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THE

THEOSÓPHIST

A MAGAZINE OF

Brotherhood, Oriental Philosophy, Art, Literature and Occultism

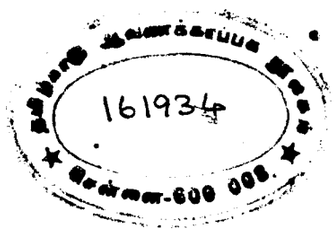
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COLONEL OLCOTT AND SUMANGALA

VOL. XXXVIII No. 7

THE THEOSOPHIST

ON THE WATCH-TOWER

THINGS move swiftly in these days of preparation for the Coming, for great are the changes in the world which mark the closing of one Age, and the opening of another. The passages in the Christian Gospels, so familiar and so terrifying to many Christians, do but tell in figurative language the portents which accompany the turning over of a new page in the great book of Evolution. H. P. Blavatsky wrote of the early years of this twentieth century as a time during which many accounts between the Nations would be settled, and her words are being worked out before our eyes. The ancient throne of the Celestial Empire in the East came crashing down not long ago, and on the ruins has arisen a Republic, the hugest in the world, comprising some 400 millions of people. Now the modern throne of Peter the Great has fallen, in the semi-eastern Empire of Russia, fallen at a touch it would seem, and causing no commotion in Russia herself. In Russia, as in Germany

and Austria, the Government was an autocracy, and the Spirit of the Age is against autocracies; everything, save that Spirit, was against the success of the Revolution—an ignorant peasantry, a shackled Press, a tyrannous police, "administrative orders" consigning untried men to prison and exile. But the imperial throne has toppled over without resistance worth the name, hunger, as is ever the case in Revolutions, being the final impelling cause. It is significant that one of the first acts of the crowd was, as in France in July, 1789, to attack their Bastille, the fortress of Peter and Paul, and to set free the political prisoners. If the Duma can hold its own, a fairer day will dawn for Russia, and liberty will replace autocracy.

***

What will be the result on the Central Powers? Will the thrones of the Hohenzollerns and the Hapsburgs follow that of the Romanofs? It will be a happy day for Europe if the contagion of the revolutionary spirit spread, as it well may, and if we see the great European tyrannies crumbling into pieces before our eyes. Germany, above all, has chosen the evil path, and her fall is sure, and we may well hope that the brief Imperial sway of the Hohenzollerns, dating only from 1871, will soon be over. But the German people, well educated as they are, may yet be less fitted for Liberty than the ignorant Russians, for the Germans have been so drilled and organised, all initiative has been so starved out of them, that they may be like a limb paralysed by long inaction in a casing of plaster, into which the power of movement returns but slowly.

We who, as Theosophists, have learned to look on the scroll of history as the unrolling of a definite Plan, in which each Race and Sub-Race and Nation plays its own part, cannot but watch the present happenings with intensest interest, as each new event comes into sight, and is seen as a fragment of the great mosaic. In that Plan, as often said, the bringing together of India and Great Britain was for the helping of the world; partly in order that India's priceless treasures of spiritual knowledge might be circulated over all the world in the language that is the most widely spread at the present time, and thus reach and influence the virile but unspiritual younger Nations, springing from the sturdy British stock. Partly also that the Indians, who had so deeply sinned by their divisions, might be driven together by a foreign rule and prepared to make a united Nation. Partly that the literature of Freedom, found nowhere in such splendid form and instinct with such fiery passion as in the tongue of Milton, Burke and Shelley, might re-awaken in India her sleeping traditions of intellectual freedom, out of which all other forms of freedom grow, and might drive that mighty force into modern channels, to irrigate the vast extent of Indian life. Through the union of India and Great Britain, at first as ruler and ruled, and then as willing, equal partners in a world-wide Empire, humanity was to be prepared for the Coming of the World-Teacher, and the foundations of a new civilisation were to be laid.

***

I have often pointed out in the past, and have just repeated, that Great Britain was peculiarly fitted for her task by her own past history and present

constitution. I may reproduce here that which I wrote in *New India* on March 19th:

> Great Britain—which does not include Ireland—is by far the freest country in the world, not only freer than the Central Powers, but freer than the Republic of France and even than the Republic of the United States of America. She has a free Press, and personal liberty is less shackled than in any other land; there is less interference with personal liberty there than anywhere else in the world, and property is safe from executive seizure outside the law. It is because of this that the British throne is safer than any other, and it is because of this that Great Britain was chosen, out of the competing European Powers, to bring India into the circle of free World-Powers. East and West, Asia and Europe, can only be brought together in peaceful and harmonious union through Great Britain and India, standing side by side as Free Nations, in close and intimate co-operation. If the primacy of Asia falls either to Japan or China—both Fourth-Race Nations —evolution will suffer a serious set-back.

Great Britain and India together are the natural leaders of Asia, for the civilisations of eastern Asia have been largely dominated by Indian thought. The Lord Buddha is followed by millions in Japan, China, Tibet and Siam. Japan has long looked to India as to the Mother of her people. The hoary antiquity of China, ante-dating the birth of the Āryan Race, has been deeply leavened by her thought and culture. The peoples of Persia, Mesopotamia, the Caucasus, Arabia, are all branches of the wide-spreading banyan-tree, rooted in India, and those branches have spread over Europe itself, the Kelt and the Teuton finding in the Āryan root-stock the ancient unity now separated into such wide divergencies. What more fitting than that India and Great Britain, the eldest and the youngest, grey Mother and lusty Daughter, should meet again in the Family Home, and claim their joint Heritage? May it not be that, in this terrible War, there may be developed by the wondrous alchemy of God a binding material to

unite the East and West? We must not forget that this union is part of the preparation for the Coming, and that the great Eastern Teacher who once came as the Christ—has not every great religious Teacher been born in the East?—wills that eastern Nations shall be recognised as part of the mighty family of Āryan freemen. Not to be "despised and rejected" does He return among men, but to be reverenced and followed, Asiatic though He be.

***

To come down from these high themes, from the mountain, whence glimpses of the Promised Land are to be seen, to the common light of day, the common events of life. Yet the event to be noted is uncommon, and it has happened, most uncommonly, in Spain. Dr. Manuel de Brioude, Professor of Physiology in the University of Seville, joined the Theosophical Society, and, greatly daring, "*en pleine faculté de médicine*," defended the teachings of H. P. Blavatsky, knowing that he would thereby lose the post which he desired. However, the tribunal approved his thesis, and he rejoices to have been the first man in Spain to have spoken of Theosophy in a University assembly. Furthermore, he is endeavouring to eliminate vivisection, like a true Theosophist. H. P. B.'s faithful pupil, Señor Don José Xifré, who has laboured against such tremendous obstacles in Spain, must rejoice over this brave worker.

***

Our members belonging to the Bradford Lodge of the Society will be glad to know that Mr. C. Jinarājadāsa is giving two lectures entitled "Child Welfare in a Model Municipality," the Municipality being Bradford. The first lecture was delivered on March 15th, and the

audience was deeply interested in the fine series of lantern slides on which the lecture was founded. He showed us all the arrangements made by the Municipality for the care of the expectant mother, the newborn babe, the milk supply, the babies' hospital, and they were followed with keen attention. He reminded us that similar care might be shown here, ending with the remark, which I fear is but too true, that the difficulty was not "too little money but too little heart". The lecture was delivered under the auspices of the League of Parents and Teachers, the objects of which are "to bring about the abolition of corporal punishment both in homes and in schools," and "to spread among parents and teachers a knowledge of the latest ideas in educational science which affect the training of children". The League is fortunate in having among its officers so capable an exponent of its teachings as our wise and gentle Brother.

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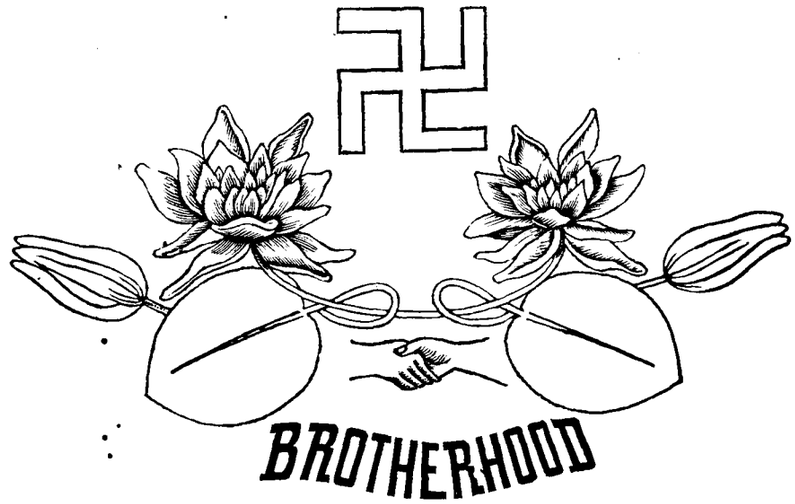
This number begins a new volume, and I ask our subscribers to help us to increase our circulation, for in these hard times, with dear paper, and even that difficult to get, things are not smooth. We have been obliged to decrease the amount of matter because of the cost of paper, and the new postal regulations are burdensome, making all casual sales impossible. The restrictions placed on the Press by the Local Government prevent me from writing the comments on passing events, in the light of Theosophy and of Occultism, which formed one of the most valuable and interesting features of the paper. The events which mark the preparation of the world for the Coming of the World-Teacher are inevitably world-changing, and show

themselves in political movements, and these are barred. If it were a question of personal loss and suffering, I should be indifferent, and should go on till forcibly repressed. But the Vasantā Press is the centre of our propaganda, and, considering the whole work, I do not feel justified in allowing its forfeiture for one part of the work. And I would ask my readers to bear the deprivation until we have liberty of the Press in India. At present, a Local Government can forfeit the firs- security, and then the second security and the press on its own motion. An appeal to the High Court is permitted, but is useless; first, because, by the decision of two High Courts, any publication can be brought within the "all-embracing" clauses of the Act; secondly, because in cases in which the High Court declares the action of Government to be illegal—as pronounced by the High Court of Madras in my own case—it is powerless to give a remedy. The action taken by Government cannot be foreseen; some papers are allowed to say the most violent things and go scatheless; others are struck down for passages far less violent. The usefulness and value of THE THEOSOPHIST have been much lessened by the fetters placed on the Vasantā Press by the Local Government, but this is not without its usefulness, as it helps the whole world—for our circulation is world-wide—to know how we are governed in India as regards the liberty of the Press, and has aroused wide sympathy in the United States of America and in other countries, where subscribers have read what has been written here, and find it incredible that an English Government should act in such fashion. Some copies have reached Java, mutilated *à la Russe*. Our circulation has seriously

fallen, owing to this Government action, but I think that the faithful should share the burden with me, and thus lighten it. Many might take a second copy and place it in a public library, and thus utilise the repression.

***

I have arranged to contribute a series of talks to a class, of which the first have appeared, and trust that these may prove useful to the studious. A few more "Rents in the Veil of Time" are available, and these will appear, in order to replace the "dangerous matter." In this and other ways, we shall try to increase the interest of our magazine. But to my own people I appeal to help, apart from any question of interest.



BIRTHDAY THOUGHTS[1]

17TH NOVEMBER 1875

By H. BAILLIE-WEAVER

THE Theosophical Society is no longer an infant; it is a vigorous growing child with all the pains and difficulties inseparable from that stage. It has done a great work in the world already, though no doubt small in comparison with the work which it can and will do in the future.

Now in looking back at its beginnings one is struck, at least I am, by what, from a physical plane viewpoint, I can only term the unsuitability of the agents chosen to lay the foundations. I never had the

[1] A paper read at the Headquarters of the English Section on November 17th, 1916.

advantage of seeing, let alone becoming acquainted with, either Madame Blavatsky or Colonel Olcott, and therefore I can speak only as I have heard or read. But so speaking, I can imagine few persons less suitable, in the opinion of the type of man commonly known as "the man in the street," for the work which those two were given to do and which those two did. Neither from training, habits, nor social position, did they answer to any ordinary test of suitability, at least so it seems to me. And let me here parenthetically remark that the ordinary test of suitability is very important when you remember that the majority of the people with whom those two, like other teachers and reformers, had to deal (and with whom, by the way, the Theosophical Society has still to deal), were ordinary people.

This curious state of things seems to be usually, if not invariably, as I incline to think, the case with all great evolutionary movements. It would almost appear as if the greater and more wide-reaching the movement is going to be, the more inconvenient and full of drawbacks and blemishes are the environment and conditions of every one and everything connected with its beginings. Take only one other great movement, with the early story of which as conventionally told and accepted, we are all familiar, *viz.*, the Christian Movement. No doubt that story is imperfect, when not absolutely incorrect, in many particulars which the Churches still teach to be essential. No doubt when, if ever, the right, full version is given to the world, familiar dates and incidents, teachings and conceptions which are still accepted, even by Christian progressives, may have to be abandoned; but I do not think that any amount of correction will ever show that

the Christian Movement started in what can be termed a helpful environment, or was engineered and guided by persons, starting with the Master Himself, whom the ordinary clever, well-educated, cultured, influential people of the day would have dreamed of choosing for the purpose.

The explanation of this phenomenon—assuming I am right in my opinion that it is a phenomenon common to most if not all of the great evolutionary movements which have been organised and got going in the world—is, I imagine, *partly* that the standard whereby the great and eminent—not to mention our friend "the man in the street"—judge of suitability, is not the right one, and *partly* that the best possible cannot in the nature of things be the basis of choice, but instead the best available.

However, whatsoever the explanation of the phenomenon be, it teaches several important lessons, as it seems to me, and among them are four, upon one of which I will dilate somewhat. The other three I have only time to touch on.

1. The first lesson is that, although the people connected with the beginnings of a movement which they believe to be of wide-reaching importance, nay even essential to the well-being of Humanity, should strive to do everything according to the best standard, should strive to obtain for their movement, and the enterprises deemed desirable in connection with it, the best expert advice and methods they can command, they must not be disappointed if they cannot win the approval and support of the learned, the scientific, the influential. They must not be

disappointed if they cannot get such even to treat them seriously, or at best as better than lunatics with lucid intervals; they must not be disappointed if everything they do is judged unfairly; they must not be disappointed if the benefit of the doubt is always given against them instead of in their favour.

2. The second lesson is that, while always trying to gain adherents of good social position and acknowledged intellectual ability, as well as others of a different type, so as to have at their disposal propagandists suitable for all kinds of human material, and thus to be able to adopt the line of least resistance in all cases, they must never imagine that social position, education or intellectual attainments are *essential* to progress in the work.

Not to mention the case of the immediate followers of the Christ, 2,000 years ago, think of the early total abstainers; think of their ignorance of physiology, of the elementary facts of medical science; think of the so-called vulgarity of many of them, of the inaccuracy and exaggeration of many of their statements and assertions; think of the forces arrayed against them, of the attitude of the great and eminent, and of the vast majority of the medical profession, leaders as well as rank and file. Think that Benjamin Ward Richardson, a qualified man connected with the beginnings of the first Temperance Hospital was threatened by the Royal College of Physicians with a prosecution for manslaughter if a patient died in that Hospital! And then think of the present position of the movement those "inferior" people initiated! It is not too much to say that those

ignorant fanatics, as they were called, have beaten the whole medical profession hip and thigh; have forced those eminent scoffers, those learned scientific gibers, to revise all their opinions and teachings on the subject of alcohol in the light of evidence they had no hand in providing and collecting, nay, did their best to stifle.

3. The third lesson is that they must have infinite patience with the peculiarities and weaknesses of their co-workers, being ever mindful that in all probability they themselves have their full share of those peculiarities or weaknesses, or of others equally trying, and always striving in fact to remember the best and forget the worst in their fellows. But (and this is most important to note) at the same time they must distinguish sharply between patience with others as far as they themselves are concerned, and weakness in dealing with others where the good of the Cause is concerned.

Nothing seems to me more dangerous than the unwillingness, when not inability, which many people display to make this distinction. I maintain that where the good of the Cause is concerned, no excuse should be made or accepted. If people are unsuitable for official connection with the Movement, or for any position therein which may cause outsiders to identify any aspect of the movement with them, they must be removed from that official connection, from that position, at whatever cost; even though their unsuitability arises from reasons with which they are in no way concerned; even although the genuineness of their devotion to the Movement cannot be doubted.

Take a physical instance to illustrate my point. No one would, I think, seriously contend that for a job involving active physical exertion a cripple should be chosen, however much we might sympathise with his physical disability, which might be due, say, to the kick of a drunken father. Well, right selection is just as much imposed upon us in the case of disability of a non-physical kind as of a physical kind, and is under exactly the same conditions. The test in every case is and always must be the good of the Cause, irrespective of every other consideration whatsoever, and the benefit of the doubt must always be given to the Cause as against the individual.

4. The fourth and last lesson I would draw from the phenomenon of the initial difficulties due to unsuitable agents and unfavourable environment, which seems to me to beset the beginnings of nearly all, if not all, evolutionary movements, is that slowness of growth in the numbers of those who openly join and associate themselves with any new movement should never be considered discouraging, or as more than one way of testing progress, and that not the best way.

How could it be otherwise, seeing that the great majority of people care nothing about the non-material, and are not interested even in the material, except to the extent to which it directly affects their own interests, and more particularly their pockets; while of those who do realise something beyond the material immediately affecting themselves, even of those who interest themselves in the non-material, the vast majority find the convenience of going with the stream irresistible.

Study in this connection, if you have not already done so, the story of the abolition of slavery in the British Empire, and you will realise how true it is that one man may be a host in himself. Why, at times in the history of that agitation it seemed as if William Wilberforce were doing the whole thing by himself, and at no time in that history was the number of his open, declared supporters considerable. But he succeeded, and yet the weight of prejudice and vested money interests which had to be dislodged and broken up was enormous.

That is one of the reasons, among others, why I always regret to hear adherents, and often very genuine adherents, of a progressive movement maintain what seems to me a gross and dangerous fallacy, *viz.*, that increase in money expenditure can only, or at least can best, be justified by increase in numbers of declared adherents. To my mind increase in numbers of declared adherents is hardly, if ever, the right test of increase in money expenditure. The true test is the nature of the work which has to be done and the best way of doing it.

Now I daresay these foregoing remarks may seem very homely and uninspiring, and quite unsuitable to a birthday party speech from the General Secretary. But believe me, clear and deliberate thinking about just such homely, uninspiring themes as those I have touched upon, is essential to right decision and the governance of any Society; but of none so much as ours, just because ours possesses such tremendous possibilities, such glorious main avenues, such entrancing bye-paths, such wonderful vistas and perspectives, such absorbingly interesting teachings and possibilities of teachings.

Such immense privileges as we possess demand and receive a correspondingly big price, and that big

price is obvious to my mind; it is dual, and consists of the danger we incur and the self-sacrifices we must make to conquer that danger. I have worked hard in many causes, but in no cause in which I have worked have I ever been so conscious as in ours of the great danger of losing one's balance, one's sense of proportion, one's critical faculty, one's sense which is called common, but which is so uncommon in some people and, at some times, in all people. Well may the need for discrimination be emphasised by all our teachers, though even without that emphasis a short acquaintance with some of the things we hear would show that the need for discrimination arises from the very nature of the case. Why, the danger of the disease which is vulgarly called "swelled head" is so inseparable from much of our teaching, that it should be enough to impose caution on the most unwary. The one teaching alone, that there are mighty Spiritual Beings behind this Society, who founded it, and are using it as Their direct instrument, is enough to upset anyone's balance, who accepts it and is not very careful.

Friends, there never was a time when the very best we can give to our beloved Society in the way of service in all directions was more needed than now. We have been told that the T.S. will play a big part in the world and in the building up of the New Era, and assuredly there is ample evidence that the opportunity is being afforded to us to-day. I spoke in my Outlook in this month's *Vahan* of the Theosophical Co-operative Community, for which I am working, as the forerunner of the Brotherhood State which has been foretold, and in the advent of which I firmly believe. You may or may not agree with

my way of conceiving or expressing our rightful goal, but it is astonishing how things seem to be shaping themselves, almost of themselves as it were, so as to render the realisation of my conception and expression possible, nay probable. The embryo of practically all the departments in that Theosophical Co-operative Community, at which for want of space I could only hint in my Outlook, is already in existence.

But however you conceive or express our ideals, however you interpret or describe the opportunities which are offering themselves, certain it is that our utmost powers of clear thinking, of self-control, of self-sacrifice, of utmost effort towards the ultimate goal of Humanity, *i.e.*, the complete spiritualisation of the personal self, will be needed to take full advantage of those opportunities. And remember we may fail to do so. More than one teacher has told us that Great Ones are behind the Theosophical Movement and that it must in the long run succeed; that they are using the machinery of the Theosophical Society among other instruments to further that Movement; and many of us believe that this is literally true. But no teacher has ever told us that we who now constitute that Society, or rather, I should say, a part of it, are certain to play our rôles in such a way as to prove worthy of retaining so glorious a position, so godlike a privilege. The Theosophical Society truly may go on, but we may drop out.

Friends, let all of us who can, here and now make a solemn pledge to those Great Ones and to each other, that nothing on our part shall be wanting, which is within our power, to render ourselves worthy of our task.

H. Baillie-Weaver.

THEOSOPHY AND CHILD STUDY

By E. H. C. PAGAN[1]

WHAT is the "Theosophical point of view" about a child? And how does it differ from other theories that have been current in recent times?

Take, for instance, the view of the materialistic scientists, who regard a child as a mechanical structure whose movements can all be explained in terms of reflex action. They contend that a child's whole development—mental, moral, and physical—is determined by impacts from the physical environment. "A baby learns to walk," they say, "because he dislikes the feeling of the ground touching his feet; he lifts one foot after another, to avoid the sensation, and so he chances to discover a means of locomotion."

This seems like describing a Beethoven Sonata in terms of wires which vibrate under the impact of a hammer. It is a perfectly true description so far as Bechstein is concerned; but it is incomplete inasmuch as it leaves out both Beethoven and Paderewski. We must find a description that includes all three.

Another class of theorists take into account such considerations as a child's likes and dislikes, and feel convinced that there is some thought or purpose guiding the baby's movements and giving them more and

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more co-ordination. They satisfy themselves that this purpose is due to the action of certain brain cells and nerve tissues inherited from innumerable ancestors who have had similar purposes. But if heredity were the whole explanation, we should expect to see something like uniformity in members of one family; and we should not expect to see striking resemblances between people who are wholly unrelated to each other.

Heredity was hailed early last century as the explanation of all human development. But long before the days of Darwin, the evolution of the body had been acknowledged by various thinkers to be quite outside of biological investigation. The tenth century mosaics in the vestibule of S. Mark's at Venice depict the stages of creation through lower forms of animal life and upwards till a dwarfish human form appears, which the next picture shows heightened and dignified, and having the Divine Spirit breathed into it.

The embryologist has his own way of telling the same story; for his science teaches us that each human body, in its development, recapitulates the evolution of the species, reaching at birth the complete human organism, when the Divine Spirit can be breathed into it and henceforth animate it.

Thus it would seem that in humanity, as we know it, at least two lines of evolution have met and combined. On the one hand there is the physical body which has evolved through lower forms to its present stage of complexity; and on the other, there is the higher principle, loosely spoken of as "Soul" or "Spirit," which uses this body as its means of expression on the physical plane. It is said that in Man the lowest form of matter is united with the highest type of

Spirit. Our Theosophical Seal includes the symbol of the double triangle, which represents this idea of the two currents meeting, the principles of involution and evolution being interwoven, plaited or matted together. From this idea some etymologists derive the word "matter"; for without this meeting and blending there could be no manifestation on the physical plane.

This intertwining may be said to constitute a third principle, which in each individual forms the connecting link between the other two. And now we have the three—Body, Soul and Spirit—which, to return to our metaphor of the Sonata, correspond to Bechstein, Paderewski and Beethoven. Above all three is the Eternal Music of the spheres; and so above our threefold nature of body, soul and spirit, there is the great Eternal unmanifested or abstract Mind, the source of all life and inspiration.

Plato's metaphor for the threefold nature of man is the well known image of the Charioteer. The car, or chariot, upon which he stands, represents the physical body, or vehicle; the steeds which draw it correspond to the Soul, or psychic principle, on whose force and volition the speed and direction depend; while the Charioteer is the Spirit, training and guiding the steeds to enable them willingly to carry out his purposes.

The Old Testament tells the same truth in the story of Adam and Eve; Adam being, as we see in the margin, "red Earth," that is physical matter; and Eve, from the form of the Hebrew word, represents the breath, or psychic principle. Adam, therefore, as we are told, *did not sin*; that is to say, the physical body, or chariot, is not responsible; but Eve, the Soul, makes choice of good or evil, suffers for the wrong

choice, and learns; and is finally redeemed by the Holy Spirit.

In the New Testament the same Trinity is emphasised in various ways. S. Paul plainly tells his disciples: "You have a psychic body and a spiritual body." The passage is wrongly translated by the word "natural". He did not need to tell us of our natural, or physical body: we all know we have it. So it is not the Greek word "*phusikon*" (physical), but "*psuchikon*" (psychic), that he uses, taking the word "*pneumatikon*" for the third principle, Spirit or breath, in accordance with all poetic tradition, by which the Spirit is said to enter the physical frame with the infant's first complete breath, and to leave it at death with the last sigh.

Now Theosophists regard the individual soul, or life principle, as a ray from the divine; a ray which envelops itself in dense matter, attracting to itself those particles that are best suited to build the form it requires, and shaping them to its use. They do not believe that it had necessarily any previous association with the particles composing its physical envelope, any more than a Sonata has association with the piano before the music has been performed upon it. Pianos have been evolved because musicians required them; and so, we believe, the human organism has come into being because of the Spirit's desire for manifestation.

According to this view, the ego, or individual soul, is directed by its own desire, under the guidance of higher intelligences, or "Guardian Angels," to the particular parenthood and environment that can best supply the required material. And just as from any suitable soil an acorn will select those substances that

are required to build an oak tree, while from the very same soil a mustard seed will build a mustard plant, so the determining factor in the development of human personality is surely neither heredity nor environment (though these are facts in nature and deserve study), but rather the character of the individual ego, or animating principle, which selects for itself, *from its chosen environment*, those atoms that can combine to form the body it requires for its present expression on the physical plane. Spirit controls matter. In other words: "GOD giveth the body as it pleaseth him; *and to every seed its own body*"; that is, not its ancestor's; for there are no two alike.

This, then, is what one may venture to call the Theosophic view of a child; a divine Spirit manifesting in material form. And just as an artist's ideal transcends the work of his hands, so the Spirit, or over-soul of the child is greater than can be expressed through the human personality. The question of how much he will express is the question that concerns the educator; for does not the word *education* mean nothing else but *drawing forth*, or *leading out*, something presumably hidden within?

The Theosophical educator believes that the whole *raison d'être* of the personality is to manifest this inner Self. The personality is, indeed, only the *persona*, or "mask," which the larger Self assumes for the purpose of acting out a given part.

The true use of the mask is therefore to help the actor to express himself in the drama of life; the misuse of it is to obscure the meaning of the part. It is the teacher's duty to remove, as far as possible, whatever may prevent the inner light from shining forth.

But, it may be asked, if the process is in every case the expression of divine Spirit in physical form, why are not all children born alike, divinely perfect? The answer is expressed by Shelley, in his *Song from Hellas*, where he sings:

They are still immortal
Who through birth's orient portal
And death's dark chasm hurrying to and fro,
Clothe their unceasing flight
In the brief dust and light
Gathered around their chariots as they go.
New shapes they still may weave,
New Gods, new laws receive;
Bright or dim are they, as the robes they last
On Death's bare ribs had cast.



This, according to Shelley, is what constitutes the differences in how they let their light shine. *Bright or dim are they*, he says, *as the robes they last on Death's bare ribs had cast.* That is to say, our brightness or dimness depends on the stage of evolution we had reached in a previous *physical* existence, *here or elsewhere.* Our souls have their evolution as our bodies have; and the evolution of the soul, while imprisoned in the flesh, consists of the progress we make in subduing matter, dominating whatever is material or base, bringing mind and body so completely under the control of the Spirit, that the inner Self shines through everything we say or do.

Even here and now the saints of this world are known by their spiritual radiance; and those who are not yet saints are at very various stages on their journey towards perfection. We can recognise among our fellow-men the "baby-souls" who are mere beginners in this world's training and are still struggling with the earliest lessons: "Thou shalt not kill," and "Thou shalt not steal". They need all the help we can give them to

make them understand the discipline of life, so that the lesson may be thoroughly learnt and the pain of it need not recur.

And just as the human embryo rapidly recapitulates the evolution of the human species, so the civilised human being seems to recapitulate in childhood the stages of civilisation through which previous lives have led him, from the savage to the sage. The further the soul has progressed in previous lives, the more rapidly are those stages passed through and got over. Then the child begins to choose aright; that is, to choose to conform to the leading of Spirit, to identify itself with the larger Self, the Over-soul, rather than with the limitations and temptations of the body.

Notice that it is a case of *choice*. There is no compulsion; the soul has *free will*; so this submission to spiritual guidance must be spontaneous.

Then where does the teacher come in? If a child has all wisdom potentially within himself, is it not superfluous, or even impertinent, to try to guide or control him? This is the question that is being asked by advanced educationalists now; and it indicates a natural reaction from an older state of things, where repressive discipline and dogmatic teaching were overemphasised. Would it really be better, as some progressive theorists suggest, to leave children quite free—not coerced, controlled, or guided in any way—except by sheer force of example or stress of circumstances; for of course these would remain as an educative force, even if all direct precept were removed?

Of course knowledge would come in the long run by experience alone; but could not the process be hastened and some of the mistakes avoided if a wise

guardian were at hand to give timely warning and good counsel? We do not in physical matters, such as food, leave children to find out what is wholesome or unwholesome. Is it reasonable, then, to leave them without guidance where mental and moral nourishment are concerned?

The problem seems to be how to reconcile Law and Liberty. In other words, how are we to guide a child without stifling his individuality; how maintain discipline without destroying initiative; how preserve order without killing originality? What kind of teaching can fulfil all these conditions?

Perhaps the safest course is to take law in its widest sense, and try to discover what are the great laws which govern the growth of character—or indeed, growth of any kind. If we take plant life, we find that growth consists of a constant changing of form by means of some expansive impulse from within and the assimilation of nutriment derived from the environment. This law applies to all vegetable and animal life; yet there are no two creatures alike, no two leaves on the same tree exactly similar. The animal and vegetable kingdoms, therefore, seem to have solved the problem of Law and Liberty by each individual organism preserving its own individual characteristics while obeying the laws of growth that apply to all. Even in Astronomy we know that among the heavenly bodies there is one glory of the Sun and another of the Moon; yet each moves according to the same mathematical laws.

Now does the same principle hold for the human being? Does conformity to law help individual expression, or does it not—conformity, that is, to the

essential laws of human nature, for that is what we are trying to get at?

If a human being, like any other organism, grows by virtue of an expansive principle from within and the assimilation of nourishment from the environment, the two conditions necessary for successful development must be, on the one hand, space for expansion, and on the other, a sufficient supply of a suitable nourishment. Both these processes are quite obvious on the physical plane at what is called " the growing age ". But, as we know from S. Paul, we have also a psychic body and a spiritual body; and these too grow and develop by parallel processes and at special periods. There is rhythm throughout the universe in all the spheres, a rhythmic vibration which makes for harmony, an alternate inbreathing and outpouring, whether of the breath of our bodies or of the feelings and thoughts of those finer vehicles commonly called the heart and mind.

And so with the child; when educationalists recently woke up to realise that " all work and no play made Jack a dull boy," and that making him take in facts continually did not conduce to the development of faculty, they were apt immediately to go to the opposite extreme, by refraining from supplying facts, and expecting the child to keep up the exercise of self-expression at all times. This is why we hear so much about leaving the child free, and so little about discipline and training, in education discussions of the present time.

It is quite true that the cramming system was overdone, and that repressive discipline was overdone, when children were expected to sit still in school, hour after hour, taking in facts; it may even be true that to

withhold facts till the child asks for them and to impose *no* restrictions on the child's movements, is a system fraught with lesser evils. But surely Nature's plan, of rhythmic alternations between the two processes, would be a safe guide to follow. And the fact that the breathing of a little child is quicker than that of an adult, might be taken as an indication that the alternations of taking in and giving forth mental and emotional experiences should follow each other in quicker succession also. That is to say, one should not expect long sustained attention from a child, or long sustained activity, but a quick alternation between the active and the passive states.

It is true that the health and happiness of any human being depends on the right exercise of faculty at any given stage of development, and it is interesting to investigate the methods employed by various educationalists in their attempts to supply suitable occupations and materials at the successive stages of a child's development. But more useful than any rigid system, or concrete material, is surely a sound scientific knowledge of the laws by which all the faculties unfold.

In this search after fundamental principles, no one has done such valuable work as some Theosophical writers on the subject.

The laws of growth as stated by Dr. Steiner, for instance, are extremely helpful; for, without taking his divisions of time too literally, we can regard the order of development as a very safe guide.

He says that the different departments of our nature, or, as Theosophists call them, the different vehicles of consciousness, evolve in ordered sequence. Thus, the moment of physical birth marks the time when

the physical organism is individualised; the various functions of the body become independent of the parent. During the pre-natal period, when the physical body is being built up, certain conditions are necessary for its healthy development. If these conditions are not fulfilled, there will be something lacking in the organism, which nothing can afterwards supply. The time is then past for that kind of growth; and so the organism will be by that much the poorer throughout that incarnation.

At birth a new stage begins, which Theosophists describe as the individualising, or freeing, of the etheric body. By this they mean very much the same as what is usually called the power of co-ordination. Thus the first efforts of an infant seem to be aimed at gaining control over his own movements. The process of guiding his own fists into his mouth is seen to be one of great difficulty and complexity, taking hours, days, weeks, or even months to accomplish. The struggle to obtain mastery of movement continues through the creeping and the walking exercises; and is continued and helped to perfection by the best kinds of gymnastics and dancing. And with every step gained towards independence, there is a tendency to rebel against help which was formerly welcome and is now felt to be superfluous. We are all familiar with the phrase so often reiterated: "I can do it myself!" And we know that long before the words can be pronounced, the child has been making their import clear by every expressive sound and gesture. Nothing gives greater offence at this stage than the well meant offers of help from older people, who do not understand the delight that is experienced in the exercise of a newly acquired faculty, and a sense

of increased independence. Nothing later can make up for neglect at this stage. It seems to me that this is just a type of what happens with each faculty in turn; and although it is not always possible, or safe, to gratify the budding ambition, a good deal of friction can be avoided by an understanding of the situation.

And the avoidance of friction is of the very greatest importance for the next stage in the child's development; which is no other than the individualising of the emotional nature. For just as before birth the child's physical life was one with that of the mother; so before the emotional nature is fully developed, the child shares the feelings of the mother; and indeed is sensitive and responsive to the moods and emotions of all around him, not having yet attained independence of feeling. It is then of the first importance that a child should be surrounded with the *best* feelings—love and sympathy. The worst kind of person to have with children at this stage would be one who continually laughs at their mistakes and teases and embarrasses them, "just for fun"; and takes no trouble to understand the child's point of view. A frequent mistake made even by affectionate parents is to go on treating the child as if it had no individuality of its own on the emotional plane, after the individual feelings are beginning to form. A child will then rebel at being asked to make demonstrations of affection towards this person or that, at a word of command; and will fiercely resent being petted as a domestic pet by anyone who happens to be in a caressing mood. It is as the child's emotional vehicle, or astral body, becomes freed from its astral envelope and he begins to contact others' emotions directly, that coercion is resented as an

outrage against the rights of the individual, and the child is said to have become "naughty and disobedient and rude" by those who ignore his emotional rights.

During the period when the emotional nature is forming and before the mental nature is individualised, a child certainly learns most through the exercise of the emotions and the imagination, through make-belief and acting, through entering into the feelings related in tales of giants and fairies, heroes and villains. Woe betide the parent or guardian who does or says in the child's presence what he would not like the child to imitate! One of the most distressing things an irresponsible friend or acquaintance can do, is to teach a little child ugly words and ugly ways. Such people imagine they are doing no harm, since the little one does not know what associations these words and gestures call up to those who understand them; but surely such teaching is opening up an avenue by which all that is degrading in that connection will sooner or later reach the consciousness. Meanwhile the child is dimly aware, through the emotions, of something undesirable; and, moreover, his wonderful power of memorising is being used to impress ugly images on the mind at its most receptive and impressionable period. By the time a child comes to school, his teachers soon discover what sort of impressions have been registered on the sensitive medium of the growing brain. If it is already crowded with undignified pictures of life, coloured with low motives and vulgar feelings, it is very difficult to obliterate these images and put a dignified and reverent view of life in their place. This is particularly distressing to anyone who believes that "the fear of the Lord is the beginning of Wisdom," and

that without a foundation of humility and reverence, which should be well and truly laid while the emotional nature is developing, nothing can be learnt that is really worth knowing.

And just as the control of the body, and the powers of co-ordination are helped by such exercises as scientific gymnastics and rhythmic dancing, so the control and direction of the emotions can be aided by the discipline of entering into the characters of great dramatic masterpieces, whose motives and destinies are portrayed in accordance with fundamental laws of cause and effect, so that a study of them is a course of Moral Philosophy in itself.

After this period of emotional growth, which dates roughly from the cutting of the second teeth to the maturity of the whole organism, the time for sheer imitation is past, and reason begins to appear. Instead of the request: "Tell me a story," the question: "Why?" and "What for?" is constantly heard. This reasoning faculty wants the kind of exercise that can be got from the study of mathematics and grammar, and from the observation and examination of natural laws. This is a difficult time for discipline, as the questioning attitude is turned on to the ruling of the elders; and there is a disinclination on the part of the growing intelligence to acquiesce in any arrangement without "seeing the good of it". This again wants scope for wholesome exercise; and if the elders would take opportunities to discuss problems of character in history and fiction, hold formal debates for enquiry into various systems of thought, the new faculty can be trained on lines of clear thinking, and learn to discriminate

between true and false in life and art. The importance of truth at this stage cannot be overrated; for, as Mr. F. T. Brooks points out, truth is the health of the mind, as falsehood is its disease. Thus, if the mental body has an atmosphere of truth to grow up in, it forms healthily; whereas if its growth is being hampered and hindered by having falsehood and muddle as its pabulum, the power to think clearly can never develop.

By the time the mental body is complete, the individual wants to make decisions and hold opinions in his own right; and it is when this right is denied that there is apt to be a clash between parent and child—or rather, one may say, between father and son; for childhood is past.

We may now consider that the incarnating ego has gathered round itself the various vehicles suitable for its manifestation on the physical, astral and mental planes. Before this point is reached we should picture the soul as hovering over those planes of being, and only gradually coming into closer relationship with the instrument it is shaping for its use on each. In infancy, for instance, the ego is, as it were, presiding at a distance over the development of the organism that is destined to become its means of expression on the physical plane. Its chief centre of consciousness is still in other realms.

Wordsworth describes this process of becoming more and more identified with these vehicles, when he says in his Ode, *Intimations of Immortality*:

> Shades of the prison-house begin to close
> Upon the growing boy.

Plato also speaks of this life as an "imprisonment," and believes the soul suffers it because of sins committed

in a former state of existence. So also do all religions teach that this life is a discipline from which we hope one day to be free, an exile from which we look forward to returning home.

Now the two ideas most emphasised in religious teaching are surely these: of discipline on earth in the meantime, and the return of the soul to its heavenly home when the earthly sojourn is finished. And the two ideas are intimately interwoven. For we are never really separated from heaven. "The Kingdom of heaven is within us, as well as around us."

And, as Wordsworth says, there are moments when we are aware of it, as we journey through life.

> Hence in a season of calm weather
> Though inland far we be,
> Our souls have sight of that immortal sea
> Which brought us hither;
> Can in a moment travel thither,
> And see the children sport upon the shore,
> And hear the mighty waters rolling evermore.

It is this inward calm, this "season of calm weather," as Wordsworth calls it, that we wish to establish as a permanent condition of the soul; so that the higher principle, or Holy Spirit, can be clearly reflected; and if our enquiry into the youthful stages of human development have been carried out on sound lines, we must have discovered some principles that will show us how this calm is to be achieved, and in what way a teacher can help its attainment. Surely there are definite teachings that would help. For instance, if it is true that the soul's pilgrimage on earth is a discipline leading to the state of inward calm which will bring peace on earth, the sooner a child can grasp the idea that he is here *to learn*, the better will he use all his opportunities. I venture to think that when a child has

accepted that principle, he will not grow up to be a grumbler against fate, an envier of his neighbour, or a flippant seeker after pleasure. Similarly, he will never talk of a misfortune being *all some one else's fault.* If he has accepted the idea that he is reaping now what he has sown in past lives, or in an earlier period of his present life, he will, by degrees, come to see—especially if it is pointed out to him—that we could not learn anything with certainty, or accomplish anything practical, unless we could rely absolutely on the law of Cause and Effect.

These laws can be shown operating on the mental and moral plane as well as on the physical. "Whatsoever a man soweth, that shall he also reap," was not spoken only of agriculture. And the parent or teacher who fails to point out the application of this law to matters of character and conduct, is neglecting a great opportunity, and shirking a grave responsibility.

And no one need be afraid of really altering a child's essential qualities. You cannot, by training, make a born artist into a clever business man, any more than you can, by culture, change a rose into a turnip. But you can mar all four by depriving them of suitable conditions for healthy development.

The responsibility that seems to lie with parents and teachers is to see that the supply of nourishment on all the planes is pure and abundant, and that there is ample scope for the healthy exercise of every faculty. A child's powers of selection can best be trained by stimulating the highest motives—which can best be summed up as the service of humanity. Self-expression alone is not a safe guide in life, any more than it is a satisfactory definition of art. It is a wholesome

discipline to ask ourselves whether our self-expression, artistic or otherwise, has helped anyone. And a child can soon acquire the habit of applying the same test; no restriction can be harmful that is imposed upon us by the Law of Love. It is submission to that Law which leads to Liberty; for Love is the fulfilling of the Law, in whose Service is Perfect Freedom.

E. H. C. Pagan.

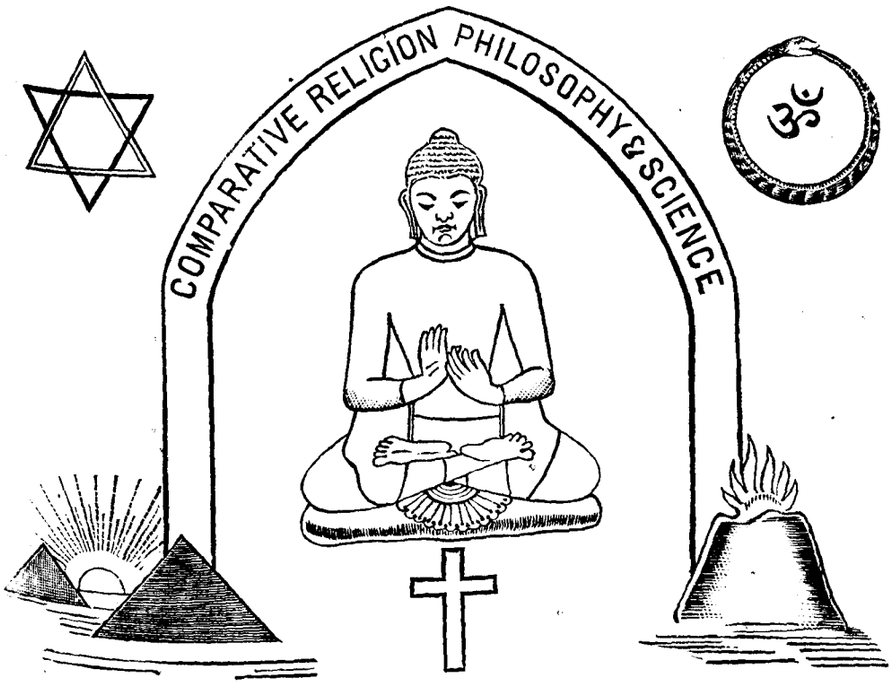
AUTUMN, 1916

THE wind blows from the west,
Cold and clean,
The clouds fly, and the trees
And hedges lean
Like grass before its strength.
The birds and leaves
Whirl in the sky, like snow
On winter eves.
O wind, blow loud and strong!
Blow long!

Blow long, O wind of God,
O wind of Grace!
Blow through men's minds, and leave
Therein no trace
Of falsehood, fear, pretence
Or envious greed.
Blow through men's hearts, and make
Them as a reed
To voice the Song of life,
'Mid strife!

Blow sloth out of the world—
Sloth and decay,
That clog the heart and sap
The strength away!
Sweep all lands free of dust,
Grey dust of years:
O wash earth clean again
In her own tears!
Great wind, blow all things new
And true!

EVA MARTIN.



RELIGION AND ITS FUTURE

By THE REV. A. H. E. LEE

THAT is, if it has one, apart from State morality and police-court ethics, which must be enforced if society is not to be broken up into its component atoms and perish in nihilism.

Even to hazard the vaguest guess at the future of that "cosmic emotion" which western Latinism has labelled "religion," one must have some knowledge of

the sub-surface influences which have produced the religious phenomena of the past. Now it takes several types of character to form anything like a coherent Faith. Buddhism, Hinduism and Christianity survive because—whatever their Founders intended—they are "catholic": houses of many mansions. Mithraism perished because it was not. What types, then, do we meet with in the past which will reappear—or are already reappearing?

First, the vast mass of that excellent and worthy class called in the New Testament "God-fearers"—Cornelius of Cæsarea (*Acts* X. 1, 2) is a good specimen. They are open to any earnest appeal; they are the rank and file who constitute spontaneously the strength and weakness of all official churches. They cannot see beyond their noses in superphysical affairs, and hence are easily led by the nose. Clement of Alexandria, in his gently cynical manner, called them the "*simpliciores*". And like the poor, they are always with us. No religion, which numbers more than one adherent, can shake itself free of them.

Secondly, the devotee, or pietist. These become, in some semblance, the N.C.O.'s of the religiously-minded *simpliciores*. They really know and love their knee-drill; and are apt to think less of "tactics" than of elementary military duties. Hence the perpetual danger of Pharisaism. They have a little more (and therefore a more dangerous) knowledge than plain Cornelius; and with any mental limitations or narrow-mindedness, pride creeps in. As long as anyone can bow down with an honest and humble sincerity to the image of the Madonna or Mumbo Jumbo, he is not far from the kingdom of God. But if he begins denouncing

those who do so bow down, let him beware. The faith once delivered leans to positivity rather than negation.

Closely allied with the devotee is the ritualist. Forms and ceremonies are continually denounced by puritanic prophets, yet they are indispensable: Few people will believe that a man can show politeness towards ladies unless he takes off his hat to them; and a religious ceremonial is a church-party in honour of a God, just as a dinner-party is given in honour of one's friends. Moreover pageantry always impresses the crowd, who (not understanding contemplation) like to "see something done," just as children prefer a little play to a recitation or reading. The danger of the ritualist is that he may stop short at "the authority of the Church" without trying to keep in mental touch with the Unseen Power that is trying to express itself through ecclesiastical symbolism.

These constitute the *synthetic* tendencies in religious affairs. Not actually opposed to them, but running on parallel lines, are the *analytic* forces. Broadly speaking, they consist of Gnostics. Most of the new movements which marked the close of the Victorian Age—from Madame Blavatsky's *Secret Doctrine* to R. J. Campbell's *New Theology*—have been decidedly Gnostic. Most of my readers will understand the tendencies I refer to without further description. Subdividing them, one may suggest that Theosophy, Christian Science and Spiritualism are likely to endure because of their positivity. Agnosticism proper, Theism, and Ethical Religion show little signs of surviving for very long; they are too heavily burdened by a mid-Victorian atmosphere.

Lastly come the Mystics proper: those individuals in whose life and teaching Spirit has most evidently shaken off material trammels: those in whom Bergson's *élan vitale* is most strenuous. Walt Whitman is a leading example in the nineteenth century. The Mystics rarely form schools or found Churches: they pervade and permeate old forms, rather than labour to create new ones. Thus Tagore influences people far more by merely expressing himself in books, than he would if he posed as an orthodox Hindū or Christian, or adherent of any "New-Thought" group.

How will these forces mingle in the future? That depends on the struggles, aims and ambitions of the rising generation and its successors. What is their task?

(A) The simplifying of the complexities of modern life.

(B) As once the discovery of America was the calling in of a new world to balance the old, so now the discovery of a new sphere of spiritual energy is required to balance the enormous increase of material knowledge in the nineteenth century.

(C) The realisation of something not hitherto attained, nor indeed attainable, by the faculties of external observation.

And, of course, there are other ways of describing this new quest. All we know is that the old instruments, the old terms and phrases and methods, are wearing thin. They need not necessarily be discarded, but they must be re-formed and re-vitalised.

Now at present the vast mass of religious people have not grasped the need of the new synthesis or ideal. A few here and there (*e.g.*, the late Archdeacon

Wilberforce) have struck out a line for themselves and launched boldly "into the deep," but they are still regarded as cranks. When the War is over, Victorian Christianity will be found stranded high and dry. Some men, or group of men (probably still at school), will arise, who will do for the Churches now what Cranmer and the Reforming Divines did in the sixteenth century—raise a living and native liturgy out of dead and decaying formulæ. When we have a new grasp of Reality, the *simpliciores* will cease to puzzle themselves about how, *e.g.*, the Ascension could have "really" happened. When we have got historic blinkers off, the Bible will be read like a new book, hot from the printing-press.

The task will be mainly the work of a Mystic, with various "Gnostics" acting as lieutenants and following his inspirations. It must be some one with sympathies not unlike those of R. J. Campbell, but of a stronger nature.

Christian Science will gradually approach orthodoxy without being merged into it. In fact one can easily imagine a time when Mrs. Eddy's Healers will be regarded by the vanguard of orthodox believers as a kind of Religious Order, working independently under a rule (metaphysical as well as moral) of their own. As Christian Science, which is part of the New Thought Movement, will be regarded as importing new ideas, Theosophy will tend to prove more and more that they are all included in the Ancient Wisdom of the East. I believe it will also do much to clear away the muddle-headedness (posing as "simple faith") of so many believers. Philosophers have often pointed out that immortality after physical dissolution logically implies pre-existence. At

present most Westerns shy at the idea of reincarnation. So did the medical profession shy at "mesmerism" a century ago. Yet they finally accepted it as "hypnotism". Perhaps "pre-existence" or "rebirth" may prove the blessed word Mesopotamia which all can accept. With some modification the law of Karma (which is latent in the New Testament) will be—if it is not already—implicitly accepted.

I have only one more prediction to hazard, and I do not know if I can express it coherently. What is to be the upshot of psychic research and trance phenomena generally? They have brought academic and official knowledge to the brink of a great discovery—now vaguely known as telepathy (a term which explains nothing). Telepathic phenomena must, when finally accepted, revolutionise many of our spatial and temporal concepts. Ultimately they will become part of the province through which cautious and timid minds will freely move. It will be called a new method of intercession, communion and prayer, exercised largely by pietists and the *simpliciores*. It will be largely combined with spiritual healing.

But the Gnostics (in the shape of Sir Oliver Lodge and kindred spirits) will not rest satisfied with this. Their eyes are looking to a further horizon—the establishment of a regular means of communication with the departed. Now—at present—this question is a highly debatable one: neither the orthodox scientific nor orthodox religious world is convinced. Whether they ought to be or not is another matter, not of our present concern. The fact seems to be: a rough and ready method has been stumbled upon, very uncertain, very occasional, and rarely reliable. I mean communication

through mediums. It is incomplete because the connection is only established through *several intermediaries*. As for example: if I wish to communicate with my deceased friend B, the intervening agencies are: (1) a medium, (2) the medium in control, (3) some sort of psychic "telephone girl," like the Rector-Imperator group of Mrs. Piper. Whatever message comes has to pass through the (possibly) distorting atmosphere of other psychic entities, including the peculiarities of the medium's physical organism.

Is another way of communication possible? Directly, perhaps no. Indirectly, yes. There are ways of penetrating the veil, not with the certainty of communicating with any special "spirit," but of realising personally the planes immediately transcending this earthly one. And if you know something of the "country" where your friend is resident, you will not need his assurance through the agency of strangers that he is "quite well".

The Egyptian priests knew the method. They practised it when they "initiated" a candidate. Silence —trance—the three days' rest in a tomb—all these are dimly outlined in the *Book of the Dead* and in certain modern rites. There was a dignity and solemnity about these ancient practices of adventures in the unseen that is, unfortunately, quite lacking in the modern séance-room. The modern critic cannot even read of such things as the Eleusinian Mysteries without murmuring "fraud". And for people who can only analyse and dissect, without the synthetic "vision," the secret will always remain a secret. I believe that all through the centuries a hidden Brotherhood has always kept the keys—the priests of Osiris are not without their

successors—and the keys are still available. Since the discovery of hypnotism and the trance state, indeed, they have been almost obvious. But the true Pontiffs and the actual bridge-builders between two worlds are still lacking.

