at the Capital, and wishing only for ease and retirement, begged to be excused on the plea of advancing years. Furthermore, he pointed out that the history was not his own work but that of Pallas; that he had merely put together and edited the latter's materials, and that, therefore, no particular honour was due to himself.

The Pharaoh did not press the offer, but graciously permitted him to follow his bent. And so, much to his relief, our hero found himself able to retire to the peace and beauty of his estate in the country, where he spent the evening of his life between his mystical and philosophical studies and the breeding of fish in artificial ponds, a hobby in which he had recently become very much interested. Neither he nor his Cyrene seem to have feared the idea of death: somehow it was not the habit of the age or race to fear it. So they grew old happily together; and when the time came for Cyrene to pass away, the knowledge that he would soon join her was sufficient comfort to Erato in his sorrow. A few years later he himself died quietly in his sleep, honoured far and wide for wisdom and sanctity.

This incarnation had started with misfortune; but by diligence and honesty our hero had been able, in the course of time, entirely to neutralise

this and to place himself not only in an honourable position but amid influences of a very helpful and elevating nature. All this was much to his credit, and the life may be regarded as a great success. It was followed by a long sojourn in the heaven-world of one thousand seven hundred and eighty-seven years.

DRAMATIS PERSONÆ

DOLPHIN :	... <i>Egyptian Captain.</i> Son : Egeria. Daughter : Cyrene. Slave : Erato.
ERATO :	... <i>Wife : Cyrene.</i> Sons : Dorado, Al- gol. Daughter : Sappho.
PALLAS :	... <i>Historian.</i> Steward : Stella.
LACERTA :	... <i>Fortune-teller.</i> Husband : Cancer.
THETIS :	... <i>Adventurer.</i>
SAPPHO :	... <i>Husband : Amalthea.</i>

IN THE TWILIGHT

“OUR Vagrant sends from London” said the Magian, “the following striking story”:

A remarkable ‘miracle of healing’ is chronicled in the *Evening News* of February 20, 1912. Dorothy Kerrin, a girl of twenty-one years of age, living at 204 Milkwood Road, Herne Hill, has been losing health since she was fourteen, and has been unable to stand upright for five years. At that time she went to a consumptive sanatorium near Reading, but was sent home, after nine months, no better. She had measles, and then gastric trouble, and was in S. Bartholemew’s hospital for nine weeks. Later she was refused admission to a hospital at Hampstead as being too far gone in consumption, and went to a nursing home in S. Leonards for a short time. She then was an inmate in S. Peter’s Home for Incurables in Kilburn, and was brought home in the ambulance two years ago, it being thought that she would not then live for a week. She grew worse, but did not die, and, at the beginning of February, 1912, she became blind and deaf. Twenty-eight doctors have seen her during the five years, so that her case can be traced without difficulty.

On Sunday February 18, her eyesight and hearing suddenly returned, she got out of bed,

declared herself to be free from pain, and during the following days she walked about the house, took food like other people, made her own bed, and appeared to be quite well. The girl's own account of this astonishing event is as follows:

I saw a circle of fire, and it seemed to have two hands. The two hands took hold of my two hands. They were warm hands. I heard a voice saying: "Dorothy, your sufferings are over. Get up and walk."

The two hands then made my hands touch my eyes, and I found myself sitting up in bed and able to see my mother and father standing in the room.

To-day I feel quite well. I have no pain at all. I feel as if I had never been in bed at all—not even shaky.

The *Evening News* next gives the evidence of the doctor who has attended the girl during the last two years; he has been in practice for twenty-five years. He is an F.R.C.S. of England. Along with this he has a number of other degrees. He is a J.P. for the county of London and holds a number of official appointments. In attending her he had found all the gravest symptoms of advanced tuberculosis, of diabetes, and other complications. She had been attended, under him, by Jubilee nurses up to the present, and a chart was kept of her temperature. This chart shows that her temperature rose and fell in the most alarming way—sometimes reaching as high as 105 degree. He cannot offer any explanation of the sudden recovery. Such is the remarkable story published all over England. The long illness, the observation of so many doctors, seem to take the case outside the possibility of deliberate fraud, such as has been found to exist in some instances of apparently sudden recovery from,

grave illness. One would like to know if any direct effort had been made to help Miss Kerrin by any body of people engaged in the endeavour to heal, or if any special prayer had been offered for her recovery, that might have drawn to her the attention of any Invisible Helper.

"*Apropos* of healing" said the Magian "the Vagrant narrates another story. Here it is":

In a letter from an Australian correspondent, an interesting case of healing is given; my correspondent writes: "Just at the end of September I had a wire to go to H. in the Great Riverina district N.S.W., to a step-daughter dangerously ill; when I arrived the doctor said it was impossible for her to live two hours. But I had been healing a good many people before I left, and power was granted to me so that she lived. The Doctor and Matron said: 'It is like a miracle;' I said: 'Faith is once more justified of her children; also the life of her child was given to me'. The Hospital people soon got interested, then the Presbyterian minister, and the interest is still continuing."

"The Vagrant further remarks" added the Magian "that she met the other day, a well-known gentleman, who told her that he had healed cases of cancer and paralysis, as well as smaller ills. His method is an intense concentrated prayer, and the cure follows."

"Here are some other stories," he continued, "forwarded by our good Shepherd. He has the name of the Doctor concerned, and the name of the country town, but has not received permission to publish them":

A Doctor in a small country market town had a call in the early hours of the morning to go to a child at a farm two miles out; he, having an assistant living with him, asked the assistant to go. The latter called the groom up, got the horse and conveyance ready, and set off. It being a very foggy night they missed the gate turning into the field to the farm-house, and went along the road about two miles before they found out their mistake; they turned round, and eventually arrived at the farm to find that the child had been dead two hours, and that no one was able to throw any light upon the cause of death. The assistant returned home. In the morning when the assistant came down to breakfast, the Doctor was having his, and after saying: "Good morning," the Doctor asked the assistant what he had been doing to miss his way to the farm. He said it was on account of the dense fog. The Doctor then said: "Why, the child had been dead two hours when you got there, and died through having a pea in the larynx." The assistant was rather inclined to be angry with the Doctor and wanted to know how he had come to know what had happened. The Doctor, however, would not tell him, but asked him what his certificate was going to be; he replied he did not know, and thought he must have a post-mortem. The Doctor agreed that this was the best course to take, and said he would go with him to assist in the post-mortem. They went, and arranged that the assistant should make the examination and the Doctor should take the particulars down. The assistant pronounced

all the organs perfectly healthy, although the Doctor suggested to him that the lungs were congested. The Doctor then said: "Well, you are no nearer your certificate. What is it going to be?" The assistant said that he could not tell. The Doctor said: "Now, if you won't cut into the larynx, I will." The assistant did so, and there was the pea. This is a perfectly true story, and can be substantiated by the Coroner, the jurymen, the Doctor and the assistant. The pea was shown at the inquiry.