When they come—and when rites, symbols, pageants are once more understood as a means of opening, not closing, the inner eye, a new era will dawn. Where—who knows? There are more unlikely places than Russia. The co-operation of France with her Russian Ally on the battle-field may be a prelude to a movement on other planes where the French "push" and keenness in investigating psychics may be the beginning of a realisation conveyed to the world through the extraordinary devotion of Russian faith.

Whether these vague suggestions will ever be realised, lies, dear reader, with you and others. We are shaping our future (religion and otherwise) daily. One consolation for those who survive the present world struggle is that at least we shall be certain of thirty or forty years of peace in which Religion will have time to try on a new dress.

A. H. E. Lee.

THEOSOPHY AND THE MODERN SEARCH FOR TRUTH[1]

By C. JINARĀJADĀSA, M.A.

IT is one of the striking phenomena of human civilisation that humanity is always found seeking for Truth. When we look back into even the most ancient times, we find the primitive savage asking the question: "What is Life?", and we find that the savage discovers, to some extent, the solution of the problem. But his solution is satisfactory only for a while and not for all time; as he lives his primitive religion and becomes less savage, his world grows, and begins to be full of problems his religion cannot solve; and so the quest is once again resumed, and again it is asked: "What is Life?"

From the times when men were savages to these days of our modern civilisations, that question has been asked generation after generation; and there have arisen in reply to it the great religions, philosophies and sciences. But you will find that each solution, whether of religion or of philosophy, gives satisfaction only for a time; the time may be many centuries, as with the great religions, or only a few decades, as with passing religious movements or philosophical schools. Consider what has happened in Christianity;

[1] A lecture given in England in 1916.

when Christ came, He did not come to a people without religious ideas; the Law and the Prophets were in Palestine before Him. But for the most thoughtful people of His day, the Law and the Prophets were not enough, for there were problems that they did not solve. Hence thousands were seeking the truth in Palestine and adjacent lands, when Christ came to them with His solution.

It was exactly the same in ancient India; there was the time, thousands of years ago, when the original, simple polytheistic teaching of the Vedas sufficed for the problems of life; but generations passed, and then the search was resumed, and the question was asked: "Who then knows, who has declared it here, from whence came this creation? The Gods came later than this creation; who then knows whence it came? He from whom this creation arose, whether He made it or did not make it, the Highest Seer in the highest heaven, He forsooth knows; or does even He not know?" In answer to this arose the mystic teachings of the Upanishads; but their solution was sufficient only so long as the conditions of life remained the same, and teachers lived to whom the teachings were a reality and not a tradition. Six centuries before Christ, when Gautama Buddha was born, not only had social conditions changed, but the teachings too had become a mere tradition; so once again the search was resumed by Him, and He gave His solution in Buddhism.

Since the days of the rise of Buddhism and of Christianity, we have had philosophy after philosophy, one phase of religion after another; and yet it is a curious fact that though we have, in these modern days, many

a philosophy and many a religion, there are nevertheless many people to-day in the world who once again are seeking an answer to the problems: What is man? What is God? What is life?

Now there are certain reasons why, in these modern days especially, we are once again seeking Truth. You yourselves would not be present here in this hall, but for the fact that you are seeking it. For when you test your profession of truth by its applicability to life's problems, you find that it is not inclusive of all the problems. In other words, life has grown too large for such wisdom as you have, and therefore you are forced to ask: "What is the solution to all the mysteries of life?" There are certain contributory causes why we moderns are seeking truth once more, and the first cause is that religion is, for the most part, a tradition, and a tradition merely. When we look at the life of religious people, we find that, except in the case of a few Mystics, what is called religion is nothing but a continuation of tradition. Centuries ago there were thousands and tens of thousands who discovered religion for themselves; if we had them among us now, there would be no need for me to give a Theosophical lecture on this subject. Religion now, for the most part, is a tradition, and when religion is a tradition the search for truth must be resumed; for only when religion is a living thing, to be discovered by each man for himself, with fresh flashes of beauty each day, only then is religion worthy of the name.

But there is another reason why religion no longer satisfies the cravings of the human heart. Religions in the past have largely dealt with the problem of the relation between man and God. You will find that in

all the religions, except Confucianism, the religious life is stated in terms of a personal salvation. But in these days each man has to put to himself not only the question: "What do I owe to God?" but also the question: "What do I owe to the larger life around me?" In past times it was necessary to understand only the relation between yourself and God in order to live a truly religious life; every problem could be solved in the light of the construction you put on the relation between God and man. But the world has changed, and that change is largely due to the results of Science. Science has given us the printing press, the steamer, the railway, the telegraph, with the result that we have not only vast economic changes everywhere, but also a network of relations and interests between individual and individual, and between community and community, that did not exist before. A new sense of interdependence and solidarity has made us look into life and see more problems than merely the problem of God and man. We find ourselves confronted with the problem of capital and labour, the problem of nation and nation, of the rich and the poor, of the State and the individual, of the ethical, social and political relations of men and women, and many others. We have propounded to us now the question of the relation between, not only God and man, but also between man and man. Our social life forces each of us to ask: "What is my relation, as a citizen of my State, to my fellow citizens, and what is my position in the larger humanity?"

Now all these new problems are not answered by the religions of the world of to-day. We have dozens of problems which have arisen since the time the

religions began, and it is because the religions give us no clear solutions to them that thinking men and women of the West and the East are asking once again: "Where is Truth?" One reason, therefore, why that question is asked is that religion is a tradition, and so has no longer all the solutions that we need.

It was when religion was found to leave gaps in its explanations, that modern science was born and gave its solution; but in these last years we are finding so clearly the failure of modern science too. It is quite true that all the facts gathered by modern scientists give us conclusions that are universal; we see linked together in one vast cosmic process both the tiniest atoms and also the great stellar orbs. But then science deals mainly with types, and not with individuals. Evolution is shown as a ruthless process of Nature, "red in tooth and claw with ravin," which goes onwards crushing individual after individual out of existence, satisfied if only the type persists; and even the type itself is only temporary, and is succeeded in course of time by yet another type. And what are we men in all this? Mere items in an evolutionary pageant, mere fragments of a vast scheme, useful only so long as we produce the needed progeny to carry on the type. We are only the brute and are not a Spirit. Science will tell us, with utmost clearness, how to understand the formation of the cells of our bodies, but it has no help to give us in understanding the workings of the human heart, it can give us no aid in satisfying our desire for immortality.

Nothing is so characteristic of the failure of Science to serve all human needs as her incapacity to explain the vast tragedy that is taking place in Europe to-day.

She has no answer to the question: "How has this tragedy come?" That is outside her domain of investigation. Science can tell you how to combine various chemical elements, so as to make deadly explosives; that knowledge can be obtained by anyone with mental ability, irrespective of moral fitness, for moral fitness deals with a man's soul nature, with which science has no concern. The outcome is seen in these events of the war, where all the combatants use the latest results of scientific discovery for the greatest success in killing or destroying. Science has given us both greater knowledge and greater power, but not greater fitness for either; she has added to the complexity of our outer lives, without giving us the simplicity we need in our inner to be truly happy.

The failure of modern science is noticeable in another way, and it is due to the enormous accumulation of facts. In each department of science, every month adds hundreds of new facts to the old; each new tiny fact is not necessarily important, but it may, on the other hand, turn out to be quite revolutionary, as were the seemingly unimportant facts noted by Mendel in the crossing of peas. Science must therefore catalogue every fact, and to-day there are so many of them that we "cannot see the wood for the trees". Each year that passes, modern science is becoming less of a philosophy; the more we know scientific facts, the less we know the proper values to give them, and hence the centre of scientific philosophic thought is unstable and shifting. Science can no longer give us a philosophy of life, since it cannot give us a vision of facts for all time.

Now there being this situation, when neither from religion nor from science is there full satisfaction, the

Spirit in man, which is never satisfied with a negation, has during the last few decades once again sought the truth. Let me point out to you some of the ways in which man has been reaching out into the darkness. One way has been through Spiritualism. In Spiritualism a partial solution has been found, but it is only a partial solution. For what does it tell us? In ways that have been scientifically organised, we can prove to ourselves that the human body is not the man, that at the death of the body the individual does not perish; it is possible now for anyone who will undertake a scientific method of investigation, to discover for himself that the individual persists beyond death. But when you have gone through all the experiments, you have proved that, but done no more. But that is not enough; for if you are to answer the problem of life satisfactorily, you must have a philosophy which will enable you to stand in the very centre of things, and to link up the whole world around you, and every department of it, into one great central scheme of thought. No such scheme as this is to be found in Spiritualism.

From Spiritualism we pass to another method by which people have tried to discover for themselves some of the elements of truth, and these are the methods of Psychism. Especially has this way been attempted by thousands in the West. They have dipped into "Yoga" philosophies and tried their practices; they have gazed at crystals, they have experimented with various processes of breathing, and they think that they have discovered the solution. But it is only one tiny part, and leads them but a little distance, and is no real answer to the great problem. We find in the West yet another method, a new type

of Mysticism (or rather, a very, very old type, well known in India, but coming to life in the West in a new garb), and its method is typical in the forms of New Thought and Christian Science. If you study these two philosophies, you will find satisfaction up to a certain point. If you are interested only in your own difficulties and troubles, if you take no interest in the vast problems of the world, and are not puzzled concerning the future of humanity, you will certainly find a satisfaction in them; but, once again, in both there are lacking those elements of philosophy which will permanently satisfy; there is nothing in them which will develop out of them a great human culture, and you cannot be really satisfied until you stand in the Centre, and see raying out from that Centre all sciences, all religions, all arts, and every type of human endeavour. Man must stand in the centre, with no possible quibbling, with no doubt, but calm and serene, if he is to be both efficient and happy amidst the problems of life.

There is yet one other method of seeking the truth, a most noble method, full of inspiration for some, and that is the method of those who have turned from science, from religion, from philosophy, and have found satisfaction in working to alleviate human suffering. There are thousands who live noble lives, dedicating themselves to human welfare, who have come to the conclusion that there is no solution to satisfy the mind and heart; but yet, because they are innately spiritual, they desire to express it by going into the slums and relieving suffering, by organising the efforts of their brothers into some system of self-help. But it is a life not entirely without dissatisfaction; they know that, however much they may do to help and relieve

their fellow men, there remains so much more to do; the task seems an almost endless one, and so the problem confronts them: "Why should there be all this suffering? Why should there be any suffering at all?"

So in one or other of these several ways some find satisfaction, because in all these ways there is some element of truth. But they will none of them satisfy permanently; and into this problem, into this modern search for truth, Theosophy enters with a certain definite contribution. Now, this definite contribution offered by Theosophy will have to be judged by you—as to whether it is more satisfactory than those other ways—fundamentally from the point of view: "Is it a philosophy such as will enable me to stand in the centre of things and work for growth and happiness? And is it, indeed, such a scheme of thought and feeling as will enable me to discover truth for myself?" In other words, if Theosophy is to be of any value to the world, it must be based on facts; and it must be a philosophy, not spun out of the hopes and beliefs of men, but based on solid facts.

This is what we claim for Theosophy—that it is based on facts. But whence are these facts? In Theosophy we are dealing with a body of thought as old as the hills, but that body of thought has arisen in just the same way as modern science has arisen. In modern scientific books we have facts, definite facts, because generation after generation of scientists have observed facts, have catalogued them, and have used the processes of induction and deduction to discover the laws innate in the facts. That is the way in which we have gathered our scientific knowledge; and now an individual can go out into the world with his textbook of science and test

the teaching for himself. In just the same way, throughout the long, long years of humanity, there have been the scientists of humanity, who one by one have looked into life and observed its facts, and through the processes of induction and deduction have found certain great laws about life. In Theosophy we are dealing with such a body of scientific thought accumulated throughout the ages.

Then it is a tradition, you say? Yes, partly. But there is this about Theosophy that distinguishes it from a mere tradition—that each one of you can test it for himself; nay, not test it only, but add to the store of truth by his own observation. You have in Theosophy both the elements of a truth discovered by the sages of the past, and also of a truth being discovered now by the sages of the present. So that Theosophy is a living body of truth, steadily growing.

C. Jinarājadāsa.

(To be continued)



FACTORS IN SPIRITUAL PROGRESS

A TALK WITH A CLASS

II

By ANNIE BESANT

[I propose to reproduce here a series of "Talks" with a class at Headquarters, because the paper, printed in February on "Devachan" seems to have interested some. They will appear month by month.—A. B.]

IN our Theosophical studies considerable confusion is caused by the fact that so many different meanings are given to the word "spiritual". Spirituality is the

realisation of the One, hence of Oneness. Strictly speaking, therefore, that word, when applied to the planes of our system, ought to be confined to the highest planes, the ātmic, the buḍḍhic, and the upper mānasic, as it becomes illuminated by buḍḍhi—those which are the direct reflections, or rather reproductions, of the Monad. Those are the real, the only, phases which ought, strictly speaking, to be called spiritual, because the Monad himself, the essential Self of each, taking up the atoms of nirvāṇic, buḍḍhic, and mānasic matter, holding these and manifesting himself in connection with these, thus gives us the spiritual in our universe. Nothing save that ought, strictly speaking, to be called spiritual, and that is the definition that ought to govern our thought when we are trying to be accurate.

In evolution there is the drawing up of the essence of the mānasic into the buḍḍhic, the drawing up of both of those into the ātmic, and so the reproduction of what is often called the "triple Ātma," which was separated off into these three distinct atomic existences in evolution. If you get hold of and keep that general idea very clearly and definitely in mind, it will guide you. The coming forth out of the darkness, the manifestation, or reproduction, and the going back, are the actual course of the Monad. He reproduces himself with his triple nature on the nirvāṇic plane, then picks up the buḍḍhic and mānasic atoms and enfolds himself in those; each aspect of the Monad is represented by what you may call a technically-separated phase during human evolution.

This distinction of the atoms gives a precision that did not exist in the Monadic consciousness on his own plane; that three-faced unity, putting himself outward

and taking up this connection with matter, manifests forth as a triplicity, a definitely threefold existence, and that is the Self in the world of men.

If you are fond of the metaphysical way of looking at things, you might almost compare that with the appearance for the long day of Brahmā of the Saguṇa-Brahman, Sachchiḍānanḍa, where you have distinctly the divine triplicity, which is the root of every trinity in all religions. That coming forth into cosmic manifestation we have reproduced in our solar system by the LOGOS, of whom the Monad is a fragment, and his is made a more distinct process for the purpose of unfolding; he re-gathers himself up again when the human evolution is over and the superhuman evolution begins. You have thus that long swing of the opening life from the nirvāṇic and back to the nirvāṇic, and between the two is the whole of human evolution. That finishes with the Initiation of the Jīvanmukṭa, the Master, where the superhuman evolution begins.

I remind you of this because to keep the whole of that clearly in mind through your entire study is essential to the clarity of your thought. It is the indefiniteness, the confusion, the muddle of thought, which makes so many difficulties for almost all people; and you, who are earnest students, ought to get over that, and not to have this vague, indefinite, so-called "thinking," that you find normally, but the clear, precise understanding of what this unfolding means and how this unfolding of the true ego, of the Spirit, of the Self, of him who endures because he is eternal, influences and brings about what we call evolution, the building up of the bodies to suit this gradual unfolding. Everything is in the Self, but each thing comes forth

into the outer world very slowly and gradually. That is paralleled, correlated, with the ordinary scientific evolution of forms; it controls them, guides them, shapes them, and is the inspiring life.

Realising that, you will also understand quite clearly and definitely what it means when one of these evolving and developing creatures "falls out of the stream". There you have, not the inspiration of the life of the Self, the third Life-Wave shaping and guiding the forms, but the appropriation by the forms of the life of that higher type, that higher type which ought to purify and redeem matter here, instead of being dragged down and identified with and imprisoned in matter. That is what H. P. B. calls the "second death," though she does not go into detail. What really happens is that the second Life-Wave, which is in all the atoms of the forms, seizes hold of and blends with itself this higher type of life from the third Life-Wave, takes into itself part of that life and, keeping hold of it, weakens this embodied Ray of the Monad; it weakens it by imprisoning in the atoms of the astral and mental bodies part of this monadic Ray, so that it can no longer function in the outer world. It therefore goes back to its source, having lost, not gained by the manifestation; there is less life there than there was, instead of more, for part of the life has been dragged away from and imprisoned in the forms, and these, breaking away from the Ray, carry the living creature into a descending path. The life diminishes with each rebirth, and finally passes back into the animal, vegetable, and mineral kingdoms, and is mixed up in the general reservoir with material to be worked up into later evolutions.

That is the whole of the mystery of the "second death," the "eighth plane," and the other phrases that are used. In such cases the Selves are withdrawn into the plane beyond the nirvāṇic, and have to wait for a new great cycle of evolution before the Monad can begin a new work. Although this Ray returns less than it went out, it blends again with the life on its own plane; there is no diminution of life possible. That particular Monad has for the time being lost the unfoldment which he might have gained, but he is one with the great Monadic Host to begin the course of unfolding life. That unfolding of the life is necessary for him in order that he may realise his own divinity, and, having become master of matter, become one of the consciously creative forces of future universes.

In the early days, when we did not possess as much knowledge as we now have, and did not have all the present literature, we puzzled over this phrase about the "dropping out," and the passing into the "planet of death," the mental as well as the physical satellite of our earth. The moon is the physical satellite of our earth, and as you know, we were all on it at one time and came on to our present active planet. That, belonging to a past evolution, is now from a physical standpoint a dead world—a dying world, would perhaps be more strictly accurate.

That physical counterpart has connections on the astral and mental planes—the lower mentality, the two and a half planes which are the changing planes of bodies constantly renewed, the bodies that are formed of them, the constantly-changing bodies that are formed of them. All this has its relation to the moon,

and you can therefore realise what is meant in the old writings as to the "eighth sphere," and why people were puzzled as to what this meant. Some thought that the "eighth sphere" was the physical moon, which did not seem an unnatural meaning.

We may think of the moon as we may think of our own embodiments, with physical, astral, and mental bodies. The moon is a triple body just as we are. Those are the mortal forms; they constitute our mortal body. So with the moon there is the physical, the astral, and the mental, all connected with the physical. the astral, and the mental of our earth, closely related, and in each case, on their own particular plane of matter, the satellites of the earth.

But we have there not the mental plane as you know it, where Devachan is and where your thought is working, but its corresponding sphere reflected downward, as it were. There is the world as we know it, and the denser world which is part of it. As we have our astral, there is a lower astral which is denser than the dense physical, and so also you have the mental reflected down below the lower astral. There is the same correspondence in this that you have in the reflection of a mountain in a lake. The lowest part of the mountain is the highest part of the reflection, and so you look downwards and downwards until the apex of the mountain is the deepest point in the water—the law of reflection, of course—a perfect analogy. This is often called a *devolution*, instead of evolution, a proceeding downwards instead of proceeding upwards. Of course, at this stage, very few people pass downwards in this way; there is only an occasional case.

In our study of after-death states you may remember that H. P. B. divided the astral and the mental into kāmic, kāma-mānasic, and lower mānasic; that was one of her divisions. You have there a triple division—pure kāma (mere animal passions); kāma-mānasic (mentality mixed with these, thus producing the emotional life); and then the lower Mānasic, the mind, purified from the disruptive influence of passion and emotion, and becoming a relatively pure mentality, with the personal emotions, which were pure and unselfish in their character, added to the mind as an enrichment.

Now kāma, or desire, or the animal instincts, may, in the ordinary civilised human body, be said to die with the body; that is, the mind has so controlled the purely animal instincts and has so transmuted them into emotions, that it has drawn all the higher life out of them, and when the physical body dies and the etheric double disintegrates, there is only a practically lifeless shell left of the purely animal instincts. That is just round the man as he passes into purgatory, or kāma-loka, but it is not vivified enough, nor enough in touch with him, for him to be conscious of it. He has drawn out of it all that was human in the desire-life and has lifted that on to the upper part of the astral, into the emotional world—the kāma-mānasic. Hence it is a mere shell, a concentric shell, around him; but nothing comes through that to him from those lower sub-planes in the astral. They cannot affect him. That sphere is filled largely with criminals, with murderers, with profligates, with suicides, and so on. These cannot communicate with the ego in this astral body; he has won away from all that during his physical life. There is practically nothing in him that responds

to that; he has drawn out of it all the life that is his.

On that we may just pause for a moment that you may realise that those animal instincts are hardly recognised in your thought for exactly what they are. In the animal they are an essential part of his life, and dominate his consciousness, his existence. He is driven by them. The brute is moved by these, and they are stimulated from the astral and physical planes. The man in the savage state is still largely under these, and, as long as he is under them, he is, from the occult standpoint, a savage. He is not really a man, he is an animal-man; and the stages remaining in him of the animal life are not eliminated life after life, but their forces must be gradually drawn into him. These lower forces are forces, and are therefore valuable; but if they dominate, they are destructive of the human. If they are controlled and drawn upwards into the emotional sphere, then they make a very powerful emotional nature which is very valuable to the man, because out of that his motive power is to be made.

Naturally in the struggle between the purely animal instincts and the higher emotions built into them, in the midst of the struggle against the domination of the lower, many tendencies remain that we regard as being evil because they hold us back. And you must obtain a repulsive force sufficient to transmute these. What is wanted is not that these forces shall be killed out, but that they shall be transmuted. The force is really valuable, but it is destructive if allowed to play about in the lower matter of the astral plane. That is always what is meant by purification—the

transmutation of those forces into higher expressions of life.

Of course, up to a very considerable stage of civilisation, these passions play by far too great a part in the life of the average man. But if you will study the scheme of evolution as laid down by the Manu, you will see how carefully that scheme is planned to utilise and lift them, so that when the man has lived through his life he has practically eliminated that side before he passes through the gateway of death. The whole of the castes, most markedly in the Brāhmaṇa and the Kṣhaṭṭriya, are especially arranged for this purpose, and in those castes exists the most perfect scheme of human evolution that has ever been devised. The fact that you see around you now a mere tangled remnant of the system, ought not to blind you to the fundamental value of the whole conception of what was necessary for the co-operation of the human with the ḍeva worlds, the man recognising his duty and the ḍeva guiding the man back to the exact stage in the physical world where he would find the duty, which was fit for him at the stage of evolution he had reached.

Now that, in its perfection, existed only in the root-stock of the Āryan race. Of course it exists through the whole race as a principle in the types and temperaments, but there was not elsewhere the same correlation between the human and the guiding worlds. That correlation is now practically broken by the failure of the human to co-operate, and now there is the confusion and the turmoil which you all know; hence, only very rarely now is there the guidance of a soul that has reached a particular stage into the body suitable for that stage, and therefrom comes the confusion,

and comes also the necessity to recast the whole thing because it is no longer real. It has become a mere sham at the present time.

When that was perfectly worked out, as it was in its very early stages, you had the whole of this transmutation process going on, life after life, until the man became fit for Initiation, and passed onwards through the stages of Initiation into Liberation or Salvation.

The clear understanding of that is still useful, but it should be generally realised that if a man wants to escape from any consciousness after death on these lower sub-planes, he must have totally eliminated from himself the purely passional (kâmic), and during his physical life he must have transmuted passions into emotions. There must no longer be passions, because if they still exist on leaving the body, the man must be conscious on those lower sub-planes, and that means a miserable existence for a time. You know what it would be to any one of you now to be confined to the society of criminals, murderers, suicides, and so on, and what a horrible thing you would feel it to be. Yet it is the inevitable result of the existence of what we call the animal desire-nature at the time of death. It is far harder to fight through it after death than it is here, even though the struggle may be great on this side. If it is left, any of it, to the other side of death, you are forced into the struggle; you can't help it then. Then it is a matter of pure patience, a starving out of an agonising instinct. And there lies the absolute folly of a human being who allows that to remain master during his physical life, when he is the best able to dominate it, for it is enormously more difficult to dominate it on the other side.

In the study of some of our early literature, students find a difficulty, because its nomenclature is different from that which we use to-day, but they should familiarise themselves with the old as well as with the new. It is really helpful and it is very good for you to have all your categories broken up occasionally, so that they shall not hold you and make you rigid and unreceptive. There is always the danger of the student, when he begins study, forgetting that a classification is made for use and ought not to tie you down. It is only to help you to understand certain things more definitely and more clearly. If instead of using it you let it dominate you, then it becomes a hindrance.

You want to learn things, let us say. Then you re-arrange them as you want them for a particular kind of study, as is done in every science. If you are studying psycho-physiology, you get the division of body and mind, and the reactions of one upon the other. In order to study these, you want those two divisions only, and how they react continually upon each other. But suppose you wish to study the physical body, its physiology. Then you at once begin to subdivide that in other ways. You may subdivide it into organs, according to functions—heart, brain, lungs, stomach and all the rest, and those are perfectly true subdivisions. But you have divided them in that way because you want to understand the functions of the body, and therefore you take the organs as a subject for study. But suppose, instead of that, you wanted to understand the anatomy of the body. Then you would not trouble any more about these organs. You would think simply of the materials of the body, and

you divide it up into bone, muscular tissue, connective tissue, nerve tissue, and so on. There is no real confusion in that. Each division clarifies your study.

I notice, however, in our Theosophical studies, that very often those of our members, who have not gone through a scientific training, get very confused and muddled over our different categories. "Oh, this contradicts that," they say. It is just as though, when you are dealing with muscular tissue, you should say that it was in the heart, and later on, when you were dealing with connective tissue, you should say that it was in the heart also. Then the student might say; "I was told that there was muscular tissue in the heart; now you are telling me that there is connective tissue; which is true?"

As you gain exact knowledge, your knowledge divides itself according to its nature, and as you study the occult view of the world, as you study your own constitution from the occult standpoint, you want different divisions from time to time according to the object of your study. You remember how I have pointed out to you that in studying Yoga you deal with a duality—spirit and matter. That is all you want. You want to realise in your study of Yoga that there is that duality. There is the spirit-side; there is the form-side. And so you get the two fundamental divisions that you need in Yoga, where all the bodies are treated as one body, where all the phases of consciousness are treated as one consciousness; for you want in Yoga to realise consciousness and vehicles. You do not want for the moment to divide the matter up into all its phases. Your first duty is to separate man into

a duality. That does not alter the fact that he is also a septenary, a quaternary, and a triad. Exactly according to the points of your study you should divide things, and you will never get confused if you study facts. Get all the descriptions, all the subdivisions and the divisions you can, and then get hold of the facts under each. When you thoroughly understand the facts you can divide them up according to the particular thing that you then want to study.

In one of our earlier classifications we had the lower triad and the higher quaternary—physical, astral, mental, and Intellect, Buḍḍhi, Āṭma, Monad. That was a division between the mortal and the immortal, and that was an excellent way for the study of that difference. There comes eventually the struggle between those two, the mortal and the immortal. The mortal part, kāma-manas and the lower manas (desire-mind and lower mind)—that has to die. It struggles for its life. The immortal part must either draw out of that all that is valuable, and so enrich itself with the product of the life-period that is over, carrying the whole of that into the immortal part in order to build up the next personality, or it must lose it. And that is the struggle that takes place between the upper astral and the ḍevachanic life. The struggle is practically over when the man takes into the mental body the most valuable part of the emotions. While he is living in the higher astral world his work is to draw the purely unselfish emotional part away from the astral body, to bring that into the mental body and carry it on into Ḍevachan.

Then comes the second stage of unconsciousness, and to describe this the word second death has also been used,

but it is in a very subordinate sense. It is preceded by a period of varying length, because the length depends upon the quantity of emotions, the good but rather selfish emotions, that are to be worked out in the stage which is sometimes called the "summerland". The part of a man's love for the God whom he worships, which has been connected always with thoughts of reward, that is worked out in that part of the lower heaven that he has thought about down here—the Jerusalem of the Christian, the streets of gold, the palms, and so on, the pitṛ-loka of the Hinḍū. It is the region where one works out the good emotions which were very strongly tinged with desire for personal gain, the devotion to God which is not unselfish but looks for some return which it wishes to enjoy; it is not giving, but taking.

There is no harm in that; it is not to be regarded in any sense as wrong. It is a necessary stage, but it is mortal, and it belongs to the higher astral world. And so, with all those forms of intellectual and scientific work which are connected with the physical brain processes, with all the apparatus of science, the methods of science for the working out of experiments, and so on. You will find people like Darwin, Clifford, and others in that higher region of the astral world, and they remain a long time there. All philanthropic work in which the lower has mingled to a considerable extent keeps the person there.

All this goes on till the selfish element is eliminated. When that is eliminated, the mans falls asleep, as it were, and the pure mind, the concrete mind, wakes up into Ḍevachan, and there, as you know, the life consists in working up all the materials of emotion and

mentality into a lasting form, the germ of faculty, to be communicated to the higher mind in the causal body.

Thus you have your phases of post-mortem existence. All the unselfish personal emotions are worked up into capacity for emotion. Hence you will see why what is called a "strong personality" is of very great value. You want all the force out of it, with the selfishness eliminated; but you do not want to lose the force; you only want to transmute it to the service of the higher. The stages where the personality is weak, in the ordinary sense of the term—not dominated, but weak—those are the lower stages of the continually repeated evolution. The man is born over and over and over again, in order that he may accumulate force, because without an enormous accumulation of force there is not enough of him to go on. This repeated rebirth does not mean that he is blameworthy, but that he has not grown up. He is in the child-stage, the stage where his desires will gradually teach him. He is not yet ready for anything higher, for he must grow. That growth, of course, can be very much quickened when a person has reached a fair stage of understanding, and here comes in the advantage of Theosophical knowledge. The ordinary human being is working in the dark. He has passions, emotions, and he does not know exactly what to do with them. He knows vaguely that he must master his passions, that he must not run after some one else's wife; that he understands and he dominates it. He does not realise the value of the feeling that he dominates, the force in it, and he does not know how to transmute it. He rather tries to kill it.

The great lesson of Occultism is: "Do not kill, but transmute." Realise that every force of nature is to be regarded simply as a force. Evolution consists in mastering those forces. There is the force of electricity; but it is not moral or immoral; it is without morality. It is simply a force. You utilise it by the apparatus by which you guide it along a particular line. You may guide it along a line where it is useful, as in wireless telegraphy. You may guide it along a line where it is destructive, as in using it for explosions; yet it is the same force. You do not, if you want to do much useful work, weaken your cells, but you prepare an apparatus to guide the current to the work you require performed. So you do not weaken the force which is rushing along undesirable animal channels, but you send it along channels which turn it to a noble purpose, and thus perform great work.

The whole task of human evolution is to learn how to use these forces, and the crime of modern science is that it has learned about many forces and seen how to control them, and is turning them to frightfully destructive purposes, such as have made this War an unexampled horror. There is science turned to the lower purposes. You cannot blame Nature. Every force that western science is using to destroy is a force which it ought to have turned to the helping of life, to its preservation, to the happiness of man. So you can see very plainly, by what is going on in Europe now, how wise the Master K. H. was when he said, as is published in *The Occult World*, that They would not help science until the social conscience was developed. We have seen what science is without conscience. There is no growth of the social conscience in the western world

with regard to the use of science. Every great scientific man in the Nations is using all his brain-power, his knowledge, his authority over nature, to turn her forces to the service of the powers of destruction—the dark powers, the dark brotherhood.

What we have to realise is that the western world, for want of the social conscience, of the sentiment of duty to man as man, has turned science to the most devilish purposes for which it could be used, and is thereby creating a terrible karma. One cannot judge, one has no right to judge, how this thing has gone on from one stage to another. The beginning of it was the gross materialism of science in the latter part of the nineteenth century; and there again, if you trace it backward, to discover why science was so materialistic, you will find it was because religion had so persecuted it. You see how all these things are interlinked. If for a moment you could imagine that there had been no Middle Ages with the Roman Catholic Church in power, destroying the scientists of the time, burning, torturing, imprisoning the scientific thinkers of the day, you would have a better idea of one of the phases of the karma of the present time. Then you have to go back to the ignorance of which the result was to set religion against science. Thus the evil karma was made. Science turned against religion for its life's sake. You cannot blame the scientific men; they were fighting for their life, and everything they could discover which showed that religion was wrong was a gain. I never blame them, because I see the difficulty they were in; if they were to progress in science they had to cripple religion, which had become a mere persecuting agency. Actually, they did it. Thus they conquered a free platform, but with it materialism.

Materialism was denser in Germany than elsewhere; hence Germany took the lead in this particular phase of misapplication of science and became the tool of the dark powers. But, looking at the whole thing, personally I could not particularly blame Germany for that. One sees how it grew stage by stage: ignorance, Catholicism, Lutheranism, persecution, scientific struggle, conflict with religion, triumph of free thought. So you come to the tremendous springing forward of science, and the negation of all human brotherhood and human relationship, and the utilising of science for two main purposes—the getting of money, and the finding out of ways to destroy.

How are they going to escape from this kārmic tangle? I can't say. It seems to me just one of the stages where the coming of some greater Being is necessary for the salvation of the world; and so the great Teacher is coming. No power less than His can lift the world out of the stage it has fallen into. And that is why I have recently laid such stress on our urgent duty to give to the Hierarchy the co-operation which that Hierarchy is asking for, it being the first time in the history of evolution that They can attain Their object without destroying the whole civilisation as They did in Atlantis.

Therefore I ask you at the present time not to think so much of your own personal progress, but rather to throw all your force into the helping of the world. Try to do your share of this great work, and try to get rid of those elements in yourselves which are on the wrong side. We have plenty of lives more to learn in; at the present time we have not time to learn, except the lessons that come by experience, which, after all, are a good deal more useful than those which come by teaching.

Annie Besant.

THE CEREMONY OF THE MASS

By C. W. LEADBEATER

LET me begin by saying that this article is written in the hope of helping those of our readers who belong either to the Roman Church or to the High-Church section of the Anglican communion; for all others it can have merely an academic interest.

As many of our members attach great importance to anything that appears in THE THEOSOPHIST, it seems worth while to correct a serious mistake in a letter on p. 336 (December 1916), headed *A Point of Dogma.*

That title itself indicates the nature of the error; the matter under discussion (which is the result of the consecration of the elements of bread and wine in the Mass) is a point *not* of dogma but of fact. And the fact is that we are concerned not with magnetisation at all, but with an entirely different process, which produces a very definite result.

I have already written at considerable length on this subject in *The Hidden Side of Things*, and to that book I must refer anyone who desires more detailed information; here I can only epitomise what has been previously said, as a necessary introduction to what follows.

All Theosophical students have heard that our evolution is much aided by the fact that a vast reservoir

of spiritual force exists, which is constantly filled by the efforts of great Ones who have gone before us, and that that force is utilised by our Masters and Their pupils. When the great World-Teacher was last on earth, He made a special arrangement that what we may think of as a compartment of that reservoir should be available for the use of the new religion which He then founded, and that its officials should be empowered, by the use of certain ceremonies, words and signs of power, to draw upon it for the spiritual benefit of their people. Of these ceremonies the greatest is the Mass, through which, each time it is celebrated, passes forth a wave of spiritual peace and strength, the effect of which can hardly be overrated, for it affects not only the congregation, but the whole neighbourhood of the church. He ordained that the special power to do this work should be given and transmitted by the laying on of hands; any man to whom the power has been transmitted can produce the result, and the man to whom it has not been given cannot produce it, no matter how good and saintly he may be. I do not for a moment wish to say that the good character, devotion and earnestness of the priest make no difference to his people; they make a great difference, but they do not affect his power to perform these ceremonies, and to draw spiritual strength for his people from that reservoir.

The particular method devised for the reception and distribution of this down-pouring of energy is derived from the Mysteries of some of the older religions. It had been a favourite plan with them to convey influence from the Deity to His worshippers by means of specially consecrated food or drink—an obviously useful expedient,

when the object is that the force should thoroughly permeate the man's physical body, and bring it into tune with the change which is simultaneously being introduced into the higher vehicles. To express in the strongest manner conceivable the intimacy of the relation between the Second Person of the Trinity and the worshippers, and also to commemorate His eternal Sacrifice (for He is "the Lamb slain from the foundation of the world") that which is eaten and drunk is called mystically His very Body and Blood. Perhaps to our taste in the present day some other expression might seem more attractive, but it would be ungrateful for the Christian to cavil at the symbolism adopted when he is receiving so great a benefit.

All through the ages it has been found necessary to combat man's materialism by strenuously insisting upon the reality of the change which takes place when ordinary, everyday food is made into holy food, bearing with it a special and mighty potency. The very fact that to physical eyes the bread and the wine are evidently just what they were before, makes it the more needful to emphasise that in another and higher sense they are quite different. The "accidents" being unchanged, it must be made clear to the public, blind to higher planes, that the "substance" has been definitely altered. This was explained in the very same number of THE THEOSOPHIST in an article by Mr. Howard White.

Let us here call clairvoyant investigation to our aid. Every physical object is seen to have its counterpart on higher planes, but the chemistry of these counterparts is not, I think, generally understood. The astral and mental worlds have elements of their own, unknown to physical chemists, and also their own

combinations, but these do not necessarily correspond to ours in this lower world. The counterpart of one of our chemical elements is usually a compound in the higher worlds; but, whatever it be, it generally remains unaffected by our combinations down here. A mixture of carbon, oxygen, hydrogen, nitrogen and other chemicals in a certain proportion results in wheat-flour, out of which we make bread; but we must not suppose that astral counterparts of these elements will make anything which on the astral plane will have at all the same effect as bread down here. Each of these elements has a line of connection running back to the LOGOS who created it; and though that line may pass through a group of what may be called astral elements, and a still larger group of those on the mental plane, it remains always the same line, no matter into what combinations that element may enter in our world.

The astral counterpart of what we call bread is a certain grouping of astral elements, well known to any clairvoyant who has made a study of the chemistry of the inner world, and the same is true of finer planes, as far up as we can see; so that bread is represented by a definite and unchanging set of lines—a bundle of wires, as it were—running up into the soul of things.

What happens at the moment of the consecration of the Host is the instant deflection of this bundle of wires. It is switched aside with the speed of a lightning flash, and its place is taken by what looks like a line of fire—a single thread of communication, reaching up, without division or alteration, to a height beyond any power of clairvoyant vision which we at present have at our disposal. It may be said that this is a miracle—an infringement of the laws of Nature. It is

undoubtedly an achievement beyond our physical capacity; but much which is impossible to us may be well within the power of the mighty Intelligences in whose hands is the execution of this Divine plan. From what I have described, it will be seen that though the outer form of the bread and wine is unchanged after the consecration, the manifestation of the Divine Life which underlies them is utterly different. It was Divine Life before, as all life is divine; now it is a far fuller and closer epiphany of GOD.

The magic of the Mass is divided into several stages, which are admirably calculated to effect the accumulation and distribution of the force. As every student of its history knows, in the form in which it is now used by the Roman Church it is not a coherent whole, but a conglomeration of parts taken from various earlier forms, and its wording is in many places trivial and quite unworthy of the august reality which it should express. But though the actual wording has passed through many changes, the efficacy of the underlying magic has in no way been impaired. It still achieves the collection and radiation of Divine Force for which its Founder intended it, though unquestionably a larger amount of invaluable love and devotion might also be outpoured if all the fear and helplessness were removed from its phrasing, all the abject appeals for "mercy," and the requests to GOD to do for us a number of things which we ought to set to work and do for ourselves. An endeavour has been made in the revised Mass used by the Old Catholic Church to introduce some improvement in this respect.

One who is interested in the detail of this supreme act of magic may note the preliminary demagnetisation

of the elements when, at the beginning of the Canon, the priest prays that they may be "accepted and blessed". When, a little later on, he again asks that they may be "blessed, approved and ratified," the special appeal to the Christ is made that the valve may be opened, and these elements accepted as a channel. If we may venture to put it so, this is the point at which the attention of the Christ—this time in the sense of the LORD Maitreya—is called to our proceedings. When the actual words of consecration are uttered, the Angel of the Presence appears, by His power the inner change takes place in connection with the elements, and the full force from the reservoir is outpoured.

Many Angels are often attracted by the celebration of the Mass, but the Angel of the Presence differs from all the others in that He is not a member of the glorious Deva kingdom, but actually a thought-form of the Christ, wearing His likeness. We have, I suppose, an analogy for this at an almost infinitely lower level in the fact that an affectionate thought of a man in the heaven-world attracts the attention of the ego of his friend, who at once responds by pouring himself down into the thought-form and manifesting through it, although the friend in his physical consciousness knows nothing about it. Perhaps that may help us to understand how the same power, raised to the *n*th degree, makes it possible for the LORD Maitreya to send His thought simultaneously to a thousand altars, opening through each the marvellous channel of His strength and His love, and yet at the same time to carry on as freely as ever any exalted business in which He may be engaged.

It is not even only His own power, immeasurable as that must be to us; it is the Force of the Second Aspect of the LOGOS Himself, of whom the Bodhisattva is a chosen channel, an especial epiphany, in some marvellous way that to us must remain a mystery. But of the fact that this most wonderful and beautiful manifestation *does* take place at every celebration of the Mass there is no doubt whatever, for it has repeatedly been observed by many competent witnesses. We need not wonder that those among churchmen who are at all sensitive to this holy influence should speak of it as "a means of grace," and find it the most powerful stimulus to their spiritual life.

To resume the course of the Mass. Having now, in the consecrated Host, the most valuable jewel in the world, we hasten to offer it instantly to GOD, as a token of our perfect love, devotion and unselfishness, as the priest speaks of "a pure, holy and immaculate Host, the holy Bread of eternal life and the Chalice of everlasting salvation". It is these feelings of ours which we ask that "the Holy Angel may bear to the Altar on high," and in this prayer the priest puts himself *en rapport* with the heavenly influence before communicating, and draws forth power into himself, so that he may to some extent take the place of the Angel of the Presence, who now withdraws, bearing back with Him our contribution of love and adoration. The presence of the Angel is clearly necessary for the act of consecration; but when that has been performed, and the higher part of the channel is open, the priest himself becomes the lower part of the same channel, and acts as a conductor to his congregation.

At the words "sanctify, quicken and bless, and give us all these good things," the members of the congregation are put fully *en rapport* with the Force, and as they are thus definitely brought within the circle of influence, they join in a beautiful act of worship and acknowledgment to the Second Aspect of the Logos, of which there remain now only the words "by Him, and with Him, and in Him"—signifying that *by* Him all things were made, *with* Him as indwelling Life all things exist, and *in* Him as the immanent and transcendent glory all things live and move. And in the same sentence the other Persons of the Blessed Trinity are acknowledged as one with Him.

In the next prayer the Communion of Saints is included, and immediately afterwards the surrounding region is flooded with the Force at the words "may the peace of the LORD be always with you".

I have thus hastily indicated the main points of this potent act of magic, and it will be noted that at each of them the officiating priest is directed by the rubric to make the sign of power—the Cross—over the Sacred Elements. We see that there is here no question of magnetisation, but of the due performance of a certain ceremony, in which the character of the performer has nothing to do with the matter. If the faithful had to institute an exhaustive enquiry into the private character of a priest before they could feel certain of the validity of the Sacraments received from his hands, an element of intolerable uncertainty would be introduced, which would practically render inutile this wondrously-conceived device of the Christ's for the helping of His people. He has not planned His most gracious gift so ineptly as that. To compare great things with small, to attend Mass is like

going to a bank to draw out a sum of money in gold; the teller's hands may be clean or dirty, and assuredly cleanliness is preferable to dirt; but we get the gold all the same in either case. It is obviously better from all points of view that the priest should be a man of noble character and deep devotion, and should thoroughly understand, so far as mortal man may, the stupendous mystery which he administers; but whether all this be so or not, the key which unlocks a certain door has been placed in his hands, and it is the opening of that door which chiefly concerns us.

In writing thus I am putting before my brethren the result of a long and patient investigation extending over many years, during which I have had many opportunities of verifying my conclusions by consultation with those who know infinitely more than I. It is neither my wish nor my intention to be drawn into any discussion of so sacred a matter; I have written this slight sketch of the facts of the case only because it seemed to me that some faithful souls might be troubled by the statement previously made, and I am sure that no one will rejoice more than your benevolent correspondent if he finds himself able to accept my assurance that, as regards the main efficacy of the Sacrament, his fears are unfounded.

C. W. Leadbeater.

RENTS IN THE VEIL OF TIME

THE LIVES OF BEE

I

THIS life is specially interesting because we find a large number of our Band of Servers grouped round Hypatia in Alexandria. The individual whose life follows is Bee (hitherto Beatrix in the *Lives* already published), who was born as a girl in Corinth. The date of her birth is A.D. 340, III. Kalends of March. Her father is a Roman, but the mother is Greek; he is a stout old party, easy-going, and possesses vineyards. Besides the girl, Bee, there is a son, Theo.

When the girl is about seventeen a ship is wrecked on the coast. She is an excellent swimmer and saves the son of the owner of the ship. The young man's father is a snappy old party, avaricious, and with all the characteristics of a German Jew, and lives in Tyre or Sidon.

The young man is Apis, and eventually Bee marries him. They go to Damascus in a caravan, and then on to Arabia as far as the plateau of Nejd. The husband and wife are fond of each other, and so he takes her on his trading expeditions, for the caravan is a trading venture. Then they move on into Egypt. On the journey they meet with another caravan owned

by Camel, who is sharper than Apis and often gets the better of him. Camel tells Apis and Bee about conditions in Alexandria, and of Herakles, who in this period was born as Hypatia. It is now A.D. 362, and Hypatia has been teaching about six years.

The husband and wife go to Alexandria and there settle down; Bee makes her husband give up the caravan and they put it into Camel's charge. Apis is more or less sceptical still, and considers himself intellectually superior to his wife; as a matter of fact it was exactly the reverse, but he had more thought for business than she.

A few years later, owing to the mismanagement of Camel, Apis loses his caravan. He is naturally very cross and upset. When he comes and announces his ruin to his wife, she is somewhat absent-minded, being absorbed in philosophical ideas, and so she is rather unsympathetic on the matter, and says: "Money is all dross". They are not completely ruined, but have lost a great deal. Bee now persuades her husband to take comfort in philosophy; he thus comes into the circle of Hypatia's following, though he comes into it more against his will, and not with eagerness, as does his wife. She makes him go to Hypatia's lectures; and later he goes to some of the other philosophical schools and argues.

Theon, the father of Hypatia, is Apollo of these *Lives*, and the mother is Hestia; Hypatia has a sister, Beren. The brothers of Apollo are Leo, Quies, Selene, Naiad, and his sisters Una, Cassio and Elsa. Hypatia has many cousins, among whom we find Capella and Fides.

The Christians of Alexandria at this period come mostly from the ignorant masses; they have two main

characteristics, one is their antipathy to washing, and the second is their ranting. They rant about Arianism, and they have a phrase they are fond of repeating everywhere; a man selling a meat pie says over the counter, as he hands it to his customer: "Great is the only-Begotten, but greater is He that begot," and naturally the purchaser looks disgusted.

The leader of the Christians is their patriarch Cyril (Scorpio), who is of the stump orator type, though clever and ambitious. Hypatia and the Roman prefect Orestes (Lutea) are great friends, though his friendship is at the same time valuable and tiresome to her. She tries to get him to discipline Cyril. Lutea, however, is somewhat weak on the matter; he regards Cyril as an unmitigated bore, and understands that Hypatia is pressing him to do something, but his temperament is to keep quiet. The tragedy that happened later, therefore, may be said to be practically due to the failure of Lutea to keep properly in hand the Christian rabble incited by Scorpio.

Around Hypatia are grouped as her pupils a large number of the Servers; many are linked to her by family ties, as will be seen from the chart published, but a few come in from outside. Thus we find Crux in Alexandria, though he is born in Ireland. He is on a tour, visiting seats of learning, and has come by way of Italy, Constantinople and Greece to Alexandria; he then returns to Ireland, bearing an account of what he has heard. Gem is born in Denmark, and comes to Alexandria and falls wildly in love with Hypatia; he, however, consoles himself with Hypatia's sister Beren. Three Indian merchants are found as disciples of Hypatia; they are Hygeia, Alma, and Boötes.

Capella is a slight young man of a deeply pessimistic temperament; he has become a Christian monk. But he falls in love with his cousin Hypatia and renounces his Christianity, with the result that his fellow Christians all set upon him, and he has to take refuge with Hypatia. He is also specially helped by Pindar, another cousin of Hypatia. Daphne is found as a somewhat excitable lady in a multi-coloured robe, who is apparently got hold of by the Christians. We also find Pollux, who looks upon Hypatia as an upstart, when she begins her public work.

Hypatia was killed as she was going in a chariot to a lecture; behind her was Helios, standing in the chariot as an attendant, like a maid of honour; and sitting at Hypatia's feet was Capri. The Christians blocked up all the streets around a certain church, past which Hypatia would go; as the chariot came up they surrounded it. When the mob began to attack, Helios struck at a man near the chariot; she was dragged down and killed outside the church. Capri also was killed while defending Hypatia. Hypatia was dragged into the church and there torn and scraped to pieces with oyster shells. (The moment the breath was out of her dying body, Hypatia was taken away by Mars, who was, however, in India during this life of Hypatia. In her next life she was born in India as His daughter).

After the catastrophe, Hypatia's intimate circle meet at her house; they are all despondent, though they feel that somebody ought to be killed. Our heroine Bee puts heart into them with a good speech, and tells them that they must not go to pieces, and that they must organise themselves into a body to keep alive

Hypatia's philosophy. Once, while the inner circle met, Hypatia materialised and appeared to them, and exhorted them to go on living the philosophic life which she had taught them; she also gave them the assurance that she and they would meet again.

There is nothing further remarkable in the Life of Bee in this incarnation.

Theo, the brother of Bee, became a great friend of the mate of the ship that was wrecked at Corinth; he was then about twenty and the mate twenty-one. As the mate was out of a job, he threw in his lot with Theo, while the latter provided what was necessary. Later on they started towards Alexandria, and were captured on the way by robber bands, but managed to escape. At Alexandria Theo met his sister Bee; he was not interested in philosophy, but he was attracted to his sister and took it second-hand from her. He was always playing on the pan-pipes and a five-stringed lyre.

It is interesting to note that among the Servers at this time Neptune appeared as Iamblicus; he married Naga. Tripos was one of his pupils, Aedesius, and was inclined to be distinctly patronising towards Hypatia. Yajna married Osiris, and their eldest son Venus was born, not at their home in Alexandria, but in Constantinople in the year 411. Later on they lived for a time at Xanthos in Lycia; then, after returning home to Alexandria, they spent a considerable time in Athens. All these somewhat erratic movements played their part in the training of the young Proclus, and helped to make him what he was—the last great exponent of neo-Platonism, a man whose influence overshadowed the whole mediæval Christian Church.

II

Bee appears next in Florence during the lifetime of Savonarola. Her name is Fiorita Caramicciola, and she has a brother Angiolo, who is Apis, the husband of the life in Alexandria. Fiorita marries a Florentine noble, Carlo Vincenzo Minghelli; he is a fine looking man, with a good face, though perhaps a little weak. However, he is a good man for the time, and is clever and artistic. He lives in a palazzo surrounded with pictures and *objets d'art*.

Apis is a young man of the world and rather wild, but he is never much given to dissipation, except in a philosophical sort of way, for he never had his heart in it, and was as if making experiments. He has executive ability. Influenced by Savonarola's fine, fiery speaking, he becomes a monk and is called Brother Anselmo.

Savonarola is full of fire, though somehow it is not a nice kind of fire. He is in a very corrupt society, and has to be fanatical to do anything with it. It is evident that before the birth as Savonarola he was born in India and was one of the hard type of Yogīs. He is eaten up with a longing to make Florence better, and everything goes for that; he is one-pointed and devoted, somewhat impersonally, to a high ideal, as though he were a sword in the hand of the Lord. He has a great idea of righteousness (which has however a little hardness about it), and a very deep love of his country, and a tremendous indignation against the things that degrade her. He has a very great contempt for pettiness and profligacy; in fact, he is very much a combination of a Jewish prophet and an Indian Yogī. He has for a time a tremendous effect on the people.

Minghelli and his wife, Fiorita, have a great admiration for him; Minghelli is more diplomatic than Savonarola and wants him not to be so violent, as it will get him into trouble. Lorenzo dei Medici, who is the chief political influence in Florence, and keeps his position by intrigue, is very unfriendly to Savonarola; Lorenzo arranges with the Pope to get an old Cardinal to come to Florence; his idea is to involve the Cardinal with Savonarola, but the Cardinal likes him.

Fiorita, who has an artistic and beautiful life, is deeply distressed because Savonarola denounces that side of life; her brother upbraids her for this, though he is not particularly artistic. Fiorita and her husband want Savonarola to come and live with them for a while, but he will not.

There is one thing that makes Savonarola harder than he otherwise would have been; in his cell he is troubled sometimes with doubts of himself and of his mission. Brother Anselmo, who is more cautious, wants to persuade Savonarola not to denounce quite so strongly. Later the crowd turns against Savonarola and threatens to kill him. The old doubt now comes over Savonarola; he seems to recant, and then recalls his recantation, and for a time he wavers.

Brother Anselmo is very loyal to him and stands by him. Fiorita comes to see Savonarola and wants him to fly; she says that she will go to Rome and see the Pope, if Savonarola will give her time.