This same Doctor was staying all night at the Great Northern Station Hotel in London, and during his sleep saw every particular of an execution. When he went into the station in the morning, he was anxious to know if what he had seen in his sleep had actually occurred; so he went to the book-stall and asked for a paper with an account of the execution. The man at the stall told him that it had not been published, but, if he was anxious to know about it, there was Marwood the executioner on the platform with the black bag. The Doctor approached Marwood, and, after apologising, asked him if he had had an execution that morning, to which Marwood replied: "Yes." He then told Marwood all that had happened at the execution. Marwood was staggered to tell how he knew, and passed the matter off by jokingly stating that the Doctor had a lovely neck for a rope.



. SERVICE OF RELIGIONS BY THEOSOPHY

By ANNIE BESANT

The Theosophical position—of reverencing all religions and of helping each in its own domain—is very puzzling to the Christian missionary, who feels that there is only one true religion, and that his own. I give below an example of this bewilderment, which appeared in the *Methodist Times* of January 11, 1912, from the pen of a doubtless earnest missionary. It is quite true that I help the eastern religions in their own lands, and should no more think of teaching Christianity in Ceylon than Buddhism in London. To myself, personally, Hinduism, the oldest religion of our fifth Race, is the most satisfactory exposition of the WISDOM, the mother of all religions, probably largely because I have been born there-into so many times, and feel most 'at home' therein. But fair and beloved are also the other branches of that great Tree of Life, and joyfully do I seek to tend each in its own domain. No 'disciple' of mine, and no true Theosophist, would use the harsh terms quoted as levelled against Christianity. These are, unhappily, the missiles of exoteric believers of all faiths, who "turn the Bread of Life into stones to cast at their enemies". One can only say, sadly, that missionaries often provoke these reprisals by using hard words against the religions which are as dear to their followers as

OUR ILLUSTRATIONS

VISIT OF H. H. THE MAHARAJA OF MYSORE TO THE C. H. C.

THESE various snapshots were taken in the middle of the day, when light and shade were too strong, on the occasion of a quite informal visit of one of the Patrons of the C. H. C.—H. H. the Maharaja of Mysore.

The first picture shows his reception, and gives a good likeness of His Highness, and a large view of the back of his Private Secretary. In the second, he is introducing his brother, the Yuvaraj. In the third, he is walking in the Boarding House Garden, Mr. Arundale being immediately behind. In the fourth, he is entering the Boarding House, Mr. Arundale and the Yuvaraj walking together.

THE ADYAR LIBRARY STAFF

LAST December the Adyar Library celebrated the twenty-fifth Anniversary of its foundation. On that occasion a photograph of its Staff was taken, which we reproduce in this number. Seated in the centre, are the Director, Dr. F. O. Schrader (left), and the Assistant Director, Johan van Manen (right). Dr. Schrader has to his left Pandit Yajneshvara Dikshita (head-priest, Mylapore), next Pandit Ramanujacharya (head Pandit) and Pandit V. Krishnamacharya. To the right of Mr. van Manen the following workers in the Western Section of the Library are seated: Mrs. H. Lubke, Major C. L. Peacocke, Miss J. Whittam. In the back row, from left to right, are: Pandit Vijayaraghavacharya, Pandit S. K. Padmanabha Shastri, Pandit M. Ramnatha Shastri and Pandit Gopalaiyer. The last person in the row is M. K. Munusvami Naidu, the Chief-attendant. Seated in front, from left to right, are the attendants: M. K. Gurusvami Mudaliar, C. K. Ellappan, S. Kanniappa Mudaliar and Singaram Pillay.



Christianity is to the Christian missionary. But they sound very ill, when coming from the nominal followers of the Blessed One who said: "Hatred ceaseth not by hatred at any time; hatred ceaseth by love." Here is the statement:

THE THREE MRS. BESANTS
HINDU, BUDDHIST, AND THEOSOPHIST

Doubtless, many eastern missionaries, like myself, have been asked by intelligent Methodists and others many suggestive and remarkable questions about Mrs. Besant and her Theosophic propaganda in England, especially since Dr. Horton's famous sermon has been so widely circulated by the English Theosophical Society. Those who have followed her missionary career in India, Ceylon and England, and have read the lectures delivered in these countries, will probably agree that this able and accomplished woman is the most subtle, dangerous opponent to the Gospel of Christ, as understood by the Evangelical Churches, has to encounter. Many English people who read her 'London Lectures,' which are characterised by much eloquence and learning, and are often beautiful expositions of the moral truths of Christianity, are led to believe that Mrs. Besant is a modern John the Baptist, a brilliant and dauntless forerunner of Christ, the world's Redeemer. Unfortunately, English people generally do not know that there are at least three Mrs. Besants. In England she is a Christian Theosophist; in India a Hindu of the Hindus; in Ceylon a devout and militant Buddhist. It is well-known that in Ceylon the most remarkable Buddhist educational activity, which has resulted in the closing of many mission schools, was inspired and largely financed by Mrs. Besant and her European Theosophic friends. When she visits Ceylon she has no word of commendation for the many intellectual and moral blessings the missionaries have, at great sacrifice, brought to the people. She visits the temples, but not the churches; she is on intimate

terms with the Buddhist monks, but the missionaries and the Sinhalese ministers and Christian laymen, who are trying to regenerate the race, she ignores. Her comrades and disciples in Ceylon describe missionary work as "malignant cruelty," "diabolical perversion," "pernicious influence," and other equally strong epithets are used in the Buddhist Press. Sir Valentine Chirol, an impartial witness to Mrs. Besant's influence and teaching in India, says in his valuable book, published last year, entitled *Indian Unrest*, that "no Hindu has done so much to organise and consolidate the [Hindu] movement as Mrs. Annie Besant, who in her Central Hindu College at Benares and her Theosophical Institution at Adyar, near Madras, has openly proclaimed her faith in the superiority of the whole Hindu system to the vaunted civilisation of the West. Is it surprising that Hindus should turn their backs upon our civilisation when a European of highly-trained intellectual power, and with an extraordinary gift of eloquence, comes and tells them that it is they who possess, and have from all times possessed, the key to supreme wisdom; that their gods, their philosophy, their morality, are on a higher plane of thought than the West has ever reached? Is it surprising that with such encouragement Hinduism should no longer remain on the defensive, but, discarding in this respect all its own traditions as a non-proselytising creed, should send out missionaries to preach the message of Hindu enlightenment to those still groping in the darkness of the West?" English people who know Mrs. Besant only from her occasional lectures in England may regard her as a pioneer of new thought and high ideals; those of us who know of her many activities in the East sorrowfully confess that this gifted woman wields a sharp and powerful axe at the roots of the Tree of Life, which was planted by apostles, martyrs, and saints in our Indian Empire.

Henry Long

OUR PRESIDENT IN ENGLAND

We print below two very interesting notices of our President's Queen's Hall Lectures. By kind permission of the *Graphic* we reproduce our frontispiece and also reprint the following from its columns:

Many a Church of England clergyman might have envied the immense congregation of men and women that filled Queen's Hall last Sunday morning to hear the first of a series of five lectures by Mrs. Annie Besant, under the general heading of 'The Path of Initiation and the Perfecting of Man'. No music (except for an organ voluntary) in this hall of music, nothing theatrical to draw a crowd: only the strong personality of the woman and the obvious sincerity of her message. The only æsthetic note was a bunch of rosy tulips and white narcissus at her right hand, while grouped below was a little cluster of growing crocuses in tiny pots—perhaps to symbolise the blossoms of a spiritual spring. Very dignified—almost austere—looked Mrs. Besant with her silver hair, serious face, and mysterious, burning eyes—fit windows of a wakeful soul. She wore a loose, creamy over-robe, and spoke in clear, carrying tones, without a note, for one hour. Her theme was 'The Man of the World: His First Steps'. The path to initiation, she said, is set in human life, and the first step is to be found in the conscious service of man—personal service, unselfish and strenuous. One must be obsessed with the ideal, the passion of service; for the life of the spirit is a flowing-out to others.