The Inquisition try Savonarola with two other people; they get him down into some dungeons and there rack him a little. They fear him much more as a political force than as a reformer. His death in 1498 is a pathetic ending, for Savonarola is more

broken-hearted than one might expect. The material for reform is not good enough, for the time is too corrupt; hence there is a reaction. There is a great difference in the inner attitude of mind at the end between him and Bruno. Bruno dies at the stake feeling that he has won; Savonarola dies feeling that he has failed, and that Florence is doomed.

Fiorita is very much broken down by the tragedy, and rather hates all her artistic treasures now; she goes on living quietly, consoling herself with philosophical studies, and dies at about forty. Anselmo goes away in horror into a small town and shuts himself up; Savonarola's death is a terrible shock to him, and he very nearly commits suicide. After a time he goes to Naples; he is a disappointed man. He studies Pagan philosophy there, and gets a little on the track of the South Italian Pythagorean tradition. While his sister lives he corresponds with her, largely on philosophy. He lives to be an old man and dies absorbed in his studies.

(See chart on following pages)

CHART XLVII, c.

ALEXANDRIA

A.D. 350

(BIRTH OF HERAKLES)

2	3	4	5
	Hestia-Apollo	*Andro*-Argus	
		Lomia-*Clio*	*Sextans*-Arthur
			Ara-*Chrys*
			Pisces-Altair
		Helios-Parthe	
Pepin-*Sirona*	Nita-*Elsa*	*Spica*-Fides	
		Betel-Capella	
		Vesta-Vega	
	Ixion-Stella		
		Clio-Lomia	
		Parthe-*Helios*	*Virgo*-Adrona
			Leopard-*Alba*
	Cento-*Pax*		*Egeria*-Aulus
		Aries-Euphra	
		Daphne-Scotus	
		Herakles	
	Apollo-*Hestia*	*Beren*-Gem	Camel-*Flora*
			Capri-*Lili*
			Adrona-*Virgo*
		Capella-*Betel*	Rigel-*Orca*
			Aqua-Sappho
			Rex-*Sagitta*
		Yajna-*Osiris*	Venus
			Lotus-*Horus*
			Phra-*Upaka*
		Ushas-Roxana	
	Leo-*Hector*		Aletheia-*Magnus*
		Leto-*Achilles*	*Eros*-Ophis
		Albireo-Colos	Aulus-*Egeria*
		Callio-*Concord*	*Orca*-Rigel
			Psyche-Clare
			Philae-Polaris
Atlas-*Algol*	Quies-*Auson*		
		Fides-*Spica*	Lobelia-*Elektra*
			Aquila-Gimel
			Lignus-*Fons*
		Osiris-Yajna	
		Euphra-*Aries*	*Elektra*-Lobelia
			Dora-*Norma*
			Magnus-Aletheia
		Concord-Callio	

2	3	4	5
		Roxana-*Ushas*	*Horus*-Lotus
	Selene-*Hermin*		
		Vega-*Vesta*	*Sagitta*-Rex
			Clare-*Psyche*
			Pearl-Beth
			Arthur-*Sextans*
			Viola-Priam
			Libra-Fort
		Achilles-Leto	
	Naiad-*Yati*		
	Una-Radius		
	Cassio-Nicos		
	Elsa-Nita		
	Noel-Odos		
	Nanda-Pavo		
Athena-*Kos*	*Auson*-Quies		
	Vizier-Joan		
	Hector-Leo		
	Hermin-Selene		
		Aurora-*Hebe*	Juno-*Alex*
			Alba-Leopard
			Altair-*Pisces*
			Flora-Camel
			Fort-*Libra*
		Pindar-Daleth	
	Nicos-*Cassio*	Colos-*Albireo*	*Alex*-Juno
			Fons-Lignus
			Norma-Dora
			Sappho-*Aqua*
			Beth-*Pearl*
			Ophis-*Eros*
Spes-*Theseus*		Argus-*Andro*	*Dactyl*-Dolphin
			Draco-*Bruce*
			Lili-Capri
	Pax-Cento		
		Scotus-*Daphne*	*Chrys*-Ara
			Bruce-Draco
			Dolphin-*Dactyl*
			Priam-*Viola*
	Stella-*Ixion*		
		Hebe-Aurora	Gimel-*Aquila*
		Daleth-*Pindar*	Polaris-*Philae*
			Upaka-Phra
		Cyr-Pyx	
	Chanda-*Ullin*		
	Yodha-Nimrod		
	Odos-*Noel*		
	Yati-Naiad		
Naga-Neptune	Pavo-*Nanda*		
	Baldur-Kepos		
	Radius-*Una*		
	Sita-Maya		
	Joan-*Vizier*		

2	3	4	5
Algol-Atlas			
Xanthos-Wences			
Theseus-Spes			
Kōs-Athena			
	Maya-*Sita*		
Inca-*Ivan*	Kepos-*Baldur*		
	Nimrod-*Yodha*		
	Ullin-Chanda		
Pollux			
Tripos			
	Lutea		
		Bee-Apis	
		Theo	
		Deneb	
		Hygeia	
		Alma	
		Bootes	
		Tiphys-	-*Iris*
		Eudox-	
		Auriga	*Iris*-
		Crux	
		Scorpio	

Herakles took an immediate reincarnation in India as the daughter of Mars, and had a son Capri. Vajra also appears. Owing to the width of THE THEOSOPHIST page, only four out of six generations are given above. The first generation however contain only two couples: Jason-*Koli*, whose children are Pepin, Atlas, Athena, Spes; and Vulcan-*Nestor*, whose children are *Naga*, *Algol*, *Xanthos*, *Theseus*, *Kos*, Inca.

Those in the sixth generation are as follows, following from their male parents in the fifth:-Child of Adrona: *Thetis*-Gaspar; children of Rigel: Holly-*Sif*, Fabius-*Idā*, Gaspar-*Thetis*; children of Aletheia: *Zeno*-Nu, Uchcha-*Karu*; children of Aulus: Nu-*Zeno*, Ronald-*Gnostic*, *Ida*-Fabius, Walter-*Obra*; children of Lobelia: Udor-*Jerome*, *Obra*-Walter, Melpo-*Zoe*, *Rosa*-Kim, *Gnostic*-Ronald; children of Arthur: Kim-*Rosa*, *Pomo*-Zama, *Sif*-Holly; child of Juno: *Zoe*-Melpo; children of Priam: Zama-*Pomo*, *Jerome*-Udor; child of Polaris: *Karu*-Uchcha.

LETTERS FROM INDIA

By MARIA CRUZ

VI

January 1913

APROPOS of the Tarot—it is quite useless to consult Mr. Leadbeater about it. You have only to read *A Study in Consciousness* and you will see that the answer is *no*. One is useful only when one prophesies good things; but when, as often happens, only bad things present themselves, one can only tell lies or else make people feel hopeless. I do not want to do either the one or the other. For one person to whom you bring comfort there are ten to whom you bring misery, for unfortunately, as we have no prevision in these matters, we cannot choose our "clients". Having always been fascinated myself by the arts of divination, I do not blame others who succumb to their charms. But I do not encourage them. Besides, do not forget that what one *sees* means nothing in itself; the interpretation is everything. The same thing has several different significations. If we do not take these into account we may very often be influenced by our habits of thought, by our usual preoccupations. In fact that is what almost always happens, and especially with

persons who amuse themselves by developing their psychic faculties. Don't forget that psychism hampers intuition.

* * * * *

The chief incident of this week has been the appearance of a long, yellowish snake floating on the river near our house. The boys declared it was dead, but I for my part thought I could see it swallowing water. It is there still this evening. Several times snakes have been found in the bath-rooms. For their benefit I have my lantern burning all night. It seems that the light frightens them.

Mme. Blech and I gave a tea party under the banyan. We had invited all the Europeans and some of the Hinḍūs. Mrs. Besant tore herself away from her work and honoured this festivity with her presence, to the great joy of all concerned; for it was a long time since anyone had even had a sight of her.

This morning at seven o'clock we assembled in the Hall, and with Mrs. Besant and Mr. Leadbeater at the head and the servants and coolies at the end of the procession, we filed past the statue of Colonel Olcott and laid flowers upon it in remembrance of his passing from this world into the next. Mrs. Besant made a little speech and Mr. Leadbeater added the remark that it would be interesting if next year we could see the Colonel in his new form offering flowers to his old one in effigy. It is not at all impossible, as the Colonel has reincarnated in the very heart of the Society. Then we were reminded that on another 17th of February, I don't know how many centuries ago, Giordano Bruno was burned, and that on the 17th of February sixty-seven years ago Mr. Leadbeater came into the world,

in honour of which event we were invited to take tea under the banyan.

To-day, the 18th, we have been to town, and we got back at about seven o'clock, driving along by the phosphorescent sea under a sky the blue of which was dark and bright at the same time. Mrs. Besant had been speaking at the Victoria Hall in aid of the Society for the Prevention of Cruelty to Children. The Governor, accompanied by Lady Pentland, presided. The whole of Adyar was present. The pamphlet I am sending you will tell you more about this movement than I could. Mrs. Besant was by far the best speaker there, not even excepting His Excellency. The amusing part was to see Adyar sporting its hats. The "natives" were fitted up with Parsi hats or magnificent turbans, scarlet, crimson, cerise and white bordered with gold. The Europeans had put on their shoes and their helmets, and the ladies had brought out hats belonging to the fashions of their respective countries ten years ago, and which they had preserved with great care ever since at the bottom of their trunks. I had on my rose-coloured muslin—a bit faded in the wash, and my straw hat with black feathers; these two did not agree very well, but my serenity was not ruffled thereby in the least.

* * * * *

Nothing here seems new to me, neither the landscape, nor the people, nor the life. I feel in a very real sense that I am re-adopting old customs. But I do not yet understand what I came here for. I am as happy as it is possible to be in this place of exile (I refer first of all to Adyar, and secondly to this whole sublunary sphere). I had a feeling of quiet well-being and

none—at least not so far—of that oppression and discomfort which so many new-comers experience.

It seems as if it had pleased providence to clear away all the obstacles which might have obliged me to turn back. And don't worry about my health! I have been eating splendidly; first of all on the boat, where we had every conceivable kind of vegetable; then in the hotels, where they conscientiously gave us a vegetarian substitute for every meat dish, thereby raising the number of our courses to eight or ten at each meal. At Benares I was fed by Miss Arundale, and here I have a boy who makes us delicious, tasty little meals on two or three native charcoal stoves. The bread comes from a bakery managed by Mrs. van Hook—they make quite Parisian cakes there! Milk we get from Mrs. Besant's own cows, hence it is pure and unbaptised. Butter comes to us from the best house in Madras; and as there is no such thing as cooking-butter, it is the first quality that Francis (the boy) uses in my food. I should like—just to please you—to say that I am getting thin; but it is my duty to abstain from lying. However, I do not think I have grown appreciably fatter. Don't imagine that I am eating too much and taking no exercise. Mme. Blech has a much better appetite than I have (I am not eating any bread), and takes only about half as much exercise, and she has melted away to such an extent that her dresses droop round her. We have just been seeing her off at the station and I feel very sad about it. You will find her changed, for she has tired herself out at Adyar, where she worked with more courage than discretion, and without allowing herself time for even a short rest in the middle of the day. I am alone now in our house. Fortunately the night watchmen are

not far off and I can see their lanterns from my window.

* * * * *

Just imagine—I've only just discovered that you don't really see a thing the first time you look at it. Here I have been two months walking about without seeing anything very wonderful in the natural surroundings, when all at once, on the way back from Madras, an overpowering revelation, such as I had not so much as dreamed of, came to me in the sunset and the rising of the moon. And since then everything seems to me to be flashing with colour. The luminous bronze of the coolies, dressed in a loin cloth and a red turban, stands out against the blue of the sea or merges into the flowers they are watering, making me walk miles to look at them. The sunsets would stir even a corpse to life. This evening the Headquarters building, which is red, looked like a transparent flame, lit up by the reflections from the setting sun. The beauty of it nearly drove me crazy. And I've also fallen in love with the coco-nut palms in the twilight. I think now that nature here is after all not quite so like America as I thought at first. There is something else, and I am trying to decide what it is. Perhaps with this heat we have had lately, the light is more intense. I don't know. Anyway it is fairyland.

* * * * *

I should be very much grieved if I didn't miss you! *You* miss *me* too. But I have told you that if I should leave here in the same devoted but unenlightened state of mind in which I now find myself, I should be miserable to the last degree. While I am waiting to see my path more clearly, I have put myself at the disposal

of the Library; and I have offered to help with the despatch of THE THEOSOPHIST. My very intellectual work to-day was the sticking on of at least six hundred stamps—very straight; I have already learned to address envelopes very well. My superior is very strict. Our aim, as you will have gathered, is to attain perfection in all we do, however insignificant it may be. To-morrow we shall put the magazines into the covers and tie them up. My companion in this work is a little Brāhmaṇa lady whose husband is studying in England. The poor thing has a difficult life of it, for, having committed the unspeakable crime of associating and taking food with Europeans, her associates despise her. The Brāhmaṇas are more assertive in their caste prejudices than the English with their colour prejudices. Imagine this: the pariah schools turn out very good workmen, but you can't employ them because the caste men would fly before them as they would before the plague. Miss Kofel was the first to engage a pariah servant—even that position was refused them. The orthodox Brāhmaṇa appears to accept the idea of brotherhood only on the condition that it is not put into practice. I like the Pārsīs better; they don't make such a fuss about taking a cup of tea.

* * * * *

I wish you could have heard Mr. Arundale talk on the subject of tests. You would have felt ready—for a few minutes at least—to sacrifice all your bodies. For he says we have to learn to love apart from them all. You begin with the physical senses; sight, hearing, are sacrificed. You remain fixed on the plane of emotion pure and simple. Then emotion is renounced too, together with the astral body, so that you

may rise to the mental plane, and so on from plane to plane. It is uncomfortable gymnastics, but the only kind which disciplines us and makes it possible for us to meet apart from the physical plane. We ought to impress our minds strongly with the idea that we are not our body, and that it is not necessary to satisfy the eyes of the flesh. Love, *real* love, loses nothing by it. I am now telling things which it is easier to talk about than to accomplish; but it is only by practice that we develop our powers. We must learn to distinguish the *real* from all that is mere illusion.

Do you remember that I used to be always talking of a certain convent where I wished to end my days? Well, it was a vision of Adyar that passed before my eyes. Here we live the spiritual life of which I have dreamed—without mortifications or penitences; without cells or sackcloth; without vows or cloister. I am broken-hearted at leaving Adyar. There is no place like it. But I have decided to go to Kashmir with Mlle. Bermond. We shall live on the water, each in a house-boat.

MARIA CRUZ.

COLONEL OLCOTT AND SUMAṄGALA

T photograph which forms our frontispiece this ɔnth is of historical as well as personal interest. It ıken by one of our members outside the Widyo- da: llege in Ceylon, of which the Buddhist High Pr umaṅgala, who is seen in the photograph, was Principal. On his first arrival in Ceylon, Col. Olcott received a warm welcome from the leading representatives of Southern Buddhism and much active support during his lecturing tour. Among these the veteran Sumaṅgala figures prominently, the Colonel referring to him as "*the* representative and embodiment of Pāli scholarship".

In the difficult work of compiling his *Buddhist Catechism*, a work which in itself is enough to entitle our President-Founder to the gratitude of all Buddhists, the learned High Priest rendered valuable assistance, as well as promoting its adoption. Perhaps we might have called him "orthodox," but he got his own way. We read in *Old Diary Leaves*:

> My *Catechism* had been translated into Sinhalese, and on 15th May I went with it to Widyodaya College to go over the text, word by word, with the High Priest and his Assistant Principal, Hiyayentaduwe, one of his cleverest pupils and a man of learning. On that first day, although we worked eight hours, we disposed of only 6½ pages of the MS. On the 16th, beginning early in the morning and continuing until 5 p.m., we got over 8 pages; then we stuck. The *impasse* was created by the definition of Nirvāṇa, or rather of the survival of some

> sort of "subjective entity" in that state of existence. Knowing perfectly well the strong views entertained by the school of Southern Buddhists, of which Sumaṅgala is the type, I had drafted the reply to the question, "What is Nirvāṇa?" in such a way as to just note that there was a difference of opinion among Buddhist metaphysicians as to the survival of an abstract human entity, without leaning either towards the views of the Northern or Southern school. But the two erudite critics caught me up at the first glance at the paragraph, and the High Priest denied that there was *any* such difference of opinion among Buddhist metaphysicians. Upon my citing to him the beliefs of the Tibetans, Chinese, Japanese, Mongolians, and even of a Sinhalese school of which the late Polgāhawatte was leader, he closed our discussion by saying that, if I did not alter the text, he should cancel his promise to give me a certificate that the *Catechism* was suited to the teaching of children in Buddhist schools, and should publish his reasons therefor. As this would virtually destroy the usefulness of my educational monograph, and cause such a breach between him and myself as to make it tenfold more difficult to push on the schools project, I yielded to *force majeure*, and made the paragraph read as it has ever since stood in the many editions through which the *Catechism* has passed.

The consideration thus given to his beliefs bore fruit in the influence Sumaṅgala exerted in favour of the new textbook, for we read farther on;

> Sumaṅgala ordered 100 copies for the use of the priest-pupils in his college; it became a textbook in the schools; found its way into every Sinhalese family; and within one month of its publication was admitted in court, in a case that was being tried in the Southern Province, as an authority upon the question at issue. This, of course, thanks to Sumaṅgala's certificate of orthodoxy, appended to the text of the work.

So much for the historical interest of the picture. The personal interest cannot of course be conveyed in writing, but we feel sure that those of our readers who have had the good fortune to meet the Colonel, and a few who also may remember his venerable collaborator of the Widyodaya College, will be gladdened by this memento of the near past.

161934

MASTER AND SERVANT

THE Master dwells alone. His shroud of light
Repels the touch of passionate hands that cling,
Yet takes the tribute that their love would bring,
And weaves therefrom stars to enrich the night.

He draws and saves and shelters; wondrous rest
Goes forth from him; he bears the healing rod.
Yet none may ever lie upon his breast,
Because he stands before the face of God.

The servant dwells alone. Uncircled he;
And fierce the flames that scorch him, keen the wind
That parches the seared flesh, and most unkind
And bitterest, the waves of the salt sea.

He weeps with anguish; and in grave reply
Warm arms, outstretched, his solitude enfold,
That moment's dear embrace shall heat or cold
Of cyclic æons tempt him to belie?

M. L. L.

QUARTERLY LITERARY SUPPLEMENT

Introduction to the Pāñcarātra and the Ahirbudhnya Samhitā, by F. Otto Schrader, Ph.D., late Director, Adyar Library. (Adyar Library, Adyar, Madras. Price. Rs. 3.)

The Sanskrit text of the *Ahirbudhnya Samhitā*, edited under the supervision of Dr. Schrader, has already been reviewed in these pages, and the present volume is the author's introduction to the Pāñcarātrā system as a whole, to which the *Ahirbudhnya Samhitā* belongs. In this volume Dr. Schrader summarises the results of his several years' study of the whole system in general and of the *Ahirbudhnya Samhitā* in special. In a Preface by J. van Manen we read:

> The book, small in size but rich in contents, . . . has been written by a prisoner of war during his captivity at Ahmednagar, though some of the materials on which it is based had, fortunately, been collected by him before the war broke out. . . . The author has undoubtedly doubled the value of his monograph by adding to it copious indexes and a detailed synopsis of the contents. Together they render the whole of the subject-matter of the book in all its categories instantaneously available for reference. Thus the work may preliminarily serve as a concise but encyclopædic reference book on the Pāñcarātra, until it shall be superseded by subsequent more exhaustive publications.

An ancient sacred tradition incorporated in the Mahābhārata speaks of five paths of Self-realisation, all equally authoritative, all resting on one and the same foundation, each relating to one of the five aspects of the one Eternal Religion which may be truly called *Sanātana Dharma*. This tradition gives us to understand that there is one original Dharma—termed *Mūla-Dharma*, *Prakriti-Dharma*, and so on, the primary Law of spiritual progress, which is one and comprehensive, laying down the fundamental laws of spiritual evolution—and that it is expounded in the one original Veda which is itself known as the *Mūla-Veda*, as distinguished from the *Vikāra-Vedas*, those which we know of to-day as the *Rig*, *Yajur*, *Sāma* and *Atharva* Vedas. We are further told that while this one Veda and this one original Dharma are intended for spiritual aspirants of spotless purity, there are other Vedas and other

Dharmas developed out of them in forms suited to other classes of people whose mind and heart are tainted with impurities of various kinds. The five systems referred to in the sacred tradition are of this latter kind and are spoken of as *Sāmkhya, Yoga, Pāñcarātra, Veda* and *Pāsupata*. The first two lay down the steps on that path of Dharma which leads to the realisation of one's own true Self, the former embracing the theoretical, metaphysical and scientific aspects of the Path, and the later the practical aspect. The last three systems trace the steps by which the devotee may realise his unity with Īsvara, the Divine Lord of the Universe, in His three aspects as Vishnu, Brahmā, and Siva respectively. The path unfolded in the *Trayī*, or threefold Veda—the so-called *Vedic* Path—leads to the realisation of the unity of one's true Self with the Divine Lord in His Creative aspect as Brahmā, while the Pāñcarātra and the Pāsupata systems lead to the realisation of unity with the Divine Lord in His Vishnu and Siva aspects respectively.

In connection with each of these systems, a number of scriptural writings have been promulgated in the historical period, the *Ahirbudhnya Samhitā* coming under the category of of Vaishaṇava-Āgamas constituting the Pāñcarātra system. This system has in the long course of ages taken the form of an elaborate specific cult, with many a distinguishing feature of its own, external and internal, just in the same way as the original simple significant Vedic sacrificial ritual has in course of ages developed into an elaborate system of complex ceremonial rites, involving much that is of a later introduction and of a mischievous nature. It is with reference to this factor in the Vedic ritual and worship that the Divine Lord, Srī Kṛshṇa, has condemned the Vedas as originating in *traiguṇya*, or mixed motives involving self-interest and pleasure. This factor of *traiguṇya* has entered into other historical cults, including the Pāñcarātra. The *Ahirbudhnya Samhitā*, however, is one of the earlier works of the system to which it belongs, and is free from all such deleterious influences as may mar the beauty of the Path of spiritual illumination; and it is rightly held as one of the most authoritative works of the Pāñcarātra system.

The subject-matter of the Pāñcarātra system is divisible into ten categories, which Dr. Schrader enumerates as follows:

(1) Philosophy; (2) Linguistic Occultism (*Mantra-shāstra*); (3) Theory of Magical Figures (*Yantra-shāstra*); (4) Practical Magic (*Māyā-Yoga*); (5) Yoga; (6) Temple-building (*Mandira-nirmāṇa*); (7) Image-making (*Pratiṣṭhā-vidhi*); (8) Domestic Observances (*Samskāra, Āhnika*); (9) Social Rules (*Varṇā-srama dharma*; (10) Public Festivals (*Utsava*). In this Introduction to the system, he divides his exposition into three parts. The first part treats of the literature of the Pāñcarātra in general, dealing with its constituent Samhitās and their extent. In the second part he gives an outline of the philosophy of the Pāñcarātra, the first of the ten categories mentioned above—a subject on which all others more or less depend. The third part is devoted to a description of the *Ahirbudhnya Samhitā*, dealing with the nature of the manuscript material available for the edition of the Sanskrit text, as well as the provenience and the age of the work, and giving a detailed description of the subject-matter, chapter by chapter. This Samhitā does not refer at all to one topic out of the ten—namely public festivals (*utsava*)—while it treats but cursorily of sociological matters, Initiation, worship and Yoga. Three of the ten categories, namely, philosophy, linguistic occultism, and practical magic, form the main topics of its treatment; and of these the second (*mantra-sāstrā*) claims nearly one half of its length.

We are inclined to think that every student of Hinduism should study this volume, which is so informing as to the contents of the little-known but much misunderstood system of Āgamic worship and philosophy. We specially recommend the student of the *Bhagavad-Gītā* to study the Pāñcarātra system, which bears a special relation to it. A study of the system side by side with the *Bhagavad-Gītā* will show the true relation that exists between them. This relation may be likened to the one which exists between the Primary Vedic Dharma and the historical system known as Vedic Religion, handed down to us through the Vedas we now have. The doctrine of the *Bhagavad-Gītā* represents the Primary Vedic Dharma—according to the sacred tradition referred to at the outset—while Pāñcarātra corresponds to the historic system of Vedic religion known as *Trayī-Vidyā*, the doctrine of the three Vedas. Both these latter are based essentially on the one Primary Vedic Dharma of which the *Bhagavad-Gītā* is the latest

presentation: the one representing the Path of devotion to the Divine Lord in His Vishnu aspect, while the other is related to the Path of devotion to the Lord in His Brahmā aspect. This special relation between the *Bhagavad-Gītā* and the Pāñcarātra is brought home to our minds by the light which they throw on each other; and this may be illustrated in reference to one of the many knotty points in the teaching of the *Bhagavad-Gītā*. The students of the *Bhagavad-Gītā* may be familiar with the perplexing diversity of opinion among the commentators as regards the identification of the four Manus referred to in the sixth verse of the tenth chapter. No old or modern commentator has hit upon the four Manus mentioned in the *Ahirbudhnya-Samhitā*, who seem to be the Manus referred to in the *Bhagavad-Gītā* in the context referred to. The Purusha, the Great Entity, forming the subject of the famous hymn called *Purusha-Sūkta*, is described in the *Pāñcarātra Samhitās* as the Kūṭastha, consisting of four couples, namely, the male and female ancestors of the four castes, springing respectively from the mouth, arms, legs and feet of Pradyumna. Accordingly, the Kūṭastha is called "the Puruṣa of four pairs," "the Puruṣa consisting of twice four," "the aggregate of Manus," "the eight Manus," "the four Manus," or simply "Manus"; and he is imagined "as retaining this form while descending the long line of Tattvas . . . until he is fully materialised and thus prepared for further multiplication". It is stated that the Manus are the origin of the Pitṛs, Devarṣis and men.

On this Dr. Schrader truly remarks: "These seem to be the 'four Manus' that have puzzled all commentators and translators of the *Bhagavad-Gītā* (x. 6), in which case the above conception of the Kūṭastha (though not necessarily the Pāñcarātra) would be older than the *Gītā*." This only shows that even the commentators of the highest repute were not in possession of the whole knowledge necessary for a full comprehension of the teaching of such scriptural writings as the *Bhagavad-Gītā*. No commentator, ancient or modern, can claim to be an unerring guide as to the interpretation of our Scriptures. We always stand in need of more light and we shall have to welcome that light from whatever source it may come. Such a light often comes from unexpected quarters.

A. M. S.

A Feast of Lanterns, rendered with an Introduction by L. Cranmer-Byng. "The Wisdom of the East" Series. (John Murray, London. Price 2s.)

This very charming title is extraordinarily well suited to the book which bears it. In another volume of translations of Chinese poetry by the same author it is explained that:

> There is neither Iliad nor Odyssey to be found in the libraries of the Chinese; indeed, a favourite feature of their verse is the "stop short," a poem containing only four lines, concerning which another critic has explained that only the words stop, while the sense goes on. But what a world of meaning is to be found between four short lines! Often a door is opened, a curtain drawn aside, in the halls of romance, where the reader may roam at will.

The title somehow reminds us of this, and prepares us for what is to follow.

First, however, comes the Introduction. This is not altogether satisfactory from the point of view of the ordinary reader, the kind of person for whom the "Wisdom of the East" Series is produced. He is open-minded, but as yet uninstructed, and comes to learn of ideals and modes of thought quite different from his own. He is not quite ready for the rather disconnected fragments of information he finds here. Possibly the author intended *A Feast of Lanterns* as a "Volume II" of the earlier work referred to above—*A Lute of Jade*, in which case all is well; for then there is already in the reader's mind a certain background of facts to which he may relate what is told him further of the symbolism of the moon and of dragons, of rivers and flowers, as these appear in Chinese poetry.

The poems published in this volume belong chiefly to the school of landscape. This does not mean, as the writer remarks, that Chinese poets avoided the grim realities of life. "Yet, after all," he continues, "the deepest feeling of the Chinese poets is revealed in their word-painting of woods and mountains and water."

To quote only a few lines of one of the many exquisite instances given of this kind of poetry:

> The river fain would keep
> One cloud upon its breast
> Of the twilight flocks that sweep
> Like red flamingoes fading West,
> Away, away,
> To build beyond the day.

To translate is to traduce, says the Italian proverb. One can hardly imagine anything treasonable in these lovely lines.

A. DE L.

Your Part in Poverty, by George Lansbury. (*The Herald* Office, London. Price 1s.)

The name of George Lansbury, already a household word in the ranks of organised labour, must have become almost equally familiar to our English readers, owing to the valuable assistance he has recently rendered to the social activities of the Theosophical Movement. In fact it is only too probable that by the time this review reaches England, a copy of his book will already be in the hands of most students of social reform. None the less it may be of interest to compare notes.

Mr. Lansbury is a man of few words, but every word gets home; and the same applies to this book of his. The title is a challenge in itself; a challenge to thought and a challenge to conscience. It compels every right-minded man and woman to ask: Why should I be assumed to have any "part" in poverty? Further: If it is true that I have a "part," is it an honourable or a dishonourable one, and in any case what am I doing and what should I be doing?

Now poverty and its causes is a subject on which Mr. Lansbury has both the right and the ability to speak; the right conferred by a lifetime lived among the working classes as one of themselves, and the ability won by comparatively successful efforts to make known the unhealthy conditions under which they live and labour, and to find and remove the prime causes of these conditions. This much at least must be granted to our author, even by those who may disagree with the conclusions he draws in his book. But apart from his acknowledged standpoint—that the Christian duty of co-operation must replace the existing anarchy of competition—which inevitably crops up at every turn, he does very little pure theorising. The book is essentially a collection of facts, not comforting facts, maybe, but facts on which the future of the nation depends, and which have soon to be faced for better or worse.

After an Introduction in which the National Mission organised by the Church of England is invited to turn its serious attention to the problem of poverty in the light of brotherhood as taught by Christ, he produces his array of facts concerning workmen, women and children, business, and the Churches; concluding with a vigorous chapter entitled "What We Must Do". The additional hardships imposed by the war, as well as the advantage taken of them by the unscrupulous, form the theme of many a striking object lesson, demonstrating the power of ownership, the helplessness of disinheritance, and the apathy of the State as sponsor for the manhood of its citizens. Full credit is given to the clergy and the charitable for their increasing attempts to get into touch with the needs of the working class; but the survival of the mediæval superstition that the poor (sometimes called "God's poor"!) are a divinely ordained institution, meets with a richly deserved condemnation. Add to this the charge of drawing profits from businesses that perpetuate poverty and even corrupt the morality of the nation—like the drink traffic—and the Churches are not left many stones to cast at the victims of a system they generally help to support. In this connection Mr. Lansbury pertinently asks the worthy bishops why, if neutrality and conscientious objection in the war be a crime, neutrality in a labour dispute should be a duty and conscientious disapproval a virtue.

We are often tempted to quote telling passages that reveal the author's simple faith in human kindness and his pain at the cruel conventions by which it is blinded and strangled; but the following comment on some wretched working class dwellings on a ducal estate will serve as an example:

> I felt miserable and sick as I stood there, because it seemed to me dishonouring to our whole conception of human values. What impressed me most, and what impresses me to-day, is the fact that that duke was a really good man in his own way; kind, and, in a way, generous. It never struck him that he himself could not live with pigs, and that, therefore, no other human being should be expected to do so; neither did he realise that his lovely palaces were the direct result of the outstanding fact that all these tenants contributed to his income a portion of each day's earnings; that no penny came to them of which he did not exact his share; that it was only of their deprivations, their dirt and half-hunger and disease, that his palace walls were built. It is a saddening thought, too, that the poor people themselves so humbly accepted these conditions of life as a direct ordinance from God.

A final word is due to the Preface—written by the Bishop of Winchester. It is typical of Mr. Lansbury's desire to

enlist the co-operation of official religion, and of a dawning recognition on the part of the latter that it will either have to contribute something to the coming revaluation of life or find itself left out. But in this case it is significant that co-operation has seen its way no further than the reading of *one chapter*, with a sententious repudiation of any connection with the author more definite than a patronising notice of his religious tendencies. The least we can do is to compensate for this lukewarm Preface by a genuine expression of agreement and encouragement.

W. D. S. B.

The Honeysuckle: A Play in Three Acts, by Gabriele D'Annunzio; translated by Cecile Sartoris and Gabriele Enthoven. (William Heinemann, London. Price 3s. 6d.)

From the first movement of the play to the last we are enveloped in an atmosphere of intense emotion—and emotion tragic in character. It is almost impossible to imagine *The Honeysuckle* on the stage; the world of action is entirely deserted for the world of feeling, and the characters in D'Annunzio's play have terrible emotions. One wonders if such people really can exist, as Aude, the heroine of the play, whose secret griefs so prey upon her mind that she seems to live upon the verge of madness. With a partial gift of seership, heightened by the intensity of her sorrow at the death of her father some three years before the opening of the play, and by the return to the old home with its old associations, Aude holds communication with the dead and learns, or perhaps intuits, that her father was poisoned by the hand of the man who has since married her mother. Add to this indications in the play which point to the daughter's hopeless love for her stepfather, and the complication of the said stepfather about to enter into an intrigue with Helessent, sister-in-law of Aude and wife of her only brother, and one has all the elements of a most promising tragedy.

If D'Annunzio had not written it, and if it had not been well translated, it would be quite impossible. But, as it is, it is curiously clever, weirdly fascinating, but not convincing. Abnormality, such as is displayed by all the characters (except

the Swallow), needs training to understand and appreciate. Helissent, who, we thought, might keep Aude in bounds, has eyes which "observe and spy as from behind a mask of white satin" and "one does not know whether under her domino she is hiding a weapon of death, a burning wound, or Aladdin's Lamp".

There is no relief throughout the play; the emotions grow more and more intense. Aude's rejection of her mother, and her defiance of her family are at moments very fine. She dominates them all by her inner force, and does not hesitate to use her secret knowledge gained through communication with the Unseen. The stepfather is almost hypnotised into confessing his crime, an act which was demanded by his dead friend, Aude's father, who had discovered the love that existed between his wife and his friend; and with faith shattered, desired nothing save death—a last sacrifice for the sake of a former friendship. At the close the stepfather meets with his death-blow from the hands of Aude, who exclaims: "It is I, it is I, who killed him, to avenge the dead and the living,"—her dead father, and her living brother; perhaps also her own wrongs. So have we interpreted this play (and tentatively present the interpretation), which is constructed entirely on the emotional plane. The five principal characters display different grades of emotion, the women suffering more terribly than the men.

The Honeysuckle is tremendously interesting from the psychological point of view. Probably such people as are there described actually exist, but, we should trust, not in great numbers. Having read *The Flame of Life* and *The Triumph of Love*, we are bound to suppose that the author has found and dissected the type.

T. L. C.

Spiritualism: Its Truth, Helpfulness and Danger, by James Henry Fletcher. (The Occult Book Concern, New York. Price $1.50.)

The object of this book is not to convert anyone to Spiritualism, nor does the author claim to represent the orthodox teachings of any spiritualistic society. It is merely a simple

statement of certain facts as the writer sees them. It contains scarcely anything that can be called argument or exposition, its 254 pages being filled for the most part with stories quoted from the Bible, from the lives or writings of well known persons, or from the writer's own experience, and illustrating the truth, helpfulness or danger of intercourse with "spirits".

The author's attitude towards the whole question is a very balanced and sensible one. He warns his readers against many of the pitfalls into which the thoughtlessly enthusiastic spiritualist stumbles, and shows him the necessity of applying all the rules of common sense when dealing with these matters. The book is not one which is likely to influence the mind of the impartial enquirer, either for or against a belief in spiritualism, but it may be of value to those who are eager to seek help by spiritualistic methods, providing them with both an incentive and a safeguard.

A. DE L.

Japan, by F. Hadland Davis. "The Nations' Histories" Series. (T. C. & E. C. Jack, Ltd., London and Edinburgh. Price 2s.6d.)

Mr. Hadland Davis needs no introduction to our readers as a writer on the religious life and traditions of Japan. We are not surprised, therefore, to find that he has been chosen by Messrs. Jack to represent Japan in their new series of national histories. The Japanese people have attracted world-wide curiosity, not only for their recent rapid progress on western lines, but also for their ancient art and heroic idealism; while to the Theosophist they are remarkable as an offshoot of the fourth root-race which has shown a wonderful vitality, independence, and assimilation of fifth race thought. Accordingly we may predict a well deserved popularity for this admirable little volume, especially as it is a history in the best sense of the word—giving due prominence to national beliefs and customs, and portraying the personalities that have influenced national development as well as recording the events in which they took part.

The curtain rises on the warlike aborigines of the land, the Ainu, who still survive in a sadly degenerate condition. The scene then shifts to the "Age of the Gods," and we are treated to a curious genealogy of the first Emperor's divine ancestors—from Ama-terasu, the Sun Goddess, downwards—for, as the author remarks, the mythology and early history of Japan are inseparable.

Thence we are led through a maze of romantic episodes, in which the Empress Jingo figures conspicuously, to the coming of Buddhism, which was established under the auspices of Prince Mumayado, afterwards known as Shotoku Taishi, Japan's first Buddhist saint. In course of time, however, the noble precepts were forgotten, and wars and other disturbances were frequent, Korea being a favourite *casus belli* for the more ambitious rulers; we even read of the persecution of those who had adopted the Christian faith—introduced by Xavier and his converts. Then the Dutch traders appear on the horizon and gradually the commercial enterprise of this and other nations, backed by the inevitable gunboat in the case of Commodore Perry, broke through the cordon of Japanese exclusiveness. The later phases, such as the war with China, are fairly well known, and we are left with the liberation of Tsingtau from the Germans.

In spite of the mass of detail and its complexity, necessarily condensed for convenience, the narrative is never heavy, thanks to Mr. Hadland Davis' artistic style and deft handling of a peculiar subject. The book is well illustrated and has an ample index; it is neatly bound and clearly printed; and its contents set a high standard for the series.

W. D. S. B.

The Principles of Occult Healing, Studies by a Group of Theosophical Students, edited by Mary Weeks Burnett, M.D. (The Health Publishing Co., Chicago.)

The growing number of such books is evidently a sign of the times. A thorough reconstruction of ideas is taking place in all departments of human thought and activity, and many of

the "superstitions" of our forefathers are being recognised as worthy of great respect and consideration. The so-called miraculous cures of diseases are no longer regarded as products of a diseased imagination, a rational explanation thereof is sought for in the light of recent rapid advances in the realms of scientific thought.

This book naturally falls into two parts: the first seven chapters dealing with certain great principles, laws and facts of Nature which will show that "Occult Healing" can be explained and accounted for like any other system of medicine, and the remaining chapters, except the last, dealing with different methods of curing. The nature and functions of life and matter, the existence of subtler kinds of matter and higher types of consciousness, the ministry of Angels and the Masters to human wants under definite laws, all these are very clearly explained in the earlier portion. True health consists in the harmonious arrangement of the particles of the physical, astral and mental bodies, and no disease can be effectively cured except by studying and removing the visible as well as the invisible causes of the disease. The subtler the region of application of the remedy, the more effective and quick the cure. A study of the etheric matter and its electro-magnetic properties will enable us to effect permanent and instantaneous cures.

Different ways of healing, *e.g.*, by proper adjustment of the polarity of the ethers of the brain and other subtler centres, by prayer, through the intervention of the Devas, by music, by proper colours, by thought-forms, by pouring out one's health-magnetism, and through mesmerism, are described; and a variety of cases are quoted under all these headings. In some cases explanations are successfully attempted, and throw much light on the questions involved.

The last chapter is a masterly summary of all that has gone before, and the suggestions put forward therein are well worth our attention. We have nothing but words of praise for the book.

THEOSOPHY IN THE MAGAZINES

Life After Death

The Nineteenth Century and After for February is of special interest to Theosophists on account of the two articles which appear under the above heading. The first is by Sir Oliver Lodge, and is a short and courteous but effective reply to a sceptical criticism by Sir Herbert Stephen of his recent book *Raymond*. Sir Oliver points out that the arguments still brought forward against the establishment of communication with the dead, have been worn threadbare with use against other scientific discoveries in the past.

The second and by far the most comprehensive article on the subject is by Mr. A. P. Sinnett, and bears the striking title "Future Life—and Lives". This is an excellent example of Mr. Sinnett's gift of presenting Theosophical tenets in a form acceptable to the intellectually fastidious. In a few plain words he dismisses "most current essays" on survival, which, he says, "have a ludicrous aspect for millions of spiritualists in constant touch with departed friends, for all occult students and for most psychic researchers". But, as his title shows, he does not rest content with the limitations of mediumship, or even with an account of the after-death states; he soon gets down to bedrock and introduces his readers to the scheme of evolution outlined in Theosophical literature, with its basic principles of the Higher Self, of karma and reincarnation.

Reincarnation when first scientifically defined some thirty-odd years ago was quickly seen to solve many previously insoluble problems. The hideous inequalities of human conditions no longer seemed to insult Divine Justice. Suffering became intelligible when the conditions of each new life were realised as the consequences of previous "doing" (or Karma). The superficial objection, that the sufferer did not remember his former misdoing, was dissipated as we realised that the Higher Self did so, and profited by each physical plane experience. Further knowledge showed that humanity is still in its youth. A few more advanced than the multitude *do* remember former lives. The whole course of reasoning need not be repeated here. The appreciation of rebirth as essential to a comprehension of human life is already widely spread. By reason of misunderstanding details many people regard it with dislike, and the dislike has been accentuated by the eagerness of those who seized upon it at first to deal with it as though it covered all mysteries of the future. To think of the future as simply a return to this life is as great a blunder as to think of the life which opens up to the person just set free from the physical body, by *its* death, as entering an everlasting existence of a super-physical order. Only by failing to understand it correctly can anyone fall into the habit of criticising the Divine Scheme of evolution unfavourably.

The personality of a brutal criminal in the slums is clearly not fit for eternal perpetuation. The bishop in his palace, if he honestly considers the matter, will come to the same conclusion as regards himself.

After showing the place which the life after death occupies in the cycle of birth and death, and in the larger cycle of human unfoldment, the author offers a rational conception of the astral plane as contacted by clairvoyant faculty. As many of our readers are probably aware, Mr. Sinnett attaches great importance to the opportunities for gaining knowledge that are provided by the higher sub-planes of the astral, and so we are not surprised to find him referring to these as peopled by most of the leading thinkers and artists of the last three hundred years or so, who are in no hurry to come back to earth or even to pass on to higher levels.

> But the highly advanced Egos, the great men of science and others, have capacities for the enjoyment of other astral opportunities over and above those relating to personal affections. On higher levels of the astral, to which such capacities would be automatically the passport, magnificent opportunities for the expansion of knowledge, along the lines already laid down in physical life, would open out. And for such Egos centuries of glorious intellectual achievement are provided by the opportunities of the higher astral levels. They will all come back to incarnation eventually, for no matter how great they may be, measured by our present standards, they are merely on the way towards the summit possibilities of human evolution; but there is no hurry, and as a matter of fact all the great scientists, poets, and artists of the last three hundred years or more are still on the higher levels of the astral world, even though they may have access to still higher realms, and may avail themselves of that privilege from time to time. The higher astral levels, for intricate reasons, are especially adapted for the expansion of such knowledge and capacity as they generally desire.

Another distinctive feature in Mr. Sinnett's astral geography is that the two lowest sub-planes are actually immersed below the surface of the physical globe, and "are regions of suffering with which none but the very worst offenders against Divine laws have anything to do". The third sub-plane, counting from below, "is still a comfortless region in which people who have been too absorbed by the lower interests of physical life may have to spend a period of purification before ascending to happier levels"; but "the fairly well-behaved majority" awake after death to find themselves on the fourth level, on which "happiness is the underlying principle of all sensation and experience."

The gradual assumption of a new physical body by the Ego is very clearly and graphically explained, together with the operation of karmic necessity in relation to heredity and

environment; and it is good to find that special emphasis is laid throughout on the beautifully natural manner in which consciousness progresses from one stage to another. This is admirably expressed in the concluding paragraph:

> The purpose of this article has not been merely to dissipate that terror [of death], but to elucidate, for those who may long since have ceased to feel it, the detailed circumstances of the passage to the life beyond. And above all, to show how the all-important principle of reincarnation does not in any way conflict with natural aspirations for spiritual existence after bodily death. Reincarnation is no hurried process. There is plenty of time in Eternity. Does anyone imagine that a thousand years of spiritual life after the fatigues of this one will not be enough for him? If he continues hereafter to entertain that view, then he will have more. Or if he has no such far-reaching aspiration, and finds himself content with the simple enjoyment of the astral life on its less exalted levels, he will fall asleep and drift back to physical life in obedience to natural law at the appropriate time. And both in his case and in that of his more advanced contemporaries, the return to physical life will be accomplished as easily as the processes of sleep and waking during physical life, with the inner mechanism of which, for that matter, most people are no better acquainted than with the method of rebirth, the fullest acquaintance with which carries with it the most complete acquiescence in the wisdom, beauty and harmony of the whole design.

The climax of the article is a dignified reference to the Masters of Wisdom and the possibilities of co-operation with them, both on the higher planes after death and on the physical plane during the earth life. There we shall leave our incomplete survey of what may be regarded as a milestone in the history of Theosophical propaganda; for it is probably the first representative specimen of the Esoteric Philosophy to be seen in a journal of this standing.

W. D. S. B.

SOUTH INDIAN CONVENTION

PROGRAMME

Friday, 6th April

5 to 6 p.m.	Lecture by G. S. Arundale, M.A., LL.B., "Theosophy and Education".
7.15 to 8.15	Tamil Lecture by the Hon. Rao Bahadur V. K. Ramanujachariar, "Vishishtādvaitism in the Light of Theosophy".

Saturday, 7th April

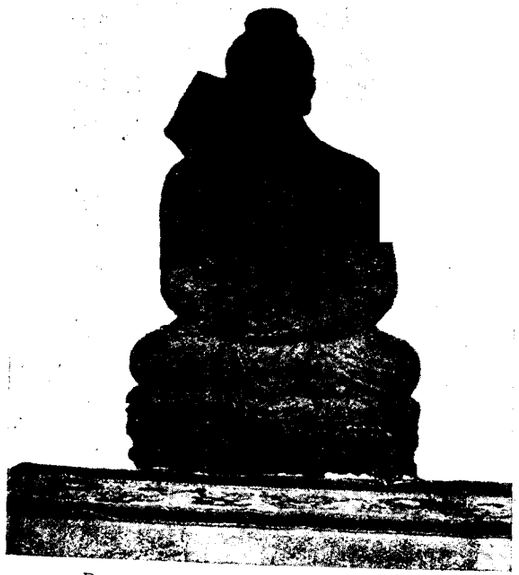
9.15 to 10.15	Questions-Answers Meeting by G. S. Arundale.
3.15 to 4.15	Order of the Star in the East (for members only).
4.30 to 5.30	Telugu Lecture by Pandit A. Mahadeva Sastri, Adyar Library Director, "Varṇāshrama Ḍharma".
7. p.m.	Masonic Meeting (for members only).

Sunday, 8th April

9.15	Business Meeting.
3.15 to 4.15	Tamil Lecture by the Hon. Rao Bahadur V. K. Ramanujachariar, "Vishishtādvaitism in the Light of Theosophy".
5.30 to 6.30	Lecture by C. Jinarājadāsa, "Theosophy and the World's Reconstruction".
7.15 to 8.15	Meeting of the Stalwarts.
8.45	Sacred Concert, by Mrs. Russak-Hotchner.

Monday, 9th April

9.15 to 10.15	Telugu Lecture by Pandit A. Mahadeva Sastri on "Varṇāshrama Ḍharma".



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THE BUDDHA OF TAXILA



Original

VOL. XXXVIII No. 8

THE THEOSOPHIST

ON THE WATCH-TOWER

THIS last month has seen the beginning of an Order, dreamed of for many years by George S. Arundale, who is now seen to have "dreamed true". It consists of three successive grades, Probationers, Novices and Brothers, and of Lay Brothers. Attached to the Order are Helpers, who do not take the pledge of the Order, but promise to help it in any way they can, and to give to it a proportion of their income, fixed by themselves when they join. The Brothers renounce all their property and their earnings, taking from the Order a subsistence allowance; they will, in time, have an Āshrama in Adyar, which will form the central home, and will go out to work wherever they are sent, returning home for rest, or when not engaged in outside work. They lead a communal life so far as is at present practicable, the men living in Mr. Arundale's house, but there being as yet no communal house available for the women. For qualification each of them must have, in addition to the

devotion to a great Ideal, which makes them ready to serve as a united body under orders, some special trained capacity of a definite kind, which makes him valuable as a worker—it may be teaching, medicine, science, writing, speaking, but it must be good of its kind.

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The preparatory grades are for those who embrace the Ideal, and are ready to train themselves and to be trained for service, by study, the practice of self-control, and the leading of a simple life, thus preparing themselves for the full Brotherhood. They are ready to work as required, and to fit themselves for the communal life. The Lay Brothers are those who hold the Ideal, and are ready to share in work as required, and who give a tithe of all they earn or acquire to the support of the Order; they are prevented by their circumstances, by family obligations, by duties to dependents, even by lack of physical health, from renouncing their property and leading the strenuous and active life required from the working Brothers.

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The Order is, of course, but an experiment, for its pledge of "Renunciation, Obedience and Service" is hard to preserve unbroken. In humble imitation of the vow of the Buddhist Saṅgha, founded by Him who "knew what is in man," the door for withdrawal is left open, in case animal-human weakness should triumph over Divine-human strength. Its first members promise well, but it must justify itself by Service, and I believe it will do so. The head of the Order is

the "Brother Server," in memory of the words of the Christ: "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." It is meant to be a constant reminder to those who hold the office that true greatness lies in humility and in service, and that those who would fain grow "to the measure of the stature of the fulness of the Christ" must ever remember: "I am among you as he that serveth." Only when this is felt by all can there be right command because the commander looks upward in humility to his own Superior, and right service because there is illuminated obedience; then only can obedience minister to spiritual growth, and lead to the realisation of that highest achievement, to be enrolled as His servant, "whose service is perfect freedom".

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A pleasant message came to us from Petrograd, telling of Russia's new freedom. It arrived just after the close of our Easter Convention, and came from the Order of the Star in the East in Russia, sending loving greeting from "our first official meeting". No longer are our Russian brethren of the T.S., the E.S. and the Star living under the shadow of autocracy: no longer are their leaders sent forth "as sheep in the midst of wolves".

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A very terrible thing has happened in Bombay, throwing once more a lurid light on the ghastly happenings in the lower "half-world". A Pathan and two women

kept a house of ill-fame wherein were imprisoned some Indian women of a low caste. They were to all intents and purposes slaves, unable to go away, and sold temporarily to the first comer. One of these women, the *Bombay Chronicle* tells us, "attempted to rebel in her feeble way, even to escape," and managed to slip out of the house unseen. She was caught and taken back, and was slowly tortured to death, being beaten with an iron rod and a curry-stone until she was dead. No part of her body, the evidence said, but was bruised and bleeding. The judge, in passing sentence on the Pathan and one of the women, said, addressing the former, that nothing he could say "could make the accused feel the hideous enormity of the crime which he had committed. It was impossible to conceive of greater barbarity, more revolting and more devilish, than the way in which he had treated his victim." The object of the ghastly and prolonged doing to death was obviously to place a gate of terror in the way of escape, to teach the other inmates of the house that which awaited them if they sought to run away. The lesson has not gained its object, as it has ended in a sentence of death on two of the murderers and of transportation for life on the third.

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That particular case is over, but what of the awful trade which makes such things possible? It is not a question of one Nation or another, for tragedies even more terrible are known to take place abroad. It is admittedly true that a definite "white slave-trade" is carried on, in which young girls, seeking situations in their own

country or abroad, are sent—supposedly as governesses, as servants to decent people—really to houses of ill-fame. Arriving there in all innocence and shown to her room, the girl wakes, in the morning, to find that her clothes have been removed and that she is helpless. Some yield to promises of wealth and enjoyment; some refuse, and are starved and beaten either into submission or to death. They are deported to South America, to Singapore, Java, India, Hong-Kong, and other ports, and sink lower and lower into a hell which cannot be described. If landed in a British possession they cannot be saved unless of British birth; the British-born are deported promptly, as the British authorities will not allow their Nation to be thus soiled in the eyes of their coloured subjects. Girls of other Nationalities cannot be touched. Various books have been written on this slave-trade, but it continues to flourish, largely because the only evidence available is hard to obtain and is tainted when obtained, and largely because where the *souteneur* has stopped short of murder or mutilation he is let off with penalties less severe than those inflicted on suffragettes for breaking a window-glass. The Bishop of London lately complained that a woman keeper of a house of ill-fame was let off with a £20 fine—the merest trifle out of her large gains from her women slaves.

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Another root of the evil lies in the fact that large numbers of white men of all Nationalities consort with coloured women. The large Eurasian population in

India, and the swiftly growing Eurasian population in Burma prove the fact. The natural result of this is the reversal of the relationship, and the white slave traffic sells white women to coloured men of wealth and rank who keep harems. It has been stated that in South Africa there were no assaults by Kaffirs on white women, until white men had assaulted large numbers of Kaffir women. It is a just Nemesis.

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Eastern civilised Nations have faced with characteristic frankness the difficulty due to the small powers of self-restraint of the average man, and the results are less hideous than in the West, so far as the women are concerned. Hebrews, Hinḍūs, Musalmāns, permit polygamy, and leave the slowly improving evolution of man to bring about monogamy gradually. David, "the man after God's own heart," was certainly not a monogamist, and Abraham, "the friend of God" and the "father of the faithful" was neither generous to his "handmaid" and their son, nor courageous in the defence of the honour of his own wife. Most Hinḍūs are now monogamous, though polygamy survives among men of high rank and wealth, and among the lowest of the people. Men of high character, of education and culture, are strictly monogamous, and being married, as a rule, from eighteen or nineteen to twenty-five, do not run into bad company. The Musalmāns permit polygamy, and even when they go outside marriage they shelter and support the women with whom they associate, and if the mistress has a child,

her status is improved and the child becomes a member of the household—the result being due to the reverence with which the Oriental regards Motherhood. Hence the "illegitimate" child is not the fatherless waif and stray, doomed from his birth, with no legal or civil status, that he is in western lands. The English law visits the sins of the fathers upon the children more cruelly than does the law of some continental Nations, among whom the marriage of the father and mother legitimatises the children born previous to marriage.

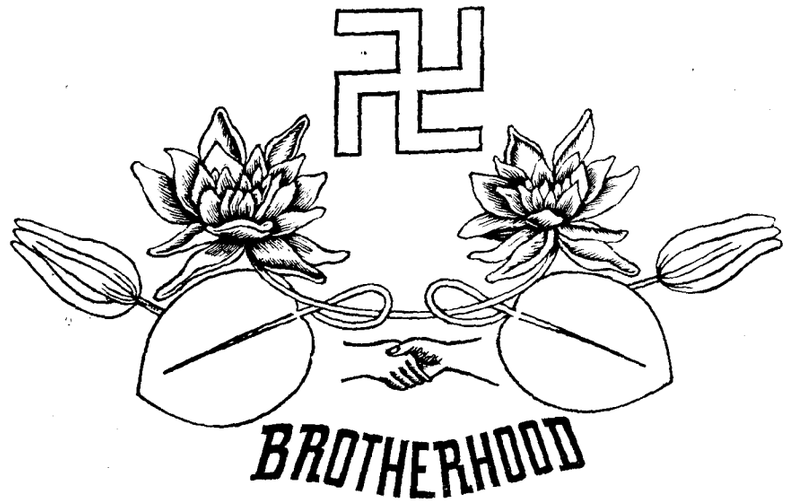
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Westerners fiercely condemn the nautch girls and Ḍevaḍāsīs of India, and the "profession" is shameful enough, but it is immeasurably less degrading to the women than the same "profession" in the West. The woman sells herself for money, the revolting hall-mark of the shameful trade. Outside this ineffaceable degradation, she leads an outwardly decent life, is often cultured in art and clever in conversation, resembling herein the Hetairæ of Greece. All good men condemn the trade, but they do not despise nor treat with contempt the individuals engaged in it, for they sorrowfully admit that it is due to the weakness of their own sex, they do not see any better way of meeting it, they know that man's evolution out of that weakness is very slow, they look with horror and disgust on the European method of respecting the man-sinner and outcasting his victim or his partner, on the crowds of mixed race that follow the Europeans in all eastern countries, and on the disgusting street prostitution of the West, with the final doom of

the women engaged in that miserable trade. The question is one which is full of difficulty, and cannot be escaped, as witness the late Commission on the results of licensed and unlicensed prostitution. Society is up against a deadly evil which, in the West, is threatening to poison it. There is only one cure: Self-control and early—not child—marriage; and self-control, control over the strongest instinct that God has implanted in all Nature, the instinct of mating with its opposite, has to be achieved by men and women, in whom the power of "looking before and after," the faculties of memory and imagination, have intensified the instinct to such an exaggerated extent that it menaces with destruction the very Society it created. In humanity alone it works evil; it is for men and women to transmute it into good.

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I spoke in the Presidential Address of the fine work by the Theosophical Society, led by its General Secretary. I learn that very devoted service, carried on night and day, has been rendered by a good member, Mme. Erismann. Doubtless many good Swiss members have done their part, and to, and for, all such the T.S. gives thanks.



"RED IN TOOTH AND CLAW"

THE LAW OF THE JUNGLE

By W. WYBERGH

MY apology for writing upon a subject which has become so trite, however great its intrinsic interest, must be a most interesting article entitled "The Law of the Jungle" by M. d'Asbeck, which appeared in *The Adyar Bulletin* for October last. To me, at any rate, the subject is immensely attractive, since for some time past I have for the most part been occupied in camping and travelling in the African Jungle, enjoying a daily nodding acquaintance with its inhabitants, and having to accommodate myself to its necessities. It fascinates and sometimes overawes

me, but I don't quite agree with what appear to me as the somewhat anthropomorphic ideas of the author regarding wild animals, and I don't find things quite what one would expect from reading the best and most "sympathetic" books about them, even Mr. Kipling's altogether delightful *Jungle Books*. Still less do I find therein the blind and mechanical forces of material evolution or the neatly ticketed specimens of the natural history museum.

I have all my life been an outdoor man by preference, but circumstance and duty have brought it about that for the last twenty years I have lived and worked in a large town, immersed in all sorts of public activities, and during the greater part of that time strenuously engaged in politics. My life has therefore been spent almost entirely in dealing with the human side of things, with ideals and policies, and burning social questions and passions and interests, instead of in the direct and simple contact with the outdoor things which perhaps I might have chosen for myself. Now, therefore, that circumstance and duty have in turn taken me for a time into the wild places of the earth, I am naturally unable to see them with that knowledge and judgment which come only by lifelong experience and devotion to natural science. Nor can I be of the number of those whom a simple and natural life and the absence of conflicting thoughts and passions have brought into intimate and instinctive touch with Nature. Never to me has the fairyland of the Kelt or seer revealed itself, with its nature spirits and dancing elves, its Deva evolution, its Intelligences and Powers, or been more to me than a poetical dream and a theoretical scientific possibility. Perhaps, therefore, what I have to

say will seem of little value either to science or to Occultism. Nevertheless, as it is at any rate first hand experience, it may be of interest to some. I can only say in mitigation that in spite of twenty years of public work and public speaking, I always feel more really at home in the wilds than in a committee meeting! The one is a joy, the other a familiar, if not a tiresome duty.

The Wilderness has impressed itself on me in different ways. For one thing it is very beautiful. You never come across anything that is sordid or squalid or dry or pretentious. It is all genuine, all well proportioned. The beauty of civilisation always has something of imperfection in it, the Wilderness never. But it is beautiful in a more positive sense than that. I don't mean merely "picturesque," nor do I refer only to things that are generally accepted as beautiful—the jagged mountain range against the sunset glow, the clump of palms standing breathless at high noon above the tangled thickets of the river bank, the herd of sable antelope flashing through the golden green mopani forest in the clear, cool light of early morning. All these things I have seen and see again and again; they are splendid pictures which can never be forgotten. But the Wilderness is not all beautiful in this way, in fact such scenes are perhaps exceptional, and for much of the time the eye has to be satisfied with what, in more civilised regions, might be called a monotonous or "uninteresting" prospect. But the point is that for some reason the eye *is* satisfied, and does not resent the monotony as it does that of a row of chimney pots. I have travelled for days through a country where no rain had fallen for two scorching years: where day after day, month after month, the tropical sun had

poured down upon the land until the forest was an ashy grey, leafless and thorny desert, to all appearance as dead as the red sand whence it sprung. Harsh, forbidding, savage, and pitiless it was, as well as monotonous, yet, to me at least, still beautiful. Whatever other "Law of the Jungle" there may be, one learns that at least it is a law of beauty.

Now, being human, one inevitably reads human attributes into that which one sees. The words which naturally come to one's lips, the very words which I have just used myself, are human words describing human things. The habitual use of them tends to perpetuate the mistake of supposing that the Beauty of the Jungle and the Law of the Jungle are really comparable with our human Beauty and human Law. A little thought would remove this impression. How can a thing be harsh and forbidding and yet beautiful? The ideas of harshness are something that we ourselves introduce, because we will persist in regarding a landscape from the point of view of a possible environment, suitable or the reverse for human life. We think we see the real Jungle and we only see our own humanity all the time.

There is a beauty of the Wilderness, but it is not seen by many who think they see it. In the playgrounds of Europe, in its great rivers and mountains and forests and moors, there is indeed the beauty of the Wilderness, but it is overlaid and often almost submerged by another beauty. Because they are all that most of us ever see of the Wilderness, we are apt to take it for granted that it is this beauty that we enjoy in them. But is it? Let any man who is or has been a devotee of the Alps, but whose wanderings have led

him also into the real untamed and untravelled Wilderness, compare the two. He may very probably decide that the beauty of the Alps is the greater, but he will also find that a great part of this beauty and fascination is due to the part played by their human aspect—by the glimpse of the village far below, framed between cliffs of ice, by thought of great deeds done long ago in the valleys, by the tramp of forgotten legions through the passes, Alaric, Hannibal, Napoleon, even by memories of modern climbs and deeds of daring. What traveller does not remember with a thrill his first crossing over the Alpine barrier from the cold and austere lands of the North, down and ever down into the golden, magical haze of Italy—the Italy of his longing, the cradle of our western civilisation? But the beauty of that golden air, of vine and chestnut and high-perched mountain village, is it the beauty of Nature, or is it not rather the beauty of our dream, rich with all that we ourselves put into it of history or romance?

To many a man who responds to every breath and every suggestion of its human element the real Wilderness will remain a sealed book, for its beauty and its fascination depend upon the absence of that very human element which, consciously or unconsciously, he has been accustomed to look for. To see and understand this, a man must cease to look upon it merely as an environment, pleasant or otherwise, of his own humanity. The powers of thought and imagination and emotion which enrich his vision of the humanised landscape, seem only to lead him into a blind alley if he tries to use them on this quest, and the more vivid they are and the greater the force he puts into his effort, the sooner does he realise this to be the case. At least that is

my own experience. More often on the mountain top than in assemblies of my fellow men have I felt that the Great Secret was just over my shoulder, on the verge of revealing itself; but the veil has not been lifted. Time after time have I expended myself in thoughts and emotions in the vain effort to come a little nearer to the Reality. I think it is the instinctive and natural thing for the human man to try.

I stood but recently, far away in the Wilderness, upon the spur of a great mountain plateau which broke into a sea of beautiful forms and colours as it fell away into the rich tropical lowlands. It was early summer: the red earth at my feet, the tree ferns in the ravine below, the green slopes on either hand, the endless background of ridge and peak dissolving at last into blue air, all were pulsing with life and beauty, all were very near and dear to me, and I, poor mortal, was carried away as many a time before. Admiration and artistic appreciation of line and colour were merged into a great love and longing. I loved it all for itself. I wanted to embrace it, to possess it, to fuse myself with it, to lose myself in it, as a lover with his beloved. "Like as the hart desireth the water-brooks" so longed my soul after the essence and being of the Wilderness. But my emotion, my worship, opened up no channel. The Wilderness made no sign: the Wilderness has nothing to say to human interest or human emotion or human strivings. There was "too much ego in my cosmos" I suppose, which is as much as to say I was human, all too human.

We in the Theosophical Society are taught that the way by which we may ultimately hope to open ourselves to the larger life of the Universe is by systematic

meditation and concentration, and it would ill become me with my small experience to doubt my teacher or to ignore the universal testimony. Yet I must confess that, so obstinate and self-centred is my ego that, while occasions in which such efforts appear to be in some degree successful have not been entirely wanting, yet, too often, the effort produces such an enhancement of *self*-consciousness as to defeat itself, and the more one tries the less one actually achieves. I never seem able by taking thought to add a cubit to my stature. Perhaps one has to learn how to stop thinking. For it is strange that sometimes when I am least expecting it or thinking about it I seem, through the mere senses of sight or hearing, to make the necessary contact without effort, so that a sudden thrill of conscious communion passes, and for a moment I see the Whole through the part, and feel myself one with it, and no longer myself at all.

I don't think that man, as man, can ever see the real beauty of the Jungle, for whatever it is, there is no doubt about it being non-human. It is cosmic and universal in its nature, and it necessarily and inevitably hides itself from the ego-consciousness, whether energising through thought or emotion. He who enters into it is for the moment less or greater than man. The child-ego comes into touch with it, but he knows not what he is in touch with, and then perhaps at the other end of the human scale a certain other "little child" will some day be born in us, who will step out from the trammels of the ego and who will know as he is known. But I sometimes think that for us ordinary people there must be a sort of back door somewhere in our make-up, through which we sometimes get a glimpse into God's garden long before we are fit to walk there.

The beauty of the Wilderness may perhaps be regarded as its passive or negative or form side, but there is another, vital, acting side to it which perhaps we may more properly speak of as the "Law of the Jungle". Is this Law, as suggested by M. d'Asbeck, one which furnishes for us "lessons" in respect of brotherhood and social organisation applicable to human consciousness and human ethics? Do the wild animals love and hate and scheme and contrive and organise like little undeveloped humans? Or on the other hand is Nature a grim and cruel thing, "red in tooth and claw," and do the animals live each for themselves in constant strife and enmity? Or, again, is it all nothing but a huge mechanism, come into existence by accident as the result of a "fortuitous concourse of atoms"? I cannot but think that the anthropomorphic view of the "Law of the Jungle" is as full of fallacy as the mechanical view of materialistic science. It would indeed seem to be at least as great an obstacle to any real communion with the non-human life of the Universe.

I yield to no one in my appreciation of Mr. Kipling's *Jungle Books*. I don't know how often I have read them, and I still find them as fascinating as ever, but I can't agree with Mr. (or Miss) d'Asbeck in thinking that he has "deeply sensed the life and wisdom of the animal kingdom" therein. He has merely anthropomorphised his animals and given us delightful pictures of life in the Jungle as it might be imagined to present itself to a human being who shared all its conditions but by no means its consciousness. It is primitive man whom he portrays, living the life of the animals but thinking human

thoughts all the time. What is his council of the wolves but the village council over again in wolfish bodies? How do the plots and counterplots differ from the schemes of the human huntsman? The very idioms and forms of speech put into their mouths are the same. But this is not Kipling's fault; it is a necessity of the case, for, as we know, animals do not speak at all, and the development of speech is the sign of the development of thought. Where there is no individualised ego there can be no individualised thought, and where thought is absent how shall there be distinction between "right of the wolf" and "right of the pack," or lesson to be drawn therefrom. I do not think there are any "social problems" in the Jungle.

No: the Law of the Jungle is something quite different from the Law of the Jungle-man, and man, as man, can only be *in* the Jungle, not *of* it, however he may rejoice in it. The Jungle consciousness is a non-human consciousness, and its Law—its real Law, that is to say, cannot in the nature of things be translated into terms of human conduct. To attempt it is to invite disaster.

"The Dharma of another is full of danger." And yet how wonderfully do these books, and others like Seton Thomson's, transport us into the midst of Jungle life. We who have been there can testify that their witness is true. Has not the moon risen for us too over the Council Rock; have not the green eyes gathered round us in the dusk; have we not known and used the Red Flower, with death waiting for us outside the circle of its light? We love these books because, with a magic all their own, they bring back for us the

glamour of the moonlight, the solitude thronged with the shapes and sounds of veld and forest, the glory of free and overflowing life. But the thoughts and feelings which they arouse are those, not of the Jungle, not even of primitive man himself (primitive man probably thinks chiefly about his dinner), but actually of highly cultured man in the presence of that which is so different from himself.

As a matter of practical experience, about the first thing one learns about the Jungle is that one is in the presence of unmeasured life and power, and that all this life is very busily occupied with its own concerns. Very soon, and the sooner the better, one discovers that if we get in the way no one will have the least conpunction about treading on our toes, and there isn't any policeman. So far is it from being simple and altruistic, as suggested by the author of the "Law of the Jungle," that the least inadvertence or mistake on our part seems to be punished with a most inhuman indifference and relentlessness. Extenuating circumstances are not admitted, and good motives do not count.

The daily business of the Jungle is frankly to kill and eat and propagate, and there is not an atom of sentiment about it. The Jungle and its inhabitants will just as soon kill you as not, and in fact will certainly do so if you don't look after yourself. Truly one sees very grim sights, and senses everywhere the crunching of bones. Everything lives by the death of something else, and a "natural" death is a thing unknown. And never forget that death is at all times very near to you. There is death, swift and sure, coiled up in the grass at your feet: death in the pool which tempts you to a plunge at midday: death prowls

not a hundred yards from your camp fire at night: death, less swift but just as sure, threatens you day and night in the buzz of the mosquito: lose, but for a moment, your sense of direction, and death, lingering and painful, stands at your very elbow.

And because man is naturally so self-centred, because man, especially "civilised" man, has such an extraordinary idea of the sanctity of life, and particularly human life, and above all his own precious life, and such a terror of death, this fact, once it is grasped, makes you instinctively regard the Jungle not merely as different, but as alien and hostile to yourself, and also as grim and cruel in its own essential nature.

When, later on, you have had a little more experience; when you have learned how to avoid its dangers and how to utilise its resources for your own comfort and advantage; when you begin to see, not only how full it is of death, but of life also; then perhaps you will come to feel as if it were a garden and a pleasure-ground, created and existing for you, a delightful sphere for your activities, and your human heart will expand with human love for it all, and you look round for human lessons in human virtues. But the Jungle is no more friendly than it is hostile, no more compassionate than cruel. These are human conceptions, and so long as a man is playing about within the limits of such ideas and feelings, he is far indeed from sympathy with the Jungle consciousness.

Perhaps the first step towards penetrating the real nature of this mode of being is a recognition of its unity and simplicity, but it is the complexity which is the obvious thing about it. The immensity and intricacy of it take away your breath. You see a vast web of action

and reaction weaving itself around you, and you feel the need of somehow linking it up with yourself. If you are a humanitarian by nature you will weave fantasies, full of human sympathy, about the actions and life histories of the wild animals. You know that the activities of the human world are brought about by thoughts and passions, and you can hardly prevent yourself from feeling that these activities also must be the result of thoughts and passions comparable with your own. You create images and fall in love with the image you have created. In vain: on these levels of consciousness you cannot realise the brotherhood whose existence you truly divine, and if you persist, you will end in a slough of sentimentality and unreality. If you have the scientific temperament you will try, by analysis and classification, to bring the Jungle into relation, not so much with what you feel, as with some generalised scheme of the universe already existing in your mind. But not through the understanding of genera and species shall you reach the true understanding. You cannot put Nature into pigeon-holes; categories and classifications are only a human way of looking at things. Nature—the Jungle—is one and it is many, but either way it is infinite, and so long as you are concerned merely with giving names and classifications to what you see, you remain limited to your human consciousness. Was it not Adam, the first *man*, who first gave *names* to the living creatures, and so shut himself off from the infinite within the limits of the finite?

Evidently we shall get nowhere by merely projecting our own humanity into the non-human.

"When, beholding her image on the waves of space, she whispers: 'This is I'—declare, O disciple, that thy Soul is caught in the webs of delusion." Is there, then, any possibility at all of learning the true "Law of the Jungle," and getting at the reality of this universal brotherhood which is so different from the sentimental and intellectual notions which most of us are inclined to put in its place? Some recent experiences of my own, slight and ephemeral as they are, make me think that perhaps there may be other ways of approach which do not, like the intellectual and the emotional methods, defeat their own object by the enhancement of the personal ego-consciousness. Singularly enough, I seem to have hit, quite by accident, upon an experience quite similar to that of Walt Whitman, as quoted in the article by M. d'Asbeck to which I have referred.

"I stand and look at them long and long." It sounds a simple sort of thing, but that is just what I have been doing with rather surprising results. I do not know whether it is in any way a recognised Yoga practice, but it is certainly different from anything I have been taught.

In one of my recent trips into the African Wilderness, I got into the habit of spending my midday and sunset hours, whenever possible, quite alone and far away from my camp. Especially at these times I would go down and look out over the great tropical river along the banks of which I was travelling. I would say in passing that I have always felt that to get the full flavour of the tropical world one should seek it in the midday heat, and not only in the cool of the morning and evening, and so far I have taken no harm from

doing so. Often the surroundings were full of beauty —always full of interest. The country swarmed with wild life of all kinds, from lions down to guinea fowl, and the vegetation ran riot along the waterside. In the Jungle, on the river bank, or on a rock or sandspit in the open, I would stand and let it all sink into me, and, like Walt Whitman, "look long and long". I took no weapon with me, having no thoughts of slaughter (indeed I travelled without arms of any kind and without any white companion), and whether for that or for some other reason, the animals were wonderfully tame and took very little notice of me, even when I stood in full view. I did not study this life, I did not enthuse about it, nor did I weave any fantasies, for I was far too much absorbed in just observing it. I made no conscious effort of any kind. The functions of mind and emotion were dormant, but the senses were keenly alert. And through my eyes, as it seemed, there would steal in upon me a sense of a marvellous stillness and a tremendous and most complex activity.

Action in fact was the key-note of everything, life and death and generation and decay, raised to the *n*th power. The wonderful web of life wove itself before my eyes, thought and feeling became irrelevant and vanished, leaving only the sense of being in contact with something beyond, in which I was infinitely "at home". I seemed for a moment to feel the throb of a Universal Life, and the human outlook faded away, and human interests became as nothing. It was as though nothing had a separate life of its own, but everything lived and died in the life and death of each other. So far as any purpose or plan existed at all, it was none other than this very life and death itself, but the very notion

of plan or purpose or thought did not enter into it at all.

Perfect peace and ceaseless motion existed together, and each was essential to the other. Life and death were not opposed to one another, there was no such thing as competition or altruism, and no "struggle for existence," because the purpose of life was death and the purpose of death was life. Nothing existed in spite of something else, but because of it. This peace *was* activity, life *was* death. Everything lived by the death of something else, everywhere was death in life and life in death, and I saw that it was all very good—incredibly, aboundingly good and *safe*, because nothing could possibly go wrong anywhere. It was good to kill and good to be killed, good to eat and to be eaten : all was perfect, all inevitable, all utterly free and voluntary. At one moment it seemed solemn and stupendous, at another laughably simple—just one huge joke, for nothing, *nothing* mattered the least bit in the world. And it had all been going on just like that for ages and ages, and would continue. "As it was in the beginning, is now, and ever shall be : world without end. Amen." There was no Law of the Jungle, for the Life of the Jungle was its own law and fulfilled itself, and everything was exactly right. And all this perfection and supreme happiness seemed somehow to arise from the sense of entire freedom from anything like human thoughts, or purpose or plan or motive, and equally from all passion of love or hatred, or vice or virtue. It was a simple ignoring of all the things that one had been accustomed to think all-important in human life, which, instead of leaving a blank, seemed like the removal of a restriction.

I cannot describe it properly, perhaps because I didn't actually and definitely come to the full and proper realisation of these things in my own person, but only caught a glimpse which showed me that it was so, however opposed it might be to my ordinary point of view as a man. For, as I have said, in ordinary life for the last twenty years I have fought for political ideals, and worked and planned for distant social reforms, and here I was introduced to a world where not only did these things not count, but where plans and ideals had no place at all. I have had to deal with loves and hates and lusts and greeds and efforts and motives and sacrifices, and behold, there were no such things. I am one of those who in ordinary life look for the coming of a World Teacher to save the world from an otherwise inevitable catastrophe, and here is a world wherein all is safe and all is perfect, a world which needs no Teacher. I detest the taking of life, but here I see killing established as a just principle. I have been accustomed to look seriously at the momentous difference between right and wrong, and here there is no right or wrong.

Is it a lapse backward into a lower order, or a vision of a great step forward? How can I tell? At least one can see that the "Law of the Jungle" is not one that can be, crudely and piecemeal, applied to human affairs. For, great and glorious as it feels while one is experiencing it, the moment one begins to think about it afterwards and judge it in the light of human ethics and human reason, one finds oneself at fault. Is there perhaps danger lurking behind it? In trying to be more than man is there the possibility of becoming less than man? I seem to hear an echo of

the sinister voice of Agmahd—"I renounce my humanity": I think of the motto of my own family —"*Hominem te esse memento*"—Remember that thou art human. The inevitable reaction comes swooping down like a thundercloud. "To look long and long," suppressing the most distinctively human faculties of thought and feeling, is that a legitimate method of Yoga? Have we not been taught to restrain the senses, to withdraw consciousness from them, to retire within the inner cave of the heart? But again, on the other hand, is not the mind "the slayer of the Real," and are we not told to slay the slayer? It is very puzzling.

How too shall we reconcile the consciousness that, seeing the pitiless and universal slaughter, rejoices in it as good—not merely as the unavoidable means to a higher end, but as a state of affairs intrinsically good, nay perfect—how shall we reconcile this with the search for the Masters of Compassion? I cannot find an answer. And indeed in the whole experience there is no hint of Masters or Devas or Hierarchy, or conscious individual direction of affairs of any kind, but rather of a Divine Life that is Universal and all-sufficient. One might, as a Theosophist, have expected that an enlargement of consciousness would have enabled one to recognise something of the Intelligences by which we are told the activities of Nature are guided—if it were only a nature spirit or two! But to me at least, no such glimpse was accorded. Is there then danger? Does one here approach the boundaries of what is forbidden for our good? I suppose there is always danger in anything that we are not familiar with, except when we are guided; and of guidance in this matter I am at any rate quite unconscious. "*Demon est Deus inversus*," and

the higher the possibility of rising, the deeper the possible fall.

"I fain would climb, but that I fear to fall," said the aspirant.

"If thy heart fail thee, do not climb at all," was the just retort.

The warnings against Occultism pursued for selfish objects is explicit, and I am convinced, from what I myself have seen, that it is just and valid, and that the danger is most real; and yet, if there is no consciously selfish motive, is it still impossible to advance without taking undue risks? Because what I have seen would doubtless be immoral and disastrous if applied to human conditions, ought I to run away from the experience? I cannot honestly say that in venturing into this uncharted region of the soul without a guide, I was actuated by any deliberately altruistic desire of serving humanity. So far as the whole thing was not just accidental, the motive was merely an intense love of Nature, and on the whole I was quite pleased to escape for a little from my fellow men. And apart from any question of service to humanity, is there not an actual joy in exploring for its own sake, and does not the possibility of danger add enormously to the joy? I wonder whether the spirit of adventure without ulterior motives is wrong, whether the sphere of it be "Darkest Africa" or the possibly darker depths of one's own soul. I have a dim recollection of something H. P. B. has written, comparing the energy put forth by the explorer of the wilderness with that of the experimenter in physical science, very much to the disadvantage of the former. And yet is it not largely due to this spirit of exploration for its own sake, and to the motiveless joy

in just doing things, that humanity has made advances? Pioneering is not all self-interest or self-sacrifice, it is in part self-expression also.

And if in terms of human thought and language one tries to describe the "Law of the Jungle," it does seem as if "self-expression" comes nearest to the mark; only one must not thereby mean anything of the nature of expression of an *individual* self; for the great lesson that it is possible to draw is perhaps that we human beings are far too conscious of our individuality. Our very altruism and self-sacrifice are as it were tainted at the source, and may bar us out of the larger life as surely as our selfishness.

To me at least, the little glimpse I have had into the real "Law of the Jungle" has given a somewhat different perspective of life. It is difficult to describe it without giving a very wrong impression, in fact one of selfishness and indifference. It would be a fatal mistake to suppose that the times do not call for the utmost of activity and self-sacrifice from us all. Tremendous issues are being decided in the world of civilisation. The fate of humanity hangs in the balance; and we all, especially those of us whose activities and responsibilities have been connected with public affairs, are called upon to render what we can of service and to prepare the way for the Kingdom of God. But let us not be carried away by a sense of the importance of what *we* do. In the midst of this awful struggle it is good to learn from the Jungle that we ourselves, and even humanity itself, are not the hub and centre of the universe, but only a passing phase of the universal life, neither of greater nor of less importance than those other phases which we think of as "above" and "below" us. Do we not,

especially we who are politicians and patriots and socialists and reformers, take ourselves a little too seriously? Are not we aspirants and probationers of the spiritual life a little too self-conscious, even in our devotions? Would it not be well if we could sometimes do things just for the joy of doing them, as the Jungle does, without thought of advantage to be gained, even if that advantage is the service of humanity? As Walt Whitman says: "They do not make me sick discussing their duty to God." Is not that the lesson of the Jungle and its inhabitants? "They toil not, neither do they spin" was a saying surely not directed against activity but against toil, not against self-expression but against self-consciousness.

And as to the danger. It may be that for some of us the "strenuous life," even the life of service, has brought its own dangers and its own urgent need of correction. For such the danger of contact with the life which is at once greater and less than human may be less to be feared than in the case of people whose failing has been too little self-consciousness and insufficient recognition of their human duties and responsibilities. The āshrama of the forest-dweller, one remembers, comes only when the duties of the householder have been fulfilled and the faults incidental thereto cry aloud for correction. Perhaps only at that stage can approach be made to the life and lesson of the Jungle without injury.

There may be some, accustomed to service, who fain would take their part in the great struggle now at issue, but for whom no place can be found, no work assigned. It is hard for them to learn detachment and to realise that the Universe can get along quite well

without them, but perhaps the Jungle can teach that lesson. The difficulty is to know our own Ḍharma, for, once more: "The Ḍharma of another is full of danger." To know the Life of the Jungle and live its Law, we must get rid of ourselves and go out to it, instead of endowing it with our own attributes. It is one thing for the soul to whisper: "This is I," but quite another thing to say: "I am That." Our brotherhood with all that lives is indeed a reality, but we seek it too near the surface and so make of it a thing unreal. The reality of it is found alone in the all-pervading Āṭmā, and the physical is the shadow of Āṭmā.

He slayeth not nor is he slain: he is not born nor doth he die.
Even a little of this knowledge protects from great fear.

W. Wybergh

NEW ART IN RUSSIA

By ANNA KAMENSKY

IN 1912 an Art-Circle was formed in the Theosophical Society of Russia under the presidency of Mme. Ounkovsky, the renowned violinist. It began at once to study music and questions of art in the light of Theosophy, and undertook the organisation of special concerts for the members of the Theosophical Society (on White Lotus Day and at the Annual Convention).

The circle attracted the attention of some artists, singers, violinists, composers, poets and painters, who became its members; and so the circle was gradually strengthened, and its area of work could be much enlarged. The circle organised public concerts and musical illustrations of some pictures, which generally followed a lecture on a Theosophical subject. Those evenings were much appreciated and were a great success. When the war opened, the circle worked out a special programme for a popular audience, and carried it out in different hospitals and people's institutions.

This is the external side of its work. But the Art-Circle is also doing a great inner work. It studies different movements in art, and especially the Colour-Sound theory, worked out by Madame Ounkovsky; it elaborates a new scheme of work for artists, and it strives to prove that real æsthetics are deeply connected with ethics and religion; that art without Theosophical roots is doomed to disappear; that the art of the future is the expression of the highest search of the human soul for Divine Beauty, in which the unfolding of the ideal comes into harmony with the beauty of form.

The Art-Circle looks at its work as on a high mission, and its meetings bear a special character of depth and peace. The members gather in silence and open their meeting by a collective meditation on the aims of the circle, while one of them plays or sings a short musical piece of a lofty character. An hour is then devoted to theoretical work and to the elaboration of new concert programmes. Then the next hour is devoted to music; members bringing new and interesting things, and making thoughtful rehearsals for concerts in the future. A strict silence is maintained during this second part of the evening, members trying to concentrate on the music and on pictures to help the performer by sympathetic and peaceful vibrations. Very often during the music, pictures are shown by means of lantern slides. Since last year the circle has devoted an hour to a talk with members of the Society who are not artists but very interested in problems of art. The talk is closed by music. Generally it takes place once a week.

The circle makes different collections: musical pieces, pictures, interesting post cards, musical instruments, etc.

Since the circle began its activities there have been some very interesting discoveries and suggestions made. The central place is, of course, occupied by the great work of Mme. Ounkovsky and her method of colour-sounds, but there are also some compositions of other members of the circle:

1. Miss Barbara Borouzdine, a gifted painter, has produced some beautiful mystical pictures, which the circle will publish.

2. Mrs. Julia Lvoff, a remarkable artist, has composed several pieces of music on a quite new line, mostly of a religious character. The most striking are:
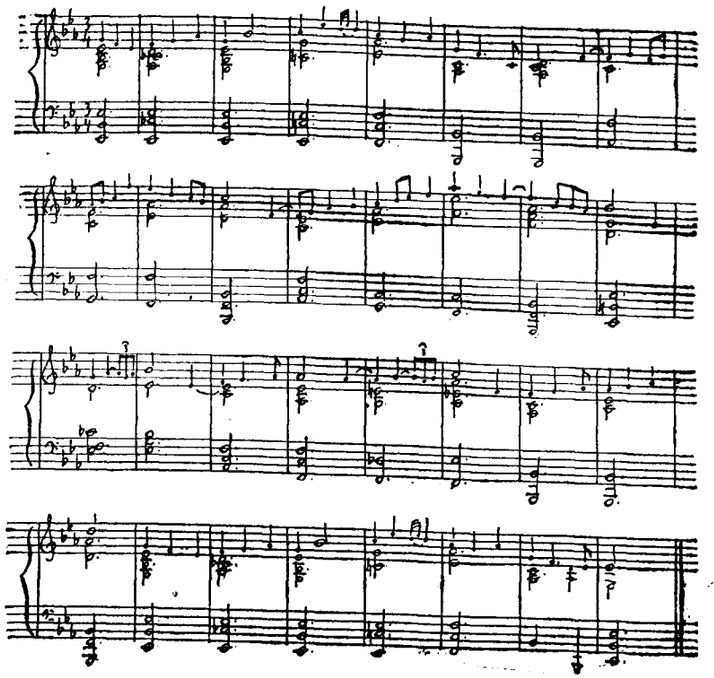
"Hymn of Orpheus," "From the *Bhagavad-Gītā*," "Inspired by the Koran," and "A Parsi Prayer". They have been performed at various concerts.

3. Mr. Joseph Lesman, a renowned violinist, Professor at the People's Conservatory in Petrograd, has lately composed a series of little musical songs, to be played on the piano or on the violin under the title of "Sounds of the Dawn". We give here four of them.
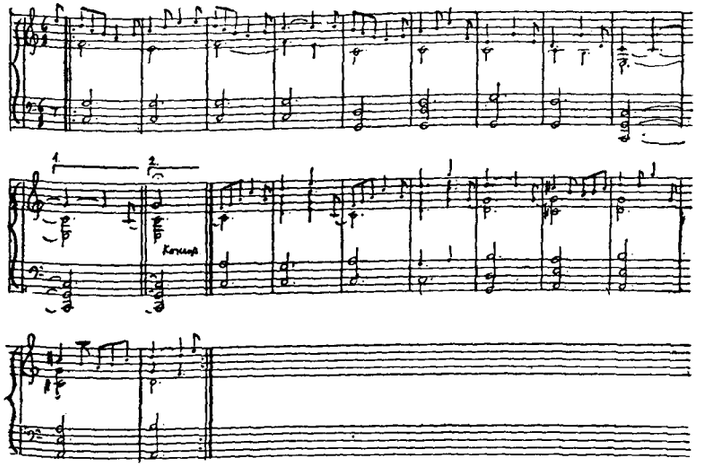
SOUNDS OF THE DAWN

By J. LESMAN
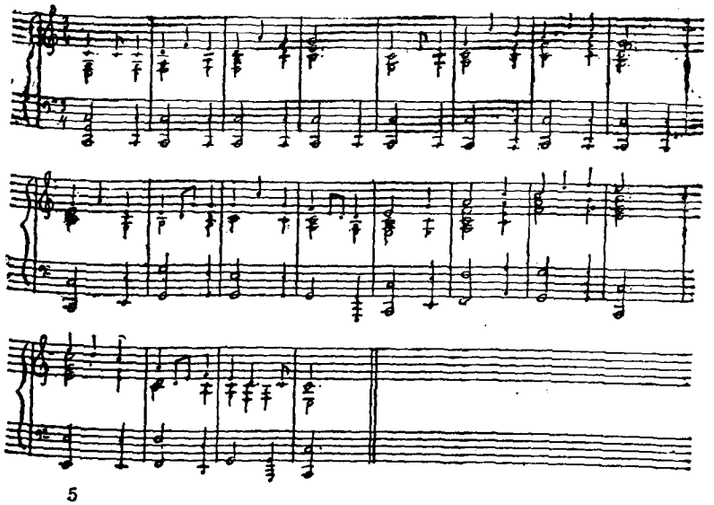
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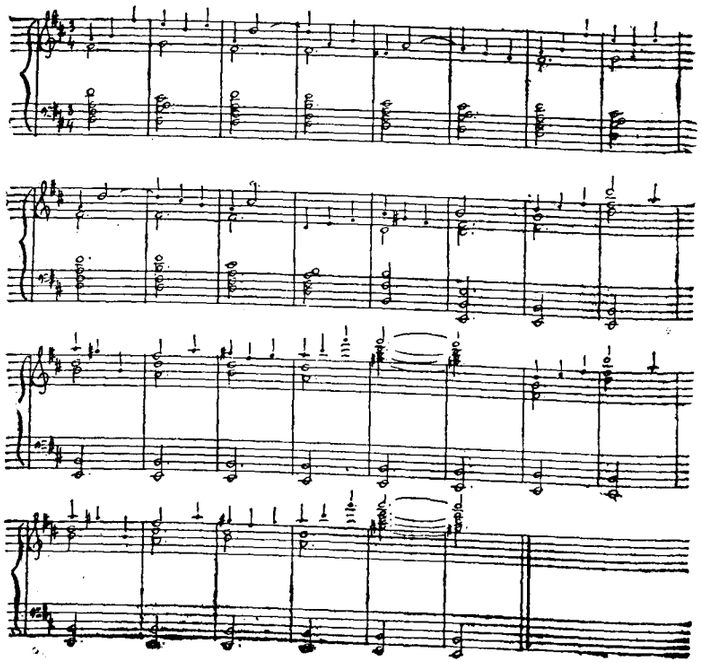


No. 2



No. 3



No. 4



We must now say a few words about the colour-sound music of Madame Ounkovsky, which is bringing so much inspiration to those who have studied it and who try to work on similar lines. At the Theosophical Congresses of Budapest and Stockholm she exhibited a series of pictures in connection with her method, and gave some striking musical illustrations. Since then she has made some further discoveries and produces every year new pieces of music, based on her method. It is also interesting to know her biography, so as to understand the influence she exercises on her colleagues, friends and pupils.

Some ten years ago Madame Alexandra Ounkovsky discovered a special method of colour, sound and number; and at present she is applying this method to the teaching of her private pupils, and also in the People's Conservatory, where she was appointed a Professor in 1914. The results which she obtains are very striking. Her pupils not only begin to understand and love music, and to play beautifully in a very short time, but also they change their whole attitude to life. They begin to feel the beauty which surrounds us; they become optimists and idealists, worshippers of beauty, lovers of nature. They are happy when they work with her, and they take life in a new way. I will give a short sketch of her interesting life.

Madame Ounkovsky studied at the Russian Conservatory in Petrograd some thirty-five years ago, as a pupil of Professor Auer, the violinist, and she won the first gold medal. She was then only a girl of nineteen years, but she received a number of brilliant propositions, and she could have entered upon a very beautiful artistic career; but she did not want that.

She married an artist, a man who shared her ideals, and together they founded an Opera Company, with which they travelled across Russia. They went to the remotest places in Russia and they gave beautiful concerts and operas. They had their own orchestra and their own artists, their own decorations, and even their own boat, which carried them both north and south. And so they spent many years in this pioneer work, bringing the message of beauty to many of the remotest towns and provinces.

Finally they settled down in a little town, Kaluga, which is not very far from Moscow, and they opened

the first musical school there. Soon after that Mr. Ounkovsky died. In the course of their pioneer work during all those years they had lost everything they had; the whole fortune of Madame Ounkovsky had been dissipated, and even her home, a beautiful property in Toula, had been lost. So she remained with only a little house on the border of the town, with three children, whom she had to educate—and without any means.

She had to give lessons from morning till evening. Often, coming back at night, she had not yet had a meal. But she would forget everything about herself personally when she saw the glorious sunsets from her house. Her house is on a hill, and from that hill one has a most beautiful view of the river Oka, a big affluent of the Volga, and a fine view, too, of the hills and forests. Every day she felt a new joy and a new delight in gazing at those lovely sunsets. Looking intensely at the glow of the colours, she began to hear sounds, and sometimes a whole melody. Then she began to note those sounds and those melodies; and by and by she saw that certain sounds were always heard in concert with certain colours, and she made a series of most interesting observations.

Then she noticed also that when she listened to a musical performance, when she heard a musical piece, she would see pictures and colours; and those experiences gave her a deep joy. By and by she saw the correspondence, the definite correspondence between certain sounds, certain colours, and certain numbers; and she drew up by herself the colour-sound scheme just as it is given to us in *The Secret Doctrine*, beginning with *Do* and ending with *Si*. The gamut is: red,

orange, yellow, green, blue, indigo, and violet. At that time she did not know anything about Theosophy or *The Secret Doctrine*, and it is interesting that she obtained exactly this same colour-sound correspondence.

Then she began to compose little musical pieces based upon this scheme, and she made them principally for children to play, or to sing. At this period of her life she was very lonely. Her friends made a martyr of her by calling her a harmless crank and intimating that she was somewhat insane about her musical sounds and colours.

Finally, however, the time came when she met a Theosophist and began to visit the meetings of the Kaluga Branch of the T.S. She felt greatly strengthened and refreshed when she saw how much interest was aroused by her ideas. She began to think that perhaps it was not so much of a mistake as her friends said.

It is very interesting to see how Madame Ounkovsky teaches the children. Before she gives them anything of her musical pieces, she brings them to a certain mood. She says that first of all we must learn the beauty which surrounds us; that life is full of sunshine, even though few appreciate it and are able to feel it. So we must learn to open our eyes to see, and then open our ears to hear, and then open our hearts to understand. The heart understands far more than the mind, and so we have to learn first of all to open our hearts. To illustrate this and develop it, she gives all sorts of delightful problems to the children, and they have a very happy time together. She awakens their intuition.

She has all sorts of charming pictures which she brings to them, and together they come to a certain mood. They speak about the beauties of nature; she begins with showing the beauty of all living creatures (flowers, trees, birds, etc.), then the beauty in their own souls, and then that in people above them, so that by and by her pupils become hero worshippers. When she has brought her pupils to a certain mood, a certain attitude towards life, she speaks to them about the Law of harmony and of the correspondence between sound, colour, and number, which she has discovered.

Then she brings them to her musical pieces. She tells them how she wrote that music. She describes what happens when she looks at a beautiful picture in nature, say a sunset or a beautiful morning. First of all she sees the ground-colours which to her correspond with the ground-sounds; then the nearest overtones. We all know that each colour has its series of overtones. It really goes to infinitude, but the artist says that there are sixteen of those overtones which he can detect, if his ear is very fine. We ourselves can ordinarily detect just two or three.

When Mme. Ounkovsky has the ground-notes and the overtones, she tries to take in the mood of the landscape or the picture; she lives in it, so to say. Then she harmonises the sounds; she gives out the melody which she hears and which finally becomes a definite song. Finally, being a great artist, she composes out of it the most beautiful piece of music. She always tries to paint the natural picture which first impressed her and which gave birth to the melody. First of all she shows the children that picture; then together,

mentally, they go to the wood, to the seashore (whatever it may be), and she tries to put them into the same mood which it awoke in her. Then they find the ground-notes and the nearest overtones, and so they come to understand the piece. Then they sing it. Mme. Ounkovsky is also a poetess, and she says that the words for her songs come to her quite naturally. Very simple and charming words they are, and I regret that I can make only a very imperfect translation of some of them.

To conclude, I must say that Mme. Ounkovsky has not only composed songs for children, but also beautiful pieces for the violin, the piano and the orchestra. She has pieces which render the rustling of the leaves, the dance of a butterfly at night, the songs of birds and the chant of the wind, giving vivid cosmic impressions. She has also composed some prayers and hymns. Her "*Pater Noster*" was performed in Genoa, in 1911, and in Stockholm at the Theosophical Congress.

To understand something of her striking work we must hear something of what she has composed.

Let us take some illustrations. The first song is called "The Sun and the Cloud".

It is a dark sunset. The sun is hidden by the cloud. Only on the edge of the horizon the sky is aflame. The ground-notes are red, orange, dark blue; but there is also the grass, which is green. That makes C, D, B and F flat. The mood is stormy. The song is a trio between the sun, the cloud and the grass. Three children may sing it.
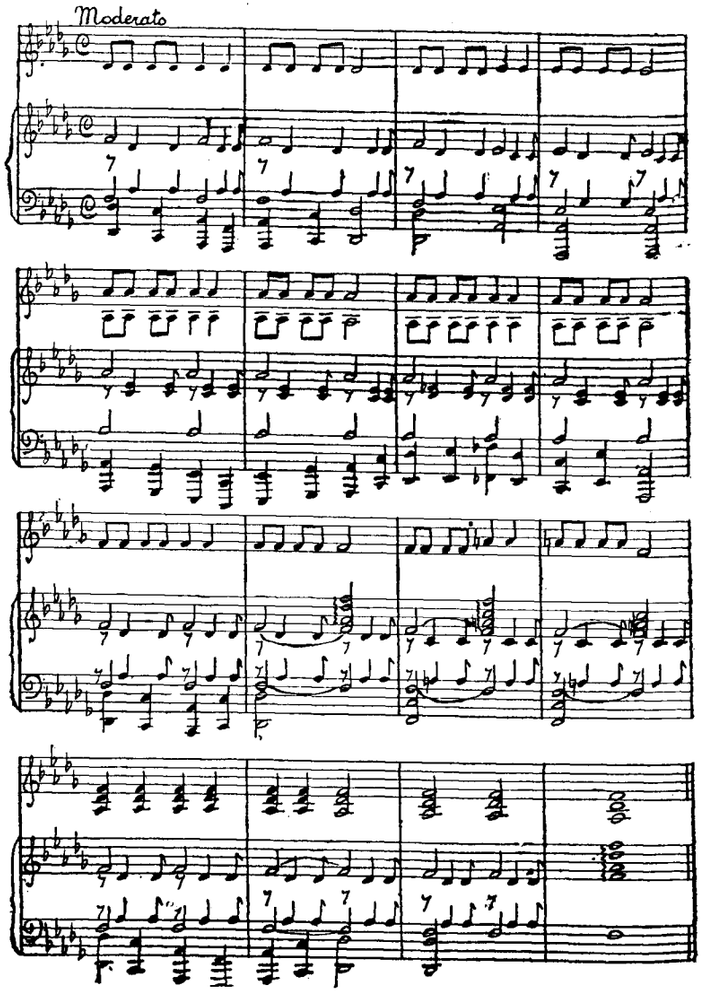
The setting sun says: "To-morrow it will be windy."

The cloud grows darker and darker and says: "To-morrow there will be wind."

The grass hears this and exclaims: "It will rain. How delightful!"

This is all.
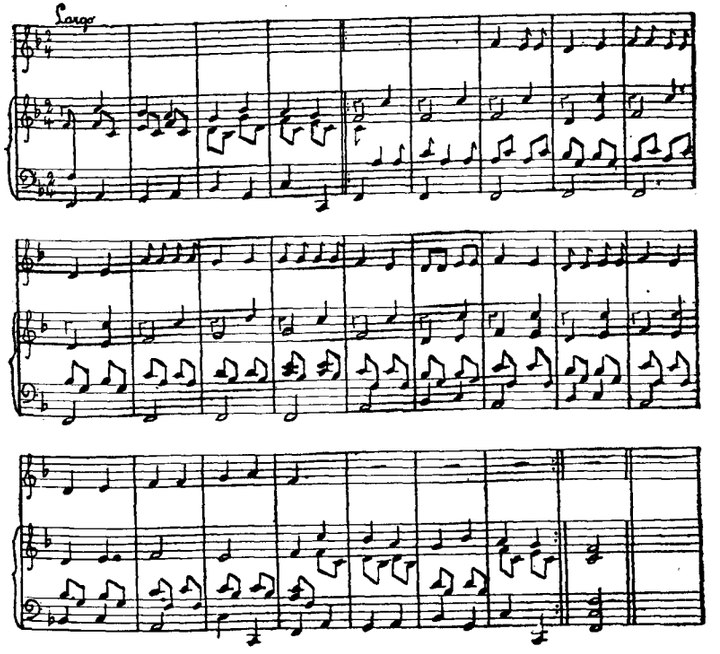
SONG NO. 1.



The second song is a lullaby. It is a peaceful evening. The mother looks upon the setting sun, sees the first star in the sky, and sings to her child: "The day has come to rest. The sun has set. The stars are shining brightly and the breeze swings the waves of the sea. Sleep well!"

The notes are blue, golden, pink. The mood is very peaceful and tender.

SONG NO. 2
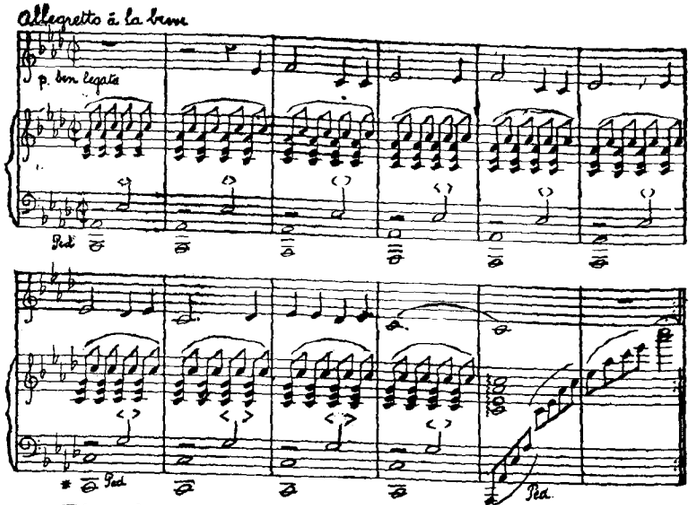


The third song is called " The Golden Flower ".

It is a pretty, yellow flower, floating on the water, very much like the lotus. The ground-colours are blue, yellow, and pink. (The sky, the flower, and the rays of the rising sun.) The flower is floating on the water and the music gives the movement of the waves. The mood is tender and contemplative.

The poet addresses the flower:
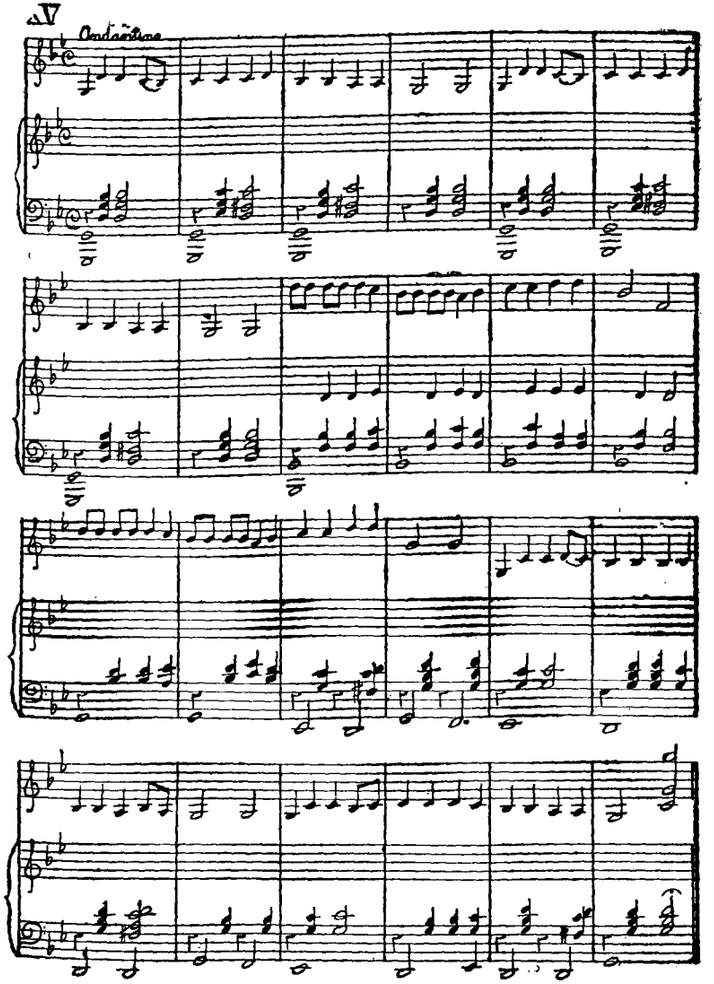
O you golden flower, water flower,
You take birth in the water,
But you bloom over the water.

SONG No. 3



The fourth song is " The Field ".