The second is taken from the *Woman at Home*:

A great hall packed with people agreeably expectant of an unusually interesting lecture from a peculiarly attractive woman. The appointed hour comes, and as it passes by several minutes, the hushed talk is absorbed in an anxious silence. Then, quite unaccompanied, and so gently, as if floated in on the wing of fleeting Time, there appears on the platform a figure clad in white drapery, with colourless head encircled by a halo of white hair that serves to intensify the lustrous penetration of wonderful, deep-set eyes. A voice is heard, so soft yet so clear that it travels to the farthest limits of the hall, to deliver a gentle caress to each attentive ear. Enchanted with its beauty, folks turn on each other glances of sympathetic approval. Then they give themselves up to the lecturer, and fall so completely under the spell of her fervent eloquence that soon they lose all critical faculty, cease to be mere individuals gathered to hear a famous expounder of strange doctrine, and become one vast intelligence offering itself generously for the reception of a great message. Later, when the white form has vanished as quietly as it came, there supervenes a sense of gratitude for some vague benefit received, and a certainty that she to whom it is due has indeed passed in her life "through storm to peace".

'THAT THEY MAY BE ONE EVEN AS WE
ARE ONE'

By EVELINE

Many the ways we dream are Thine and glorious;
Knee-deep in splendour, set about with flame.
On Thy red battle path we walk victorious,
In Thine own temples call upon Thy Name.

Many Thy Names; we, moving through our Shadows,
Whisper them softly, shout them o'er the throng;
Afar in song-swept wood and fragrant meadows
Pant for Thy fragrance, listen for Thy Song;

Sometimes impatient clutch th' elusive beauty
White with the silence from the Ways of God;
Breaking our hearts upon the Cross of Duty
To find the Pathway Thy bruised Feet have trod.

And only thus to find it! Oh! Supremes
Than we have dreamed Thee in our highest hour;
Thou the Great Inspiration of earth's dreamer,
Thou Sun of Suns that brought the worlds to flower.

This is to seek Thee! Whom no chart or vision
Can once enfeeble, compass or declare,
Till the fond, soul outlooking from its prison,
Tasting its draught of yon remoter air,

Cry with a mighty voice that Angels hearken:
 "Choose I the vigil here behind the bars,
 For that *thine* eyes, Beloved, shall not darken
 But gaze for ever on th' untroubled stars!"

This then, to know Thee! Oh! Unspoken Wonder
 Only at last when our hearts may not know.
 Giving as giving! though it clove asunder
 The first great Barrier long and long ago!

This then, to find Thee! when th' alluring faces
 Gathered in One Face blending all the rest
 Have ceased to beckon through the stony places
 And in their stead the spear points to the breast!

This, to become Thee! yet, and ah! for ever
 Failing to render what those eyes shall see—
 Knowing in all the Universe that never
 Can I once utter what is All of me!

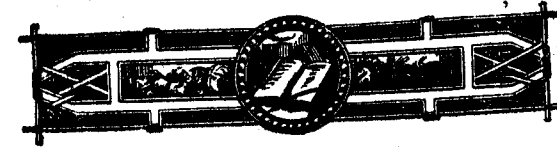
Lo! in the utmost of yon Blank of losing
 They around whom my life tide beat and rolled
 Came there a moment of some mighty Fusing,
 Deep in the Depth what stream of molten Gold!

Pale with the passion of Transfiguration
 Lover nor yet Beloved cried: "Undone."
 But where Two Shadows dreamed of revelation,
 Hovered a Presence waking in the Sun.

Eveline

THE ADYAR LIBRARY STAFF.





REVIEWS

The Life after Death, and How Theosophy Unveils It, by C. W. Leadbeater. Riddle of Life Series, No. 2. (T.P.S. London. THE THEOSOPHIST Office, Adyar, Madras, India. Price 6 Annas or 6d. or 1½s.)

We have here nine admirable chapters on the after-death life, written with all the lucidity for which we look from Mr. Leadbeater; the tenth chapter is a reprint of an article written by myself in 1896, on 'Thoughts are Things'. Mr. Leadbeater begins by answering the question: "Is there any certain knowledge with regard to life after death," pointing to three ways of gaining knowledge: evidence given in books, modern Spiritualism, and direct investigation. The investigators speak with first-hand knowledge. Chapter II speaks of the first experiences of the incarnate man, while chapter III explains purgatory, and shows how our occupations here affect that stage of life, and how new avenues of activity open out to selfish and unselfish. The heaven-world is described in chapter IV, and chapters V and VI give many exquisite details of the heaven life. Chapter VII is devoted to Guardian Angels, and chapter VIII to Human Workers in the Unseen, chapter IX speaking on Helping the Dead. Seven coloured illustrations of thought-forms are given.

Thus, in a cheap and simple form, there is placed before the public knowledge of priceless value, which all may take who will. Those who have lost a dear one by death—and who has not?—may here find balm for the healing of their wound, and may learn the joyous truth that "death is but a recurring incident in an endless life".

A. B.

Philosophy of the Bhagavad-Gītā. An exposition. By Chhaganlal G. Kaji, L.M.&S., F.T.S., Vol. II, (chap. VII to XVIII). (THE THEOSOPHIST Office, Adyar, Madras, India. Price Rs. 3 or 4s. or \$1).

On the *Bhagavad-Gītā* much has been published, yet none too much. This book is so fundamental, radiates such perennial life, that any attempt to spread it, comment on it, or popularise it, is *per se* justified, just as any attempt to be good would be. Some time ago we welcomed our brother Kaji's first Volume, now we hail the second and final one with equal cordiality. The plan of the work is to give the text in Devanāgarī with a translation, into English, and an extensive commentary, in the same language, to almost every verse. The commentary is of an ethical nature and the whole book is therefore a manual of devotion. In the East this work (now complete in two volumes, over six hundred pages large octavo) will certainly find its way, but it may be specially pointed out to those western students who, though feeling vaguely attracted to the *Gītā*, complain that it is too technically Oriental and that it contains too many eastern terms and allusions. The present commentary is chiefly written from the standpoint of the individual human being and attempts to interpret the moral value of the scripture to all mankind.

J. v. M.

The Eight Pillars of Prosperity, by James Allen. (L.N. Fowler & Co., London. Price Rs. 2-10 or 3s. 6d.)

This little book will have an additional value, because of the fact that it is the last written by James Allen who has left this world only a few weeks ago. His teachings are popular in all parts of the world among a certain class of people and have done good service.

In this book an attractive presentation of a discreetly selected group of eight qualities is given which is not devoid of practicality. The eight pillars are: Energy, Economy, Integrity, System, Sympathy, Sincerity, Impartiality, Self-Reliance.

Energy is the working power in all achievement, and is economised by the formation of good habits, as all vices are a reckless expenditure of energy.

Divine Economy being a universal principle of Nature, turns everything to good account, and it is man's function to

share this principle—to concentrate his power—if he would sustain his place as a working unit in the great scheme of life. His mental capital is of far more importance than his material capital.

Integrity plays its important part in every occasion in life, and belongs to the fixed law of things.

System is one of the great fundamental principles in all progress: it is that principle of order by which confusion is rendered impossible. It relieves the mind of superfluous work and strain. Disorder in space would mean the destruction of the universe, and in man's affairs, it destroys his work and his prosperity.

Sympathy makes people permanently self-restrained, firm, quiet, unassuming and gracious.

Human society is held together by its sincerity, for life is made sane, wholesome and happy by the deep-rooted belief in one another.

Impartiality requires the ability to see things from more than one point of view, and enables one to get rid of prejudice—a great achievement. The wise man adapts himself to others, the foolish man cannot.

Self-reliance is looking to one's self for support and strength.

It need not be said that a temple with eight such pillars cannot but be of service to Divine outpouring and human uplifting.

G. G.

The Flight of the Dragon, by Lawrence Binyon. (John Murray, London. Price Rs. 1-8 or 2s.)

The object of this quaintly named little volume is to bring English readers into more intimate touch with the thought underlying the great masterpieces of the far East; and so help them to arrive at a truer understanding of their meaning and value. With this end in view the author has evidently made a wide and sympathetic study of the works of art themselves and of eastern history and philosophy. The result is an attractive collection of quotations and stories interwoven with his

own philosophy of art and permeated with the rare quality of suggestiveness, of which he feels the æsthetic value so keenly. One is frequently inclined to lay the book aside, and, falling into the author's mood, to wander in delightful reverie through a fairy-land of mellow-toned prints, curious, rare bronzes and quiet landscapes over which broods the Taoistic spirit of peace.

In broad, free outlines he indicates the ascent of Chinese Art to its culmination in the great Sung period, and its gradual decay; he also traces the intimate relations between the art of China and the art of Japan. A vivid impression is given of the simplicity and serene seriousness of these Poet-artists who were at the same time philosophers; and of the spontaneity, refined power and spiritual vitality of their work. With them, the painting of a picture partook of the nature of a sacrament; it necessitated a preliminary mental preparation and a purification of their physical surroundings. How then could their work be otherwise than great?

Whether these great men scaled the mountains and in communion with nature won the power which made their landscapes "pre-eminent in the landscapes of the world in suggesting infinite horizons;" or rested beside the running waters of some forest stream, impressing its beauty indelibly on their hearts; or wandered through fragrant gardens, pausing to touch with delicate, reverent fingers the blossoms to be painted later; in all and through all they sought "Spiritual Rhythm," "the Life movement of the Spirit through the Rhythm of things," the supreme canon of Chinese art. So strongly and consistently was this lofty aim kept in view, that, even in the later days of decadence, when the world depicted by the artist is no longer the "world of ideas" but the "world of the senses" still "Rhythmic Vitality" is insisted upon.

It is not possible to dwell here on the broad distinction the writer draws between the conception of art as Imitation or Representation and art as "essentially the conquest of matter by Spirit;" nor on the comparison of ideals in art, "nobly complementary" of the East and West; nor the place assigned to Landscape and to Portraiture by each; nor yet again on the contrasts of medium, subject, style, method and training in eastern and western Schools of art. All these points are discussed in a particularly graphic style in this interesting

little book, which cannot fail to give pleasure alike to the amateur and to the Theosophist who loves the East.

A. E. A.

The Animals' Cause. A selection of Papers contributed to the International Anti-Vivisection and Animal Protection Congress. Edited by L. Lind-af-Hageby, Hon. General Secretary. (The Animal Defence and Anti-Vivisection Society).

The book contains 57 papers, with a few exceptions short, the longest contributions cover 10, 12, 13, 14 and 22 pages; the rest average about 5 pages apiece. A list of officials of the Congress opens the volume and then a short outline of its programme is given. Then follow 20 resolutions passed at the Congress, one of which was proposed by Mrs. Besant and seconded by W. T. Stead. It ran:

"That this meeting of supporters of the International Anti-Vivisection and Animal Protection Congress, July 6—10, condemns cruelty to animals in all its forms, and prays the Governments of all countries represented to amend the laws relating to animals, so as to abolish all customs and practices which involve avoidable cruelty and suffering."

The papers here brought together touch on almost every aspect of the question of the protection of animals: methods of slaughtering, the cattle trade, vivisection (numerous papers), the germ theory and bacteriology, nature cure, the protection of birds, the manipulation of horses, racing, draught dogs, sealskin production, sports, the history of the movement, the social rôle of the movement, the church and the movement, the psychic or spiritual factors of the problem, the ethics of the problem, education and the problem, are all adequately dealt with. The collection brings together a wealth of data and arguments. Only occasionally the effect is marred by sentimentality. The phrase "poor and innocent animals" occurring here and there is one of its manifestations. The "innocence" of an animal is a thoroughly vague conception and has, besides, no connection with the question of cruelty inflicted on it. To a few articles we turn of course more readily than to others. To Theosophists Mr. Ernest Bell's paper on 'An After Life for Animals' should be interesting. It contains curious observations and we note a summary of the Theosophical view of the subject. The conclusion is quite definite and affirmative: "We find that even after the extinction

of life in the body communications can yet be made between the minds of the human and sub-human."

Another interesting essay is by William E. A. Axon, on 'The Poets as Protectors of Animals.' Some crying infringements of the law of *ahimsa* in India are described by Mr. A. M. Lennox in 'The Need of Humane Work in India' and in Herr Magnus Schwantje's paper on 'The Relation of the Animal Defence Movement to other Ethical Movements, etc.' we find the Theosophical Society mentioned as a natural ally in the philozoic work. We regret the inclusion in the volume of one paper, the contribution by Agnes von Konow entitled 'Das Verbot des Jüdischen Schächtens in Finnland'. (The interdiction of the Jewish method of slaughter in Finland.) Not only are there too many political allusions in it about the relations between Finland and Russia, but quite apart from that we are not certain whether this essay is not primarily rather an anti-semitic treatise than a humanitarian one. Papers of this kind must do much harm to the cause, and work for disruption instead of for harmony. As I am no Jew myself I may say so. That so excellent and bulky a volume is without an index is almost a crime, but the work itself is good. All animals' friends should procure a copy.

J. v. M.

Essays, by Joseph Strauss, Ph. D., M.A. (The Walter Scott Publishing Co., Ltd., London.)