SONG No. 4



It is a grey evening. The sun has set in clouds; the sky is grey. The peasant ploughs. He is ending his day's work and speaks to the field. He is troubled. He is not sure of the harvest, and his thoughts are sad. All the colours are dim in the twilight. The peasant sings:

Oh my field, my golden field,
You are bathed not by the dew
But by peasant tears.
Your heart is opened by an old plough;
Not easily the bread will come.
Oh my field, my golden field,
You are bathed not by the dew
But by peasant tears.

The mood is sad. The melody is of a distinctly Russian character.

The last illustration is a song called "The Maple Leaves".

On an autumn day Mme. Ounkovsky happened to be out of town. She spent some time in a little maple grove. The sky was very blue. On this blue background the beautiful leaves of the maple tree shone brightly in various hues: golden, brown, orange, pink. The air was fresh, a great charm enveloped the maple grove. She caught the mood of the landscape, whose ground-notes were blue, orange, pink, yellow, with a series of other charming tones. The song of the leaves found a natural expression in the following words:
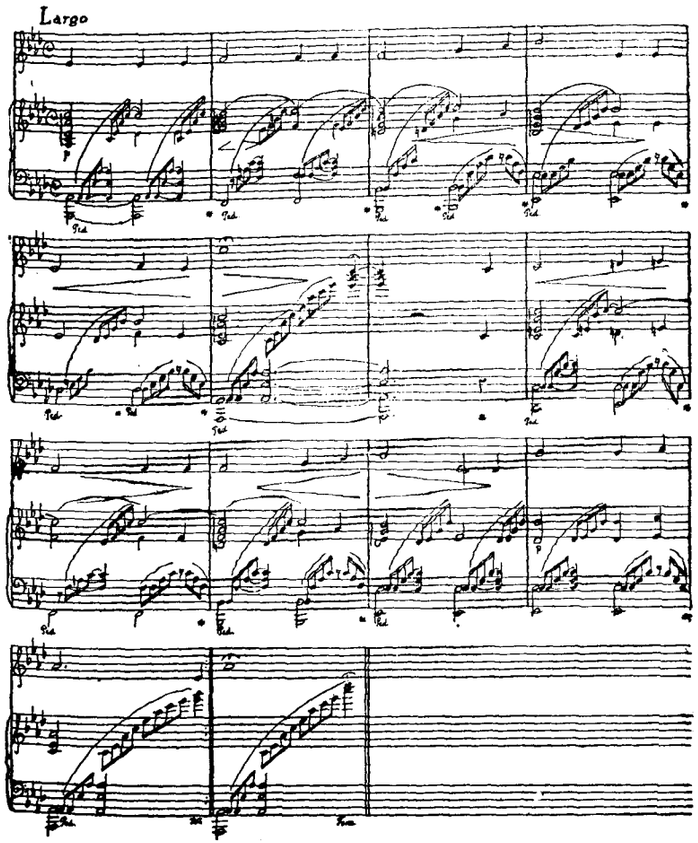
Late in the autumn
The leaves of the maple tree
Sing a song to nature, which goes to sleep,
They sing a sad good-bye.

But the sun of spring,
The radiant sun will rise again;

And the new leaves of the maple tree
Shall sing a joyous greeting
To waking nature.
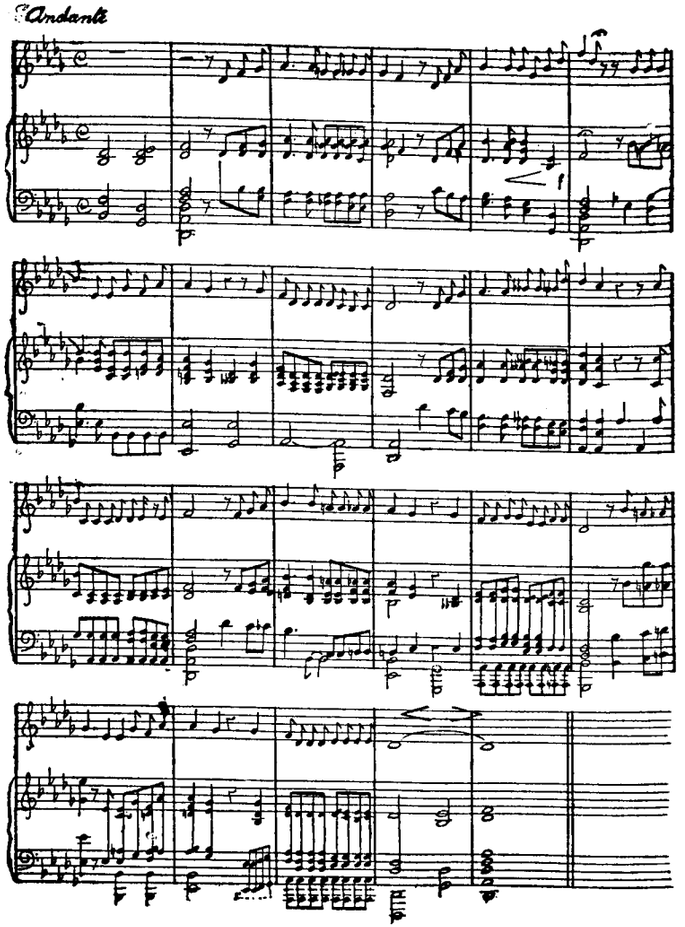
The mood is twofold: in the first part it is sad, the leaves are dying; but in the second part there is the joy of resurrection.

SONG NO. 5



Mme. Julia Lvoff has also studied at the Conservatory in Petrograd and has specialised in harmony. Very original and striking are some of her compositions. Here we give her "Bhagavaḍ-Gīṭā". It has been inspired by the end of the Twelfth Discourse.

BHAGAVAḌ-GĪṬĀ SONG



The words are those of a Russian poet, who made a translation of the *Bhagavaḍ-Gīṭā*. The text is as follows :

He serves Me, who suffers and strives ;
He serves Me, who is devoted to Brahman ;
He serves Me, who seeks and follows the Truth.
But dearest to Me is the wise,
Who has dedicated himself to Service.
Indeed he loves Me well,
And he is surpassingly dear to Me.

Anna Kamensky

PIXIE FOLK

HAVE you met the little people in your walks
Who paint these woods?—Their coats are green,
And the kiss of their lips can colour all they touch.
Their breath is fragrant as it wakes and stirs
The sap of trees—for sap so green
Is running in the veins of Pixie folk.

* * * * *

Have you met the little people of the woods,
As they pass from the glades of green?
Can you hear their footsteps stir the grasses as they run?
Listen to the slipping of their feet among the leaves,
And sip the breath of sweetness as they sigh upon your face.
The Breeze, you say?—It is the wakening Breeze?
Not so—not so, I sing—
It is the passing of the little people of the woods—
The Pixie folk of Spring.

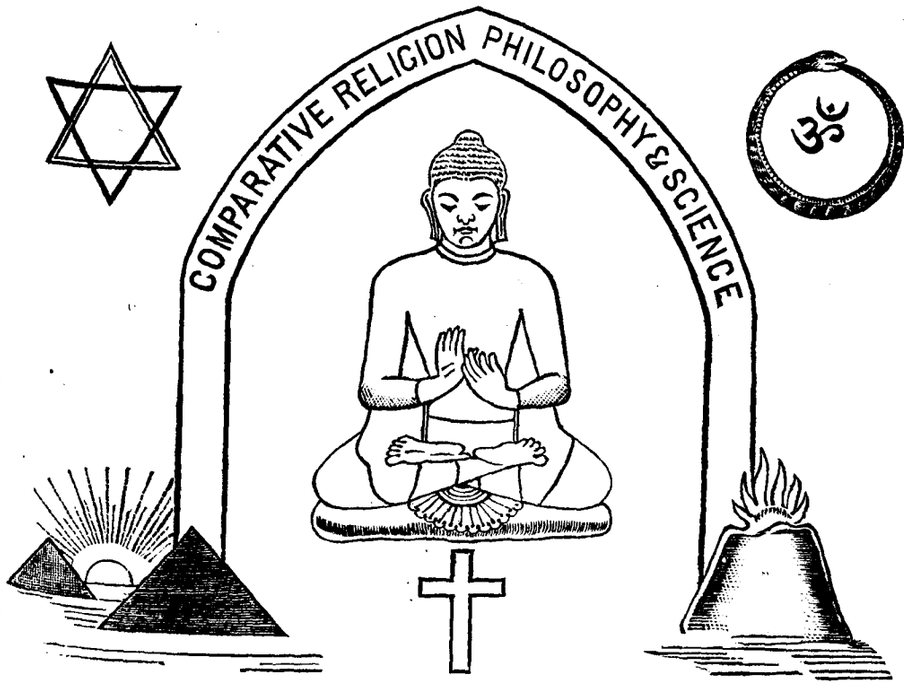
* * * * *

Have you met the little people of the woods
Who chase each butterfly of primrose wing?
Can you see them dancing by the trunks of stalwart pines,
With forms so slim, and every lock a straying curl of green?
You think I watch the bracken fronds?
Not so—not so, I sing—
It is the passing of the little people of the woods—
The Pixie folk of Spring.

* * * * *

Have you met the little people of the woods
Within their Bower of Love?
Come tenderly, and you shall see their couch
Enshrined within a hollow that the sun has kissed all day.
They thrill and stir, awakened by the Fire of Spring
That touches every heart. In common with the world
They sigh with ecstasy of Love new-born. . . .
You think I pass by dreamland's ways?
Not so—not so, I sing—
It is the passing of the little people of the woods—
The Pixie folk of Spring.

DOROTHY GRENSIDE



THEOSOPHY AND THE MODERN SEARCH FOR TRUTH

By C. JINARĀJADĀSA, M.A.

(Continued from p. 54)

I SHALL try now to give you the Theosophical solution to the problem of Truth, and I shall state that solution in three main truths. Each Truth, let it be remembered, has been discovered by the examination

of such facts as the universe had to offer to the trained mind of man. Of these truths, that which we consider the most fundamental is the Brotherhood of Man. This fact of Brotherhood tells us that such is the inner nature of the Cosmos, such is the mode in which the universe exists, that wherever there is a particle of matter, it is a brother to every other particle of matter; there is no such thing innate in the life process as a struggle for existence, nor a trampling of the weak by the strong. The fundamental fact is that wherever there are two stars they are brother stars, wherever there are two souls in human bodies they are brother souls. This we claim is the most fundamental thing for humanity to realise, especially as regards ourselves; this is the nature of each one of us; we are immortal fragments of God, we are part of one indestructible Divine nature, and that Divine nature is the same everywhere. What God is in actuality that are we all in possibility, without distinction of race, creed, sex or colour. This truth tells us that all men partake of the same nature, as their priceless possession, and that the dividing barriers of colour and race, of eastern or western, are all only superficial things. The one fundamental fact is that through all of us is the One Breath breathing, the One Life living, and all are brothers having one common life, one common beginning, and one common future.

From the fact of the brotherhood of all men, the scientists of the past have deduced for us the further fact that within that brotherhood all are not alike, but some are the elder brothers and others are the younger. At any given moment of time all organisms in nature are not of equal growth; some are young and immature,

while others are in full vigour of maturity. So too within the brotherhood of man there are elder souls and younger souls.

The elders are those capable of greater self-sacrifice than their brothers; for, as you look into life, you find that you can classify people into those who respond to the ideal of self-sacrifice and those who do not. Now, why is there this distinction? Why is one man weak in will, with his consciousness hardly awake, while another man is full of idealism, full of patriotism, full of self-sacrifice? It is just because in this vast process of life there are the younger and the elder brethren. We are all immortal souls, but we did not all start together in our work of evolution. Some started on their work of growth long ages ago, but others started much later; and those who began early are the wise to-day. As you look around you and see, in the community and in the family, some men and women capable of idealism, others less capable of idealism, and others not at all capable of idealism, you know that these differences are due to the fact that these souls are of three different ages.

Now that brings with it the logical deduction that it is the duty of the elder souls to help the younger. We have already realised this in the family; do we not realise in the family, where there is an elder brother or sister, that it is the duty of the elder to see that the younger is cared for, that he is not allowed to hurt himself? We have to realise this principle more fully; just as there is the bond of family, so is there the bond of humanity. Wherever there is a fellow man unhappy, it is for us to make him happy; if he has fallen, it is for us to give him our strength with

which to rise; if he is wicked, it is for us to share with him our virtue, so that slowly, through our help, he shall come to our goodness. This is the practical deduction that comes from understanding the principle of Brotherhood.

But also just as we, the thinking men and women of to-day, are more advanced than is the savage, so are there others more advanced than we ourselves are; for humanity has been living for vast ages upon this earth, and long ago some of our brothers sprang forward into swifter growth and became capable of self-sacrifice, and so we have the elder, as well as the younger, brothers. It is these Elder Brothers who have given us the testimony of Their experience in the faiths They gave to the world; when the Christ came and gave Christianity, when the Buḍḍha taught the world His Way, when Shrī Kṛshṇa taught men Devotion, each of these Elder Brothers gave the testimony that what He was, all would some day become. So we give in Theosophy this proclamation that within this humanity of ours there are the Elder Brothers of the race. We say that the Buḍḍha, the Christ, Shrī Kṛshṇa, Zoroaster, and all other great Teachers form the Elder Brothers of the race; They stand with humanity to help it, They have not ceased to be because They do not work visibly with men. There is nothing more wonderful to the man who longs to live the spiritual life than to know that he is not groping in the dark, but that there are always the Elder Brothers to help him. What more wonderful to the Muhammadan than to know that Muhammad still looks with strength and fellowship upon him; to the Buḍḍhist than that the Buḍḍha's compassion still rests upon him; to the

Christian than that the Christ of Palestine is still with humanity and gives His Christ nature to the Christian who seeks Him? And so this wonderful truth of the existence of the Elder Brethren who guide and protect the younger, lies hidden in the one fundamental fact, which we say is the essence of existence, that there is a Brotherhood of all that lives.

I pass to the second great truth which I shall put before you, and that is that all things that happen in this Cosmos happen not by chance but as the result of a definite Divine plan. Here it is that in Theosophy we have a great scientific teaching, not only a mysticism, for in Theosophy we have a science full of nature's facts, full of history, and all that is inspiring in history. We say that, since the first atom came into existence up to the present day, there has been a great plan being put into operation; that nothing has happened by chance, but everything has been worked out according to a definite, orderly plan created by a Divine Mind. It is this plan that tells us that humanity at the present stage of development is at only one stage in its long life; that it has a larger growth in the future, as it has had also a long growth in the past. The Theosophical scheme tells us that we have come to where we are now by stage after stage, developing, evolving. Each one of us comes into life to make himself perfect through experiences, not through miracles; he grows by experimenting, experiencing, and thereby becomes the expert. That is our position to-day, we have to be experts in living, to live not as men but as the Gods.

But we cannot know how to live as God lives without undergoing experience after experience; and so we are given them by rebirth, by returning again

and again to life. You and I have lived as the savage many and many a life; later we came into lives less savage, and then it was that we, living in far off, ancient days, began to build up civilisations. The ancient civilisations of Lemuria and Atlantis were built up by ourselves; we were "the glory that was Greece and the grandeur that was Rome". We learnt there many a lesson, and through those lessons we have come into our present conception of civilisation; and as we go on living life after life, experimenting with life, we become experts in life. God it is who sends us all the necessary lessons, and these lessons are given us through the creation by Him of many different races, of many different nations, of many different religions. Religion after religion comes and goes; civilisation after civilisation flashes into existence, passes into decay; but only because each movement in the working of men's minds and hearts is planned; all is the result of a definite scheme formulated from the beginning.

It is this scheme that stands out before you as you study Theosophy. You see wave after wave of life coming into manifestation, age after age; stage by stage civilisation is built, unbuilt, and rebuilt again. Earthquakes shatter continents, and a race is destroyed; but earthquakes too lift up the bottoms of the seas to make new continents to be the cradles for new civilisations. All has been planned from the beginning of time. Individuals are puppets, mechanical or living, in a great Divine Drama; and that which seems a tragedy is really a lesson, an inspiration, and out of the evil comes the good, because the good it is that has been planned to overcome the evil. And so you will discover, as you look into life in the light of Theosophy, a definite,

scheme for the growth of humanity and of the universe. There is nothing so fascinating, to one who enquires into Theosophy with the mind, as to see unfolding before him the whole vast process of humanity, race after race appearing, religion after religion giving its message, and to know why they come and why they go. This is the second great truth, that there is a Divine Plan which men can understand, and to co-operate with which is their highest purpose in life.

The third great truth that has been found from an examination of facts, and which you can test for yourself, is that there is only one existence of God, that there is no such thing as a duality of matter and of spirit, no such thing as one nature of God and another nature of man, but only one existence—God Himself. If we look at the stars, we know from modern science that they are the storehouses of Nature's energy; that out of the stars come planets, that from the matter of the planets comes protoplasmic life, and from that the millions of souls like ourselves who have been and shall be. But all that is God; it is His nature, His thinking, His living, His beauty that flashes in the electron and in the atom. Science can calculate the flow of these electrons, but science does not know that it is God dreaming there, working there, flashing His beauty there in those tiny specks of electricity. He is the beauty of the mineral, He is the exquisite beauty of the diamond; it is His nature that is the very substance of that diamond, it is His beauty which flashes through the diamond, and the diamond is only one of the many natures of God. And a fuller, larger nature you find in the plant, in the exquisite formation, in the wisdom, strength and beauty of arrangement of its

roots and branches and leaves, in the petals of its flowers. Whose is that wisdom, that wonder? It is God's, for He is the perfect Architect who delights in His work. We say it is only a plant; ah, it is a plant to our limited intelligence, but in reality it is a revelation of God Himself, inspiring and beautiful to all who have eyes to see. Look then at the animal, and there again it is God manifesting in a fuller form of life; He comes nearer to us through the animal; the strength of its savagery, the grace of its form, and, in our pets, the warmth of their response to our care, are all so many revelations of the Divine Nature, and each revelation is more wonderful than what went before. When we look at our fellow men, and begin to understand something of their anxieties and sorrows, and the suffering and the tragedy of human hearts, when we hope with them and dream with them, once again we see God; but it is God stirring, striving, soaring, so that He may be born out of human hearts into a fuller Divinity. When we look at the friend we love, we see him as a mirror of the life of God, we see in him something of the very nature of God; and when we look at the Elder Brothers of the race, at Christ or Kṛṣhṇa, or Buḍḍha, and all the great Teachers, then we see still more of the life of God in these Elder Brothers of Humanity; and yet beyond Them, when we think of the great orders of Angels and Archangels, still all is God; all are ever mirrors, and stage by stage more perfect revelations of Himself; and all life becomes illuminated by this great truth of the Immanence and Transcendence of God.

Go where you will, it is God who is at work everywhere; it is He who is building out of the atom,

the element; out of the element, the mineral; out of the mineral, the mountain ranges and the seas. He is the æther, He is the vibration in the æther, and He too is the sunset produced by both, at which we gaze in an ecstasy of beauty. Building and unbuilding, always reconstructing from good to better, from better to best, there is but one omnipotent, all-beautiful Existence, revealing Itself through you and through me.

C. Jinarājadāsa

(*To be concluded*)

MIXED MUSINGS ON THEOSOPHY

By J. GILES

Si quid novisti rectius istis,
Candidus imperti ; si non, his utere mecum.

If you see truth than this more rare and fine,
Let me share too; if not, take you of mine.

TO the student of Theosophy who has not succeeded in unfolding to his inner vision a single glimpse of even the edge of the next plane adjoining the physical, the haunting question will persist in recurring: What right have I to accept *en bloc* the Theosophical teaching, so long as I am unable to attain anything like direct knowledge about it? It is easy to see the fallacy of the usual answer which would persuade me that in this matter I am no worse off than I am in respect of the higher mathematics, physics, or chemistry, in which I trust the statements of experts. The analogy is a false one. I *know* that I have the faculties necessary for the attainment of skill in mathematics and other branches of knowledge, because I have already tested those faculties in acquiring the rudiments of the sciences. But I have no such guarantee in regard to Theosophy; the assurance that I have a faculty which, if properly cultivated, will enable me to see into the

astral sphere, being itself one of the assertions which I must take on trust or not at all.

My thoughts have been directed again into this well-worn channel by the re-perusal of some articles in back numbers of THE THEOSOPHIST, by Count Hermann Keyserling, Mr. Johan van Manen, and Dr. Charles J. Whitby (*Vide* THE THEOSOPHIST—March, May, August, 1912). All these contributions are highly interesting and present many important topics for our consideration. They all agree in the warning that the Theosophical Society is in danger of being ensnared by the fascination of a teaching which seems to be *totus, teres, atque rotundus*, and by the inevitable tendency of such teaching to become a system of dry dogmatics. Dr. Whitby summarily sweeps aside the plea that we have no binding article in our creed except that of Brotherhood. He declares that though this may be the avowed, it is not the actual, bond that unites us. The real bond is, he thinks, to be found in our views about superphysical realities and the unseen worlds; and he adds that these views have "an irresistible tendency to crystallise into stereotyped convictions which are to all intents and purposes dogmas". Now that is certainly true so far as this—that no sensible person would be attracted to a Society by the bare proclamation that it stood for the "Brotherhood of Man". The enquirer would wish to know whether the Society had any new light to throw on this great subject—any account to give of the realities on which Brotherhood is founded—any practical guidance in attaining its realisation. And it is because the Theosophical Society does profess to give such light and guidance, and does seem on the whole to make good its promise, that it has acquired the love and

loyalty of an ever-increasing number of members, and that its influence is extending by "peaceful penetration" far beyond its own borders. But this does not prove that the danger of dogmatism is negligible.

Count Keyserling roundly tells us that we have no business to believe unless we know; a statement the utility of which in practice seems questionable, since it is so difficult to fix the point at which belief becomes knowledge, and because in many cases we *cannot help* believing before we know. There is an anecdote of the late King Edward, who, when he was Prince of Wales, was being shown over an ore-smelting factory by Dr. Lyon Playfair, who assured him that he might safely plunge his hand into a mass of molten metal which they were observing. The Prince said: "Do you seriously tell me to do that?" and on receiving an affirmative answer, he instantly plunged his hand into the seething liquid, which, it was explained, was just a little too hot to scald him. This act of faith must surely be placed under the head of belief rather than knowledge, but it calls to mind the view insisted on by the late Professor Alexander Bain, that belief is more properly assigned to the will-aspect of the mind than to the intellect, for, said the professor, no one really believes unless he is prepared to act on his belief. If this test could be applied to all *opinions* that pose as beliefs, what a mass of rubbish would come tumbling about our ears!

I set out with the hope that I might say something helpful to those who, like myself, have spent many years in seeking, perhaps with insufficient energy, the path to certitude. In this connection I call to mind that many years ago a lady, much attracted to the Theosophical teaching, but deterred by a keen and sceptical

intellect from immediately committing herself to such startling revelations, suggested the possibility that the whole business might prove to be a delusion. My reply was that my mind would not even then be quite shaken from its balance, for I always had Spinoza to fall back upon. That affords a hint, not of the particular track, but of the general method by which it has always seemed to me that truth might be approached. I hope to return to this point after a word or two on some passages in the essays of Count Keyserling and Mr. van Manen. The Count declares that the doctrines proclaimed by Theosophists—which he fears they are making into dogmas—are, after all, "no more than very provisional interpretations" of the facts really observed by our seers and guides, and that this shortcoming is necessitated by the limitations of human intellect and language. So the "systems" adopted by modern Theosophy as from the "Indian Sages" are, he maintains, only the work of commentators, who, if they had been themselves seers, "would never have dared to explain the Sūtras".

The same point of view is adopted by Mr. van Manen, from whose instructive article one or two brief quotations must suffice. I am particularly taken with the following: "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 continually sprouting out on his head." So we should talk of the Self rather as reflected than embodied in

the personality, as the Monad is reflected in the ego. "A deeper love for Theosophy cannot see in its doctrine its essential factor"—an assertion which commands our entire assent, if we agree with Mr. van Manen in using the term "doctrine" as signifying only all that we are taught about the evolutionary scheme, and having nothing to say about the "life-impulse" which is the essential factor in Theosophy, without which "no doctrine matters". For it is evident on the face of the matter, and it must have impressed itself—perhaps with some disquieting effect—upon the minds of many students, that descriptions of rounds and races, planes and sub-planes, the succession of life-waves and of cosmic kingdoms, have no necessary connection with his inmost and highest aspirations; and that charts and diagrams representing these things furnish no more real notion of the things represented than do geographical maps, or isothermal charts, or tables of specific gravities, of the things they symbolise; and that none of these things have relation to spiritual forces except so far as the intellect itself is an expression of spiritual forces.

But why do I talk of these matters, when our right attitude towards them is set forth with such comprehensive lucidity by our President in her two articles on "Investigations into the Superphysical" in THE THEOSOPHIST of August and September, 1912? I do so because I am desirous of engaging the sympathetic interest of those—if any such readers there be—who are not more advanced than myself, and because the pupils of a class, by discussing among themselves what they are taught, may help each other in grasping the lessons given by the teacher. I will therefore venture on a few remarks concerning the grounds of credibility and certainty.

First, let us distinguish between the *unbelief* caused by defect of evidence, and *disbelief* caused by shallow prejudice. The former is the only one deserving our notice; the latter is exemplified by those—including, I am told, some Theosophists—who ridicule as obviously fantastic nonsense the things that are told us in *Man: Whence, How, and Whither* and in "Rents in the Veil of Time". It will be time enough to consider this aspect of the thing when we are shown any events related in the writings mentioned, more wildly fantastic, more grotesquely repulsive, more plainly incredible, than the things we know happened and still happen on this apparently incomprehensible planet of ours.

There are two well known and time-honoured methods of seeking truth, pursued respectively by the types of temperament known as the inductive and the deductive. The scientists of the strict school will go on with their splendid researches until they find something more in the universe than matter in motion. I do not say that this will be achieved by the ever-growing proofs of what are called spiritualistic phenomena, for a scientific reasoner might deny that a discarnate intelligence is more truly spirit than an incarnate one. But I do not doubt that the intuition latent in us all will more and more assert its rights against what is known as the mechanistic view of human life. Let us turn to the other way of approaching the subject.

Science cannot deny, and philosophy is forced to acknowledge, a central Power which secures the orderly and consistent working of what we call the forces of the cosmos; and the phenomena produced by their interplay are recognised alike by philosophy and science

as things purely mental, arising from the mind's own action and reflection, thus opening a clear way for our reception of the profound truth, as emphatically a part of Christian as of Theosophical teaching, that " within us is the Light of the World, the only light that can be shed upon the path, and if we cannot find it there, it is useless to look for it elsewhere ". It may now become intelligible why I felt that I could always fall back on Spinoza, whose great conception of the supreme Unity which he calls God, in the love of whom consists eternal life, is, as he declares, a truth of the intuition which summarily silences the cavillings of a lower faculty.

Now if this conception recommends itself to anyone, is he not already a Theosophist, and can he pause without coming to the doctrine of immortality and reincarnation? The Lord Buddha says that immortality consists in union with the Truth. "While there is death in self there is immortality in Truth." And Spinoza says that if the soul attaches itself to God it is necessarily immortal. But, in view of the hopelessness of the average man attaining to this divine union, he is obliged to content himself with the thought that the nearer anyone can get to this level, the more full of happiness his life will be. The truth of reincarnation would have bridged over this difficulty. But setting aside this doctrine, is it credible to anyone who has adopted the spiritual view of the universe that the spiritual power which seems to fail by the death of men, can really fail to return again and again, to renew the life of humanity? This at all events seems to me as certain as gravitation, and to me personally is quite sufficing; for the thought of individual survival stirs no

keen feeling in me, and the individuality seems destined to find whatever reality it may have, only by losing itself in the All.

This view is not, I think, essentially contradictory to that so emphatically expressed by Count Keyserling, that the development to its utmost perfection of the individuality along its own proper line is the only way to a future better incarnation; but when the Count declares that " perfect physical beauty is of more value than an imperfect saint, for the former does mean a full incarnation of the spiritual principle, which anything imperfect never is," one is tempted to ask whether a champion boxer is " a full incarnation of the spiritual principle"; but this perverse glorification of the individuality has been pointedly criticised by Lily Nightingale Duddington in the September number of THE THEOSOPHIST, 1912. Count Keyserling's half-truth about individuality is best corrected by presenting the whole truth, which may be thus gathered from that grand scripture, *Light on the Path*:

> Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps his whole individuality firmly, and by the force of his awakened spiritual will, recognises that this individuality—this wonderful complex separated life—is not himself, but a thing by means of which he purposes, as his growth slowly develops his intelligence, to reach to life beyond individuality.

The inevitable conclusion of the whole matter is that what we may call the scientific teachings of Theosophy can no more be called spiritual truths than astronomy, geology, or anatomy. They all belong to the phenomenal universe, and all lie open to be investigated on the principles of inductive science; for the new senses by which the subtler spheres will one day be

generally observed are no more spiritual than the senses already in use; just as the communications from a deceased person through automatic writing are no more spiritual than was his discourse during his earth life. These scientific teachings of Theosophy, its charts and diagrams, its cosmic histories and its recovered biographies, are of exceeding interest, and can hardly fail to be helpful if we remember that they are inadequate, though, as far as they go, faithful presentations of things at present beyond our field of observation; but they are of little use unless they help us to bring our life into harmony with the truth which we grasp with the intuition or spiritual understanding. And reason, according to Spinoza, is not able to bring us to this highest knowledge, being only useful as a staircase or messenger; but the highest kind of cognition can only come by "a direct manifestation to the understanding of the object itself". Now it is only by this direct cognition of an object that love can be caused, "so that when we come to know God in this way we must necessarily become one with Him," for it is love that unites, and we must love the most excellent and best when we know it. This helps to explain how it is that, as asserted in a previous quotation, each man is to himself "the way, the truth, and the life," and how all is brought into harmony in the great saying of the Christian apostle (*Phil.* ii, 12), that we are to work out our own salvation, *because* it is God that worketh in us.

So, while what Mr. van Manen calls the Theosophical doctrine is food for the intellect, the "life-impulse" which he truly says is the one essential thing, comes from within and must be cherished by quiet reflection and meditation. If I may once more refer to

Light on the Path, how insistent is that profound little manual upon the precept "Live in the Eternal," and through what æonian periods may we meditate upon that precept without exhausting its meaning or realising the fulness of its power!

J. Giles

LOST DREAMS

'Tis *only* my dream that is lying
In the garden which you used to tread;
'Tis *only* my soul that is crying
O'er the days which are vanished and dead.

O Dreams of my Youth, O my Treasure,
Lost in the havoc and strife,
O Fate that pays measure for measure,
In the merciless gamble of Life!

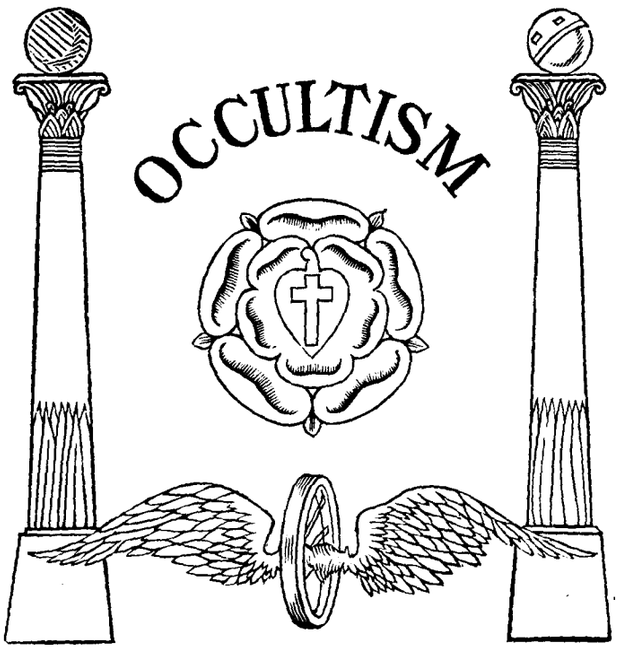
Yet bright were the dreams I was dreaming,
God knows they were perfect and fair;
And He could have entered them, deeming
'Twas happy and good to be there.

KAI KUSHROU ARDASCHIR

THE BUDḌHA OF TAXILA

OUR frontispiece this month reproduces a statue of the Lord Buḍḍha recently discovered at Taxila, near Peshawar. The honour of this discovery is due to a Russian archæologist, Mr. Mertverth, in the service of the Imperial Academy of Science, Petrograd; and he estimates the age of the statue as more than two thousand years. He was allowed to take two reproductions of it; one is to be sent to the Russian Academy, the other has been presented to the T.S. in Russia. The latter is in the keeping of Mme. Kamensky, the distinguished General Secretary of the T.S. in Russia, and was recently on view at Adyar where she has been staying and where the photograph for our frontispiece was taken.

The statue is one of the most beautiful in existence. The features are boldly yet delicately chiselled and perfectly proportioned; the whole conveying a superb sense of vast comprehension and beneficent calm. The sculptor has evidently been influenced by the Greek ideal, but has above all caught the spirit proclaimed by the "beggar prince" who was eventually hailed as "the Lion of the Law".



THE YUCATAN BROTHERHOOD

A TALK WITH A CLASS

III

By ANNIE BESANT

MANY of you may perhaps know that the impulse which originated the Spiritualistic movement came from the White Lodge itself, and was passed through certain Initiates and Disciples of the Fourth

Race; and it is that which gave it its peculiar character. Most of you have doubtless heard of the Brotherhood of Yucatan, in Mexico, an exceedingly remarkable group of Occultists, who came down by definite succession in Fourth Race bodies, maintaining the Fourth Race methods of occult progress.

They play quite a definite part in connection with the Fourth Race which, as you know, includes the great majority of people now in the world. That is sometimes forgotten. We are apt to think of the Fifth Race, with which we are all immediately connected, as the main Race in the world; whereas, as a matter of fact, the Fourth Race is enormously greater in numbers. The Fifth Race, which is leading evolution, is a minority. In fact, that is the normal rule of progress, that a minority leads, and then gradually the others come up to its level, while it itself passes onwards. So, out of the Fifth Race the most advanced will pass on to the Sixth Root Race; and then the Fifth Race will gradually become a majority, and the Fourth Race, like the Third now, will become the laggard minority behind the bulk.

Hence this Brotherhood of Yucatan plays an important part in the evolution of the world in connection with the Fourth Race. Its methods are more suitable to that Race. They are not the later methods of Those whom we speak of as the great White Lodge, chosen for the Fifth Race evolution. This does not mean that in that Lodge itself there are not Those who have come up from the Fourth Race. They all have come from it. But it means that They are utilising bodies whose nervous constitution is very much finer, is more highly organised, especially those who in the decadence of the Fourth Race went

on under the special guidance of the White Lodge of the time, and took up methods which were specially intended to save the Fifth Race from the catastrophe in which a majority of the Fourth Race were overwhelmed in the great cataclysm of Atlantis. None the less, as I say, the Fourth Race remains the majority, and this Occult Brotherhood of Yucatan are specially charged with looking after them. Their methods have always been—as were Fourth Race methods of the past—those which dealt with the advance of mankind through what is called now "the lower psychism"; that is, through a number of occult phenomena connected with the physical plane and tangible, so that, on the physical plane, proofs might be afforded of the reality of the hidden worlds. That was the object of it, as it has always been.

It was found that the results of that method tended, after a time, rather to materialise religion. People sought for phenomena rather than for spirituality, and sought to prove the spiritual by the material. The methods were therefore left only to those who preferred them and to whom they were most suitable, while the Fifth Race was trained along a more difficult, but surer path, in which knowledge had to be gained side by side with the evolution, not of the emotional and passional, but of the mental, nature. They had to pass through the intellect to the higher intuition, or as it is sometimes called, "the higher psychism".

Hence, when it was seen that the Fifth Race was drifting into materialism in its most advanced members, the scientific world, and that knowledge was progressing very much faster than the social conscience and moral evolution, it was thought necessary to start a

movement which would appeal to those who were materialistically-minded, and would afford them a certain amount of proof, tangible on the physical plane, of the reality of the superphysical, of the unseen, though not of the spiritual, worlds.

Hence the Spiritualist Movement. That proceeded in the western world by demonstrations available to physical investigation, by knocking, by tilting of material objects, such as tables, chairs, or anything else that was conveniently movable. Later on, there were voices that were made audible, and still later what is called "materialisation"; that is that persons clothed in the astral body, who had laid aside their physical bodies, either temporarily or permanently, took from people who were constituted in a particular way, parts of the etheric double and even parts of the dense physical body, so that their astral bodies, thickened, densified, by this material addition, might become visible to ordinary sight. With all its disadvantages, it was the only method available, and therefore of course was taken to prevent the catastrophe of the universal spread of materialistic science over the Nations which were at that time influencing the intellectual life of the world.

The Yucatan Brotherhood, accustomed to the use of that method, handed down from ancient days, took up the guidance of this rescue movement. Sometimes, in the early days of the Theosophical Society, its Masters Themselves manifested in this fashion; at other times, They spoke and taught through H. P. Blavatsky, who had a very strongly mediumistic body, due to the intermixture of Fourth-Race blood (the Tartar blood in the Russian body that she took for that purpose); during

the training she underwent at the hands of a Master of the White Lodge, by which she reached a very high degree of knowledge and power, she learned how to utilise her body and to keep it under her own control, permitting it to be used by others only with her own consent.

It was this peculiar mixture of mediumistic body and occult development which made H. P. B. so very puzzling a person to those among whom she lived. There was the Fourth-Race strain, highly developed, which made her, as the Master said, the most wonderfully developed psychic that had been born for two hundred years; and there was the careful training of all the higher powers, which jointly made it possible for them to utilise her as a physical medium for Themselves.

Now the need for careful training of the sensitive lies in the fact that if such a person is left to himself or herself, they, being without knowledge, are not able to protect themselves, and to select those whom they will permit to use their physical bodies. In the earlier days, they were protected by priests in the Temples, and were the sibyls and vestal virgins of the older religions. They were scrupulously guarded from contact with the outer world, and only chosen persons were allowed to come near them. But when such people in a time of ignorance of Occultism came into the world, and were exposed to all its difficulties without any kind of outer protection, they became the ordinary mediums of the last century, who could not protect themselves at all. They were open to every influence which came from the astral world and from the higher regions of the physical world. Hence they were mostly

in touch with the less developed human beings who had passed on, the crowds of average people who throng the lower reaches of the astral world. While some of the Yucatan Brothers guarded very carefully their own special disciples, that they might give higher teachings through them, there were many mediums who were left practically uncared for, save when some kindly discarnate entity, attracted by some good quality in them, guarded them to some extent, warding off influences from the evil-minded of the astral world.

Materialisation is not so marked now as it was in the earlier days, when we find that very many of the "controls" were North American Indians. It was very characteristic of the early phases. It began in America, of course, where the available people were, so to speak, most handy, and you will find a number of American Indians acting as controls of those first mediums. They were given all sorts of names, such as "Sunshine," and the like. When they materialised, they materialised in their own forms, which very often were those of children.

Then came a phase where others, not Indians, but people of somewhat the same type materialised, showing through their communications that they were ignorant and undeveloped. But these crude messages were sometimes interspersed with communications of great value, coming from some member of this Occult Brotherhood, or even, on a few occasions, directly from the White Lodge. In the case of Stainton Moses you are face to face with such an illustration; a man of high intellectual value, full of doubts, full of questionings, and therefore not very suitable for an average medium, who needs to be quite passive. Because of his

intellectuality a very high use was made of him, and some of the teachings which came through him were of great value. Through some of the American mediums also some very fine teachings came, and you have this mingled mass of messages of very varying usefulness.

The real value of Spiritualism was that it gave tangible proofs of post-mortem existence, so that a man like Sir William Crookes was able in his laboratory, by applying the most careful scientific methods of investigation, to obtain quite definite proofs of existences other than the physical. You can read his own records, and see the remarkable scientific acumen that he brought to bear on his investigations; see how he invented a particular kind of light, so that the materialised bodies should not be broken up, as they were by ordinary light; how he invented a method of weighing the materialised form, and so on. Those methods are still followed by the Italian and French investigators, who were all of the same type of materialistic scientists, and who one after another emerged from materialism into Spiritualism. They do not always call themselves Spiritualists, shrinking from the name, but they have published their investigations most fully; they are men like Rochas and Richet in France, both largely tinged with Theosophy, and Lombroso, in Italy, who obtained a most remarkable series of proofs.

The scientists were sufficient to give to the scientific world, if it chose to look into their records, the proofs which it demanded; as a rule, scientists would not look into them. The Royal Society still refuses to recognise Crookes's fine investigations. He very nearly lost his position as a Fellow of the Royal Society,

because he was regarded as superstitious and as going into illegitimate speculations. However, he recorded his proofs, and he endorses down to the present day the validity of his own investigations. Sir Oliver Lodge has, to some extent, followed in his steps.

So far as Spiritualism went along the line on which it was intended to go, it was exceedingly useful at that time, and remains useful now. It is the one line of physical proof of superphysical facts, apart from all questions either of moral worth or of spiritual unfolding. Anybody can, as in ordinary physical science, obtain these proofs, who chooses to follow the methods, and a good many scientists have followed them. Sir Oliver Lodge, as said, is one of them; he has published a remarkable book, called *Raymond*, in which the evidence of post-mortem existence is taken from his son, who was killed on one of the battle-fields of the present War.

Now of course the present time offers innumerable facilities in that way. Hosts of young men are flung out of mortal life in the very full vigour of their manhood, and cannot quickly pass on into the Devachanic existence. They are suddenly killed, and that brings about, as you know, peculiar karma. Moreover the conditions in the astral world just now are much changed. People are no longer under the ordinary rules, which were far better for them—unless they have reached a very considerable height of unfolding—practically to fall asleep, to gather up all the experiences of the life that are useful, to carry them on to Devachan, and work them out into faculty. Instead of that the whole thing is now changed. People who die normally, not by accident, are continually being

retained there for special work, and very large numbers, nearly all of you perhaps, will not pass out of this life into the devachanic existence; most of you will probably choose to come back (if you pass away within a few years), in order to be with the Lord Maitreya when He comes, or to work at the enormous volume of work which has to be done, when He has left the world again, at the stage which He himself has brought about, but which will need reinforcing and further evolution.

Annie Besant

RENTS IN THE VEIL OF TIME

THE LIVES OF ARCOR

I

ABOUT sixteen centuries before Christ we find the Band of Servers gathered in two groups, in Persia and at Agadé in Asia Minor. One set of Servers was grouped round Zarathushtra and Alcyone in Persia, and the other set round Mercury at Agadé. In this latter group we find Arcor born about 1500 B.C. The city of Agadé was on the sea, not far from ancient Troy; it was a Greek colony, but the Greeks were in a minority, while the inhabitants who formed the majority, and were held in subjection by the Greeks, were Hittites. We find therefore two civilisations, the Greek and the Hittite, with different customs and religions; there was naturally an undercurrent of rebellion and resentment against the Greeks on the part of the Hittites.

The city was ruled by two Archons, one of whom was Yajna, who was married twice; he was married first to a Greek wife, Aqua, and had as children, Crux and Fort as sons, and Aletheia as daughter; he also married Mona, who was a Hittite slave woman, and had by her two sons, Taurus and Arcor, and one daughter, Juno. The second Archon was Arthur, married to Psyche, and their children were one son, Gem, and three daughters, Herakles,

Capella and Rhea. Nearly all the characters in the *Lives* appear in this city or in Persia round Alcyone; but there is no special need in these Lives of Arcor to enumerate them; the full charts will be given in the *Lives of Alcyone* when that book is finally published.

One important element at Agadé, so far as the Greeks were concerned, was the centre of religious life round the White Temple of Pallas Athene. This temple was specially constructed and magnetised for the work of Sibyls, who sat in a special chair over a centre of magnetism, and when they entered into trance an Adept gave religious instruction, and sometimes personal messages to individuals in the assembled audience. Among the Sibyls, Herakles played a prominent part, and often messages were given through her by Dhruva; Mercury was the High Priest at this temple.

Arcor was often away from the city, but when he was there his principal friends were Crux and Camel, while of course the influence of Herakles was especially great. The Temple was a place of union of the various families; on certain days, probably the full moon and the new moon days, a Vestal addressed the people. On special festivals they crowned the statue of the Goddess with flowers, and each brought fruits, or little cakes, or oil, or corn, as an offering, with some petition or wish. Then they stood and talked outside until the time the Vestal took her seat; there was a procession of the Vestals around the Temple grounds first, and then the Vestal chosen for the day took her seat; then the worshippers all flocked in and stood round in picturesque groups, or leaned against the pillars. Usually the address was ethical, but sometimes

some one of the audience would be picked out and directions given in veiled language, either about his petition or his future conduct.

There is nothing especially to be noted in this life in the personal history of Arcor; we find, however, some incidents in the lives of the others. Capella, the sister of Herakles, originally intended to enter the Temple as a Vestal; but against her sister's advice, and also against the wish of her parents, she married Dolphin. Dolphin was a young man, a little bit too fond of wine and good living, though not ungenerous when it pleased him; Capella married him, hoping to reform him, and failing to do so was a much disappointed woman. They had a daughter, Pomo, and a son, Cyr, who was a friend of Arcor.

Crux, the half-brother of Arcor, had high qualities when he let them have fair play, but he was much flattered by the young men who followed him, and he did not always distinguish between parasites and real friends. He had good chances, for he was rich and his father a man of importance, and he was deeply interested in Occultism; but he was somewhat fickle in his affections, and his attendance at the Temple was not always due to his desire for knowledge. One of those who attracted his undesirable attentions was Pomo, which caused a good deal of trouble to Capella, the mother. Crux had a great fluency of speech and was a leader of all the young men, often into mischief, for he was daring and his imagination did not stop at running off with a Vestal or two. His younger brother Fort was much devoted to him and copied him. In the Lives of Ursa we shall find some details about a few of the other characters.

The end of the city of Agadé was by an inundation of barbarians, probably Scythians, who swept down from beyond the hills; the Hittites were in league with them. Every Greek fought, but all were exterminated, and such of the women as were not killed were taken into captivity. Mercury was killed, but He immediately took the body of a young fisherman who was drowned while trying to escape; in this body Mercury travelled westwards to Persia, and played an important rôle in the lives of Zarathushtra and Alcyone, described in the *Lives* already published.

LETTERS FROM INDIA

By MARIA CRUZ

ADYAR,
November 1913.

[Following on the letters published in the April THEOSOPHIST, Miss Cruz describes her tour in Kashmir. But we have omitted these letters as they are of no directly Theosophical interest, and we now conclude with her return to Adyar.—ED.]

HERE we are back again at Adyar! And I am very happy—for that reason. Don't count on me for the talk of which you speak; I am incapable of it. Not every one is a lecturer or a "talk-giver," and one can only be expected to work with the tools at one's disposal. But I will *write* all you want, and as soon as I get back I will set to work on the book. I should like to know what idea of mine you were able to make use of in helping some one. If I knew it, I could perhaps make use of it myself.

* * * *

What a week, my dear, what a week! Lectures almost every day in Madras. I only went twice: to the one on colour, or rather against colour prejudice, and to the one on the abolition of the caste system. The former made the English people here furious; the latter

was applauded by the Hinḍūs in spite of some uncomplimentary remarks against the Brāhmaṇas.

On Saturday we had a big musical tea party, and the hall was transformed for the occasion in the twinkling of an eye. No more large lanterns, no more benches; instead, sofas, cane arm-chairs, tables and plants, and, hanging from the ceiling, pink electric lights and brass flower-pots filled with ferns. At the door were servants in livery. Out came my wig and my plumes, and other baubles which have so far not emerged from my box; I counted my grey hairs!

Adyar is returning to the world. Sandals tend to retire into the background; the shoemakers are making a fortune. If we go on like this, Mr. Leadbeater will be coming to class in evening dress! How times have changed. But as you like elegance, this new phase would please you.

I shall now devote my time to making notes for the book, in addition to my work for THE THEOSOPHIST. To-day I have been making packets of pamphlets, tied and labelled (I made them very badly at first). You are right when you say this is not very interesting; but it has to be done all the same, and if I don't help a little, some one else will be overworked. If every one thought his articles were more important than other business, there would be no one left to carry on the office work. Do you know that besides THE THEOSOPHIST they print several other magazines here? The Superintendent of the Press is a venerable Brāhmaṇa. Everybody here works from 8 till 11 and from 2 till 5. I am the only one who works only two hours in the morning, and my excuse is that I *cannot* do any more.

Yesterday evening at the class the whole hour was spent on the Theosophical attitude, which is the first thing one needs and generally the last thing to be acquired—if one ever does acquire it. The Theosophical attitude consists in not being discouraged or worried or depressed, whatever happens. We must get rid absolutely of all sadness, and not be doleful about things which, for the most part, never really happen at all. Mr. Leadbeater said that nothing is such an enemy to progress as sadness, and I have firmly resolved, on my return, to spread this idea energetically. Ah, how many things I want to do when I get back—in Paris and in Guatemala, where I am beginning to feel that my duty lies.

I hope you will find me detached, though I am not so much so as I should wish; in detachment is the only happiness. Why does that make you sad? One cannot live for the soul *and* for the body. One of these must be subordinated to the other. This truth is as old as the world, and will not be changed on my account.

MARIA CRUZ

ACCORDING TO THEIR KIND

By G. COLMORE

BARBARA stood at the edge of the wood. air was soft with summer and dim with shadow of trees and the shades of evening. Yon without the wood, beyond the figure that her followed, the sky was glowing, and there was a glo Barbara's eyes and a glow in her heart. She was u the spell of that magic which for most men and wo once at least in a lifetime, lifts more or less surely a space of time longer or shorter, nature's outer densest veil, and lets the beauty that lies at the hea things show itself a touch more clearly.

Barbara was only nineteen, and the man gladdened all the world for her was older than she by sixteen years, and younger by many lives. Barbara he was as superior to herself as the su colours were superior to the brown of the soil at feet, and as far above her as the sky above the ea He was a clerk in a bank, and to Barbara the differe between a clerk—a *London* clerk—and a Cabinet Mi ter was not appreciable, whereas the difference betw one of that lofty calling and herself, whose father the owner of the village shop, was so vast as to m it seem like a miracle or a fairy tale that he had fa in love with her. But he had. That was the wonde

truth. Spending his holiday in the village for the purpose of fishing in a neighbouring stream, he had noticed her, sought her out, contrived meetings, made love to her.

Barbara had been made love to before, but never in such fashion as now. Her suitors had always been more clumsy than herself, hesitating, with diffidence born of humility but not adorning it. But this man, Alf—he had told her she was to call him Alf, that there was to be no "Mister" between them—there was no trace of diffidence, of awkwardness in Alf, or clumsy ways or hesitation. His ways—so she phrased it to herself—were the ways of a gentleman, as were his clothes and his well kept hands and his beautiful manner of speech. A gentleman? He was as a god to her, as splendid as Apollo to Daphne, as wondrous as Endymion to Diana.

Was there ever a joy that in youth, at any rate, did not gain in romance, in interest, from the touch of secrecy? Barbara, doubtful of the rightness of concealed meetings, was yet by that very concealment the more enthralled, by the mystery that mingled with the sweetness of the trysts, by the consciousness that her joy was a secret between her lover and herself. Moreover he wished it; for a time, a little while; and to obey his wish was in itself a delight. And later on the whole glad truth would be known to all the world. Sometimes, when her thoughts could contrive to wander from the memories of the last meeting and the longing for the next, they would sweep ahead into those future days of divulgement; the telling of the wonderful news to her father, the neighbours; the surprise, the congratulations, the

wedding. . . . Because he was so splendid, a gentleman, she would be married in white. And there would be all the people . . . and she so glad and he so tender.

Because she believed in him and trusted him altogether, because she was purely innocent and entirely ignorant, it was natural that she should follow him along the way he wished her to tread. It was not wonderful that he had his way with her.

There came a day, a miserable day, when for the last time Barbara met him in the woods. He had come from London in answer to her letter, a letter that was a cry of agony; he had come because writing was difficult and a little dangerous; he had come because it was better to put an end to the whole thing at once and entirely. At the news of his coming her heart had leapt up, beating high with hope; at the sight of him, the sound in his voice, it fell heavily. It fell and lay trembling, crushed in a bewilderment of despair. For he took her little flag of hope and tore it into shreds; he took the trustfulness of her love and trampled it out of being; he took the pathos of it and cast it under foot. Ten pounds he offered her "to see her through her trouble," and so little his soul knew of the ways of generosity that he thought himself generous.

When he left her, Barbara's eyes did not follow him. They stared through the leafless trees, seeing . . . not the trees, seeing . . . her father, and all the people . . . for herself no wedding garment, but a robe of shame.

The wind took the notes that were the measure of the man's stature, and bore them through the woods till

they were limp with moisture and brown with mud and torn to pieces.

* * * * *

When Barbara was forty, she was prosperous, in an independent position. Her father, at his death, had left her all he had, in spite of what was called in the village "her misfortune"; and his savings were not inconsiderable. She sold the business and moved from her birthplace to a little town in a distant part of England, took over a business there, and started life anew amidst strangers. Her child had died in babyhood; there was no trace of the past to throw its shadow on her future; when, a woman of thirty-one, she established herself in Melpeth, the road of her life lay unencumbered before her. During the following eight years, fortune, in mundane matters, favoured her; her business increased rapidly; she became almost wealthy. She held a good position in the little town, for she gave generously and lived quietly, interfering with none and offending few.

Many a time during those eight years she might have married, but she would not marry; she held back from marriage, as she held back from intimacies; she was kind, charitable, neighbourly, but reserved, ultimately unapproachable. At forty she gave up active daily superintendence of the business, rented a house and garden outside the town, and lived there with a child she adopted, a child born, as her own child had been born, twenty years ago. People said to her: "How good of you! how wonderful!" Some, speaking of her, said: "How extraordinary!"

Barbara knew very well that in adopting the child she was doing nothing good or wonderful, or in the least

extraordinary, certainly, for experience might well have been her counsellor; and neither good nor wonderful, since what she did was not done from love and tenderness. She did not define her motives because she did not analyse her feelings, but she knew quite well that she took charge of the child, not for the child's sake, not for the mother's sake, but for her own; as a sort of recompense rendered on behalf of that hard place in her heart which had never softened, which she dimly felt should be broken and cast away, but which she could not dissolve, could not part with. So in place of forgiveness she would offer charity. To what? To whom? God was a dim figure, dim but concrete, who demanded so much tribute to be paid in the coin of forgiveness, but might possibly compound for an added measure of good deeds.

She knew nothing of the Self within, of the pressure of whose striving, unrecognised but constant, she was nevertheless sensible.

Barbara sat at her toilet table brushing her hair. It was a summer night, a June night, which is hardly a night at all. The window stood wide open, and so bright was the moonlight that her candle's light had seemed a feeble intruder on its white glory, and she had extinguished it.

The dark masses of her hair cast shadows on her face, and the deep blue of her eyes was as blackness. They looked, these eyes, at the reflected, moonlit face; and, as she looked, remembrance grew vivid, and the hand that held the brush paused in its upward and downward sweep, and hand and brush lay idle on the table before her.

On such a night as this, long ago, twenty years ago . . . no, she would not think of it; bitterness grew with the thought, and of bitterness she had had enough and to spare. Her hand took up the brush again, was raised—then paused in its rising.

What was that sound in the silent house? Motionless she listened. That creaking of the stair was familiar, but it came only when feet were upon it, passing up or down. Barbara had never before heard it when the household was asleep. She paused, her face looking back at her from out of the mirror, a little puzzled, a little wondering. And then she looked beyond her face.

The door of the room was behind her, and through the mirror, in the moonlight, she saw it open; gently, slowly, as though moved by a tentative hand. She did not move as the door moved; she sat perfectly still, looking beyond her reflected self, along the reflected shaft of moonlight which ran from the window to the door.

Then, in the light of the room, between door and lintel, she saw a face peering into the room. It looked, and met her own look; some three seconds after she had perceived it, her own still figure was in turn perceived by the searching, intruding eyes. She saw the face change, saw it no longer vigilant but startled; she heard the quick closing of the door and the creaking of the stairs. But she did not move. She sat looking still into the mirror, beyond her own face; looking at the door where that other face had been.

A window opened from the outside, Barbara's desk in the dining-room broken open, drawers and cupboards rifled, objects that were both portable and of value

missing—these gave an explanation of the midnight visit, and caused excitement and apprehension in the neighbourhood, and much searching and activity on the part of the police.

Ten days later the wanted man, or one who was supposed to be the wanted man, was taken, to the satisfaction of the town and the triumph of the officers concerned. The man, or at any rate a man, was taken; that was a definite accomplishment; the difficulty was to connect the weary creature found sleeping under a hedge, with the criminal who had broken into Barbara's house. In the ultimate issue the evidence against him, flimsy, uncertainly circumstantial, must be determined by the possibility of identification. Could Barbara recall the face that had looked in upon her? She thought so. Could she be sure of recognising it? She hesitated.

Did she remember the face? All the days that passed between the arrest and the day on which she was to be confronted with the arrested, this was the question that pursued her. How much did she remember? Again and again her mind retraced the scene of that silent, swift encounter. She remembered seeing her own face in the glass; then she had looked past her own face to the door, to the face that from the doorway peered in at her; and then . . .

Then always came the difficulty; for memory would not pause at that peering face, would not definitely recall and present it to her, but leapt on beyond it, beyond that moment and beyond that night, to twenty years ago.

Something there had been in the dimly seen face, a suggestion, a faint, far off resemblance, pertaining to

the formation of the features or to the light that fell upon them, which swept her thoughts from the man looking in upon her to a memory which, but an instant before, she had driven away. And the memory interfered with her vision of the man, confused her impression of him. She could not think of the face she would be called upon to identify, apart from another face linked with it by some strange freak of fancy or similitude. Confronted with the man accused of robbing her, would that fancy recur? And if it did, would its recurrence imply that the accused was the criminal? Or might not such a fancy, flinging itself about a form so out of keeping with its origin, fasten upon other forms equally incongruous? And apart from the fancy, had she any impression of the face? Was there, should the fancy not arise, any picture of it in her memory which would enable her to identify or disavow the reputed criminal? She dreaded the day when she would be called upon to decide.

The day came. Barbara, dreading it, had not conceived in thought or glimpsed by intuition the measure of its dreadfulness.

Face to face with the man she was to condemn or set free, she knew him. Through the disguise of his degradation, through the veil of the transforming years, sunken, sullen, abject, she knew him for the man who had desired and deserted her long ago.

Through all the time between then and now, the remembrance of him had been a bitterness; through all the days that had passed since the day of his leaving her, there had been a hardness in her heart because of him; in many dark moments of the weeks and months and years that divided them, the spirit of unforgiveness

within her had cried out for a chance of giving him hurt for hurt, of turning from him in an hour of need, as he, in the agony of her need, had turned from her. And after twenty years, the chance had come. He was there before her, to be punished or released according to the words she would speak, wholly at her mercy. Truly her hour had come, of vengeance, of supremacy, of power to inflict pain, knowing that the blow would strike home. For, in the eyes she recognised, she had read recognition; not instant like her own, but of slow, then startled awakening; and, following upon recognition, appeal. In her musings she had imagined appeal, of eyes, of voice, of gesture; in her musings she had discarded appeal; in her musings the cruel suffering he had caused her had been uppermost in her consciousness and authoritative in deciding her action. But now . . .

Somehow, looking at him now, after the first shock of bewilderment, the first, swift sense of potent opportunity, she saw no more the lover who had betrayed and deserted and hardened her; but a being in sore straits, in need and in fear, despoiled of the glory with which her simplicity had invested him; a being, hunted, forlorn, pitiful.

And seeing him thus, with swift resolution Barbara turned her mental gaze away from the scenes of twenty years ago; they had no longer any part to play in her decision. All she had to do was to fix her mind upon the scene of a few weeks back. Wiping out the resemblance which had startled her in the reflected face, what, in the recollection of that face, remained to her? That was what she had to consider. She waited a moment or two, her eyes still upon the face whose eyes had dropped, till, with slow relief,

the certainty came to her that no sure picture was within her memory. Then she spoke quietly.

"The light was too dim, the time was too short. I cannot identify this man."

On the road that led northwards from the little town, the man went, free. His freedom was an astonishment to him, since, when recognition revealed the woman who held the scales of his fate, he had judged her according to his kind. At first, side by side with the relief of finding himself at liberty, he felt only astonishment, within which flickered a wavering flame of gratitude; but presently he drew himself up, tilted his hat a little to one side, and walked with a touch of jauntiness. A thought had come to him, a thought after his kind. "Women," he was thinking, "are all the same. She's a bit gone on me still."

Barbara was in her garden. Could she have known the thought of the man on the road, it would hardly have disturbed her peacefulness. For after the long bitterness she was bathed in an abundance of peace. The hard place in her heart was gone, and in its stead was pitifulness; her vision, cleansed of unforgiveness, was illumined by compassion. Motherhood, in its essence, is a deeper thing perhaps than physical maternity, and means not only care for infant forms but tenderness towards baby souls. Barbara, conscious of the alteration in her attitude towards the man she had longed to humiliate, did not know that the alteration was due to expanded perception in herself, to the quickening of the mother sense, to the fact that she recognised him as being younger than she in the family of humanity. "He was made like it," was the way she expressed this recognition to herself. "He was always

like it, only I never saw it till to-day. And he has to act as he was made."

Dimly she felt him to be beyond the scope of resentment; he was too poor a thing for bitterness, too pitiful for aught but pity. Seeing him thus, forgiveness came freely, no longer a tribute rendered to a God without, but the waters of a fountain unsealed within. The waters flooded all her being, softening her features, welling up into her eyes. The child she had adopted, playing in the garden, approaching her in his play, looked at her and did something he had never done before. Coming close to her he put up his face to be kissed. Barbara stooped and lifted him on to her knee.

G. Colmore

OCCASIONAL NOTES

By ALICE E. ADAIR

III. THE IMPRESSIONIST GROUP

THE term "impressionistic" is now upon almost every lip, but outside the literature of art the word is somewhat vaguely applied. It may refer to the poetical treatment of the subject of a picture, it may be used to describe the painting of misty effects in landscape or breadth of treatment in portraiture, or it may indicate certain peculiarities of technique. In one sense —the widest—all pictures are impressions, but artists use the word with much more precision.

To be historical and exact the Impressionists proper were those painters who, under the immediate influence of Manet, between 1865—1870, adopted the technique of bright coloration emancipated from the traditional envelopment of shadow; who then applied the method to the system of painting in the open air face to face with nature; who finally at the two principal exhibitions of 1874 and 1877 gave a striking revelation of their powers in works of a new and original character.

When the war broke out in France in 1870 several artists, amongst them Camille Pissarro and Claude Monet crossed over to England. These men were all greatly impressed with and influenced by Constable and Turner and the great English masters of portraiture. Monet and Pissarro to their intense delight found in the landscape painters great artists "who shared in their aim with regard to *'plein air'* light and fugitive effects".

Both Englishmen had worked out of doors, and their bright colouring was a revelation to men trained in the French Schools. Monet and Pissarro worked and studied unceasingly. They studied in galleries public and private; they painted out of doors in town and country, Monet taking special delight in the misty effects of London; and they returned to France at the end of the war with revolutionary ideas.

The old group formed again with Manet as its centre. The Café de la Nouvelle Athènes was now their chosen haunt. A striking proof of the change wrought in Monet by his visit to England is the fact that Edouard Manet now adopted his ideas, whereas formerly Monet had been under the influence of Manet. The new ideas gradually spread, and were eventually adopted and developed by a group of fifty men and women. Bright coloration had been introduced into French art by Manet; this small band of painters carried it a stage further.

Their innovation was to establish as a fundamental system a practice that other painters, including Constable, Corot, and Courbet, had only used exceptionally and incidentally. All their landscapes and all figures with landscape background were executed entirely out of doors before the scene they represented, in the vivid radiance of light.

Every individual in the group made experiments on his own account and communicated his discoveries to the rest. The effect of this interchange of ideas was as beneficial as it was remarkable. One of the most revolutionary results was the complete change that was made in the palette. First of all blacks and browns were rigorously excluded, and then, at a later stage, siennas, ochres, and Venetian, Indian and light reds were rejected. Every effort was made to secure brilliance of light and colour, and, to ensure purity of

tone when mixing, white was placed between every colour on the palette.

In addition to their experiments in the development of their method these struggling artists had to educate their public. This was a strenuous task. Its accomplishment was to take years, wretched years made longer by continual discouragement, opprobrium and, in some instances, abject poverty.

They were ridiculously modest in the prices they asked for their pictures; £2 to £4 for a canvas would have satisfied their needs, but there were no purchasers.

> As a whole it may be said that the art public were in open hostility to Impressionism. With a few exceptions the critics of the established art journals condemned the movement. Even comic singers ridiculed the painters in the music halls of Paris. The Salon was closed against them, and the dealers refused to look at their canvases.

Even when, at a later date, they had won the recognition of the Press, the buying public remained indifferent to their merits. A few bright spots there were in those grey years, but not many. On one occasion a generous and far-seeing dealer bought a large number of their pictures. The Impressionists were filled with joy and excitement. They thought that now at last their future was assured. But they were not yet to enjoy peace or prosperity, and the kind-hearted dealer was brought to the verge of bankruptcy, abused by the Press and ostracised by the public and other dealers for his pains.

Some of these painters could have made incomes enabling them to live in comfort, if they had sacrificed their principles and taken to portrait painting; but nothing could tempt them to abandon their purpose or to relinquish their self-appointed task. For this they

deserve the highest honour. As Mr. Wynford Dewhurst says:

> Only men who have passed through such experiences can appreciate at its true value the heroic courage, faith, and self-confidence required during such a trial.

Holding ever in view the education of public opinion, they decided not to send their canvases to the Salon but to hold exhibitions of their own. They felt that the understanding of their aims would be facilitated if their work as a group were seen as a thing of itself, and the effect produced would be greater than if their pictures were distributed amongst the many others that lined the walls of the larger exhibition. So far, it must be remembered, they were not regarded by the public as a group at all, but merely as a number of more or less crazy notoriety hunters who ought to be repressed at any cost.

In 1874 they held their first "show," not yet quite alone, for nineteen other artists were included as exhibitors. This was done for various reasons. In the first place it ensured the notice of the Press, which otherwise would probably have been denied them; and in the second, the greater variety of works would attract a larger attendance; and lastly their expenses would be considerably reduced.

The exhibition was a failure. Ridicule was heaped upon them and their only gain was—a name. For it was at this exhibition, now become famous, that Claude Monet showed a picture called "*Impression: Soleil Levant*". This canvas, which was a characteristic example of the new technique, seized the attention of the public, even while it roused their hostility. Its title was adopted as a term of opprobrium, and one of the leading newspapers, *Le Charivari*, in

an article upon the exhibition, spoke of it derisively as "*Exposition des Impressionists*". The artists at first naturally enough refused the title so contemptuously bestowed ; but later, when public opinion had changed in their favour, they styled themselves Impressionists, and in 1877 their exhibition was so named by themselves.

In spite of their unsuccessful venture in 1874, they continued to exhibit every year, and slowly but surely they wore down opposition. There was a culminating storm of anger and disapproval in 1877, when Cezanne became the victim of particular hostility, but after that year the tide of public opinion definitely turned. The Impressionists had by this time thoroughly developed their theories and had established the movement.

The exclusive use of bright colours and the continuous practice of painting in full light in the open air, formed a new and daring combination which gave rise to an art possessing certain novel features.

A great victory for the "new" movements was won in 1881, when the control of the Salon passed out of the hands of the State. Henceforward the juries were elected by the exhibitors, and the younger men with progressive ideas were represented upon them as well as the leaders of the older traditions.

In 1883 four of the Impressionists, Monet, Renoir, Pissarro and Sisley, further familiarised the public with their methods by each holding a "one-man exhibition," in succession and in the same building; and in 1886 the movement was so well established that the group found it no longer necessary to exhibit as a group. Artists everywhere in varying degrees adopted their method; appreciative notices replaced virulent attacks in the Press, and in 1894 final victory was achieved. Collectors in France and abroad now sought for the works that had

been so despised, and the movement spread from France to England and other countries.

The Impressionist movement must continue to hold a unique position in the history of art because of three things. It is the first occasion upon which women have taken a prominent part in introducing a new movement in art. Secondly, the genius of Impressionism was the genius of a group, the fruit of the experiments of a number of men and women, and was not the peculiar gift of one man. And lastly, the spirit of co-operation actuating the group, their loyalty to their ideals and to each other, and their splendid courage in the face of almost overwhelming odds, have never been paralleled.

It is inconceivable that any artist or group of artists will ever again meet with antagonism as virulent and as stupid as that which Manet and, after him, the Impressionist group had to overcome. Innovations in art matters never have been, and probably never will be, either welcomed or understood by the great majority; but at least it may be hoped that the story of these brave men and women has pointed its own moral. Public, Press, and other critics are not infallible judges. It has been proved that sometimes "they may be mistaken," and that everything that is strange in art is not necessarily bad. The Impressionists changed the scorn that was heaped upon them into admiration, and by their splendid victory have conferred a boon upon their successors of which it is difficult to estimate the value.

Alice E. Adair

THE FOURTH SOUTH INDIAN CONVENTION

As President of your South Indian Convention, I have the honour to present you a short Report of our work since we met here last, from the 21st to 24th of April in 1916.

We are fortunate in having the revered President of the Theosophical Society to guide our deliberations of this year, and we hope this Report, embodying our joint work, will not be found by her altogether disappointing.

Our work in South India has become very difficult since the election of Bro. T. Ramachandra Rao as General Secretary of the Indian Section, and we are sorry for his absence during this session of our Convention. Bro. V. K. Desikachari has been elected in his place, and we all hope for his success in the important post which he has been called upon to fill.

The work of our Convention has increased on account of Bro. Ramachandra Row's departure to the north, and he has taken away with him one of our best helpers, Bro. Narahari Sastri.

In response to my appeal last year Bro. S. V. Khandekar offered his help, and his co-operation has enabled me to present this Report to you. He has carried on the heavy correspondence for our Convention Office, has sent out some 500 letters and circulars during the year, and has made proper use of information received in response. Work has kept me away from touring as in the previous year, but I hope to visit the Circars soon, and that will mean that every Province in South India has been visited. I assure you, Brothers, that I keep myself very closely in touch with practically every important Lodge in South India.

Bro. T. Ramachandra Rao has left behind him a fairly good number of local workers in various places and to them we look as our future guides.

In my last Report I mentioned a printed circular with about thirty questions which was sent to every Lodge in South India, and regretted that many Lodges did not reply. I made a second effort, with the result that by this time I have received reports from 112 Lodges, which have been carefully recorded in a tabulated form and which tell us our actual position.

GLEANINGS FROM LODGE REPORTS

I see that thirty-one of our Lodges have buildings of their own, but I regret to say that all of them are not doing well, because several of those have nothing to report save that they each own a house.

Thirty-four of our Lodges are helping in the education of the place, which is satisfactory as a beginning. This does not include the institutions under the Theosophical Educational Trust, but only those supported by Lodge members, many of them against great odds. They are kept going and will be fresh material to handle when the Educational Trust is ready for greater burdens. In eight Lodges our members visit the prisons and give talks to the unfortunate inmates. This is done with the permission of the Jail Superintendent, and it is significant that as soon as a Theosophical worker asks for such permission it is readily granted, for it is realised that a Theosophist and his teaching are appreciated. Four Lodges render substantial medical help free to people. Some others work to improve sanitation in villages, and to explain the importance of it to the inhabitants. In eight places they have Credit Societies whose main object is to rescue farmers from the clutches of unscrupulous money lenders.

The Golden Chain, the Sons of India, and the League of Parents and Teachers seem to be popular in many places, though there is room for further growth. But the Stalwarts

movement does not seem to be making headway in this Province. Only thirty-three Lodges have any lady members, and I do not know why it should be so.

Reports from our various Branch Inspectors speak of the usual kind of work and progress: one feature of note is our obtaining the services of Bro. S. Srinivasa Iyer, B.A., L.T., who has begun operations in right earnest. All of them are doing satisfactory work and report that the educated classes are showing more interest in our teachings and activities.

I have already mentioned some 500 letters sent out, and the number of replies that have been received. I must admit that I expected a better percentage. In another letter, dated February 15th, 1917, which was sent to each Lodge in Southern India, I asked the Secretaries to formulate a plan of work for the guidance of their respective Lodge activities during the current year. I thought that after looking into the plans of individual Lodges, I would suggest one for the whole of the Province. But the response was feeble; only twenty-five Lodges wrote back. Thus I am not able to give you what I intended when the circular letter was sent out.

Now, more than ever before, I feel the need of an efficient organisation to prevent our Lodge affairs drifting their own way. My new plan, therefore, is directed to make things easy for every Secretary to keep his Lodge in sound condition, and is based on knowledge of the difficulties as they were revealed by reports from over a hundred Lodges. A few of the difficulties are as follows, and a central organisation such as I have in view is calculated to meet them all.

1. Many Lodges report that they have intentions of doing this, that, or the other thing: but the execution of the intention is never reported: not because achievement is followed by unostentatious silence, but because intentions remain just intentions. There is nobody to remind, nobody to urge, and apparently there is nothing demanding the completion of a project.

2. Many Lodges report no other activity beyond Study Classes, and those are usually considered sufficient to call the Lodges active.

3. The limitations of the Lodge Secretary, or whoever may be the moving spirit of the place, limit also the activities of the Lodge. If such a person, for instance, is in favour of work in the jails, lecturing to the prisoners, then he concentrates all his energy on that work. This in itself is not bad, but often he calls upon every other worker in the place to be as active in the same direction, and they, having a fancy for something quite different, naturally shirk the responsibility. Thus liberty of choice is not exercised, and work of other sorts, like Social Reform and Woman's Education, which may be possible under proper guidance, is not attempted at all.

4. There are instances of able and earnest Secretaries not being appreciated in their respective places, so that when they ask members to do certain things, the latter simply do not listen. But let somebody from outside say the same thing to them, and they will hear with respect and respond with prompt action. A prophet is not without honour, save in his own country, it is said, and a poor Secretary does not fare better.

Taking all this and other things into consideration, I have come to the conclusion of trying two plans.

1. A different kind of Lodge inspecting and Lodge helping than that which is in use under our old regime. In fact I have already started this; for I have been able to get a most valuable worker in our Bro. Anant Narayana Sastry, who has retired from business and placed his services at my disposal. My plan is this. Important Lodges should be visited by our new type of Lodge helper, who must station himself at a selected Lodge, not for two or three days, as our Branch Inspectors do, but for fifteen or twenty days, or even longer, till things are satisfactory. Not only must our Lodge helper conduct study classes and give lectures, but must do other things also: put the Lodge buildings in order; build up a library; start suitable activities; put the Lodge sufficiently in touch with the central office at Adyar, and enable it to live and not merely exist. Our first experiment is hopeful; Brother Sastry has been to Trichinopoly for five weeks and done good and useful work. If you, gentlemen, in various places will write to me,

he is available. Do not forget, however, that Mr. Sastry is one, and that there are 207 Lodges. I will be quite frank and tell you that I do not propose to help Lodges who have no good record of work to show. Another factor which must be considered is the importance of the place apart from the condition of the Lodge, and my main reason for giving the first chance to Trichy is not because Trichy is the most active Lodge, but that in this Presidency Trichy is an important centre of educational and other activities. To consolidate this we want at least two more helpers, and I shall be glad to hear from those who are eager to help and willing to sacrifice.

This is my first plan, let me give you the second.

2. Taking all things into consideration, I have come to the conclusion that the districts should be attended to first, and not village or town work. Your Convention office helps the officials of the Lodges in their work; and our Branch Inspectors and our new Lodge helpers—at present only Mr. Sastry—will do what they can for individual Lodges. Under my second plan I want 28 workers who will undertake to do certain work in their respective districts. Dividing South India according to languages, I find that we have to deal with 96 Tamil Lodges, 60 Telugu, 26 Canarese, and 25 Malayalam. In each of these linguistic divisions I want four main activities carried on: (1) Theosophical propaganda. (2) Educational work. (3) Social Reform and Social Service; and (4) work for and among women.[1] For Tamil we want three workers in each department, for Telugu two, for Canarese one, for Malayalam one. Thus we want 12 Tamil, 8 Telugu, 4 Canarese, and 4 Malayalam workers. Each of these 28 workers will have in charge 25 to 30 Lodges, and he will have to be responsible for one or other of the four activities for those Lodges. I want these 28 workers to feel the responsibility, for they have to undertake to report to our office every month the progress of their respective pieces of work. I need not go into details here, but I shall explain to the first 28 Brothers who offer

[1] I have not included political work and the work of the Order of the Star in the East, as both these have their separate organisations, and those of our members who are inclined to take up either line of activity can do so through the Home Rule League or the Star Organisation.

themselves what is expected of them and how the work is to be done. I have planned to make their activities known to all our members, as also part of it to the public at large.

That, in short, Brothers, is what I have to report of the past and to plan for the future. I have in mind various important schemes for the furtherance of our work in South India, and I hope to put them into working order during the coming year. I feel that the South Indian Convention is growing in strength, and if I can do anything for your Lodges and Conferences and Federations, I shall be most happy to do so. We are launching out in a new direction this year, but I am hopeful of results. We are living in times of trial, when individuals and not only nations are being tested, and however humble we may be as Theosophists, we have realised that each one of us has to play our part in the great Līla of Ishvara. How the beholding Devas and Ṛshis will pronounce on our acting and singing, is a factor of value to us who believe in Their existence and Their work, and my closing prayer is that we may not be found wanting when the curtain drops. Let us remember that the Great Ones are watching us, and ours is the task to respond to Them.

B. P. W.

CORRESPONDENCE

THE WAR AND THE PROPHETS

With reference to the article by Mercurial with the above title in your issue for October, permit me to call attention to the remarkable prophecies contained in Lady Paget's *Colloquies with an Unseen Friend*, written at the time of the Russo-Japanese war. Here are some extracts:

p. 121. France is doomed. Italy is most uncertain now, I fear that many things are drawing nigh her even sooner than I expected—a change.

p. 166. The German power is not friendly, it breathes war.

p. 208. In another hundred years there will be the Commission of Powers to keep peace which I spoke of. Before that there will be another great war—when, I know not, but I see the storm-clouds closing round in Eastern Europe. . . . England may possibly keep out of the new trouble, as she is so overrun with questions to solve regarding her own Dominions. The danger is in a little complication. Big wars always come from tiny, insignificant incidents, like the end of a match, that set fire to European politics.

p. 209. There is a black cloud near at hand for England, and it is threatening, and I am very anxious, and can give no good hopes.

p. 224. There is a new development coming that has to do with Austria, and I do not think is very pleasant for the other nations. When the harvest is gathered in, fresh movements will take place in the Balkans, and once the fire is lighted, who knows where it will stop?

On page 94 there is an unconscious prophecy of the Advent of the Coming "Lord of all that is". On page 226 there is a description of the terrible figure of Antichrist, and a hint that the machinations of the Dark Powers were even then gathering strength.

H. L. S. WILKINSON

BOOK-LORE

Stray Birds, by Sir Rabindranath Tagore. (Macmillan and Co., Ltd., London. Price 4s. 6d.)

In this volume, Sir Rabindranath has set down some of the thoughts that come to him, like stray birds, leaving their footprints in his words, in the hush of the morning, the calm of twilight, or the splendour of midday. It is not impossible that, in the thought-world, the beautiful ideas he has given us have really come in the form of little thought-songsters, who have whispered to him the wisdom they have gathered where they dwell, and so given it to the world. But only to a silent communer with nature could it have been possible to reveal those secrets. In but a few words a great thought is born, and it is left to the reader to ponder over it, to catch the hidden meaning that lies beyond the words and lifts him up to the land of the thought-birds, where he can learn more and more of the life that underlies the form.

"His own mornings are new surprises to God": in this brief sentence, cannot the Theosophist discern the lesson of the wonderful "Power which maketh all things new," that transforms the commonplace into the wonderful, that once and for ever commands the Giant Monotony to leave our world? The unchanging laws of nature, their almost irritating regularity—night succeeding day, day following night, the yearly course of the sun through the heavens—all this endless repetition is transformed for us when we find that to God each event is a new surprise. It is only we poor mortals who have not yet learned the secret of that Power.

"Every child comes with the message that God is not yet discouraged of man," tells us the secret of the Eternal Hope that ever inspires the Creator and pulsates through His

creation. "We live in this world when we love it," is the true cry of the lover of nature to whom:

> The world puts off its mask of vastness to its lover.
> It becomes small as one song, as one kiss of the eternal—

to whom the infinitely great is revealed in the infinitely small.

And we might go on quoting indefinitely from this beautiful book, which will be welcome to all who are touched with the wand of mysticism, which the writer waves so exquisitely.

We can only recommend this book to all Theosophists—not as a consecutive piece of work, but rather as a garland of beautiful thoughts strung together by a Master-Gardener and offered at the feet of the greatest of all Gardeners. "Let this be my last word, that I trust in thy love."

T. L. C.

The Credo of Christendom, by Anna (Bonus) Kingsford, M. D. (John M. Watkins, London. Price 4s. 6d.)

The seven Lectures comprised under the above title were delivered in 1884, but have not hitherto been published in book form, so that they come with all the fresh interest of a posthumous work from one who "being dead, yet speaketh". As the choicest objects of art are often found thrown aside amongst lumber, so many of the brightest gems of Christian mystic thought are to be found in old numbers of *Lucifer*, *Light*, or *The Path*, and the editor of this book, Mr. S. Hopgood Hart, will be thanked by many for rescuing these most lucid though abbreviated expositions of the Creed, and many other short but interesting contributions, from the oblivion of a weekly journal of thirty years ago, and presenting them in the permanent and dignified form of the present volume.

It is not by chance that they are brought to light and circulation just now. It is stated that "their publication was postponed as they were then in advance of people, but would not be so for very long, as people were themselves advancing". This is indeed the psychological moment for propounding the spiritual and subjective interpretation of the "*Credo*" in terms of the *Within* and the *Now*, and for the exposition "on an interior and mystical plane of the dogmas of the Christian

Faith, shewing that a right belief in them is necessary to salvation, and that only by realising in the acts of the soul the acts of the Christ can theology be made an applied science and a means of grace".

Christianity is just now in dry dock for repairs; it, with so many other things, is in course of reconstruction through the agency of the War, and unless it receives a fresh influx of life, understanding and application, it will be swept away with other out-of-date organisations. This book will be a most valuable addition to the literature of those who are working through the Old Catholic Church for the regeneration of the Christian religion, for it is an illuminating and original compendium of interpretations of Christian and Hermetic beliefs, written in classic style and lit up by the beauty of thought and poetic expression which give such distinction to all Mrs. Kingsford's work. She was a Protestant by birth and training, but a Roman Catholic by temperament and choice; and the resultant was a true pioneer of that Old Catholic Order whose destiny it may be to transmute into itself the finer gold of both forms of Christianity and carry it forward purified into the new civilisation.

As the prophetess of the Day of the Woman as human being, Intuition and soul, she holds a unique place in Western religious literature; and in these lectures and articles the truths concerned with the Divine Feminine are clearly enunciated, especially in connection with the doctrines of the Immaculate Conception and the Assumption of the Virgin Mary. When writing of these she says:

> It is the recognition of the dual character of Nature, and of the spiritual womanhood as the complement and crown of the spiritual manhood, that constitutes the best wisdom and supreme glory of the Catholic Church, and explains her uncompromising hostility to the Order of *Freemasonry*.

There is some striking and new idea to be found in every page of the work of this most gifted seeress, whom the Masters called "the greatest natural mystic of the present day, and countless ages in advance of the great majority of mankind". Consequently there is little doubt that Theosophists with special Christian affinities, and those who study along the line of comparative religion, will hasten to become possessors of this new publication, though we recognise that it is not a book calculated to appeal to a very wide public. It will be most

valued by those who have already been helped by *The Perfect Way* and *Clothed with the Sun*, and it will be for them to spread broadcast in a more popular form the fruitful seeds of understanding now put into their hands.

M. E. C.

Hindu Mind Training, by An Anglo-Saxon Mother. With an Introduction by S. M. Mitra. (Longmans, Green & Co., London. Price 10s. 6d.)

The title of this book, to say nothing of its price and bulk, leads one to expect a great deal. This expectation is considerably enhanced by a lengthy Introduction in which Mr. S. M. Mitra, under whom the author has been studying, states his claims for the ancient Hindu method of teaching, as compared with the modern western method. These claims practically amount to this: that the Hindu method of taking a traditional story and putting questions regarding the motives, etc., of the characters in the story, stimulates the higher faculties of the mind and produces a more balanced attitude to life in general. Students of Patanjali and other masters of eastern psychology might well be tempted to remark that good wine needs no bush; but as the western public has still the vaguest notions of India's intellectual attainments, we heartily support Mr. Mitra's efforts to apply the principles of that more introspective system to western education. Accordingly we took up his pupil's exposition with more than usual interest and sympathy.

It is therefore with all the greater reluctance that we have to confess to a certain sense of disappointment. No fault can be found with the choice of stories, which are varied and diverting; some of them, like Yama and Savitri, and Nala and Damayanti, have already been popularised among western pilgrims of eastern culture; they are simply told and adequately explained. But in the first place the narrative is continually interrupted by a form of catechism which purports to bring out the lessons, both ethical and practical, that the stories seem to the writer to convey; and in the second place the quality of this catechism is very unequal and chaotic. For instance some of the questions touch on cardinal laws of

nature, like karma and reincarnation, while others—in fact the majority—are trivial, and concerned with matters of personal temperament in domestic relations.

It is of course only to be expected that the answers given by different people (they seem to be mostly American married women) to the same question should vary considerably and present opposite points of view, but we regret the absence of a systematic attempt to examine, arrange, or synthesise these answers with a view to arriving at some definite conclusions. In some cases the answers merely evade the questions, probably on account of their frequent irrelevancy and lack of appeal to western mentality, for example (to quote from memory): "Q. Is this story true to life? A. It is so full of the supernatural element that it cannot be related to life." Many of the questions are vague and crude, such as: "What is the nature of the feeling inspired by a lovely face?" and it is not surprising that the general level of answers is that of the Sunday school.

Altogether the book seems to have missed the mark. Indian legends are delightful in themselves, and are often based on a knowledge of occult laws of nature; we also gather that the much advertised manuals on how to be happy though good, etc., have a ready sale; but these two branches of literature do not make a satisfactory sandwich. We hope that the western public will not judge the Ṛṣhis of India by the standard of this experiment, interesting as it is in many ways, especially in its constant reference to western books on psychology. However, we are not afraid that the Ṛṣhis will "turn in their graves," for we regard them as at present actively interested in such efforts to broaden education; but we humbly suggest that the author and her teacher might do well to carry their useful line of work a step farther, and inculcate their method in a more methodical form.

W. D. S. B.

Jataka Tales, selected and edited with Introduction and Notes, by H. T. Francis, M.A., and E. J. Thomas, M.A. (Cambridge University Press, London. Price 7s. 6d.)

Lovers of folk-lore will welcome this selection of Jataka stories. It contains many delightful tales of the quaint and curious doings of kings and beggars and gods, of wise animals and foolish men, of spirits and bogeys, and finally of the "Bodhisatta" himself, who is the central figure of every tale.

For the benefit of those who know only vaguely that the Jataka is a collection of Buddhist birth-stories, we quote the following paragraph from the Introduction by C. J. Thomas:

> The Jataka, as we possess it, occurs in the second of the three great divisions of the Pali Buddhist Scriptures. . . . It consists of 547 jatakas, each containing an account of the life of Gotama Buddha during some incarnation in one of his previous existences as a Bodhisatta, or Being destined to enlightenment, before he became Buddha, the Enlightened One. This number does not correspond to exactly 547 stories, because some of the tales occur more than once in a different setting or in a variant version, and occasionally several stories are included in one birth. Each separate story is embedded in a framework, which forms the Story of the Present. This is generally an account of some incident in the life of the historic Buddha, such as an act of disobedience or folly among the brethren of the Order, the discussion of a question of ethics, or an instance of eminent virtue. Buddha then tells a Story of the Past, an event in one of his previous existences which explains the present incident as a repetition of the former one, or as a parallel case, and shews the moral consequences.

Mr. Thomas points out that according to the latest discoveries of research, these stories are older than Buddhism and of Brahmin origin. The Buddhists adopted them, identified the hero of each with their great Teacher, and in some cases altered them slightly to fit this character. He gives the main reasons for this pronouncement, and acquaints the reader with the chief aspects of learned opinion on the subject. The translation adopted is based upon that edited by Prof. E. B. Cowell.

The Notes which the editors have appended to each story are full of valuable information for anyone who wishes to make a study of comparative folk-lore. In these the history of each tale is indicated, or its relation with similar stories of a later date is pointed out.

A. DE L.

The Great Adventure, by L.P. Jewell. (G. Bell & Sons, Ltd., London. Price 1s. net.)

In this little character study one gains a delightful glimpse into the life of one of those happy souls who find joy in all life, which to her included the passing on to a fuller life, or "the great adventure". She arranged her life around a consistently happy mood, and disarranged any show of a funeral ceremony for herself when her time came to "take the journey". She refused to regard death as a time for gloom and sorrow, and on such occasions declared: "Why should I wear black? I don't advertise by my style of dress any other sort of event in my private life. Why should I this one? If it is religious to think death dreadful, what's the use of religion? Or don't you truly believe what religion teaches?"

One so rarely encounters such splendid and unique optimism that even to read of it influences one to catch the spirit and weave it into life, for one's own sake as well as for the benefit of the entire environment. The book is cheerful, witty and inspiring.

G. G.

Personality: Its Cultivation and Power, and How to Attain, by Lily L. Allen. (L. N. Fowler & Co., London. Price 3s.)

This book is quite worth reading, after one grasps the author's definition or use of the term "personality"; but to read that "without purity there can be no Personality," that "Right Belief" and "Determination" are the two first principles of Personality, and that "The way to Personality is a way of Self-discipline and strenuous mental effort," is disconcerting. Throughout the text this word "personality" has been used as the average reader would use "character," or as the Theosophical student might use the word "individuality," in the sense of the soul or causal body, which is built up and expanded as one adds good qualities to it, life after life; though the definition of personality usually implies that which man as a soul expresses of himself through his mental, astral and physical bodies in one life cycle or incarnation. It is all the more surprising to find this use of the word

when one notes the author's references to reincarnation and other laws that are so familiar in Theosophical literature.

There are many useful points emphasised regarding the value of thought, but one is surprised to find (on page 121) the practice recommended of laying mental hands upon another, when it is quite obvious that vulgar curiosity as such must be detrimental, from the author's point of view, to the building of Personality.

E. R. B.

Mazzini's Foreshadowings of the Coming Faith, by E. A. Venturi. (The Theosophical Publishing Society, London. Price 6d.)

The series of quotations here given from the writings of Mazzini, welded into a whole by the comments of Mme. Venturi, give a very clear idea of the great patriot's conception of the inner meaning and spirit of the age which he felt was coming to birth, as contrasted with the age which, having long passed its zenith, was about to die. Mr. E. F. Richards in his Introduction remarks that it is pre-eminently as a religious teacher that Mazzini will be remembered by posterity, and certainly to Theosophists that aspect of his many-sided intellect will appeal most strongly, which formulated the conception of a new faith so strikingly like that which is gradually being built up in their own thought.

Mme. Venturi says:

> He believes that we are entering upon a new epoch, now only at its dawn, and that the unknown quantity it is destined to disengage is *Collective Humanity*; and by the light shed by the recognition of this new Synthesis he believes we shall be enabled to realise and reduce to practice the unknown quantity disengaged by the epoch now passed away—*Individual Man.*

The reasons for his belief, and the elaboration of the characteristics of the faith which will be the heart of the new age, should be of the greatest interest to all who are working to spread the idea of the dawning of a new era with a new type of civilisation and a new faith.

A. DE L.

THEOSOPHY IN THE MAGAZINES

MR. GANDHI ON THE "SATYAGRAHASHRAMA"

Now that the attention of Theosophists is being drawn to the revival of the religious community as a means of spreading definite ideals of life, it may be of some interest to glance at Mr. Gandhi's account of his new organisation, which appeared in the February number of *The Indian Review*.

This scheme is the practical outcome of Mr. Gandhi's conviction that the building of character is the first essential to the real greatness of a nation, and that true national service must spring from a recognition of the fundamental truths of religion. With this aim in view the rules that have been drawn up for observance in this *Ashrama* include the following *Yamas* or vows. First there is the "vow of Truth," which covers, not merely honesty in the popular application of the word, but also consistency in thought, speech and action—even at the risk of disagreement with others, though, as is pointed out, this need not and should not be unkindly or really discourteous. "We must," he says, "say 'No' when we mean 'No,' regardless of consequences."

The second vow is that of *Ahimsa*, which literally means "non-killing," but which "really means that you may not harbour an uncharitable thought, even in connection with one who may consider himself to be your enemy". It will be noticed that it is taken for granted that the Ahimsaist will not be the one to regard another as his enemy. This doctrine is not one of acquiescence in wrong-doing but of wishing no harm to the wrong-doer. It is admitted to be an ideal which will necessarily take some time to put into practice, but the difficulties in the way must sooner or later be faced, and it looks as if a serious attempt is now to be made.

> But it is not a proposition in geometry to be learnt by heart; it is not even like solving difficult problems in higher mathematics; it is infinitely more difficult than solving those problems. Many of you have burnt the midnight oil in solving those problems. If you want to follow out this doctrine, you will have to do much more than burn the midnight oil. You will have to pass many a sleepless night, and go through many a mental torture and agony before you can reach, before you can even be within measurable distance of this goal. It is the goal, and nothing less than that, you and I have to reach if we want to understand what a religious life means. I will

not say much more on this doctrine than this : that a man who believes in the efficacy of this doctrine finds in the ultimate stage, when he is about to reach the goal, the whole world at his feet—not that he wants the whole world at his feet, but it must be so.

The third vow is that of celibacy, which requires no comment, and the fourth—"control of palate". At first the latter seems to suggest a rigid asceticism of the dry bread and water order, but after reading on we discover to our relief that it involves little more than a reduction in the number of Brahmana kitchens! The fifth vow has the quaint title of "non-thieving," but is not quite as simple as it looks, for the possession of any unnecessary article is thereby regarded as theft.

Other vows are those of "swadeshi," which extends even to training the village barber instead of patronising the town expert, "fearlessness," and "regarding 'untouchables,'" which latter of course means that there have no longer to be any "untouchables". Another matter on which great stress is laid is the acquirement by the educated classes of a knowledge of as many vernacular languages as possible, in order that the masses may be educated in their mother tongues, through which alone they can express themselves freely. The encouragement of manual work, such as hand weaving, is to form a healthy antidote to the false hankering after "learned" professions and mere clerical advancement.

When these foundations of a reliable character have been laid, it will be time enough for the members of the community to take up national service or enter the political field. The great mistake at present, says Mr. Gandhi, lies in the spasmodic way in which politics are taken up by students and then laid aside in after life for a monotonous means of livelihood.

Certainly if high ideals are enough to ensure the success of a religious community, a great future opens up before this genuine enterprise. But after all even institutions are only what men make them; so let us hope that the right men will come forward and shew themselves worthy of the occasion.

W. D. S. B.



FIRST GROUP OF THE ORDER OF THE BROTHERS OF SERVICE.

VOL. XXXVIII No. 9

THE THEOSOPHIST

ON THE WATCH-TOWER

I TOLD last month of the formation of the Order of the Brothers of Service on the Full Moon of Chaitra. The glorious Full Moon of Vaisākh—the Full Moon which saw the birth of the Lord Buddha, which saw His Illumination, which saw His passing away from earth—witnessed a quite unexpected event, boldly planned by members of the Order, the laying of the Foundation Stone of the central tower of the future Habitation of the community, the House of the Sun, Sūryāshrama. "We can lay the Foundation Stone," said a Brother calmly, "though we can't begin building before next year." O Brothers! great was your faith, and according to your faith was it unto you.

***

First came the stone itself, through Mr. and Mrs. Hotchner, who, hunting for a stone-carver, fell upon a man who said: "For Mrs. Annie Besant? Yes. Nobody else should have it," and deprived an image he was carving of a splendid block of white marble, and cut on

it with loving care the inscription, and hurried it on that it might be ready in time. And ready it was, wrought perfectly, and late on Sunday night it was to be seen hanging over its bed by those who kept vigil over the chosen spot.

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Elsewhere will be found an account of the ceremony, and very picturesque must we have looked, I am sure, clothed in Masonic regalia, as, led by the Zarathustrian Fire, we wound in long procession through the casuarina trees in the twilight which awaited the dawning, and came into the clearing where the Stone was awaiting us, singing the appropriate words:

> I was glad when they said unto me,
> Let us go into the House of the Lord.

for were we not going to lay the Foundation Stone of the "House of our Lord the Sun," and were we not verily glad in the going?

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Very lovely it was, as the coming Lord of Day coloured the sky with the fair hues that were the heralds of his advent, and the birds began to whisper with faint rustlings, and the low plash of the waves sounded a soft monotone in the hush that precedes the Dawning. The Brothers of the Order stood within, where the central room will rise, and behind them the Masonic brethren ringed the open space. The officers of the Lodge were in their appointed places, ready to do their part, and the quiet but stately ceremony began. And many others gathered there, invisible to physical eyes, and wrought sweetly and mightily, so that the mere human officers seemed superfluous, supererogatory, amid the fairer, stronger host. And verily was the

stone "well and truly laid," "in loyalty to our Lords, in comradeship with our Brethren, for the service of all that lives".

***

The labours of the day were not over, for the laying of the Foundation Stone of the extension of the Indian Quadrangle claimed us, and that was also done, and then we wended our way back again to the Lodge, in the full day that had come to its brilliance. Memorable to all, a golden spot in the memory, will remain that 7th day of May, 1917, the day of the Full Moon of Vaisākh. And, as though to show that our Invisible Helpers were not unmindful of earthly necessities, money has flowed in, so that "next year" has become "now," and the building goes forward. Our readers can see the stone for themselves, and the sketch of what the building will be, and the astrologers among them may study the horoscope—a remarkable one enough, they will, I think, say.

***

Cheery news comes to us from Herbert Whyte, so well known among us from his admirable work, in concert with his wife, on the *Young Age*, and their preceding journal for children. His work on the Round Table—the earlier one than that of the political students—has carried his name round the world to all our National Societies. He volunteered for active service early in the War, and was first in France, then in the Balkans. In the latter place he one night pitched himself down a ravine on to his shoulder, and broke his arm. He was shipped off to Malta to be mended and writes: "I have had three months' holiday here—my longest for twenty-three years—and have fully enjoyed it.

My tent is on the sea-shore, and except when the winds blow it is delightful. I have written a small book, given five lectures on Theosophy and one on Buddhism, and we have formed a centre. So, please, get them to make a note at Adyar that any wandering Theosophist who lands at Malta should look up Commander Young, c/o Union Club, Valetta." Here is the note. But the wandering Theosophist may not find our friend there, as he is well enough to return to the front.

***

This War seems to have brought about Theosophical centres everywhere, so many of our members having volunteered. Mesopotamia and Egypt have both heard again the Ancient Wisdom they once knew so well. The other day two young officers suddenly turned up, having been wounded in Mesopotamia, not Fellows, but keenly interested: "Couldn't come to Madras, you see, without coming to Adyar." Another young officer, also from Mesopotamia, is on his way here, but he is a member, and is going to stay with us for a month.

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Our good members, Mme. Anna Kamensky and Mme. Pogovsky, have left us for Russia, travelling by Siberia homewards. How different is the Russia they return to from that they left, Free Russia, where speech and printing are now free, and domiciliary visits are things of the past. They will be glad to breathe a free air, after their stay in India. But they were very happy in our Adyar, where we have at least the freedom of the Spirit if not of the body, and they did not feel much the reporting to the magistrate and the

annoyance of the police, being accustomed to live under such restrictions in the Russia of the Tsars. They told me that the feeling of the people in the country districts to the Tsar had very much changed during and since the White Terror, and that there was no longer the love and reverence that we have been wont to think of as existing in the peasantry towards the "Little Father". I had always thought of the Revolutionaries as the educated class, the Intelligentsia; but it seems that the feeling against the Tsar and his Bureaucracy had spread downwards from them to the masses of the people. After all, it is the Intelligentsia of every Nation who create its destiny; and what they think, the people will become.

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Much useful lecturing is going on in England, I see, despite the War, and it is pleasant to see that the Theosophical Society is applying to the problems of the Reconstruction of Society the great truths which they have learned during the long years of study in order that they may be able to use them in the time that now has come. Brotherhood, Reincarnation and Karma are the foundations of the new structure, and we must rebuild on these, instead of on the competition, the single life, and the divine favouritism which have been the rickety foundations of the civilisation now dying amid the ruins of the system which has crashed down upon our heads. Competition enriched the few, and required for its working a mass of unemployed and of wretchedly paid workers who, by their struggle for existence, should keep down the wages of the producers. These had ever shaken over them the scourge of unemployment, the fear of illness, and consequent restriction

of the necessaries of life—the gaunt spectre that stalks behind every workman. Now that the danger to the very life of the Nation has forced the Government to take over the means of existence to a great extent, and to become the direct employer of labour on a large scale, in order to diminish the exorbitant profits made by the normal employers of labour out of National necessities, the workers will hardly brook a return to the old contests; the greed, the selfishness, the unpatriotism bred by competition have been seen in their true colours and in their full development, and the system is wounded to death, to make room for the new system of co-operation and the fair sharing of the results of organised labour.

***

Towards each other also the Nations have developed a realisation of their common interests and their mutual interdependence; aggression, annexation, the imposition of foreign yokes on subject Nations, will pass away. Free Russia has struck the note of the future, and Free Russia means Free Europe and Free Asia, for Russia in Asia is huge as Russia in Europe, and the Asian Russia will bring Freedom to the Asiatics. A Russian Republic, a Chinese Republic, will ensure Asiatic freedom, for they will join hands across the huge continent, and over them will float the banner of Liberty. The East, as well as the West, will reap the harvest which will follow the War. Brotherhood in each Nation will be accompanied by the Brotherhood of Nations, and all imposed yokes will be broken.

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Reincarnation must reconstruct our educational system and our penology. The child must be seen as a

Spirit, evolving from within latent powers, and bringing with him definite faculties, his creation out of his experiences in past lives. His education must be based on a study of the individual child and fitted to his intellect and his temperament. Not only a "religious" has a "vocation"; each child has a vocation, is "called of God," the Hidden God, to serve the larger Life in the smaller. As I have said elsewhere: "The education must be made to fit the needs of the child, not the child be made to fit the education." Education here is a Procrustes' bed; the short are pulled out, the tall are lopped off, to fit it. The School is a place of fear, not a place of joy: the pupils are ruled by punishment, not by love. Initiative is crushed out; home lessons lengthen the school hours; the body and mind are overstrained, and the healthy riotousness of all young things is checked. The western Nations are remodelling their educational systems, and we in India must do the same. We need a National system under Indian control, such as was begun in the Central Hindū College and School in Benares, such as the Theosophical Educational Trust is aiming at. We have begun by introducing religious education, Hindū, Pārsī, Christian, Muslim, according to the religions of the pupils; we have abolished all forms of corporal punishment; we have introduced the Boy Scout movement in two of our schools, and hope to introduce it in all.

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Penology must be based on Reincarnation. I worked this out partly in a lecture given in London on Social Reconstruction. The criminal must be treated as a younger brother, restrained from injuring others, trained in useful labour in labour colonies, as in some

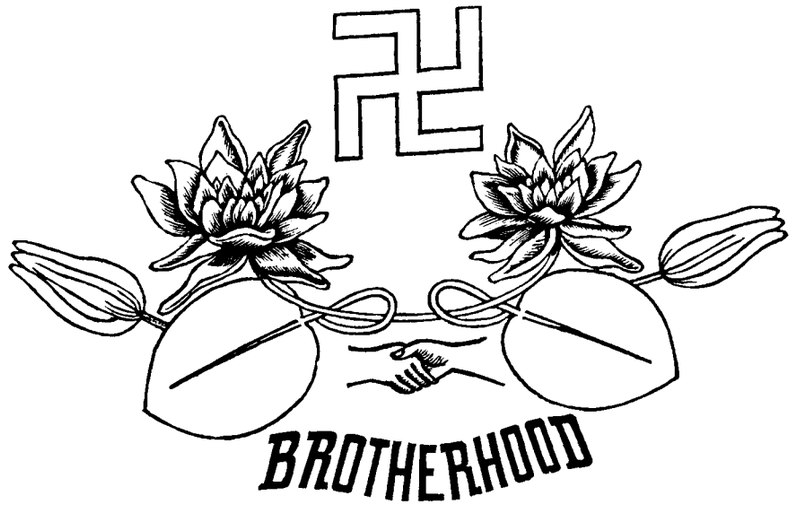
successful experiments in America, where habits of industry, punctuality, order, shall be gently enforced, and where life shall not be made a punishment but an education, where it shall be stimulated and irradiated by hope instead of being numbed by despair. Degrading punishments must be abolished; here in India we flog a man for petty thefts; we inflict on "the lowest classes" the pain and humiliation of the stocks. We forget that the awakening in the lowest of the sense of self-respect is the beginning of morality, and that to trample on it is the act of a barbarian.

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And all our thoughts and actions must be shaped by the ever-present realisation of inviolable law, law which is changed by knowledge from a crushing force to an enabling power. "Whatsoever a man soweth, *that* shall he also reap." "Thou rewardest every man according to his works." No favouritism, no partiality, no elect, no reprobated—a changeless Justice which is tenderest Love. On these three fundamental truths shall be built the new heavens and the new earth, wherein dwelleth righteousness.

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I am very glad to announce that in the July number we shall begin the story of the Theosophical Society, as it was known to Miss Arundale, one of our oldest members, with whom H. P. B. stayed in the early days. So few are left who were in the beginnings, that we must secure their records while we can.