The eight essays included in this volume are very pleasant reading, their only drawback being that in some cases they are exceedingly short: the one on Hillel, for instance. Here we are given a delightful picture of the sage, "the pious, the modest one" as his disciples called him, a few anecdotes are told us, his main teachings are very briefly sketched and the curtain drops before an interested audience clamorous for more. But perhaps this brevity combined as it is with various kinds of excellence is a merit rather than a defect, specially in papers originally delivered as lectures before Literary Societies and College students, as these essays were. For it stimulates the reader to thought and further reading along the lines indicated by the author instead of leaving him satisfied and content. This same quality characterises the essays on 'Zionism' and 'Kant's Eternal Peace.' With the exception of these last and that on 'Woman's position in Ancient and

'Modern Jewry' the essays are cast in biographical form. The subjects are Hillel, as mentioned above, Spinoza, Heine, Goethe's Möther, and Moses Mendelssohn. In all these the author treats his subjects sympathetically and succeeds in giving a fair and unbiassed account of the lives and principal achievements of the men and women he portrays, without obtruding his own views on the reader. In the essay on Spinoza we are shown more of the author's own point of view than anywhere else in the book. He gives an outline of the philosopher's system and comments on it a little by the way. With others of Spinoza's critics he mourns over the fact that according to the view elaborated in his philosophy we must think of our human nature as essentially frail and imperfect. "As in a forest of lofty pine trees planted on commanding heights, so in the philosophy of Spinoza we breathe pure and refreshing air. All around us is lucidity, but we shudder at the thought that our being is only an accident, like the pine-needle dropping from the lofty tree." He sums up his view of the system as follows:

"Spinoza's philosophy shows a consequence and consistency of thought such as has not been attained by many to those who are armed with the principles of his ethics, the strife between the men of science and the dogmatic worshippers of the letter of the Bible appears as the war of pygmies. For whether the world was created five thousand six hundred and seventy years ago or required five thousand millions of years to come into existence, whether man has gradually evolved from lower forms or at once been placed on earth as a higher developed being, is quite irrelevant to a morality and a religion which arise from the highest knowledge and the intellectual love of God. With a reconciling voice, Spinoza addresses the contending parties, saying: In the first place seek to rid yourselves of your obnoxious passions, and then endeavour to attain true knowledge, which leads to the supreme love and elevates you to the eternal infinite mind, and thus strive to become as much as is in your power like unto God."

For giving to the reader a popular idea of the subjects treated of, the book is highly to be recommended.

A. DE L.

Heredity and Society, by W. C. D. Whetham and Mrs. Whetham. (Longmans Green & Co., London. Price 6s. net.)

It is profoundly interesting to Theosophists and to all lovers of the Ancient Wisdom to see how modern science is approaching the older conceptions of Society, and how the insight of Manu, in His building of a social polity, is being justified by the most advanced modern thought. Mr. and Mrs. Whetham declare emphatically in favour of caste, as necessary to civilisation, and warn democracy that the confusion of castes will mean a return to barbarism. Any movement "which tends to bring about a more correct segregation of the different classes eases the conditions in which the biological factor can accomplish its mission". "There is no record of any race that has risen into prominence without having first of all undergone a lengthy process of careful graduation. A disintegration of society and the breaking up of these natural divisions seems to be a preliminary step in national decay." Our writers remark on the way in which the leading nations, "are deliberately attempting to eliminate the distinctive barriers of occupation, type, and social status," thus endangering their social stability, and they lay stress on the value of class divisions in carrying on the life of a nation in an efficient way. Specialisation, in human society as in the individual organism, means a better discharge of functions. "In a blind, rudimentary and imperfect way, successful nations have bred different qualities into different sections of their people, just as they have, to a clearer extent, into the different species of their domestic animals; . . . this segregation of qualities makes for efficiency, by adjusting the inborn qualities of each man to the work which will lie ready to his hand. Once the process has started, either in man or beast, we are in a fair way to build up the class distinctions which seem to some people, where man is concerned, the height of stupidity, prejudice and injustice, and, in the animal world, a triumph of foresight and human intelligence." Hence our authors plead for the choosing of mates within distinct limitations of good birth and gentle breeding, and urge that the more refined should not shrink from the high duty of contributing to the State a sufficient number of children to preserve Society from falling into the hands of lower human types. The birth-rate "is highest in those sections of the community which, like the feeble-minded and insane, are-

devoid of individual personality, or, like many of the unemployed and casual labourers, seem to be either without ideals, or without any method of expressing them".

To make the theory perfect, re-incarnation should be recognised as a fact in nature; then it would be obvious that for individuals of advanced evolution highly specialised bodies must be provided, if they are to perform their duties to the world. But, even without this, nothing but good can come from the circulation of books like this, and we cordially wish that it may find a large circle of readers.

A. B.

Etain the Beloved and other Poems, by James H. Cousins. (Maunsel & Co., Dublin. Price 3s. 6d.)

Those who have read Mr. Cousin's earlier volumes of verse will welcome this latest addition to their number. The author belongs to that circle of poets who are imbued with the love of ancient Erin, and who therefore revive, for the modern world, its charm and magic. There will be for some a haunting fragrance even in the title of the opening melody 'Etain the Beloved'. Mr. Cousins being a Theosophist, as well as a poet, has, as explained in some accompanying notes written on a loose sheet—used the characters in the story as types of the human and Divine Self of man. Thus we have Mider as the Atma, Etain, the Soul, Cochaidh, Manifestation, Ailill taking the part of attendant genius (Divine Teacher on earth?). The scene of the chess game and the staking of the wife Etain recalls the eastern story of the great gambling festival described by Mrs. Besant in a series of lectures some years ago. Our readers will doubtless trace the interesting analogy. In this manifestation symbol the poet strikes perhaps the deepest chord where Mider exclaims:

And far from self thy feet have hither moved
To the high purpose of the sacred fire
That burns thine upward path through joy and pain,
Through birth, through life, through death to me again.

These are fine lines that meet us later:

Ah! Love is thine whose all-transfusing sun
Burns out the mystery of life and death;
Now to that timeless hour Time's footsteps run
To rear our throne. . . .
Now have I seen the shining hand of Him
Who sifts the world for His divine desire,
And gathers, and within His quern's wide rim
Grinds all things meet for His transforming fire,
And kneads them to a purpose far and dim.

Of the shorter songs that where 'the schoolboy plays
Cuchulain' sounds a very attractive note:

On other fields, in other mood,
The ancient conflict is renewed,
And Michael and his warring clan
Tramp onward through the heart of man.

The martial pageantry of words takes us as we read,

Then shall he with his Spirit's lance
Unhorse cold Pride and Circumstance,
Shake Wrong's old strongholds to the ground,
And Right's victorious trumpet sound.

'A paper-seller' (touching present-day struggles) gives us what we are all probably grateful for, the glimpse of a consummation of some heroic motives expressed through a band of dauntless people, many of whom, in a very poignant moment, cannot foresee the outcome of labour and self-abnegation. Yet truly is it sung for these:

Thine are the thorns of Christly souls who bend
To lift the world; and thou too shalt ascend
To thine own Heaven and everlasting Crown!

We regret that space forbids our dwelling longer on this latest achievement of our friend and fellow-member. The contents and the get-up are just what would be desired.

E. L.

Theurgica or the Egyptian Mysteries, by Iamblichos. Reply of Abammon, the Teacher, to the letter of Porphyry to Anebo together with solutions of the Questions therein contained. Translated from the Greek by Alexander Wilder, M.D., F.A.S. New York. (The Metaphysical Publishing Co. Price \$ 2.50.)