THEOSOPHY AND EDUCATION[1]

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

THERE can be no more important subject at the present time, speaking generally, than the relation of Theosophy to education. I do not, however, propose to enter much into practical details, but rather to suggest lines of thought which I myself know from actual experience can be more or less worked out in practice. I shall talk to you about theories which we were partially able to put into practice at the Central Hindū College, and elsewhere, with varying success: teachers and those who are interested in education will be able to work out for themselves applications of these

[1] Notes of a lecture delivered at the Fourth South Indian Convention, Adyar.

theories if they find them suggestive. We are merely at the beginning of educational work in the world, and hitherto we have been playing with it. India is probably the most backward country in the world with regard to education. Running over the various countries from the point of view of their progress in educational matters, we find England, Germany, America, Denmark, Switzerland, all far more advanced than is India. It is interesting to note that more than a century has elapsed since the first legislative enactment was passed which decreed that free and compulsory education is the duty of every State and an essential to the progress and welfare of every community. And yet in India we are still wondering whether free and compulsory education is possible! It is true that we are a poorer country than many of those in which such education is now established, but at least we ought to have found out through the experience of centuries how the educational problem should be solved. However, in some ways it is well that we should not have solved the problem here, because the Theosophical Society has so much to say with regard to it that if we are to begin to introduce a system throughout this country which shall be of real use to the country and to the kind of citizens who ought to be evolved, we need the guiding inspiration of Theosophy. Nothing save Theosophy will give us true citizenship, neither for India nor for any other country.

You will remember the article in THE THEOSOPHIST, towards the end of last year, in which Mrs. Besant laid the greatest stress on the need for putting forth effort into the educational field. What then from the standpoint of Theosophy are the great

principles of education? The more one studies the Greek systems the more one agrees with them, the more one appreciates them and the more one realises that if suitably adapted modifications of the Greek systems of education could be taken up and introduced into the modern world, the better it would be for the modern world. Plato said that education was coextensive with life; that is his phrase. That means that education is going on all the time, whether it be the education of the child, or the education of the youth, or the education of the adult, or, indeed, the education of the old man. It is all education, and no one can escape its clutches. Education is coextensive with life because life is education, life is the drawing out of the unconscious divinity within to complete and perfect its self-conscious expression. Thus education offers us an enormously wide field, and we see, therefore, why it is important to realise what Theosophy can disclose with regard to it. What specific ideas does Theosophy reveal? Roughly speaking, we know that the world has come into being, that humanity has evolved through its descent into matter, because the divine spark has come down time after time into denser and denser matter, until we come to the present moment when we find ourselves in physical bodies which constitute the densest form of matter generally known. As we descend, there is a contraction going on; there is a kind of focusing of consciousness, and an intensification of that focusing of consciousness until we come to that little point which we know as the physical body. In some of the Theosophic books the physical body is represented as being the smallest of the bodies; the larger body being the

astral; the mental, still bigger; the causal and the buddhic bigger still. The physical body is thus the smallest of all our bodies, and it is in it that our waking consciousness is concentrated. And it is from that smallest of bodies that consciousness begins to expand, to intensify itself, to grow, until it begins gradually to permeate the larger bodies, one after another, the astral, the mental, and so on. That, in general, is the process of evolution—the descent into matter, followed by the ascent into spirit. The ascent into spirit is the expansion; the descent into matter is the contraction.

When you are dealing with young children you see before you the egos individualised, the personalities (call them by whatever name you will); you see young people who are at the moment of expanding themselves through growth. When you take a little child you see something less than you will see when he grows older. There is much more of him there than you can see; there are infinite potentialities in the future, though they do not reveal themselves at the present moment. He is at the point when he is realising himself as an individual, having an individual consciousness. It may be that he is simply at the stage when he is still realising his individuality, he may have many lives to pass through before he shall know himself for what he really is. That, of course, depends upon the stage he has reached; but, sooner or later, knowing himself as an individual, he begins the upward ascent; and then he begins to know himself, perhaps as the family, as the tribe, as the race. Finally, at the top, there are the Elder Brethren who have the consciousness of the whole world in Themselves, and who are no longer limited by individual consciousness. At

whatever stage the child may be, whether he still has to know himself or whether he is one of the rare few who, knowing themselves, have now to begin to know themselves in others, it is nevertheless quite clear that he is growing, that he is expanding, and that what is happening to him is a gradual increase of consciousness. I lay special stress on that, because the whole system of educational teaching, from the Theosophical standpoint, depends entirely on the recognition that all the time, every hour and every day through life, what is taking place is an expansion of consciousness.

There are three great expansions of consciousness given in our Theosophical literature. The first is when the animal, through some great uprush of emotion—it may be the uprush of hate, of love, of intellect, or of any other emotion—becomes individualised, transcends the animal kingdom, goes into the superanimal kingdom and becomes man. That is the first great expansion of consciousness. The circle of the animal's consciousness becomes all of a sudden, as in a click, a larger circle; he has become individualised, he has become man. He has acquired entry into the field of man, and it thereupon becomes his business through his earthly career in the human kingdom to fill up that great circle by the experiences which he will build into character. All of us have passed into that first great expansion, and we are at the stage of filling in the widened circle of our being. We are at the stage where, having become proprietors of that field of man, we have to till it, we have to sow it with experience, so as to reap character and thus to gather in our harvest. This is the first point that a teacher must realise—that we are all at that stage. If I have

the little child before me, I should say as I look at the little creature: "What is he doing? Why is he here? How is he growing? Whence has he come?" What ought that little child to do properly to till the field of human consciousness, to plough it, to sow it with the seeds of experience, and to utilise well what the world shall give him? He has to build in character on the physical plane, on the emotional plane, and on the mental plane as well. There is the big, unknown field in which he has to begin to work. On the astral plane —the plane of the emotions—some of that tilling has already been done. He has now to control his emotions so that he can use them; but so far as the mental plane is concerned, he has almost limitless work before him.

The first stage through which we all have to pass is the stage where we have to be able to say: "My world". That is what the little child is saying: "My world". The next stage is that known as the first of the great Initiations. He does not then say: "My world"; he has to learn to say, after that second great expansion of consciousness: "*Their* world". As you know, the Masters have said: "Come out of your world into Ours." Two separate worlds; the world which belongs to you and to me, and the world which belongs to Them! Most people in the outer world say: "My world"; that is the stage which most children have reached, the stage when they say "My world," and we have to help each child to say "My world" perfectly. What the Elder Brethren say connotes sacrifice, service, the welfare of the many. The Initiate who has passed the first of the great Initiations is said to be the Wanderer; he is the Wanderer in the world, and he tries to utter the phrase "Their world," so that

while living in the world he may not be of it, lest his help be less effective. He is called the Wanderer, for he is a wanderer, trying to find new worlds for old.

Then comes the third stage, the great expansion of consciousness where we say neither "My world," nor "Their world," but "Our world". That is the stage of the Master, the Adept level. In the beginning we passed from the animal kingdom to the super-animal kingdom, the human kingdom; at the third expansion of consciousness we pass from the human kingdom to the super-human kingdom, and then we say: "Our world." It is not merely the recognition of a unity with that which is outside, but the realisation of the unity, the drawing in of everything, the finding of oneself in the great Unity, the finding of the great Unity in oneself. The little child with whom we have to deal has passed the first of the great expansions of consciousness, and he is approaching the second. The Theosophist and the Theosophical teacher has to realise that, so that they may be able to give to the child, unconsciously to himself—and if need be during the present time when people know so little, unconsciously to the outside world—the training they know he needs, the expression which they know will help him on the true path, which we who are Theosophical teachers can see, but which, perhaps, the outside world is unable to understand.

The child is approaching the second great expansion of consciousness, and during the process he is familiarising himself with the great principles underlying the world outside him. We have to acquaint him with all that takes place in the world. He has to

know the world, to understand the world, to realise the world, before he can begin to make another pilgrimage into "Their world". It is always a new world that opens out after each of these great expansions of consciousness, and these worlds must be known, understood, transcended, before one can pass on to the higher. What, in the light of these facts, can Theosophy add to what we already know? What can Theosophy add to the general principles of education with which we are all more or less familiar?

Theosophy postulates three great principles with regard to the child, so far as education is concerned. There is first the pre-natal education; then there is the natal education; and if the phrase does not sound too strange, there is the post-mortem education, which appertains to the after-death life. The pre-natal answers the question, "Whence?"—the natal answers the question, "How?"—and the post-mortem answers the question, "Whither?" These are the three great interrogations with regard to that little child: whence, with regard to the past; how, with regard to the present; and whither, with regard to the future. Unless the teacher is able to attempt to answer these questions, he is hardly fit to teach, he certainly is not fit to guide. Ordinary education with regard to the question of pre-natal conditions says: look after the mother. Ordinary education has gone as far as to provide schools for mothers in order to give them education with respect to the unborn child. But we as Theosophists want to know about the child himself; where *he* has come from? The State is interested in the mother for the sake of the child which is to be born; the Theosophist is also interested in the child's own past. Now how does

Theosophy help us with regard to that? What new science of pre-natal education is Theosophy going to offer us?

It is going to offer us a science based on the laws of Karma, on the laws of Reincarnation, and on the conditions in the heaven world. These are the three great contributions Theosophy makes concerning the child as he was before he came down into this ordinary, everyday world. We say he has been born many times before; we say that he is under the law of karma; we say that he has been in the heaven world. And it is especially important to realise this last fact, because without it we are unable to take advantage of the relation of the heaven world to the growth of the individual. The true teacher of little children is always remembering that the child in his pre-natal condition probably reached the heaven world, even though it were only for a momentary flash, and that he has brought something of the result of that condition down with him on to the physical plane in the form of a subconscious memory. One of the principal defects in modern education is that it does not care to make that memory a little more tangible than it is, for its existence is unsuspected. In reality the child starts his life's pilgrimage oppressed by the modern physical conditions in which he lives, the circumstances, the misunderstandings, the ignorances. All these things press upon him, making him retire within himself, making him smaller than he might be. But the Theosophical teacher realises that there is somewhere that memory of the heaven world, and he tries, therefore, to find out what happens in the heaven world.

In connection both with the pre-natal and with the post-mortem condition, the Theosophic teacher realises that he has time for everything, for reincarnation tells him that there is time. That is the whole difference between the modern educationalist—the ordinary teacher—and the Theosophic teacher. The ordinary teacher says there is no time, and he bases all his principles of education on the theory that there is no time. The Theosophic teacher says that there is time, that there have been births in the past, that there is the present birth, that there is an infinite number of births in the future, and that there is the certainty of perfection as the goal. Here I should advise every Theosophical teacher to base his teaching upon Herbert Spencer, because he understands, as no one else understands, what education is. The only difficulty about Herbert Spencer is that he feels limited with regard to time, he feels that there is not much time. His query is as to what knowledge is of most worth, as is, indeed, the query of the most prominent American educationalists at the present time. Let us get what we can, we have so little time, they say. We must not go to the other extreme, we Theosophists; we must not say that because there is an infinitude of lives before us, therefore we need not strive to-day to do everything we can to make our pupils efficient in the present. It is true that as Theosophists we realise that there is all eternity before us, but we also realise that eternity is made up of time; without time, no eternity; without limitations to be transcended, no omniscience to be reached. The teacher must live in the sunshine of eternity but must work in the shadow of time. He does not fit his students less well for the

work that they may have to do in the world, but he gives them the real relationship between these things and the eternal. Herbert Spencer in his book on *Education* quotes a beautiful verse which, as a matter of fact, can be answered by the Theosophist and by nobody else.

Could a man be secure
That his days would endure
As of old for a thousand years,
What things might he know!
What deeds might he do!
And all without hurry or care.

Herbert Spencer says that the function which education has to discharge is to prepare us for complete living, but he says there is no time, and therefore we must do the best we can. Education ought to enable us completely to live, but there is no time to do it. Herbert Spencer was all but a Theosophist; he wanted just one more expansion of consciousness and he would have passed into the realm of the Theosophic world, and then he would have re-written his book. He would not have altered much, but he would have replied to his little verse, that a man *is* secure that his days *will* endure, and so on! He would have made an assertion instead of having merely been able to make a complaint and a lament. We have time, we have eternity; and only that teacher can be wholly practical who understands that and works accordingly, for only such a teacher will know what he is about, and assign to circumstances their due proportion.

Let us come back to the question of the heaven world; it is that which the child has just left. Mrs. Besant gives us a little insight into the conditions of the heaven world in her book *Man's Life in This and Other Worlds*;

and she divides the inhabitants of the heaven world into four classes: (1) those who in their life in the world had the love emotion dominant; (2) the devotees, in union with their object of devotion whomsoever he might be; (3) the philanthropists, the unselfish workers, who in the heaven world are ever planning fresh ways of service to their fellow men; and (4) the great Thinkers, the great Artists, those who love the right for the sake of the right and not for any prize religion might offer them for the doing, those who are seeking after knowledge, who are cultivating art—all these are to be found in the heaven world, reaping what they sowed, and also sowing, from their reaping, the harvest of another life of service.

In that heaven world the child has realised his ideal, and therefore the child brings out of the heaven world some memory of that ideal into the world in which he now lives. He is not far from the ideal, and therefore you should try with your intuition and your intelligence and your power to discover along what particular line that child has to go, what he has brought with him from the heaven world. It is a question of tact, sympathy, imagination, and of yourself realising the truth of the great Theosophic principles. It will take many mistakes, with a few successes, to realise what he is and to which of these four classes the child belongs, but it will make things enormously easier. You will know that his weaknesses come from his strength—are, indeed, signposts pointing out his virtues; that what he shows as failings are simply, in many cases, excess of virtues; and you make allowance for all these things. You see what is lacking when you see to what class he belongs; you see what is likely to

be the weakness—you expect it—and you allow for it. You thus see how important is the knowledge which Theosophy gives us as to the heaven world. The care of the mother is necessary, yes; but, says the Theosophist, whence has come that child? And the answer to that question is one of the special contributions of Theosophy to the pre-natal aspect of education.

Then Theosophy has a great deal to say with regard to the natal condition. First, that the child is not merely the physical body that you see before you. We talk of astral bodies, mental bodies, and so forth, and we know that some day the ego is to be the master of these bodies. He has more tools than one; he has more instruments than one; more modes for self-expression has he than one. And so we look upon the child as a multiplicity in a unity. We understand him better when we know that though he is now living in his physical body, he is also using a mental body and an emotional body, and that one or other of these may be dominating him at any particular moment. We divide him into his component parts, and we are not cross with him, under aggravating circumstances, as the ordinary teacher would be, because we know that not all of him is there; there is something left over; one body is dominant, but there are the other bodies, and there is the ego, unsuccessfully for the moment, striving to control its vehicles. No Theosophist can say that any child is hopelessly wicked. He may have little control over one body; he may have little control over another body, but the ego is there, and the ego is bound to achieve, because God, from whom he comes, and who is omnipotent, has willed that every part of Himself shall achieve. In

eternity no one can be wicked; in time we can be ignorant—that is all. And that is all that the teacher can say; that is the only judgment the teacher can pass; and it is well that the Theosophical teacher should recognise this clearly.

So far as the natal condition is concerned, Theosophy tells us that there are four classes of children. There are the "blue" children. These are the children who respond to sound, who develop emotion through the stimulating influence of music. In teaching a child of that kind you work on his emotional and intuitional bodies. So, if you have a child who is evidently "blue" in spirit, you say to yourself that attention should be paid to his emotional and intuitional bodies; you conclude that the best way to help that child and to help the ego, is to surround him with those influences to which he can most readily respond. If you try to help him in any other ways it will not be so easy, because the ego cannot so easily be reached through these.

The second class are the "crimson" children; these children are the children of colour, and they have their principal response in the affections, and need teachers and other people who will love them. Crimson children are charming little creatures, and there are a certain number of these in every school. Then there are the "yellow" children; these are the intellectual children. And finally there are the "green" children, who represent sympathy; they are also the children of action, which is what true sympathy really means. There is no real sympathy except as it manifests itself in action, either on one plane or another. In *Man: Whence, How and Whither* we are told that the blue and the crimson children correspond to the *bhakṭi yoga* type, while the yellow

children belong to *jñāna yoga*, and the green children to *karma yoga*. That is an enormously important division in the science of teaching children. The Theosophical teacher has to find out what kind of child he has to deal with, and must record him accordingly. When I was Principal of the Central Hiṇḍū College I did not classify these children as blue, green, yellow, crimson, for I did not then know anything about these things, but if I became Principal of another College, I know I should have four exercise books—one for blue, another for yellow children, and so on. In this classification I may make a large number of mistakes; I may often have to transfer children from one class to another; but some day I shall get each one of them right, through experience, through imagination and through sympathy. These are the four classes, and they correspond to what the children have been in their heaven world, and we must always take that fourfold division into whatever world we may be considering.

G. S. Arundàle

(To be concluded)

"THE WORLD AS IMAGINATION"

A STUDY IN COSMIC CONSCIOUSNESS

By LILY NIGHTINGALE

MR. G. D. FAWCETT'S book [1] marks a distinct epoch in philosophy up to date. It is a book of *Life*, treating of Life as the cause and summit of all; pre-natal, post-mortem; Life unborn, unending; wherein progress "takes the field" of God-manifestation, with recurring spiral whose arc includes Creators no less than creatures in its vital, cosmic swirl. *Imagination* is the word of Mr. Fawcett's Muse, and with that spell she leads us on through one chamber after another in the galleries of philosophic thought. The windows are wide open; through each streams the light of reason, glowing, golden, from the One Light of Life.

Cosmic Imagination is taken as the fundamental spiritual Reality, in its paradoxical dual subsistence of Being and Becoming. From this thesis, "Nature is viewed as a phase of the ever-changing cosmic imagination". The idea of progressive plasticity, as applied to the creative "stuff," rationalises that strange commingling of mercy and sacrifice, beauty and crudity, finished "fine-ness" and absolute structural incompletion, which distinguishes Nature in Herself, she who is

[1] *The World as Imagination*, by G. D. Fawcett. Macmillan & Co., Ltd., London.

known and loved by the creative artist and student, as differentiated from the sentimentalist, the mechanical scientist, or the blind idolater, common to all races and times.

Here, truly, is "the hope of your calling" to that swiftly-increasing number of seekers and searchers after Truth-in-Herself. Among them are born explorers of life's abysses and prison-houses, to whom the enigmas of existence call with insistent voice; there are those—some of them among earth's greatest, if most inscrutable, children—who love darkness; not rather than light, nor because their deeds are evil, but because their appointed path leads through utmost complexity, deepest mystery, "most obscure and shadow-haunted ways," where the Furies, rather than Muses, are their appointed guides! To these, *The World as Imagination* justifies the conviction which rises from some who, having plunged into hells of terror and cruelty, yet raise their "*de profundis*" in spiritual consciousness from the nethermost—"Thou art *there*". The very "ground of appeal" upraises its voice of ascent in a cosmic "*sursum corda*" to Mr. Fawcett's higher rationalism, *i.e.*, the view that present manifestation is just a glorious sketch, a rough idea, promise, and prophecy of a universe to be, when gods and men shall meet and greet in joyous, mutual acclamation of the beauty and "worth-while-ness" of creative activity. It is creative activity that is the germ-plasm of future cosmic-imaginal perfection: not even creation is an end-in-itself, as every creator knows. For if and when one kind of perfection be attained, another, larger and fuller, immediately swims into that sea of vision whose interpretation is the

ceaseless "urge" of every creative spirit. But if "Imagination" be, as Mr. Fawcett declares, "primeval reality," then, in his own words, "we can appeal to a principle of a plastic and creative sort, fully adequate to the life and indefinite variety of the facts".

"*Real-idealism*" characterises our philosopher's attitude, and this of necessity; for with him induction and deduction proceed simultaneously, in mutual, progressive interdependence and intimate inter-relationship. The door of escape is found to be the identification of Man, the microcosm, *in* and *with* the great macrocosm, Universal Life. Here Man rises from the depths by virtue of help from those very powers of darkness who cast him there! "From the great deep (the abyss) to the Great Deep (the Ocean of Life) he goes." Through the experience of pain, terror, impotence, and "a darkness that can be felt," he *wins Emancipation*, while only realisation comes through *winning*. With struggle against obstacles he develops muscular strength. "He who wings thro' æther must first scale the summit." With daring defiance, "the Warrior-in-Man" spurring him on, he attains joys and triumphs unknown to all save conquerors.

The symbolism in the opening chapter of *Genesis* shows the parallel, if we care to trace it—the period when "the earth was without form and void; and darkness was upon the face of the deep". It was during that period, when creation's process was already at work, amid the "*sturm und drang*" of protesting elemental forces, when the floods lifted their mighty voice, when fire's revolving panorama whirled its form-destroying, cosmic spiral, yet prepared the way for the Co-Magician, Air, "The Great Breath"—then was Earth born, and the

Dance of Earth-life began. To Mr. Fawcett the revelation of the Mind of God comes through progressive development of the minds of the Gods—creative evolution on the spiritual plane, well defined by him as the Hypothesis of the cosmic Imagination, worked out with that artistic inclusion of all exigencies, and exclusion of all superficialities and superfluities, characteristic of creative thinkers as opposed to mechanical metaphysicians and the chaff and husks milled as bread by "chop-logicians". The author of *The World as Imagination* is never illogical. Nor does he commit any such banal solecisms as girding or sneering at reason, or the intellectual faculties; but he leads us, step by step, up the narrow, tortuous paths, graven in the rock-side of life, by man the thinker. True, he shows us many a dark cul-de-sac, wherein cruelty, torture, and Nature's failures and imperfections, crude, crooked and hideous, work their distorted will and pleasure.

But to some minds, this is preferable to an invitation to walk on the sunny side of the street, down a carefully swept and cleansed thoroughfare, clothed in thought's laundered linen of conventionalism, caparisoned with carefully polished blinkers, invited coaxingly, at any hint of sight or hearing which might disturb our drilled promenade, to "trust in an all-merciful, all-wise Providence," etc., etc., etc. Mr. Fawcett desires us to use with him every power and faculty bestowed upon us as active, loving, thinking, aspiring, creative spirits; for, though we cannot find out God by searching *alone*, if we do not search for Him at all, we shall effectually seal the door of our mental prison-house. But when once this image of the creative *Idea*, the Cosmic Imaginal, is visualised in

mind and heart, life as service *and* perfect freedom establishes itself in the innermost shrine, and *religion* shows us bound to the ever-advancing, ever-creative epoch of progressive Self-realisation.

Every quality is seen to inhere in Man, as a divine necessity, that can be perceived in the cosmos. Order, and *apparent* Disorder, that advance guard of cosmos, comprising the dark forces of chaos. Thus all substance is the stuff of Spirit, just as the Word Itself becomes flesh, and dwells among us.

Away, then, with blinkers, reins, bits, cruppers, and all artificial limitations, in all worlds. Let those who choose risk of death by adventure rather than an existence of cowering stultification, follow Mr. Fawcett's lead, and boldly stake their die on the acceptance of life as it is, life lived to its height and depth, sweetness and bitterness, with no *hedging*, no paltering with compromise or covering half of a truth and pretending that the other half explains away any need of wholeness.

This doctrine is no milk for babes. But to those who have passed that stage; who have fought with lions; who have been mauled, perhaps, yet have learnt much by encounter with the so-called "lower forces," whether on the physical or psychic plane; to those who must follow Truth as they see her, nor without that Vision can their souls be fed; to all lovers and students of Universal Mind, the One Life, Light, Love, Law, animating that creation which still groans and travails towards some far-off, indefinable Birth—to them Mr. Fawcett's book presents a philosophy, an ethic, a direct inspiration, at once satisfying and stimulating, ideal manna for the epicure. An epicure is not an anachronism! He is a specimen of artistic evolution,

and deserves as much sympathy as a voracious, and more than a greedy, man! *The World as Imagination* contains manna, nectar and ambrosia for spiritual palates.

Lily Nightingale

A LAMENT

Do you know the house where we two dwell,
My pain and I.
It stands remote in a lonely dell,
None other nigh;
Close-walled, low-roofed, a torture-cell,
For Hope to die.

Sleep wept, and kissed in a sad farewell
My tearless eyes.
Joy fled to the sound of a tolling knell,
I watched her fly.
Hope died to stem Grief's rising swell,
I let her die.

I have searched through Friendship's empty shell,
I have found Love's lie.
I have heard Life laugh like a broken bell,
Watched Death pass by.
I have no voice left my woe to tell
Or breathe a sigh.

I yearn for a charm to break the spell,
'Neath which I lie.
Is there for me no judgment fell
Beneath the sky,
Or some strange God who my life would quell,
So I could die?

JIVAN LAL KATHJU

LOVE

A STUDY IN HUMAN PSYCHOLOGY

By SRI PRAKASA, B.A., LL.B. (CANTAB.)
BARR.-AT-LAW

IF the world, to the scientist, is the embodiment of the doctrine of "the survival of the fittest," it is, to the ordinary man, also—and to an equal, if not greater, extent—the embodiment of the principle of Love. We find love everywhere. In the nest of the bird, in the lair of the beast, in the home of man—love is, in fact, the ruling emotion in the heart of sentient beings. If *the survival of the fittest* stands for destruction—destruction of the weak to make room for the strong, *Love* stands for creation and protection—creation of the helpless and the protection of the strengthless. Love is so universal—so omnipresent and omnipotent—that the poet Coleridge was right when he sang:

> All thoughts, all passions, all delights,
> Whatever stir this mortal frame,
> All are but ministers of Love,
> And feed his sacred flame.

Love has been written and spoken of by many men—philosopher, poet and sage, as well as the man in the street. There apparently seems to be nothing more left to say upon the subject. But love is an ever-old and ever-new problem; and it will remain,

for ever, the most inspiring theme for all writers. I seek in this article to understand it, to find out, if possible, what it actually means.

Generally speaking, love is described as of three kinds: (1) love for the superior, the best expression of which is *filial love*; (2) love for the equal, the best expression of which is *conjugal love*; and (3) love for the inferior, the best expression of which is *paternal love*. Usually love in each of these cases is regarded as being of a different sort: the nature and quality of love itself is supposed to differ in the different cases.

The division, no doubt, is a natural one. Every human being comes into contact with persons who are either his superiors, his equals or his inferiors; and one is tempted to feel that the attachment one has for persons, falling in these three orders, has in each case some element of fundamental difference. The object of this paper is to demolish this theory and to attempt to prove that love, in its essential nature, is the same in all cases: the difference is in the outward expression of it, due to social and conventional restraints, and in *depth* of attachment, not in the *quality* of love itself.

The first aspect of all love is *attraction* of one being towards another and the desire for as close a proximity—physical, mental and spiritual—as possible with the object loved. This factor is inseparable from love. Whether the love is of a child for his parent, or a chelā for his guru; whether the love is of friend for friend or spouse for spouse; whether the love is of a father for his son or a preceptor for his disciple—the element of attraction on the part of the subject loving for the object loved must always be present in a super-abundant degree. Without a natural attraction—for

which no reason can be assigned—there can be no real love. And why confine ourselves to the case of one human being loving another; we find the same truth holding good in the case of men in relation to the lower creation: bird or beast. We can find illustrations by the score of the most fervent attachment between men and animals—horses, dogs, cats, birds, etc.—the loving and the loved being drawn to each other irresistibly and for reasons unexplainable either by themselves or others.

This element of attraction carries with it the inevitable corollary of the desire on the part of the beings loving one another to get as near as possible to each other: physically, to be as much as possible in each other's company; mentally, to have no secrets from each other; spiritually, to have common aspirations and common endeavours. Separation brings sadness to them; to act without consultation seems to them improper and unbecoming; to have differing thoughts and hopes seems to them to be sacrilege. This is so whenever there is strong love, whether the object loved be superior, equal, or inferior to the person loving. This principle filters down to the case of the child and the lower animal as well. A much loved infant may be consulted, though without intelligible response; a favourite dog or bird may be consulted, though without any intelligible answer. A faithful and loving dog, separated from his master, pines as much as the proverbial lover separated from his beloved. A strong love—so far as the emotion is concerned—impels towards similar feelings. Its outward expression, however, may be different in different cases: the child may touch the feet of the parent; the friend may give

a vigorous handshake to his friend; the husband may embrace his wife; the master may pat his favourite dog—in every case we see the desire to get as near as possible to the object loved is an ever-present factor. This extends even to the case of non-sentient things, *e.g.*, a favourite pen or a favourite table. The fact is that the desire for nearness is inseparable from affection, and a man must have this longing whenever he loves—whether the object of his love is another human being or an animal or even a non-living thing. We see, therefore, that there is fundamentally but one sort of love, and its nature is the same whatever the object of love may be.

The other characteristic of love is to fill the lover's mind with a fervent desire to serve the loved person. The desire to be of service to the person one loves is an all-impelling force, and cannot be avoided whenever and wherever there is love. The chief ingredient of service is to please. Whenever a person loves another deeply, he tries to serve the latter and to please him by his acts of devotion and affection. This we find in all cases of love; and the intensity of our desire in this service depends entirely on the intensity of our love. A loving son desires and attempts to serve his parent; a loving disciple his preceptor; a friend his friend; a consort his consort; an animal his master and *vice versa*. We find the same feeling even when an inanimate thing is loved. A favourite pen or table is kept more clean and better polished, has more attention paid to it than other pens and tables: in fact, everything is done which, if the pen and the table could only feel, would convince them that every effort was being made to serve them and please them.

Arguing along these lines, I do not see the difference that is often sought to be made between what is called the different sorts of love that one human being has for different persons and things. The intensity differs as it is bound to, but I have grave doubts as to whether the nature, the sort of love itself, is different in the various cases.

Love is a blind, unreasoning force that carries us away beyond ourselves, which we are unable to check, which listens to no argument, and which demands but two things: (1) as great a nearness as possible to the loved object; (2) as many opportunities as possible to serve and please that object. Very often we carry our love to a cruel extreme and picture our friends in distress from which we imagine ourselves saving them; in other words, we actually wish, though unconsciously, that they might fall into distress so that we might have an occasion to serve them, to please them, and to vindicate our devotion and our attachment.

What does love give us? Joy: it gives nothing more and nothing less. It is simple joy that we feel in being near our loved ones and of being of service to them. Their physical proximity gives us such comfort and such exhilaration that we cannot describe it, though we feel without understanding why it comes. The mere sight of our loved ones gives us happiness—such happiness that we are willing to undergo hardships for them which, in other circumstances, would be resented as needless suffering, but which actually yield us pleasure when undergone for our loved ones. Love cannot be explained, the joy that it gives cannot be explained: they are only felt. The depth, the quality, the intensity differ in the case

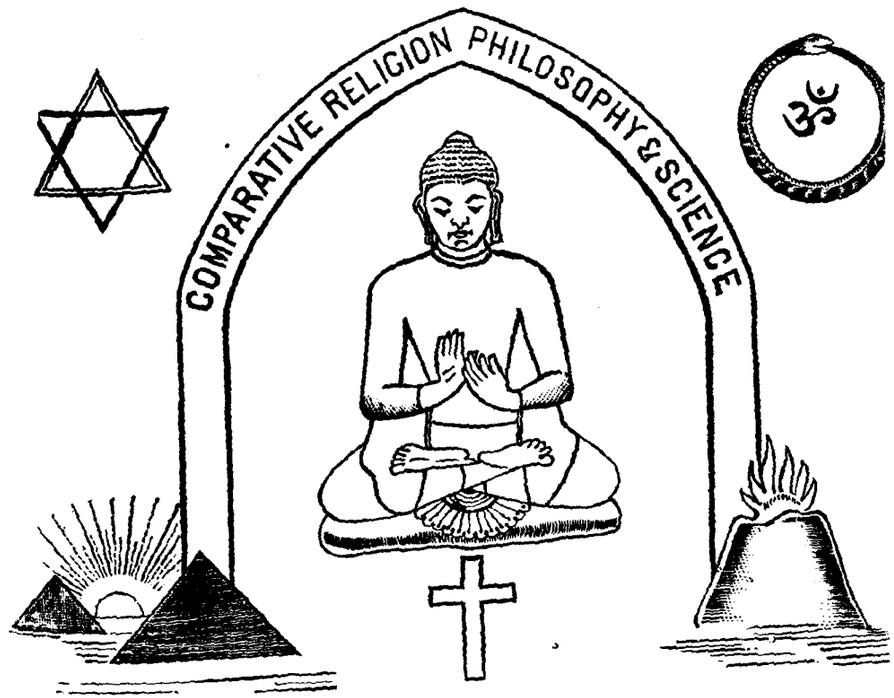
of the love of one and the same person for different objects: the *nature* of love, however, is the same in every case, and impels towards similar acts and desires. From that mighty expression of human love and self-surrender—the longing of the devotee for his Lord—to all the loves, we see the same phenomenon, the same anguish at separation, the same joy at union. We cannot divide love into different sorts: it is indivisible.

The doubt, however, that lingers in the mind is with regard to the element of sex in some expressions of love. Though what has been said above may fulfil the various conditions of the human mind, may, perhaps, be correct as a psychological analysis, how are we to explain the difference between love with the sexual instinct attached to it, and love without such instinct?

It seems to me that sex—as sex—though a most important fact in life, is not a necessary concomitant of love. Love itself has no element of sex. There sex attraction seldom connotes love. In love proper, the idea that the object loved is of the opposite sex scarcely plays a part, *e.g.*, in the love of the father for his daughter, the love of the brother for his sister. But sex does, ultimately, play a part in the love of two persons of similar age and opposite sexes—the love that culminates in marriage. I have said above that love tolerates no secrets; I have also said above that love seeks the closest union possible. In these two statements we see the whole explanation of the sex element in particular cases of love. With the limitations of the human body imposed upon us, the closest possible union in life is achieved in this expression of love; hence it is the most intense; and

hence, in the language of the devotee, the object of his constant contemplation—the Lord, Parameshvara Himself—is depicted as being of the sex opposite to that of the devotee himself. This might, ordinarily speaking, be regarded as utter sacrilege: it is this that has created so much misunderstanding about the relations of Kṛṣhṇa and the Gopīs; it is this that gives the terrible force and pathos to Mīrā Bāī's songs, and makes her appear almost a wanton; it is this that made the mediæval Christian regard the Church as "the bride of Christ". All adopt the same symbolism; the relation between husband and wife, being the closest on earth, has stood as the embodiment of the intensest Love, and therefore is used as a metaphor and simile to express in human language the most fervent attachment of one being for another, whatever their other mutual relations may be.

Sri Prakasa



THEOSOPHY AND THE MODERN SEARCH FOR TRUTH

By C. JINARĀJADĀSA, M.A.

(Concluded from p. 175)

HERE, then, are three great Truths that Theosophy offers you: that there is a great Brotherhood of all that lives, that all things happen in accordance with a Divine Plan, and that all things are Divine, for there is

nothing, visible or invisible, that is not an expression of the great life of God. Now suppose that you are able to assimilate these great ideas, and can make them part and parcel of your daily life; suppose you felt, instinctively, the great brotherhood of all that lives, that you knew, intellectually and intuitively, the wisdom that makes you understand all that happens, that you had within you the sense that everywhere you went, everywhere you looked, there was but one life, the life of God Himself; what would life be to you then? What is the logical deduction of being a Theosophist?

First, an intense sense of hope, which affects you personally, and through you all your fellow men. It is a hope that tells you that since you are an immortal soul, with eternity before you, nothing *can* hold you back from that which you desire to become. Is there not in every human heart a desire to be an ideal? Suppose you should *know*, not merely believe, that you *will* achieve that ideal—in an infinity of time, perhaps, but nevertheless, that you *will* achieve it; suppose you wish to be a great statesman, to govern the policy of a whole continent, to be a poet to express the beautiful in nature and in men, to be a spiritual teacher to give light and comfort to a suffering world, to be a lover of God to give Him a love greater than your heart will hold; what would life be to you then? You would look at all your present failures as lessons from which you must learn something precious for the future; your present vices, your present failings, are then only the clay out of which bricks for your ideal edifice will be made. And as you look at yourself thus, at your present life, at your past life, you will deduce from them a most

wonderful future; you will see that each thing that has been achieved by any great soul, you yourself will one day achieve. As you think of the great future, you will know that it is yours to make it what it shall be. You can dream of yourself as founding a great world-religion; you can dream of yourself as becoming a poet like Homer or Shakespeare; or a great musician, or a great painter; you can dream of giving your individual message to the universe in many an art, in many a science; and all your failings are seen to be but stepping-stones into an eternal future, which is absolutely certain and secure because you are of the very nature of God Himself.

Think of the hope that this knowledge gives you for all your fellow men. I have myself had many opportunities in life; I have travelled in many lands, studied many languages, many sciences and arts, and as a result of all these varied experiences life is a thing of beauty to me. As I look into the past civilisations of India and Egypt and Greece, I know what a splendid thing human culture once was; on all sides human life is pouring out to me its message of wonder from many channels. But what of my brother who has not had my opportunities—the labourer of limited intelligence, the man or woman whose life is one round of drudgery in mine or factory, whom grinding poverty has brutalised into a slave? Were I not a Theosophist I should be a hater of every human institution, hater of myself for the qualities I have of heart and mind which others do not possess, and hater, too, of my fellow men for their blindness to opportunities, for their weakness which will not grasp what is to their hand, for their sloth which makes them prefer to rot in darkness than to

grow in light. But then I should be of little use to the world; it is only because I am a Theosophist that I can be content with my own lot—that I have so much that millions of my fellow men have not—and I can labour lovingly and methodically to make them possess what I have. For I know that to each will come the destiny which awaits him, that to every fellow man will come all happiness and all beauty and every dream of good; I can look at the tragedies of my fellow men and, wisely and not despairingly, do what I can to make that tragedy less. It is this hope and certainty for all one's fellow men that is one of the priceless gifts of Theosophy.

Hope comes, and then sympathy. For wherever you go, you can understand. If you look at a man who is without character, or depraved, or delights in evil, you know that he is only a child soul, and that he is not fully responsible. There is no wickedness or evil in any soul, for there is fundamentally nothing of the nature of darkness in the whole of God's existence. As you look at the man who has injured you, you know that he is your brother-soul; and if by injuring you he has failed, it is only because he has not yet the strength to succeed, and from your heart and mind all condemnation vanishes. You *understand*, and with understanding comes to you a strength which you can give to him. And you know, too, that the lot that is now his was yours in the past; if you are not now the drunkard, the thief, or the criminal, it is because, through painful experiences in the past, you have learnt the lessons that those vices had to teach you; they do not tempt you now because you have been already tempted by them. So with an intuition born of sympathy, you remember your own past misdeeds,

and do not condemn your brother, but rather feel towards him as if he were a part of yourself floundering in the mire.

There are, I know, many men who do not want to be sympathetic, and to them Theosophy has no message. But to many of us life is brighter and happier as we feel that we can share the life of our fellow men. That is the great, inspiring thought and feeling that is slowly growing up in the world to-day. We desire to become one, to come out of our little selves and discover something of our other selves. If you desire to sympathise with every man, woman, and child, then you will find that Theosophy makes your sympathies grow, and that, gradually learning to put aside condemnation, you hold out your hand to your brother man, and invisibly give him strength, inspiration, and blessing. And everywhere you go, it is a brother you meet; and wherever you are, you discover this mystery—that God flashes His message to you from the faces of your fellow men.

There is also a third great change in you. You become full of illumination, so that whatever is the problem before you, you have some understanding of it, and day by day more and more understanding. One of the difficult things is the puzzle of life; if we could only *understand!* Why has this trouble come to me; why is there all this terrible turmoil in the world, this unrest, this misery?—these are the questions no man can avoid. Be the Theosophist and you will understand.

Slowly as you study Theosophy, there will come illumination, so that into whatever dark places you may go, you seem to carry with you a light, and whatever problem meets you, you feel you have a

solution. That is the result of living these great Theosophic principles of the Brotherhood of Man, of co-operation with the Divine Plan, and of worshipping the Divine nature of God in all that exists. There is not a single soul in the world who is not instinct with the power of opening out into a larger soul; that is the real beauty and wonder of life. Each one of us is as a bud, within which the full beauty of the flower is but waiting to open; and as we feel dimly life's sunshine, the beauty within us, answering the call of the great Sun without, tries to open its heart to give its beauty to the Source of all life. It is so with us all; within a man is the nature of God; the hidden beauty within him tries to greet the great beauty of God; that is life, that is evolution.

Now it is self-sacrifice alone that makes possible the unfolding. You must have some philosophy of self-sacrifice; it does not much matter what it is, so long as there is some kind of a philosophy behind your acts. The animal, who gives its life for the welfare of its young, has its little philosophy of self-sacrifice; the savage, who kills his fellow men for the safety of his wife and child, is showing his divine nature. Whether the philosophy of self-sacrifice be of this religion or of that, or of no religion at all, matters not, so long as a man feels within him the call to self-sacrifice. The important thing is that the spirit of self-sacrifice should grow from day to day.

For many that spirit has not been so growing; but that is only because the vision of truth has not been clear; they do not know where to look for the solution of their doubts, and it is to these, above all others, that Theosophy has a message—the message of a self-sacrifice which is

not pain but joy, which is full of light and not of darkness, a self-sacrifice which is born with every moment of time and makes a man a hero, able to plunge into existence and make of himself the master of all life. There, indeed, is the solution of the great search for truth. To know that you are God; that all is God; that God is the source of the Universe and of all things visible and invisible; that He desires to come into your life, and to show Himself to you there in yet fuller beauty—does not such a realisation solve all problems?

That is the fundamental message of Theosophy; and if you could be the Theosophist, what would life be to you? You would understand that wherever you go, you are confronted with the nature of God; you would feel around you everywhere the Divine Nature; as you stood on the earth you would know that the earth is good and beautiful, and you would recognise its fellowship with yourself. It is this friendliness with all things, this intense gladness that you share with all things, that is one of life's priceless treasures. For you become not only a brother of all that lives, but also a mouthpiece of their aspirations. As you are a brother to every atom, to every flower, to every animal, to all your fellow men, so do you become the prophet and artist of what each dreams of God. For even an atom dreams of God and of being like Him some day; it rejoices in its dim way when one who knows of God and of His scheme, feels fellowship with it, for it knows that he has achieved what it too will achieve some day. Can you conceive of a philosophy of life greater than this? To know that all things reflect one Love and Beauty, that all men have within them a perfect Divinity, that each one of us is as a string on

which God is drawing His bow, a tablet on which He is writing His message—that is to understand Theosophy. Ah! the true mystery, the real grandeur of life is so wonderful a thing that one can give you but a fragment of its truth; the full truth you must discover for yourself, for it is your own life calling to you, saying: "Understand me, grasp me in all my beauty!"

You have known something of all this in the past philosophies, but you will find a fuller beauty and a grander solution in the great ideas of Theosophy. If only you will understand and live them, you will find that you go forth into life growing from moment to moment in splendour, knowing that as you tread your road you live not as men but as Gods, and that what you hear in your heart and in the heart of the world, is not a tragedy but a great song. To hear that song of life, to understand its beauty and its wonder, and to give your contribution to its entrancing beauty—that is the message to you of Theosophy.

C. Jinarājadāsa

TOWARDS THE OCCULT

By BERTRAM A. TOMES

MAN has ever set his face towards the Occult. As an individual ego, as "I," he finds himself midway between the revealed and the occult, the known and hidden, the past and the future; 'twixt memories and imaginings, experiences and ideals, existence and being. He realises, too, an "ever-becoming"; thus his and all "material existence," in the words of Sir Oliver Lodge, is "a steady passage from past to future, only the single instant which we call the present being actual. The past . . . is stored in our memories, there is a record of it in matter, and the present is based upon it; the future is the outcome of the present and the product of evolution." Man's truth of yesterday needs restatement, in the light of subsequent living, to be his exact truth of to-day. His immediate aim of yesterday must be modified to-day, if he would make progress. His very world of yesterday has been somehow readjusted and rearranged up to the present moment; and not only so, but he realises that to-morrow facts and aspirations will inevitably be an outcome of readjustment in living to-day. Truly man ever faces the Occult—the hidden.

To the degree to which, as the Thinker—for Man is the one of *Manas* or Mind, in the sense of Intellect and Intelligence—Man has observed phenomena and

reflected thereon, to the degree to which he has generalised his knowledge and organised his mind, he has become conscious that Spirit manifests in ever-unfolding forms amid the interactions and flux of existence, and so he postulates his laws of readjustment and evolution. Living to him becomes purposeful—that life may be self-conscious, that he may know the occult, which comprehends among other things that most interesting of all human studies—himself. So is awakened the divine discontent, the hunger for real food, the groping in the darkness of mortality for the Light of Truth, the quest for the occult.

"Towards the Occult" is the watchword of research, enterprise, aspiration, art, science and commerce; and this cry calls forth will, devotion and energy in living. At the heart of Being lies the Reality, and that Reality is attainable. To "one far-off divine event . . . the whole creation moves". "Be-ness" consists in ever realising Being through Becoming. The potential perfect already Is; It awaits but the completion of the readaptation and readjustment of nature, that IT may be *expressed*.

Every age, every people, every individual entity in the Cosmos has had its mode of quest for this unknown, and has expressed, as the result of effort, some little more of its nature; and of this quest the modes of scientific research are eloquent. Perhaps nothing shows the path of progress towards the occult better than the history of scientific achievement, from the time when the old alchemists searched for the truth behind phenomena, postulated their theories and were persecuted for their wizardry, until to-day when science "has suspended the major conflict with theological

dogmatism and driven its arch enemy into a territory little more than his legitimate province". Let us briefly trace that history in its development.

The British nation passed out of the "dark ages," almost barren of literary effort, having evolved a national consciousness beyond mere emotional expression of unquestioned dogma—its natural mode of life in what may be called its astral stage of development—and entered upon an age of mental activity. The revival of letters marks the awakening to closer observation of life. The age of Elizabeth with its "moving incident in flood and field" followed. Superstition gradually gave way to common sense, and the struggle for religious, national, and individual liberty marks the dawn of an age of thought. Too long had the human mind accepted the truth as revealed, and failed to apply it to living; too often had the happenings around failed to square with the teachings of a degenerate Christianity. Was there not something more true after all in the teachings of the alchemists? Could they not find truth by the methods of these earlier pioneers of Science? True, the outer and manifest might express the Inner Truth, but could not that Truth be discovered by starting with observed facts and seeking intellectually for their causes? Why this eternal acceptance of so-called "revealed truth"—not always logical or possible of application? Away with it!

So the quest, from what is observed and known to what is unknown, began, and the heresies of the sixteenth century alchemist gradually became the orthodoxy of the eighteenth and nineteenth centuries. The great age of intellectual development and culture in the British race began, education entered upon her

great work of the discovery of the real man by leading him out into fuller and fuller manifestation, and by raising his consciousness to a truer appreciation of energy, force and form, and of his essential spiritual reality. Examine all things, demonstrate every theory, reject all that does not appeal to reason, classify, arrange, search—these are the cries of Science since 1600; and when their meaning becomes clear, how certain becomes the materialism of the eighteenth and nineteenth centuries—a materialism destined to give way to a more conscious, rationally comprehended spirituality, as Science lifts the veils of Being.

But A.D. 1600 was mentioned. The year 1600 marks an epoch in our national development, it inaugurates our age of science; and, as usual, the teacher of the new method of scientific enquiry—the man of that moment—appears.

In 1605 Francis Bacon reviewed the existing state of knowledge in his *Advancement of Learning*, and in 1620 he outlined his ambitious and never-completed scheme, *Instauratio Magna*, sections and fragments of which we fortunately possess. Section 1, known as *De Augmentis*, is a survey of the state of learning, and Section 2, *Novum Organum*, postulated a new organ for the discovery of truths. This "new method" is nothing more than our inductive mode of enquiry into phenomena, and the author urges the necessity of going "from particular things to those which are but one step more general; from those to others of still greater extent; and so on to such as are universal".

Not content with advocating this new method of research, he proceeded to apply it to the investigation of Natural Law, and commenced his *Phenomena Universi*,

of which *Sylva Sylvarum*, an exegesis on plants, is the only completed section. He also desired to extend his researches into psychology, and by *Scala Intellectus* to probe to the truth of Intellect and Mind, and finally to propound on his findings a philosophy of life to comprehend all the phenomena of the universe.

That consummation he did not live to attain, nor has man yet comprehended all the phenomena of the universe in any philosophy of life. He passed over through a chill caught while studying the preservation of food by cold storage and experimenting in snow; but not before he had forged the weapon for establishing the domain of science. From known to unknown, from data to deduction—towards the occult—became the inflexible rule of the scientist.

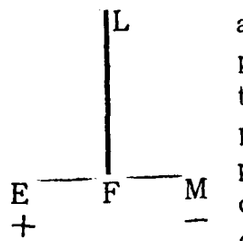
In 1662 Dr. Wilkins and his friends founded the Royal Society in the interests of Physical and Mathematical Science. Cowley, Dryden, Barrow, Ray, Boyle, and Newton, were members. The first paper, "The Discovery of a New World," showing that the earth was probably a planet of the sun, marks the progress of scientific thought, yet shows how fragmentary was its knowledge. Boyle published his law of the compressibility of gases in 1662, and since that time science may be said to have made progress—steady at first, but accelerating its pace as facts accumulated and apparatus improved.

Thus 1600 marks the beginnings of our age of science, the discovery and statement of truth from the investigation of phenomena. True, scientists have found their quest stupendous, and the aspiration to state the prime or fundamental cause of happenings soon gave place to the attempt to explain phenomena.

But even "explanation," as Sir Oliver Lodge says, "has been discarded as too ambitious by some men of science who claim only the power to describe". As Gustav Kirchhoff acutely expresses himself: "It is the object of science to describe natural phenomena, not to explain them." For 300 years the process of "observing phenomena," using the inductive method of cold reasoning and explaining or describing phenomena, has been going on. Scientist has succeeded scientist in chemistry, biology, and indeed every branch of science, classifying and organising into sciences the observed facts, adumbrating more and more fundamental laws, promoting what is vaguely termed the "advancement" of science. But whither this "advancement"?—ever towards the Occult.

The Cosmos has grown larger in two senses of the word. The physical world has grown larger in the directions of the stupendously large and microscopically small, *i.e.*, there has been an extension of this known sensory world into the sensorily occult; the Cosmos has also grown larger in the direction of spirit and manifestation, *i.e.*, there has been an extension of consciousness from a merely physical world to worlds of emotion, mind, and spirit; and the differentiation of such sciences as physiology and biology from psychology, is eloquent of this extension. These extensions of the known are perpendicular to one another and may be symbolised as a cross, or better as an inverted T (inverted because we conceive life as being higher than the form which manifests it). The nucleus of the two lines is "phenomena" manifested as "form," whose shapes, numbers and colours, whose textures and properties, form the bases of classification and the arena of

observations. Laterally this known world of phenomena extends by intellect into those of the energies and matters, whose equilibrium and interaction express the "form" of the phenomena, and which constitute that fundamental duality of opposing polarity, or positive and negative potentials, which the physicist and chemist recognise as lying at the basis of manifestation. Vertically this world of visible phenomena or forms extends from the inorganic or "dust of the earth" to the sublime heights of the spiritual, conscious, intelligent organism—the Divine Man, which constitutes the world of "evolution" and which is recognised by botanist, physiologist, biologist and psychologist as the path from matter to intelligent life, from that which is exactly calculable to the region of that incalculable factor manifesting everywhere.



For if the "form" of a flower, with its symmetry, numbers and colours, or the form of any other discerned object be reflected upon, it will become clear that therein a something called "intelligent life" is using the energies and matters of the Cosmos appropriate to its nature and modelling therewith this "form" in a fashion appropriate to its proper expression and necessary experiences.

To quote Lodge again:

> There is plenty of physics and chemistry and mechanics about every vital action; but for a *complete* understanding of it, something beyond physics and chemistry is needed. And life introduces an incalculable element. The vagaries of a fire or a cyclone could all be predicted by Laplace's calculator, given the initial positions, velocities, and the law of acceleration of the molecules; but no mathematician could calculate the orbit of a common house-fly.

Here, then, are three factors: a positive one, termed "energy" by science; an element which is fixed, stable, inert, called "matter"; and a purposeful, intelligent, synthesising, conscious factor, called "life" (better, perhaps, "spirit"), welding these two into a "form" in which it lives and moves and has its being. Truly a "three [energy, inertia, consciousness] falling as four [form added] into the lap of māyā (sense of separation and outward seeming)". How nearly science is unconsciously expressing the facts and verities of the occult records! This is not at all remarkable, however, since the quest of science is honestly for Truth as IT IS, and such quest can but lead ultimately to the same realisation as every other quest. And to the metaphysical mind too, in these factors of science—energy, inertia, form, and consciousness, there is found more than one mode of correspondence to the earth, air, fire and water of the Platonists.