Although *On the Mysteries*, which was traditionally ascribed to Iamblichos, is now by common assent of modern scholarship attributed to another author, whose name cannot be fixed, but who is reckoned to have belonged to the Iamblichian school, the work itself remains as attractive as ever on account of its contents. The only English translation known to us is that by Thomas Taylor, originally published in 1821, and republished in a neat and almost fac-simile edition in 1895. However deep Taylor's knowledge of Neo-Platonic thought may have been and however great his enthusiasm, the serious

drawback detracting from the usefulness of his many works, was his barbarous style. A new translation of the curious work was, therefore, not uncalled for and the new translator, Dr. Alexander Wilder, so well known a figure to students of the early beginnings of the Theosophical movement, issues this present version with the single prefatory remark that its aim is to express "the original, the whole original, and nothing but the original and withal good, readable English". A comparison of Wilder's with Taylor's version will show at once that a decided improvement in general readableness has been gained. The initial paragraph will suffice as an example.

TAYLOR

I commence my friendship towards you from the Gods and good dæmons, and from those philosophic disquisitions, which have an affinity to these powers. And concerning these particulars indeed, much has been said by the Grecian philosophers; but, for the most part, the principles of their belief are derived from conjecture.

WILDER

I will begin this friendly correspondence with thee with a view to learn what is believed in respect to the gods and good dæmons and likewise the various philosophic speculations in regard to them. Very many things have been set forth concerning these subjects by the (Grecian) philosophers, but they for the most part have derived the substance of their belief from conjecture.

Dr. Wilder adds a fair sprinkling of foot-notes to his translation. These notes are mostly of a mystical nature, and embody what might be termed elucidations based on a study of comparative mysticism.

The translator adds no introduction or preface to his work; he does not say a word concerning its author or authorship and does not even indicate from which text-edition he translates, unless indeed the last note on p. 28 should be meant as a clue, which does not seem to be the case. But we will not quarrel with him on these points. From the mystic standpoint the general contents of the work constitute the main point to be considered. The absence of an index (to translation and notes) is a graver shortcoming.

We do not know if the present translation is a first edition in book form, but we believe we have seen it previously as a serial in an American magazine. At all events the work will certainly be welcome to many and has a place to fill; hence, we wish the issue all success.

J. v. M.

William James and other Essays on the Philosophy of Life, by Josiah Royce, LL.D., Litt. D. (The Macmillan Co., New York, London. Price 6s. 6d. net.)

In these essays the author discusses some problems of modern thought; and expresses his views in such a clear and graphic style, that even readers to whom philosophy appears as a mere "rattling of dry bones," will find pleasure in perusing this summary presentation. In the first essay, which gives it its title, we see William James, the distinguished American philosopher, through the eyes of one who loves and reveres him as a friend and a disciple. His historical position in the world's thought is defined as that of one "who helped in the work of elaborating and interpreting evolutionary thought and who took a commanding part in the psychological movement". But the Professor considers that James' chief claim to distinction lies in the fact that he was "the interpreter of the ethical spirit of his time and of his people;" that he was in fact one of America's three great representative thinkers; "a prophet of the nation that is to be".

The second essay, 'Loyalty and Insight,' is a nobly inspiring address given at Simmons College on Commencement Day. The main thesis is that "Loyalty is essentially adoration with service". A cause is in its true significance a spiritual reality, and devotion to a cause gives insight into the true nature of things. He argues that the supreme lesson taught by science in its pursuit of truth is loyalty to the spiritual unity of mankind; that "in our loyalties we find our best sources of a genuinely religious insight" and therein lies the answer to one of the most vital of modern problems—"How to keep the spirit of religion without falling a prey to superstition."

'What is vital in Christianity' is the name given to the third essay, which the preface describes as a fragment of study to be carried out more fully at an early date. After showing that a historical survey of religions proves that vital significance has always been given to certain practices and ideas by the exponents and followers of these religions; that the higher religions attach more importance to ideas than to practices; and that Christianity is no exception to the rule, the main point is raised: "What value have the vital practices and ideas in Christianity for the solution of the religious problems of our own time?" Professor Royce then discusses

the views held by the two prominent Schools of Christian thought in reply to these questions and finds the true answer in a more metaphysical interpretation of the doctrines of the Incarnation and the Atonement.

'The Problem of Truth in the Light of Discussion' is the most technical and at the same time perhaps the most interesting of these addresses. In it we have a review of the three important motives underlying modern theories regarding the nature of truth; and an indication of the significance of each. The first judges "all human products and activities as instruments for the preservation and enrichment of man's natural existence". The second, "the longing to be self-possessed and inwardly free," is said to be "the most characteristic and problematic of the motives of the modern world". And the third, which "leads us to seek for clear and exact self-consciousness regarding the principles of our belief and of our conduct," has given birth to the new Mathematics and Modern Symbolic Logic with the resultant concept of 'Absolute Truth' which the author is immediately concerned in defending.

The last essay gives an interesting discourse upon time but the conception of 'Immortality' leaves a sense of dissatisfaction. There are too many questions unanswered. It is vague and joyless. In it there is no glad acceptance of and conscious co-operation with the World-will. "The doctrine of immortality is to my mind a somewhat stern doctrine. God in eternity wins the conscious satisfaction of my essential personal need. But my essential personal need is simply for a chance to find out my rational purpose and to do my unique duty. I have no right to demand anything but this. The rest I can leave to a world order which is divine and rational, but which is also plainly a grave and serious order."

A. E. A.

A Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras, by Rao Bahadur M. Rāṅgācārya, M.A., Vol. X.—Systems of Indian Philosophy—Dvaita-Vedānta, Viśiṣṭādvaita-Vedānta and Śaiva-Vedānta. (Government Press, Madras. Price Rs. 1-12.)

This new volume in the scholarly series compiled by Mr. Rāṅgācārya is fully equal in quality to its predecessors

which we have from time to time welcomed in our pages. With grateful appreciation we note the uninterrupted and speedy progress of this great undertaking. The Advaita-Vedānta has already been dealt with in previous volumes and with the present one the Vedānta class seems to have been brought to a close. The volume enumerates 341 numbers (from 4781 to 5122) and reaches page 3926 of its total pagination. The usual excellent index is provided and facilitates its use.

J. v. M.

The Coming Triumph of Christian Civilisation, by J. W. Petavel. (George Allen & Co., Ltd., London. Price: Cloth 2s., Paper 1s.)

The author writes as one engaged in practical social work. His idea, as he says in the preface, is to suggest possible solutions of social problems without definitely specifying any one plan as necessarily best in every case. The details of the methods of reform which will prove successful, are still on the knees of the Gods, and the reformer can only study the devious ways of progress and experiment. Human nature is a very "uncertain factor" and this must be taken into account when we try to suggest remedies for such evils as unemployment, vagrancy, overproduction face to face with starvation, and industrial and economic difficulties generally.

One thing however is clear. The world is standing at the dawn of a new day. A great change is imminent, and that change will be brought about by the triumph of the Spirit of Christ in His followers. So far Christianity has been a failure in the sense that so-called Christian communities have not succeeded in remedying conditions which are obviously unsatisfactory. But this is due not to the ineffectuality of Christianity but to the fact that the race has not evolved up to the point of appreciating the true spirit of Christ. The Churches may or may not be losing influence, but the spirit of their Founder will sooner or later triumph and find expression in some form of Socialism which will make possible the solution of our social problems.

The book ends with some definite suggestions as to what, as Christians, men should do to help on community.

A. DE L.

Traitement Mental et Culture Spirituelle, la Santé et l'Harmonie dans la Vie humaine. Par Albert L. Caillet, Ingénieur civil. Vigot Frères. (Paris. Price 4 francs).

Much good can be said of this little book, which nevertheless is written from a standpoint towards which we feel strongly antagonistic. It is a mental-healing and spiritual-culture manual for the use of the French public. The book is of a curiously hybrid nature; there is one half common-sense in it and one half what we should call superstition. Happily the common-sense part has largely to do with the practices enjoined in the book and the superstitions largely with the theories on which it is based. Though we cannot check in detail all *minutiae* of the counsels given for physical and psychical hygiene, they are on the whole sensible and good. Deep breathing, bathing, pure food, exercise, massage; optimism, love, goodwill, calm, etc., etc., are certainly admirable things for body and mind. But this attractive painting is curiously enough set in an inadequate frame. The frame is that of exotic and ancient oriental authority and nomenclature. Mr. Caillet has done his work well; he has judiciously extracted much from various new-thought writers but has very tactfully adapted his book to his compatriots in quoting extensively from French authorities on mesmerism and hypnotism and kindred subjects, thus making it thoroughly acceptable to his co-linguists. We find also some quotations from Theosophical books. But he mixes all this up with terms of *prāṇayama* and *Aum*, with *Brahma* and *akasha*, with *dharma* and 'sanantana'. His doctrine, in which there are so many good elements (though some not without danger) of self-suggestion towards the good and pure, his up-to-date hygiene, his utilisation of thought-power for application in the quest for a higher life, are in themselves useful (again with reserve: in moderation and to certain persons; but let that be). What seems more open to dissent is the claim that

The doctrine followed in this book is the one taught by the 'Eclectic School' of Hindu philosophy, which school is the result of a philosophical movement which originated about the first century of our era, taking the essence of the systems already known, and that in the broadest spirit: as far as possible removed from all dogmatics and all sectarian tendencies.

The basis of this doctrine is the Vedānta of Vyasa, of the monistic school; in certain points it approaches the Sāṅkhya of Kapila and of course also the Yoga of Patañjali; and lastly it does not lack certain common elements with the Buddhism of Prince Shakyā Muni.

But it is far from accepting all teachings of these various systems, and it adopts in addition a number of esoteric Hindu teachings handed down by tradition.

It is the doctrine professed by Yogi Ramacharaka. (pp. xii, xiii.)

Further on the source is traced to Hermes Trismegistus whose teachings, though imperfectly transmitted to us, seem the same as those still "to be found in India under the name of Sanantana (*sic*) or eternal religion of which Buddhism is a 'heretical' (?) sect and the Vedas the scripture". (p. 1.)

Another Hermetical source, transmitted orally is "the *Kybalion* which has just been published in America by 'three Initiates' who remain anonymous" (p. 2). The seven fundamental laws of the *Kybalion* are "in all their pure beauty" (p. 2.):

1. All is mind, or all is spirit.
2. As above, so below.
3. All is vibration.
4. All is double, has two faces, two poles.
5. All inhales and exhales; all ascends and descends, all equipoises itself by compensatory oscillations.
6. Each cause has its effect, each effect has its cause.
7. All has a masculine and a feminine principle. (pp. 3-11).

Now all this is *historically* confusing. Philosophically it becomes worse in places, for instance:

§ 96 *Attributes of the infinite*. The three attributes of the infinite (omniscience, omnipotence, omnipresence) correspond to the following successive degrees of emanation mental, vital, material, or in Sanskrit: chitta, prāna, and akasha.

Chitta is the subtle element from which every intellect is derived.

Prāna is the principle of universal energy or of vital force which, in manifestation, is the astral light or the universal fluid.

Akasha is the universal ether which fills all space. There may still be added that matter or akasha is condensed energy, concentrated prāna; that prāna itself is life-force or intellect concentrated; and finally that chitta or intellect is a concentrated form of the transmuted divine spirit.

In accordance with the loose way in which the word prāna is used, this term becomes a real *deus ex machina* in the book. Prāna does all and is all. You have to suck it consciously out of the water you drink (pp. 137, 140) and out of the food you eat (p. 152). Prāna, in short, becomes Mesopotamia.

As I said before, there is nevertheless much sound and useful matter in this little book but on two points we strongly dissent. The first point arises where the general directions as to deep breathing are elaborated (as on p. 77, § 191) in semi-occult directions. All teachings in the nature of 'The great psychic breath of the yogis' are to me—may I speak frankly? Yes?—are thorough 'bunkum,' and dangerous 'bunkum' at that. And one need not be a specialist in psychopathy to know that repeated exercises in "attempting to project the mental image

of the prānic breath, drawing it through the bones of the legs, etc., etc., then through the stomach, then through the sexual organs, etc., etc.," (p. 77) are hardly commendable.

Either there exists yoga of this sort or it does not exist. But if it exists I am absolutely of opinion that its practice should only be undertaken—as the ancient law enjoins—on command and under the guidance of a Guru who knows, and not on the strength of a 4-franc book. From this book I gather quite clearly that neither its author—however admirable other parts of his work may be—nor its inspirer, Yogi Ramacharaka with his 'sanantana,' are *knowers* on this subject. They speak as scribes and not as those having authority.

Summa summarum: the author has produced a book of some value, but, lacking perspective or insight in this particular field of studies, has succumbed to a romantic, exotic, absolutely unhistorical and unphilosophical eclecticism spoiling to some extent the saner elements in his exposition. (A good example is § 496, p. 318, demonstrating the want of proportion in judgment.)

May the faults in the book lead no one to harm in body and mind; may its merits on the contrary cause all the good that is potentially present in them.

J. v. M.

Indian Masons' Marks of the Moghul Dynasty, by Bro. A. Gorham, 8° Rosicrucian Society. Published for the 'Societas Rosicruciana in Anglia'. (J. M. Watkins, London. Price 6s. net.)

Mr. Watkins holds the secret of issuing interesting, quaint and out-of-the-way publications in an attractive form. The little volume before us is an example. Though only 62 pages 4° in extent—but profusely illustrated—the work brings caviare to the few elect mystery-students of masonic, mystic or symbolic propensities. It is well-known that the discovery on many ancient buildings of Masons' or Banker-marks has given rise to a mystic, esoteric or symbolic interpretation of them. Exotericists strenuously deny this claim and in so far as we ourselves are concerned, we feel not yet able to accept the theory of a hidden doctrine. So long as the problem is still in the stage of theories, however, any material bearing on it is both welcome and useful; and Mr. Gorham brings some new

material. The buildings on which the marks were found date from 1180 to 1750 and are situated in places so wide apart as Delhi, Allahabad, Agra, Fatipur-Sikri (written *horribile dictu* Futchpur Sikri!), Lahore and various places in Kashmir. The author personally investigated the various buildings (in 1909-10) and copied the marks. They are now reproduced in the book before us, carefully tabulated and compared, numbering some 330 in all. The first part of the work (pp. 4-38) is devoted to a minute description of the material. In the second part (pp. 41-59) an endeavour is made to connect the marks with symbolic values, mostly related to Hinduism. A short table of comparisons between English and Indian marks is also inserted here. In the 'Conclusion' (pp. 60-62) the author sums up his opinion as follows: "I am convinced that behind the symbolism of Masons' Marks in India lies a vast field of research into the Mythology which illustrates the Cosmology and Speculative Philosophy of the Hindus." He also believes that the conclusion is warranted that from the times of Akbar to those of Aurangzeb there was a guild of operative Masons in India. The origin of this Mason's guild was Hindu, but the actual building of the forts and palaces was done by Muhammadans. A trifle of scholarship would have improved the second part vastly in many technical details—though, taking the book as it is, the general purport is quite clear. But the statement on p. 37 that all Hindu shrines rolled into one would not equal the work of a Fatipur-Sikri is hazarded. The Southern temples together: Madura, Chidambaram, Trichinopoli, Tanjore, etc., would form an imposing whole.

J. v. M.

NEW T.S. SUBSIDIARY ACTIVITIES

THE TEMPLE OF THE ROSY CROSS

Those who look with long-sighted vision over the reaches of history, may notice that some special thought dominates an era of history, and then fades away, giving place to another. Mediæval England rejoiced in splendid ceremonial, raised noble temples, brightened the daily lives of the people with masque and miracle-play. Then the glow and the colour paled and vanished away, and the dull hard *régime* of the Puritan supplanted the statelier and gorgeous rule of Rome. The Freemasonry of the eighteenth century revived ceremonial beauty and stateliness in its Lodges, and, even through industrial greyness and Victorian ugliness, its ritual breathed of fairer customs and of gentler ways. The self-conscious Englishman wore his regalia with some shyness, and defended his ceremonial somewhat apologetically in the outer world; yet, while attacking ceremonial in the Church, he enjoyed it in his own silent way in the Lodge, and, while objecting to candles unneeded for lighting on the altar, he admitted them as symbols in the Masonic Temple.

Now, the demand for stately ceremonial and significant symbol is rising on many sides with reiteration and urgency, and the hunger for beauty expresses itself with insistent force. In the Theosophical Society there are many who find the fittest expression of their highest spiritual emotions in stately and rhythmical ceremonial, men and women who in past lives trod the mystic measures of the solemn planetary dance, filed in long procession through the Temples of the Gods, studied the symbols of the Egyptian and Chaldean mysteries, and are haunted by memories of that past.

One of the Masters of the WISDOM who, ere He reached that stupendous height, had oft been priest and hierophant in archaic Mysteries, and who, in later days, had guided movements in the West wherein the WISDOM was veiled in symbols, He—Christian Rosenkreuz, Francis Bacon, S. Germain—had ever found in such symbols apt means of deepest teaching; many of His ancient and mediæval followers are with us now, and turn naturally to the old ways, desiring to form a channel for His force along the old lines, and to serve as helpers to prepare by these means for the Great Coming for which He—and, indeed, all Masters—are working now.

These are founding in His name the Temple of the Rosy Cross, an Order which will be devoted to the study of the Mysteries, Rosicrucianism, Kabalism, Astrology, Freemasonry, Symbolism, Christian Ceremonial, and the mystic and occult traditions found in the West. While recognising that there is but one true Occultism, they will seek to find it in its western manifestations, in order to enrich, not to supplant, its eastern aspects. They trust that their work may lead up to the restoration of the Mysteries withdrawn from Europe with the decay of the Roman

Empire and even, perchance, in time, to the restoration of teachings once given by the ministry of Angels, and even by the Master of Masters, after His cruel murder in Judæa, in the circle of initiated disciples.

Only those who sympathise with this hope, this study and this method, should become Templars, for in the Temple of the Rosy Cross there must be one mind, one heart, one body. Applications for information or admission should be sent to H. H. L., 19 Tavistock Square, London, W.C.

H. H. L.

T.S. MUSICAL GROUP

THERE is a great need, in the modern world, for reviving the study of music on occult lines. Music has always formed an important part of religious ceremonial. The myths of Orpheus, of Kṛṣṇa and His magic flute and similar tales, are not without foundation in fact. There is an occult tradition in music, though nowadays it seems to be lost. It is the aim of this group to form a nucleus through which the subtler 'music of the spheres' may again be heard. How far this will be realised will depend upon the efforts of its members—upon their faith and devotion.

For some years I have been studying music in ways which are not usually followed, and my researches have convinced me that it is possible to perform and to teach it by means different from those generally employed. Even at this stage it is possible, to some degree at least, to definitely use the subtler bodies in musical work. Music has been developed in the gross physical world as far as it will go. A new word has now to be spoken, and it is right that it should come through the T.S. It will naturally be a feeble word at first, for all pioneer movements begin in feebleness and apparent isolation from the activities which are flourishing around them. But this very feebleness will be a sign of its inner strength. We are going to make a way for the musicians of the future, and in order to do this well, we must be content to learn the A B C of our task. We must, in fact, be content to take the *first* step on this new way.

Our immediate work, then, is to study the Theosophy of Music in its simplest technical aspects, with a view to helping in the preparation for the coming of the World-Teacher. If we set ourselves to this task with patience and enthusiasm, we should, ere long, become a centre of healing and helping in the T.S. Not only would our work enhearten those who attend its meetings, but it would also help its lecturers to bring the deeper messages through from the inner worlds,—for music is a bridge between the outer and the inner. Such music would act as a guardian wall to the weak, and an inspiration to the strong.

MAUD MACCARTHY

THE LATEST FROM THE PRESIDENT

[The following reaches us just in time to be inserted in this issue.—AG. ED.]

A resolute movement has been started in Holland to extinguish the mortgage on the land bought for the building of a Headquarters in Amsterdam. I spoke on it to the members on Wednesday, and on Thursday 20,000 guilders had been subscribed, and more was coming in. There will be, I hope, a good surplus from my public lectures, for which a charge was made, and this I have gladly contributed. When the debt is paid off, money can be collected for the building.

* * *

The tour in Holland was very successful, the public meetings being large and deeply interested, while the meetings for members and those for the E.S. were very fully attended, and were evidently fully enjoyed. The members were very enthusiastic, and various warm letters have since been received, speaking of the new life experienced. We had a large meeting of the Order of the Star in the East, at which Alcyone said a few words, to the great delight of all present. The General Secretary looked after our party with great kindness and care.

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The fourth Queen's Hall lecture drew a very full audience to listen to an exposition of the steps on the Path. It has been wonderful throughout these lectures to see the rapt attention of the auditors, and this was very marked yesterday, many of the audience being in tears.

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A pleasant At Home was held by Lady Emily Lutyens on March 23rd, and was very largely attended. The same day saw the beginning of the digging of the foundations of the Headquarters building. We are fortunate enough to have secured Messrs. Cubitt as builders, so well known for the solidity and goodness of their work.

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The love and admiration felt for Mr. Leadbeater by those among whom he lives and who know him intimately were very pleasantly shown in the letter sent to him on his sixty-fifth birthday, signed by fifty-nine Adyar residents. The strong wish expressed for his return will be gratified in due course, but Adyar cannot expect to monopolise him altogether. I found Holland very eager to see him, and France put in a claim for a visit, to say nothing of England. He might spend all his time travelling about and lecturing, but he thinks that he is more useful writing books.