To return, however, to the quest of modern science towards the Occult, what is energy, matter, life, evolving form? As to what they ultimately are, Science is dumb; that realisation is its ideal, and all ideals worthy of the name are humanly unattainable, although ultimately they are so. Yet Science will explain these terms, and by her explanations lead the enquirers "towards the Occult". Look into the world around you; whatever is tangible to the senses is in "form". These forms are tangible because filled out with substance. Substances are not alike; some are rigid, some mobile, some, like that of the wind, invisible except to touch when in motion. But there is a something lasting, tangible, the substance of form, that is matter. Again, these forms move from impulse

within or are moved by impulses without. Plants and animals grow, fish swim, animals run, wind blows, ice melts, blood congeals, etc. These impulses or forces are called life, heat, light, gravity, electricity; and are said to be modes of energy. Amid this flux of matter appears design, order, law, intelligent arrangement, with symmetry and beauty, manifesting the presence of life or spirit. Here is the world of the beginnings of Science three hundred years ago. Very soon it was discovered that the characteristic property of matter was inertia, and that by causing what has since been called physical and chemical reactions, matter could be resolved into simpler substances. At first, when Priestley discovered oxygen, it was thought to be an air given off from mercuric oxide, as if merely occluded within it; but soon this view passed, and oxygen was found to be chemically united to mercury to form a definite compound. Experimentation and discoveries led to the statement by Dalton of his Atomic Theory, a theory which has since been the basis of all chemical enquiry. No one has yet seen an atom; its structure is still engaging the chemist's attention; but no one doubts atomic matter, for our knowledge now includes inter-atomic conditions of existence; and for this, the discovery of and experimentation with radium by Madame Curie, Messrs. Rutherford, Soddy, Ramsey and others, is responsible.

What, then, is the present conception of matter? It may be approached thus: The form of any phenomenon is filled with substances of ranging composition. Take a pebble from a South Coast cliff, for example; it is mainly composed of chalk and flint. Now if one of such substances be taken, say chalk, it is found to consist of tiny fragments

held together or cohering through energy, and however small the particle, it is still chalk. The smallest particles are called molecules. When, however, heat is applied to chalk, it breaks up into two simpler and quite different substances—calcium oxide, or quicklime, and carbon dioxide, a gas in the air; and further chemical research has again divided these into a metal—calcium, soot or carbon, and the vital air of the atmosphere—oxygen. So with the molecules of all other substances; and hence the union of atoms to make molecules came to be realised. Then these atoms of elemental or atomic character were found to combine and interact according to definite laws, and the great science of chemistry was slowly built up. Finally it was stated that there were some eighty elements or atomic substances, and that from their behaviour towards each other they could be grouped, as indeed was done by Mendeleeff and others. Gaps in this classification led to the forecasting of the discovery and properties of other elements, and in several cases discovery has verified the anticipation. Until the discovery of radium, the material basis of the universe was the atom; of atoms there were some eighty varieties, and these were proved to be indestructible and to persist continuously; also the spectroscope revealed the universe as in all likelihood built up from the same foundations. The "fortuitous concourse of atoms," as a description of phenomena, gained currency as a fundamental fact twenty years ago.

Meanwhile energy had also been studied, and the various forces of nature considered. Slowly it has been borne in upon man that all forces are but modes of motion; that, for example, a thing is hot or cold owing to the rate of motion of its molecules, etc.; the

motion following a special mode of motion which we term "heat". So with light, electricity, chemical and physical forces, and even with that least understood force, gravity—all were at length regarded as phenomena due to motion or to that which produces motion or energy. Also the indestructibility of energy, as well as its tendency to degradation, was established. The energy of a falling ball is not lost when it is stopped by the earth. Part appears as the energy of rebound, part as heat in the ball and earth, which is really increased vibration of the molecules where the collision has occurred, and part again as the vibratory movements of shock spreading into the surrounding mass. But no energy is lost. The energy produced is equal to the energy producing it, though the appearance of some of the produced energy as heat (the so-called degradation of energy) entirely precludes the possibility of "perpetual motion". Electricity is transmuted into the energy of motion in our tramcars, that of burning coal into the expansive power of steam, the motive power of our locomotives, steamers and factories.

Thus two great facts appear as fundamental after three hundred years of scientific research, *viz.*, the conservation of energy and the persistence of matter. The universe of phenomena is a blend of energy and matter; on the one hand of modes of motions and activities, and on the other of atoms moving and inert. And further, both are indestructible; they cannot be increased or diminished; they are ever constant. Then came the separation of radium and the recognition of radioactivity, at a time when the investigation of electricity had prepared the way for a further advancement of knowledge. The separated radium appeared to

increase the energy of the universe and, without apparent loss of mass, to be the parent of new substances—a veritable philosopher's stone; in fact the same quantity of radium in the same quantity of barium chloride was found by Madame Curie to be always the same number of degrees above the temperature of its surroundings. That is, it was always supplying so much heat that in an hour it would heat its own weight of water from freezing to boiling point, and it would be able to keep liquid air in a state of ebullition for centuries, although placed under conditions which would otherwise preclude its boiling. Then again, it was found to give off material "alpha" rays, carrying positive charges of electricity, and material "beta" rays, carrying negative charges of electricity, while these set up vibrations or "gamma" rays in what is termed the æther of space. These rays would affect a photographic plate, just as Röntgen or X rays do, and finally there was a deposit or emanation, which Ramsey carefully separated and proved to resolve itself into helium—a metal he had discovered in the sun.

Where were now the established conservation of energy and persistence of matter? Radium appeared to upset both. Hence arose the present healthy agnosticism in the scientific world and the re-examination of all so-called established facts. From the enquiry radium and radioactive substances are only apparently in conflict with these established truths. But to explain the phenomena science had to step again into the occult.

The atom is a universe of corpuscles or electrons, moving with velocities comparable with that of light, *i.e.*, somewhere in the region of 186,000 miles

per second; and the form of the atom is due to the motions of these corpuscles. Try to picture the atom as the result of the energies and presence of thousands of corpuscles, whose individual sizes in relation to the atom are comparable with that of the earth to the solar system. The solar system is indeed a useful analogy. Every one is now familiar with the idea of a central sun, around which planets move in orbits, with their moons or satellites moving round them, as they traverse their paths. Visiting comets enter our system, travel to the sun, develop tails of radiant matter, and then fly off to other sun systems which comprise the stars of space.

Now imagine the movements of planets, satellites and comets speeded up, and the heat, light and gravity vibrations also quickened to prevent catastrophe. How would the system appear when, instead of revolutions round the sun taking one or many years, such were accomplished many times per second? The globes would become rings round the sun, just as the stone tied to a string is seen as a circle when it is whirled round. The paths of these globes and satellites would appear as a mesh of lines—a zodiacal belt of our luminary—while the movement of the whole system among the stars, as the sun rolls on in space, would transform this belt into a globe—the atom which perchance this system appears to the eye of the Infinite, one fragment of the great Milky Way of space, and sphere of the eternal egg, for to the Omniscient the limitation of Time disappears. As the Infinite One is to our solar system, so are we individually to the atom of matter. We regard the substance whose form is due to oscillating and rotating molecules and atoms as

persistent. Could we stop the motions of the atoms from forming by their movements—at rates too rapid to be followed by the human eye—the periphery or form of the molecule, that form would cease to be; the very substantiality of matter would nearly vanish; only atoms, a veritable impalpable dust of the earth, would remain.

Again, taking one of these atoms, which is to its corpuscles some 200,000 times as large—maybe what the earth is to a pea, or a balloon to a dust particle—let us suppose we could stay the stupendous rates of motion of these corpuscle planets round their central sun, whose motions above give the appearance of the globe or balloon casing; and that substantiality and permanence still further dwindles. Form is the result of vibrations, oscillations, or rotations of corpuscles, and in turn, atoms and molecules. We walk the earth because the rate of the motions of the corpuscles, atoms and molecules of living matter of body and earth are great enough to form meshes which resist the encroachment one of the other. We cannot push a finger into a tree because the corpuscles there are moving in their orbits so as to strike the intruding finger so many thousands of times per second—they move approximately with the velocity of light—that the way is barred. What then is the substantiality of this globe, the *terra firma* whose support we so much value? Thin air—æther—perhaps granular æther; and the rest—all vibration and stress.

But to return to radium and its teachings, how does the corpuscular theory explain radium as a loyal adherent and not as a rebel to established scientific law? Already two facts have been mentioned which need to be considered together. The first is that the energy

due to a ball or corpuscle striking another body is partly transmuted into heat; and with corpuscles flying off from atoms of radium, as they do, at immense velocities, heat would be one of the discerned phenomena, which, as already stated, is the case. The second is that, in the analogy of the solar system, cometary bodies had to be considered as well as planets and their satellites. There are comets in the radium atoms, and these fly off, both as single corpuscles and as groups of corpuscles, as can be seen in Crookes's Spinthariscope. So radium comes into line in science, but the persistence of matter is now relegated to an æther supposed to be granular, the energy of which is considered to be due to the motion of these granules and their combinations.

At this point it may be well to state that the fundamental duality of the Cosmos does not disappear, although Thompson and Lodge have postulated Electronic Theories of matter and have endeavoured to establish the fact that corpuscles are negative and positive charges of electricity. True, the "beta" corpuscles of radium carry negative charges of electricity and are like planets carrying the effects of the energy of the sun with them, while "alpha" corpuscles carry positive charges due to being of the nature of our sun to this universe—the positive source of prāṇa; yet science thinks they go too far in saying that because these corpuscles carry these charges, and because such charges could give rise to the witnessed phenomena, that therefore they are nothing but charges of energy in vertical or other motion necessary to individualise them. So far science goes; and there is still matter—corpuscles and energy—giving rise to natural forces, a duality of nature. Sir Oliver Lodge

himself, while positing a basic æther, agrees that it is probably *granular*. This extension of science into the occult yields, then, a basic duality, the puruṣha and prakṛti of the Hinḍū, and again the Theosophia or Divine Wisdom-Science finds confirmation from cautious, materialistic Western Science.

A further interesting fact, however, emerges from the study of radium, connected with the emanation called helium. If comets leaving the atom solar systems of radium fly off as they do into space, what becomes of them? Some enter other atoms and interfere with matters there, while others will set up systems in space of their own. Helium is such a case. You have only to conceive of "alpha" corpuscles, carrying positive electric charges, and "beta" corpuscles, carrying negative charges, flying off into space in company with one another and away from their parental influence, to realise that they will set up housekeeping together and found another system of fewer corpuscles than the atom of radium, *viz.*, helium. Since this has been realised, some scientists are speculating whether radium too is not such a product of corpuscles, flying off from the uranium salts which are found with it, and which it renders radioactive. Professor Ramsay inclined to this view, and in all probability it will be clearly proved that all the elements which are in some degree shown to be radioactive, are products of more antecedent elements, and are giving way to a new order of elements for succeeding conditions of life and states of universal being.

This fact needs special emphasis, for it is eloquent of the fact that the eighty odd elements

now known to compose the universe are only the *present* combination of corpuscles or electrons. As the globe progresses, in time the very substances which form its combinations and manifest its phenomena will change—truly a transmutation of the elements, surely a redemption of the subtle essences of ākāsha from the density of matter. Again the occult teaching is being verified, and men are learning not to scoff when Scott-Elliott tells us in his *Story of Atlantis* that at that time iron was harder and denser than it is now. Of course; for hardness and density are due to the number of corpuscles moving to and from the atoms, and some have escaped from those systems since then as vagrant comets.

Bertram A. Tomes

(To be concluded)

NIGHT

NIGHT and the wind, and clouds careering over the misty downs.

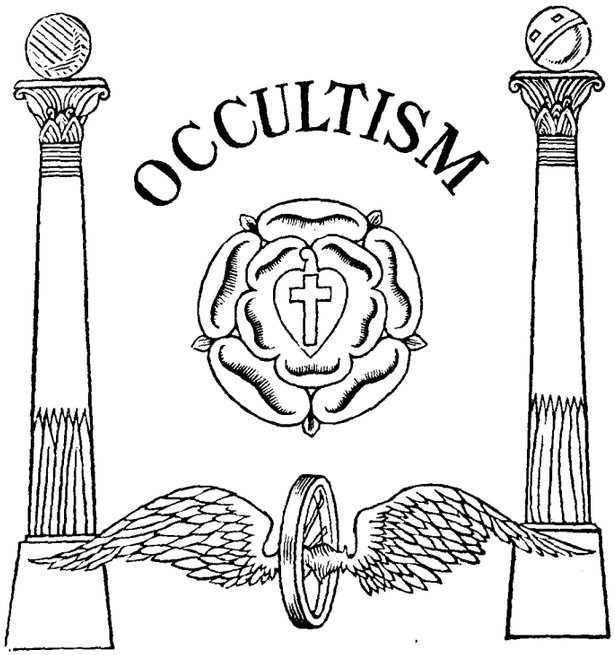
Behind them the moon's pale disc, now vanishing behind the sweeping gloom, now suddenly emerging, piercing the long, interminable procession of phantoms, endowing each one with a halo of light, as it glides before its infinitely distant surface.

And the winds flow, even as the clouds, aerial phantoms with surging voices.
They converse in the grey night, meeting and parting amidst the black forms of the trees. They unite the sky and the land, unveiling moon-glory, carrying powerful perfume of Earth.

Whither? O clouds, on your endless journey.
Proceeding far, far away . . . . and yet so quietly, so gently, with vaporous undulations.
Whither? wind-voices never ceasing.
Whither? wafted fragrance of the soil, ascending as incense towards the clouds.

Cosmic sway of this windy night, I would merge into thee.
With thee bending onward for ever,
In the play of shadows and light,
In the roar and the hush,
Gentle and grave, as befits movers into infinity,
Resistless, haughty, in murmurs of World-Chant unending,
Bearing before me the incense of Earth,
Immortal, cosmic procession, in thee I advance.

MELLINE D'ASBECK



THE UNCONSCIOUSNESS PRECEDING DEVACHAN

A TALK WITH A CLASS

IV

By ANNIE BESANT

THE Monad, in the sense in which we use that term to-day, is that divine emanation which exists on the sixth plane and upwards. To all intents and purposes he is unconscious in the lower world. His

consciousness on his own plane is complete; he shares the divine knowledge in his own world, but he cannot reach down any further. He cannot in any way touch the lower planes of life, the matter there being of a character which is not amenable to his influences. He, who has been in union with all around him, if plunged into denser matter, would find himself in uttermost isolation, as in empty space, unconscious of all impacts and contacts of matter. Hence the whole of his evolutionary journey, down and again upwards, is for the purpose of acquiring that consciousness, of subjugating matter completely as a vehicle, until on each plane he answers to the vibrations of similar matter outside, and is able to bring out moods of consciousness which answer to those outside impressions, and thereby to become conscious of them.

In one of our previous talks you will remember that I laid stress upon the fact that you only know impressions, the results on your own consciousness of something that happens outside. Gradually by these impressions you gain knowledge of the outside world. Of course it is really knowledge of the impressions made upon you by the outside world; the knowledge of the outside world in reality is only gained when you reach the stage of evolution in which, having realised the unity of life, you are able to live in all those forms below; only then does real knowledge of the outside world come to you at all.

As long as you are separate in your consciousness, you can only receive impressions made upon you, and those impressions form to you your outside world. But when you have realised the One Life, when you are able to pass into any form at will, then you

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become able really to know the outside world, because you live in the forms which make up that world, and you are no longer dealing with the impressions they make upon your consciousness, but with their consciousness as you exist within their own forms—a very, very different thing.

That is the fundamental reason why this world is called "unreal". You do not know it as it is; you are not in a world of reality; you are living in a world of your own creation, made partly by these impressions from outside. An enormous change of attitude comes when, instead of knowing the impression a thing makes upon us, we live within the thing, and know that thing from inside by virtue of the One Life which we have realised. That enormous change means an entire revolution in our ideas. But it can come to us only when that Life is realised. Then everything becomes in a sense real to us, because we are the Life in the special form at the time, and we can correlate all those together and then understand.

In the Monad we have a fragment of the One Life. Everything is in that, by virtue of the One Life that he shares, but it has to be brought out. That is why we sometimes speak of "awakening into life the latent consciousness". Literally everything is in that Monad, all divine knowledge; but to bring that out, so that on any plane of matter he may *know*, is the whole work of evolution. That is the mysterious pressure which puzzles science so much, as to why things move onward; what is the force which makes for evolution? why is it that the various lives, as they call them, moving in different directions, yet are related one to the other? what gives rise to all this variety?

The answer is that this "latent consciousness has to be awakened into life"; that is, awakened to Self-consciousness. And in order that this memory of all the things and the persons that you have vivified in the past may awaken within you, the Monad has joined himself to the highest attributes of the lower personality.

I ought perhaps to tell you that there is a very considerable difference between this awakening of what was in the old days called the "personal individuality," and what is normally called the "memory of past lives". It is perfectly possible to gain a knowledge of your past lives from observation from without, that is to say, by clairvoyance which, looking back through the ages, recognises your own activity in any particular life, and watches that as you might watch the life of anybody else. That is what is generally called memory of past lives. It is not really a memory; it is an observation from outside; you see yourself living and moving, and in that way you get a good record of the life.

The memory of past lives which is to be awakened in the Monad is a very much more intimate thing. It is the inner recognition, not the outer observation alone, of the life, and that is really the only thing to which the word memory ought accurately to be applied. You may remember Mr. Leadbeater telling us one day how he found dates in the past; he found the date by looking into the mind of somebody, and seeing what persons were thought of as contemporaries by that man; or, if that person happened to have it, the date of that particular year in which he was living. Mr. Leadbeater was not that person, but he was able so to look at the consciousness of the person as to be able to get information out of it. If you think of that as an observation

of another, you will realise exactly what I mean when I say that you may know your past lives by observation. You may observe yourself just as you might observe anybody else. You can look into your own mind of the past, just as you can look into the mind of anybody else; but it is all from outside.

Now there is a subtle change when, instead of observing either the person's acts in his body or his emotions or his thoughts, the whole of these are fully realised as one's own, and when one distinguishes between these and all the various persons around as the "I" and the "not-I". Of course the first is very much the easier, and is the more common, simply because many have got on far enough to reach that point.

When the true memory is unfolded in the Monad —which means that the Monad has assimilated what he has put forth—then (to use the old phraseology) the three aspects of the higher, the Ātmā, the Buḍḍhi, and the Manas, which we used to call the triad, have been drawn back into the Monad, and his content has been increased by all that; then he must also acquire the highest attributes of the desire-mind (kāma-mānasic) being, which is the conscious person in each life, that in which we are living all the time. That is really the personal ego, that which to all ordinary people is the waking consciousness of the "I".

It is that which, purified, lives and enjoys bliss in Ḍevachan, this kāma-mānasic entity, purified from the lower kinds of kāma. It is that which lives in Ḍevachan.

It is important to remember that the "I" cannot "assimilate anything that is evil," because it enables you to realise that certain actions that we call evil, done

by the undeveloped person, have not the same results as they have when done by the more highly developed person. They do not touch the "I" level of thought. The ego is not conscious of them; he knows nothing about them, and so they make no impression on him. The utmost—I think it was printed in one of our publications—the utmost result that is brought about in the causal body by very, very long continued lives of a low type is what you may call a certain incapacity to receive the opposite good impression for a very considerable period afterwards, a kind of numbness or paralysis of the matter there; not consciousness at all, but an unconsciousness, and an unconsciousness which resists impressions of the good of the opposite kind. That is the limit of the harm that is done. It makes many more lives necessary in order to bring out the first response to the good side of activity. That is what happens to the causal body, where the animal-man life has been very much prolonged.

We have not looked into the causes as to why it should be so; it was only the result which we noticed one time when we were trying to understand how the causal body was living through all these earlier savage lives, and how it was that it was not apparently injured. We found that in very prolonged cases, where there were an abnormal number of such lives, there was a certain effect of numbness. It could not respond, but the repeated beating of evil upon it produced this curious effect of numbness, or partial paralysis, which had gradually to be worn off, so that a number of lives had to be spent in, as it were, restoring the responsive vitality to that portion of the causal body. Those are abnormal cases.

In some of our earliest teachings a great deal of stress was laid upon the unconscious condition into which men sink between the highest sub-plane of Kāma-loka and the lowest sub-plane of Devachan, that which H. P. B. spoke of as a "laya-centre," the transition state between the two, which was neither one nor the other, and in which we were told that the man stays very long, sometimes longer than we can imagine. The stay in Kāma-loka you cannot fix at any particular period. In the less evolved stage the stay there is involuntary, the working out, of course, of the results of the evil or the passion side of the nature. In the higher sub-planes of Kāma-loka the stay is voluntary, and depends on the will of the man himself.

You know we have said to you that the scientific people, who have clung very much to their scientific methods, remain on these high sub-planes of Kāma-loka for a very long time. They remain just as long as they choose to remain, as long as they like that way of working. The very idea of giving up their methods is to them so repellent that they prefer to remain in that condition. I think I told you once of a great scientist who will not go out of it; he wants to work in the way that he worked as a scientist here, and somehow he does not realise that he can work very much better if he himself uses his own faculties in their own world than he can with his astral apparatus. He wants the apparatus that he can construct over there, and finds it so very wonderful that he likes to use it; and the fact that he was sceptical here, the fact that he did not think that personal consciousness went on at all after death, that very fact remains with him and makes him doubt a life beyond his present condition, in the

same way that Charles Bradlaugh does. He told me one day: "Yes, you were right in saying I should go on after death, but I can't tell that I shall go on further if I again become unconscious." It is that period of unconsciousness that alarms them; they are going, so to speak, to die again. Finding this life so very full of knowledge and so superior to the one here, extending their knowledge of the universe continuously in this way, they cannot realise that it is better to throw the whole of that apparatus away, to trust for a time to the word of people who have gone through these conditions many times before, to trust to them that the greater freedom of the inner faculties will more than compensate for the absence of the outer apparatus—they cannot do it. Therefore they remain there; they will not enter the "period of gestation".

The same was the case with one of those people who is always living in a library; he gets the astral counterpart of all the books that are written now, and he enjoys himself enormously; and there is no apparent reason why he should not stay there for the rest of the cycle; he won't get out. So you cannot fix any time for this period.

But as to this period of unconsciousness, it is a condition that in these later times we have not gone into and studied, and I think we ought to study it, because really it remains to us very much of a name. It is evidently a period quite necessary to the building up of the devachanic ego for the life in Devachan, and that apparently may be a very long period. Just as in the womb of the mother the body of the child is built up, so in this gestation period what you may call the body for Devachan is built up. One thing that must

take place in it is the separating off of all the astral matter, however subtle that astral matter may be; that must be left behind. The man practically goes to sleep and is unconscious. During that period of unconsciousness, all that is useful which has been worked into the astral matter, that is, all the higher emotions, the astral matter connected with the whole of those modes of consciousness, is separated off from the matter through which they were expressed, or which brought them out, and the vibrations of the matter connected with those, which have been spread over the whole of the astral body of this particular phase of matter, the whole of those are directed on to the permanent atom, and the permanent atom responds, taking up the power of vibrating in these measures, and thus preserves everything for the next astral body. And all that is valuable for the higher life—the feeling of devotion, the feeling of unselfish love, either for a person or for a cause, everything in your emotional life which is of a higher kind; and the whole of that must have a material basis, you must remember—the whole of that is transferred as a vibratory power to the permanent astral atom, and that in turn produces sympathetic vibrations in the mental atom, from which every one of those vibrations of the higher kind, which had been expressed in the finer matter of the astral body, is sent through the mental body, and affects the moods of the mental consciousness.

Now it is quite intelligible that that might occupy a considerable period of time, and that the more of it there is, the longer the time which will be required. It is really the drawing out of the life on which certain impressions have been made, or the centering of them

in the permanent atom, which, you must always remember, only preserves the capacity of vibration. Do not think of the permanent atom as some kind of box into which you can pack more and more emotion or thought forms; that is not at all the way to look upon it. It does not preserve vibrations, but it has the capacity to reproduce vibrations, and that capacity can only be aroused by having vibrated before in that particular way. That, as you can imagine, might take a considerable time, especially as it is to a certain extent a mechanical process.

Another considerable part of that unconscious or gestation period must be spent in vivifying for separate life the mental matter which had always been vivified during the earth-life and the post-mortem life on the astral plane through the kāmic elements. You see the whole of our physical life is kāma-mānasic work; the whole of our emotional and mental life is also kāma-mānasic work, and that forms the personal ego and the personal existence. In the physical life, while we are awake, the mental life is working of course in connection with the physical body; but while we are asleep it is working in the astral body. After we pass through death the physical body is gone, but it is continuing the life it is accustomed to in the sleep-life, active on the astral plane; and as soon as it is on the astral plane it must have astral matter to work there. Hence I imagine the need of that gestation period, which we have overlooked so much, is also to vivify the mental body for a separate existence, when it has lost its lifelong partner. When this kāmic element is got rid of altogether, the ego in the region of bliss, or Devachan, will have the purified memory. It will not remember anything that has been

unpleasant; it will not remember anything that has been wrong or evil or degrading in any way, anything that is mingled with the lower passions. The whole of that is gone; hence the unalloyed bliss.

That enables you to understand from the mechanical standpoint what is called the artificial guardianship of Devachan. Do not think of that as a kind of artificial wall built around a certain space, but realise that a gulf exists round each individual there, because of the fact that the whole of the kāmic matter has been swept away and is no longer there. He has no vehicle, no medium of communication, which can respond to anything of the lower worlds. Therefore the lower worlds for him are non-existent, but non-existent for exactly the same reason that the higher worlds are to a number of us non-existent. We have not vitalised to a proper extent the matter through which we can communicate with the matter of those worlds. You have not round you an outside wall excluding you, but it is in you yourself; and the process of getting into touch with the higher worlds is in breaking through this inner wall round you and in yourself; or, in other words, you have vitalised the matter of the mental body for direct communication with your lower sheaths; it is already there, present in you, but it is not working on its own account, and is not at once able to cross this "laya-centre" between the planes.

Before going on to the awakening into Devachan, let us consider for a moment the people whom H.P.B. spoke of as "soul-less," those who have overstepped the boundary of human evolution through persistent "wickedness," and who are devoluting, as it is sometimes called. They are going backwards instead of

evolving, having broken away from the mental and spiritual essence of their being.

Some of these resume their evolution, taking new lower bodies, and are merely thrown back in evolution; others, of the lower type (who after their physical and during their astral life have lost their lower permanent atoms) will have to retire until the stage of a new world opens suitable for the very low level of evolution at which they left this world by death. They pass into what is called the "planetary death," and when they come back into a new world, will take fresh lower permanent atoms from its matter.

Meanwhile the astral body, with the astral and physical permanent atoms, and the mental body interwoven with the astral, torn away from the Spirit, is too strongly vivified to disintegrate, and incarnates again in a body of a very low type; when this physical body dies, a yet lower human incarnation follows, perhaps as an idiot, then it devolves into an animal, and sinks downwards lower and lower, to final disintegration into the elements.

In the normal man, to whom we now return, when the mental matter is vivified sufficiently to work independently, the next stage follows, the awakening on the rūpa levels of Devachan. The man is shut *off* from the lower worlds by the purifying of the mental body from all foreign elements, and it is important to realise that this absence of the astral is the gulf that separates him from the lower worlds. He is shut *into* the world made by his own impressions of those worlds, a separating wall of exactly the same nature as that which separates us down here, where each lives in his own mental world; but he can communicate with other

persons through mental bodies, as down here through physical ones. That is why sometimes in the older writings each one is spoken of as being shut off. He is shut off from these lower worlds and shut in within his own mental world. The karma of the recollection of evil deeds and feelings will reach the ego when it changes its personality in the following world of causes; that is, in its next birth into mortal life. The spiritual individuality remains untouched in all cases while it is in the higher world.

The period spent in Devachan is according to the good karma that a man takes with him. He has to turn all good experience into faculty. If he takes little, it is short; if he takes an average amount, it is an average length; if he takes an exceptional amount, an exceptional length. It is impossible to lay down any definite duration at all. He reaps faculty where he sowed experience, and when the whole of that is assimilated, the thirst for physical life revives. That is what brings the man back; he wants to come; he is hungry, in fact, for more of the lower things and senses and vibrations, and he becomes hungry the moment he has completely assimilated everything which in the past life he gathered. It is worth while to remember that, because it is a question often asked you, and rather confused answers are sometimes given. It is not an outside pressure that drives him back, but he comes because he wants to come. It is all nonsense about people wanting to come back or not; they would not come back if they did not want to, but as long as any desire remains for anything this world can give them, they want to come back; it is because *they* want to come that they come, not because somebody else wants them to come. It is

not the pressure of any superior power which drives them, against their will, back to this world of troubles, but the intense hunger for it.

It corresponds to your own condition in the physical body when you have taken food and it has all been assimilated. You want more. You go and get food; no one has to drive you to it; you get it because you want it. As long as man is imperfect, as long as he has not assimilated everything this world can give, and utilised it to the full, so that he does not want anything more here, so long will he return.

There is a lower kind of Mokṣha that it is quite possible to get. A great many people in this country get it by a deliberate killing out of all desire for objects of enjoyment. They remain away for indefinite periods of time, and remain in what is practically arūpa Ḍevachan. The disadvantage of it is that you only put off the day of Liberation; you may put it off to another world—remember that is quite possible. A man must be born in the world to which his desires lead him. Remember what is said in the Upaniṣhaṭs; a man is reborn into the world to which his desires take him. As the desire of some here in India, who have given themselves very largely to meditation, is entirely towards the objects of meditation, they stay in the mental world, and that is of course a form of liberation. That is, they have got out of the troubles of this world, but they will only come back ultimately into the troubles of another world; and that is why it is not really worth while to do it. You may as well get your troubles over, and then have the life before you of helping the world onward. But it is impossible to put a limit to that

time, because it is possible, anyhow temporarily, to kill out desire for everything here.

It is because of that power, because of that ability to "kill out," that I always say "transmute". That which you kill rises again: that which you transmute is changed for ever. The person who is in a very imperfect condition of evolution—as a great many of these good people are—if he kills out desire in that period of his evolution, he kills with it all of the possibilities of the higher evolution, because he has nothing to transmute; he has killed the thing; it is gone. It is dead for the present life, which means that all the higher life of the emotions and the mind is for the time killed; of course not altogether; it is for the time. And therefore we always try to persuade people not to follow that line. It is sometimes called the lower burning-ground; that state of mind which is brought about by an indifference which is the result of great disappointment, or trouble, or weariness of some kind; not the desire for the higher life really, but the repulsion from the lower; and the results of these are quite different.

You remember in *The Voice of the Silence* it says that the soul wants "points that draw it upwards"; not the driving away of desire by failure, by disappointment, by grief, by the love becoming tasteless because of something you have lost in it. You do not get rid of the taste for life by that; you only get rid of the taste temporarily, and it is still there and will revive.

Annie Besant

THE ṬRIMŪRṬIS AND THE SEVEN RAYS

By SIR S. SUBRAMANIA IYER, K.C.I.E., LL.D.

AMONG the questions which have long been a source of difficulty and dispute to students of Hiṇḍū sacred writings is that which concerns the Ṭrimūrṭis in relation to each other. In other words, the problem—are they all quite equal or is there any superiority or inferiority among themselves?—has baffled many minds. A brief discussion of this point will not be without interest.

There cannot be the slightest doubt that all the Ṭrimūrṭis are absolutely on the same level as representing the three aspects of Brahman in the abstract. Yet, from the point of view of Brahman *in manifestation* and actual work in Samsāra as a whole or in particular world-systems, it is not inadmissible, from our own very limited way of looking at things, to speak of one or other of them as standing on a higher or lower level in comparison with the rest. However, whilst doing so, and giving special weight and credit to the particular functions of each of the Ṭrimūrṭis, we should endeavour never to allow the notion of the seeming superiority of any one of them to take such hold of our minds as to make us fall a prey to the illusion that there is any real inequality among themselves, and thus make us unconscious sectarians and fanatics.

This dangerous attitude can be avoided only if the supreme and vital truth is constantly borne in mind, that Brahman or the Absolute is but One without parts in Its ultimate and transcendental nature, and when, through our limitations, we are obliged to confine our attention to any one or more particular aspects of It, as if It consisted of parts, we should not even unconsciously imply that any such part is lower than the rest from which, for the moment, we withhold our attention. The shortest and the best definition of Brahman, for practical purposes, is that contained in the words "*abheḍānanḍam saṭ chiṭram param brahma*" —Parabrahman is undivided bliss, truth its picture.

Starting with this unquestionable position, it is not illegitimate, as has been already observed, to ascribe superiority or inferiority relatively with reference to the concrete manifestations as Brahmā, Viṣhṇu, and Shiva of the three ultimate aspects of the Godhead or the Paramāṭman. Taking the Praṇava, the supreme symbol of Brahman, the first letter thereof, A, represents this Paramāṭman, the *sachchiḍānanḍam* in the abstract. Strictly speaking, He is the One, to whom the term Īshvara is properly applicable. He is the One Lord in all the Cosmos, visible or invisible. As compared with His ultimate source, Parabrahman, He may be viewed as the One Supreme personal God, though not, of course, as possessing any limited, definite individuality. He is personal in the sense that all the universe constitutes His body, He being the ensouling spirit or the One Self, the Sarvāṇṭaryāmin. In Him exist the Ṭrimūrṭi attributes, namely, Saṭ, Chiṭ, and Ānanḍam. According to the true view, the Saṭ aspect of this Paramāṭman manifests itself as activity or *kriyā*; the Chiṭ aspect as cognition

or *jñāna*; and Ānanḍa as will, as wish, as *ichchhā*. Nowhere in the universes, visible or invisible, nor in anything whatsoever in them, not even in the smallest imaginable atom, is any of these attributes of Paramāṭman ever absent. The only difference in all the countless and infinite manifestations is in the proportion of the attributes in question in each individual thing manifested.

Bearing the above in mind, let us take up the question of the Ṭrimūrṭis in our own world-system. It goes without saying that, according to the maxim "As above, so below," there being but one Parabrahman as the basis of all the Cosmos, so, in our own system, there can be and is but *one* highest representative of that Brahman. It is this representative who is the Īshvara of it. It is He to whom the *Bhagavaḍ-Gīṭā* refers in the verse:

Brahmaṇo hi praṭiṣhṭhā'ham amṛṭasyāvyayasya cha;
Shāshvaṭasya cha ḍharmasya sukhasyaikāṇṭikasya cha.

His authority is undivided, He is the originator, preserver and disintegrator of the system. He possesses in himself in perfection all the qualities which, lower down, find expression through the three different instruments or agencies who are the Ṭrimūrṭis. It is here that the question of relative superiority acquires significance from our point of view, and accounts for the prominence which Shiva, for instance, has enjoyed at the hands of the followers of His special cult.

A world-system has been very aptly spoken of as *Bhagavaṭ Samkalpa Sūṭra*, which may be freely rendered as the divinely willed thread ladder. This ladder consists of four rungs of different densities. In the lowest rung, the activity aspect is the strongest,

whilst in the next higher it is the Ichchhā aspect, the matter on this rung being finer than the one below; in the third rung the jñāna aspect predominates, the matter here being still finer. In the fourth or the highest rung, the summation of the three is reached and constitutes the Samāhāra or the final fruition. With reference to these four conditions of matter—Sṭhūla, Sūkṣhma, Kāraṇa, and Ṭurīya—with their corresponding states of consciousness—jāgraṭ, svapna, suṣhupṭi, and ṭurīya—actual work has to be done by the Ṭrimūrṭis in accordance with the plan or ideation of their one head in the solar system, the Īshvara of It. In the carrying out of this work, it is Brahmā who begins. He manipulates the root matter of the system (*i.e.*, what is mūla-prakṛṭi) for the purposes of this system, and evolves out of it the different elements which go to make up the seven planes. Hence He is spoken of usually as the Creator, and as the Third Logos by Theosophists. His work seems to be most apparent in the five planes, namely, ākāsha, vāyu, agni, āpas and pṛthivī. The highest part of the ākāshic plane is accordingly spoken of as Saṭya-loka or Brahma-loka. Next comes Viṣhṇu, the Second Logos of the Theosophist. He is the Creator of forms out of the rudimentary matter manipulated by Brahmā, and the chiṭ or cognition aspect predominates in Him. And in many places in our books He is pre-eminently spoken of as the giver of knowledge. Lastly comes Shiva, on whom it devolves to arrange for the liberation of the human spirit after its long evolutionary journey through the seven worlds. In other words, it is Shiva's part to cause the individualised spirit to withdraw more and more inwardly, burning up what

the spirit had identified with itself out of the matter of the said five planes, through nescience and illusion in the course of pravṛṭṭi mārga or the path of forthgoing. Shiva is the First Logos of the Theosophist, and his position and influence is most patent in the highest plane of our Solar system, spoken of as the Ādi plane in the *Praṇava-Vāḍa* as well as in the Theosophical writings, and called Shiva-loka by some, whilst the plane of Viṣhṇu is the second plane, the Anupāḍaka or Go-loka.

It will thus be seen that apparent reasons exist for Shiva being looked upon as occupying a higher or more important place, as held by some, but without any knowledge as to the real reasons for their respective positions of gradation. One illustration in support of it, furnished by the *Gīṭā* itself, may not be out of place. Of course the three Veḍas, Yajur, Ṛk, and Sāma are equally important. As pointed out by Ṛṣhi Gārgyāyaṇa in the *Praṇava-Vāḍa*, Yajur Veḍa deals with kriyā, its author being Brahmā; Ṛk deals with jñāna, Viṣhṇu being its author; and Sāma deals with Ichchhā, Shiva being its author. Now it will be remembered that Shrī Kṛṣhṇa, in giving instances of his own Vibhūṭis, expressly assigns the highest excellence to Sāma Veḍa by observing that among the Veḍas He is Sāma Veḍa, and thus impliedly emphasising the relatively superior position of Shiva, its author.

Even so, seekers after liberation, which all of us are, must not ignore the fact that our chief concern is with that One Supreme Being who is at the head of the three Logoi, the Īshvara of our system, spoken of by Theosophists as the Unmanifested Logos of our system—the Being whose fourth part is all this universe—*Pāḍo'sya vishvā bhūṭāni*—the rest of whom is immortal in Heaven—*Ṭripāḍasyāmṛṭam ḍivi*. Still, emphasis may rightly be laid on the Shiva aspect of this Īshvara Himself by those who belong to the first of the seven Rays, as they are called, so familiar in Theosophical writings.

This subject of the Rays is an obscure one, little by way of detail being known about it. There is, however, no doubt that all humanity is divisible under these seven Rays. One class falls under the said first Ray, spoken of also as the Power or the Ruling Ray. The predominant characteristic of it is the will element or Ichchhā. In whatever has to be done by an individual of this class, it is the will-force that is the effective agent, and the Shiva aspect of Īshvara is the ultimate source of this will-force. The second class is spoken of as the Wisdom Ray, the fountain head of which is the Viṣhṇu aspect of the Īshvara. The remaining five classes are grouped under the general name of the Love Ray, in which the activity or the Brahmā aspect manifests itself in five different ways. Among these Rays, superiority may be thought of, in a relative sense, as belonging to the first Ray. For instance, the highest Adept on our globe belongs to the first Ray, and is spoken of as the Lord of the world[1]—the senior of the four Kumāras—the other three Kumāras working under His direct guidance as His colleagues, and immediately supervising the affairs of the three great Departments of the Hierarchy. Thus it would seem that one of the Kumāras influences the work of the Manu, another

[1] As the sole representative on our Globe of the Īshvara of our system this highest Adept is spoken of in the *Mahābhāraṭa*, for instance, as Nārāyaṇa. Adverting to His work as the One Initiator, the *Chhāṇḍogya Upaṇishaṭ* refers to Him as Sanaṭkumāra, called also Skanḍa. The description of Him in *Sūṭa Samhiṭā* is in the character of Ḍakshiṇa, the silent youthful Teacher, seated at the foot of the Banyan Tree, revealing the final Truth by the symbol of Mauna Muḍrā.

that of the Boḍhisaṭṭva, and the third that of the Mahā Chohan. These Kumāras all belong to the First Ray, as Mr. Leadbeater has pointed out in his *Inner Life*, but the Head links up the whole Hierarchy through these three in a direct fashion. What the nature of that influence and that linking up may be, who among the children of earth can tell? Nor would there be any use in our trying to guess what evolution lies before the three Kumāras and the One who stands above them. Adverting to the four Kumāras and the Silent Watcher, to whom H. P. Blavatsky refers in a mysterious way, she observes that the nature of the connection between them will remain enshrouded in mystery for a long time to come. Perhaps the Lord Maiṭreya, when He teaches our younger generations, may unveil the mystery.

Turning to the subordinates of the said Head, Adepts who are to act as Manus of races also belong to His own Ray; whereas Adepts who are to act as Vyāsas, Boḍhisaṭṭvas or World-Teachers, belong to the second, the Wisdom or Viṣḥṇu Ray; and Adepts who are to look after the evolution of everything under the remaining five Rays would belong to the Brahmā aspect. It follows from these statements, that though theoretically the Ṭrimūrṭis are entitled to equal reverence and worship at the hands of all, yet as each individual has to progress along the particular line or Ray to which he belongs, or to which he devotes himself in the course of his evolution, he has to specialise, as it were, along that Ray. Therefore one who belongs to the first Ray will have to work his way up, giving preference to the Shiva aspect, and very often one's predilections for one or other of the

Ṭrimūrṭi aspects may be taken as but the promptings of his own Ray. Consequently obedience to those promptings would be but natural and right, provided the underlying cause is grasped and the evolutionary path trodden with the knowledge that others, whose promptings are different, are also working their way along the lines allotted to them. One's persistent preference, say for Shiva, will probably be found to have its basis in his inmost nature, and all that is necessary to avoid unconscious error is not to predicate any real inferiority in the essential nature of Viṣḥṇu, of Brahmā, of their functions, or of jīvas necessarily owing special allegiance to them respectively.

Before concluding, it is necessary to add a few words with reference to the fact that the Īshvara of our system is often spoken of as Mahā Viṣḥṇu. This description is an advised one and most significant, as it is intended to mark out the predominant note of our solar system, at all events at its present stage. Though in the Īshvara of every such system the Ichchhā, Jñāna and Kriyā attributes coexist to the fullest extent required to enable Him to create, preserve and re-absorb His universe according to His perfect plan, yet there seems to be a law of nature which requires predominance to be given to the manifestation of one of those characteristics at particular stages of the evolution of each system. As a consequence of this law, it is the jñāna aspect that finds emphasis in our solar system now, and this accounts for the Īshvara being spoken of in the light of Viṣḥṇu with the title Mahā prefixed, as otherwise he might be confounded with his subordinate of that name. It is scarcely necessary to observe that in other solar systems, or in

this solar system itself at other periods of evolution, whenever the predominant note is different, the appellation of the Īshvara would be Mahā Brahmā or Mahā Shiva, according as the Kriyā or Ichchhā aspect dominates therein.

One more point to be remembered in connection with the evolution of the author of a solar system is that a monad who becomes fit to be an immediate subordinate of such an author, taking rank as one of the Ṭrimūrṭis, has to undergo that full training without which it is not possible for him to fill the exalted position of the head of the system in question. In other words, he who does the work of Brahmā at one stage, will have to perform the part of Vishṇu at another, and of Shiva later on; so that the three aspects of will, wisdom, and activity may be manifested in equal perfection in him. If there is any real foundation in what has been suggested above, it should be evident that the right and correct attitude of thoughtful men to their brethren, whatever be the creed of the latter, should be one of respect, tolerance, and love to them, they being verily the fragments of the same Divinity, the rays of the same Spiritual Sun, just as the seven prismatic colours constitute our solar white light.

S. Subramania Iyer

RENTS IN THE VEIL OF TIME

THE LIVES OF ARCOR

II

THE next life of Arcor brings us to Athens, where, in the fifth century B.C., a large number of our characters appeared. Nearly all of them were descendants of Neptune, who married Osiris, and Saturn, who married Vulcan; within five generations from these we find various of our characters appearing in Greece as their descendants. Curiously, however, Arcor, who had in later life much to do with them, was not himself descended from them. Arcor was born of Greek parents in a seaport town to the north-east, that has now disappeared. He was born when his father was about sixty; at this time his father was living on wealth acquired previously; he had gardens the produce of which he bartered. It is most likely that in earlier years he was something of a pirate, but before Arcor's birth he had retired and settled down as a law-abiding citizen and a man of consequence in his community, and because of his property his opinion was looked up to. He was a little of the old sea-dog type, open-handed and generous, what may in fact be called an open-hearted, honest kind of pirate; when Arcor was born he was still bold and dashing, and the "father of the village".

The mother was not pure Greek, and possibly had some Persian blood in her; she was languorous and indolent; in many ways she was cleverer than her husband, but she had been brought up where education, especially of women, was not thought of, and her capabilities had not been called out. If she could have shaken off her languorous ways she might have done much, for she had something in her; she was, however, very good to Arcor.

Arcor was a nice little boy, neither fair nor dark, with very fair hair, much like the colour of Arcor's hair in the present life, which was unusual, for the Greeks as a rule had golden hair. Arcor did not look very much like a Greek. He received no teaching; his father answered his questions, and the mother also, when she felt like it; but when she did not, she suppressed him. Arcor learned to spear fish, and was active and agile, and big for his age; he wore very little clothing and was much in the open air. His father taught him to use the buckler and sword and spear, and promised to teach him more later; he would often begin to relate blood-curdling tales of his youth, and then pull himself up short and give them a tamer ending.

During Arcor's boyhood pirates descended on the town and killed his father and carried Arcor off; his mother was injured, but she was not carried away. His elder sister, who had been very good to him, was also one of the captives.

The pirates lived on an island in the Archipelago; they were a mixed lot, mostly not Greeks, though a few disreputable Greeks were among them; their band was a sort of association of cut-throats, outcastes, and banished men; some of them were from Asia Minor,

Hittites and Semites. They all had a good deal the look of the Levantines of to-day, and spoke a mixture of various languages; their captain was an Arab, a magnificent specimen of his race.

The pirate who captured Arcor was an Egyptian; he was a man of considerable power among them and was second in command to the Captain; he was certainly, judged by his aura, much better than his comrades. He had fled from Egypt on account of a not altogether unjustifiable act of murder; he was not by nature depraved, but overcome by the heat of passion he had killed a man, and so was exiled from Egypt. After wandering for some years he fell in with the pirates, and threw in his lot with them. He did not, however, like to be away from Egypt and so wreaked his vengeance on the world at large. The pirates did not like him, but he was useful to them, as he knew much that was valuable to them; they were dreadfully cruel, and, as he interfered now and again, they had doubts of his loyalty.

This Egyptian, while the attack on Arcor's town was taking place, diverted the pirates' attention and put Arcor in his boat; as he gave up a share of his spoil his fellow-pirates did not mind; he knew a certain amount of surgery and had some medical knowledge, and this gave him some power among them.

Arcor was at this time about eight and a half years old; the pirates continued their voyage, and there were two or three other frays, during which Arcor was left in the ship. He was at first much frightened and horrified at the death of his father; but during the three or four months of the voyage he got to like the sea life; even as a small child he loved the sea and sat and

watched it, especially when there was a storm. Once the pirates noticed that Arcor enjoyed a storm which frightened some of them; they encouraged him by saying that when he grew up he would be a bold man and make a good pirate.

Arcor became reconciled to the life, but now and then, when he saw a brutal and cruel thing done, he spoke out and denounced them. As he was a child, the pirates, instead of killing him, merely laughed at him.

The pirates' island was a beautiful one, and there the pirates lived with their wives; these latter had all been torn away from their friends, but some of them were not unhappy in their new surroundings. They had a great cave which they used as a meeting place, but they lived in rude huts which they built for themselves. The hut of the Egyptian was better built, more in the Egyptian style. He was rather morose at times; he was not married. He grew rather fond of Arcor, and for his sake eventually bought Arcor's sister. This sister had been carried off by another pirate in a boat built like a Thames barge, and was annexed by him as a wife; she was not specially ill-treated, but she had views of her own and refused to fall in with those of her captor. One day Arcor saw her and fell upon her with joy; and the Egyptian, seeing this, purchased her, and she, seeing that he was better than the rest, and also kind to Arcor, married him and eventually grew fond of him. The Egyptian found her intelligent, and told both her and Arcor about Egypt and its civilisation, and Arcor sat open-mouthed, listening. Arcor lived in this den of iniquity for years; but he certainly learnt more than he would have done at home. They were of course brutal, but they did not brutalise him;

as he was still a boy, he did not go with them on their raids.

When Arcor was about eleven, his lack of experience in some directions was shown by his poking cautiously at the cheek of his sister's baby to see if it were real; the baby squealed and so Arcor concluded that it *was* real, but his sister rated him soundly.

The Egyptian practically adopted Arcor as his son. He often spoke to Arcor of Egypt and Greece, and made models of what he talked about. Arcor was a curious kind of boy. There were days when he seemed to take an unreasoning dislike to all things and would go out by himself inland to be alone for the day; when he returned he was unable to explain why he went away Or he would go out to a headland and climb a tree and sit for hours in the branches looking out over the sea, thinking and feeling that the island was a prison; he had a curious elemental identification of himself with the sea and the rocks. Once he went to the mouth of a cave, and threw himself on his face in the sand, and thus remained for hours; he was a curious child.

When he was fourteen, he was quite used to the idea of piracy and did not look upon it with such horror as he did at first. He was deeply devoted to the little girl, his sister's baby. He had learnt from the Egyptian something of the mixing of herbs, and was quite skilful in this. He read and wrote demotic Egyptian, and spoke fluently both a barbarous Greek and what was probably a Hittite dialect. He could also read ancient Egyptian, because the Egyptian had some papyri which were instructions from the *Book of the Dead*, though they were parts of the book which have not come down in the copies extant.

The Egyptian throughout his wanderings had clung to these papyri, and read them to remind himself of his past and of his death. He was supposed to have the art of making charms, and certainly dabbled in a kind of spurious magic. He often went away on expeditions, but he did not take Arcor with him. He changed Arcor's name, Ktesios, to Kneft or Knepht.

Arcor and his sister often talked about their old home and the life there, and gradually they instilled into the Egyptian a disgust for piracy. When Arcor was fourteen the matter came to a head. By teaching Arcor and his sister, the Egyptian had brought out the best side of himself, and would have been glad to take them and his little children to a better place; but he knew that pirates were marked men, and that his comrades would kill him if he tried to desert them. The Arab chieftain thought that Arcor ought now to go and raid; the Egyptian opposed this and prevented it, but he saw that he could not long protect Arcor from going. So, somewhat tentatively, he proposed that he should retire with his wife and belongings. The pirates did not take the suggestion at all well; they said that a man who was in their secrets could not separate himself from them; they were of course afraid of treachery. The Egyptian laughed it off, but he was confirmed in his intention.

For a long time he did not see a way of carrying out his determination, but the opportunity at last offered itself. The pirates once, on their return from a successful raid, had some festivities in honour of the successful raiders; during these festivities the Egyptian smuggled his wife and children and Arcor into a small ship, which was scantily provisioned, and they got off

in the night; he took with him his share of the plunder, which was enough to set him up as a rich man.

When the pirates discovered the flight, they pursued the fugitives the next day; but at first, not knowing which way they had fled, the pirates lost much time. There was no wind, but presently they overhauled the Egyptian as he was making his way to the mainland of Greece. He was looking for a place to run his boat ashore, and he was overhauled as his boat got fixed among the rocks a little way from the shore. The pirates, being a crowd to a handful, massacred them all, with the exception of Arcor and the little niece of whom he was fond. This little girl, now nine years old, jumped overboard; during the fight Arcor was wounded, but he cleared a place around him for a moment and jumped overboard after the child, with a javelin in his hand. The pirates threw weapons after him and two of them jumped after Arcor, and as he was wounded they caught him up just as he reached the little girl.

Arcor killed one pirate with a fortunate thrust, but the other seized a spear, and seemed to be having the best of it, when a shark seized him. There were many sharks about, but Arcor and the girl swam to the shore safely.

The pirates yelled from the ship; as soon as the children reached the shore the girl helped to bind Arcor's wounds and then they both hid amongst the rocks. The pirates landed and searched for them, but could not find them; the children got into a chimney in the rocks and wriggled along a ledge, and found a way out through a hole through which water was coming down. When the pirates searched

the cave the children were not to be seen, and they lay hidden among the rocks until night time; next morning the pirates searched again, but eventually gave it up and sailed away.

The children were in a bad way, and they went down to the coast to a sheltered spot and found some shell fish which they ate raw. Arcor was feverish from loss of blood, and the child was most helpful. After resting, they made their way inland and went along the coast; there were coniferæ growing, as on the Riviera now, pines, larches, etc.; the paths were rugged and difficult, but the children eventually reached a fishing village; and from there they at last went to Eleusis.

Arcor now began a different phase of his life, for he came into touch with his real people, the Band of Servers. The time Arcor came to Eleusis was just when the great processions were taking place. There was to be initiated at Eleusis an uncle of Sirius, and Sirius, who was then about thirteen, came with his father, Apollo, and his mother, Hermin. Arcor and the girl were in the crowd, and in the pressure during the procession she was pushed over a high rock and hurt. Sirius noted the starved and weak child, and being quick and agile, picked her up. Arcor came and bewailed that he could not get her shoulder put to rights, as he had no home. Sirius said: "Oh, come along to my father," and the child was carried off and put to bed. (It is interesting to note that Apollo, the father of Sirius, was the famous poet Simonides of Ceos, and the poet's brother was Uranus, who is known to history as the philosopher Kleinias, a disciple of Pythagoras.) As boys will, Sirius catechised Arcor and

thought his story a fine one. They waited at Eleusis until the child was better, then they put her on a litter and carried her back to Athens, to the beautiful house overlooking the bay where the father of Sirius lived.

Arcor lived now in definite touch all the time with philosophy. He was scrupulously honourable; there was much joyous immorality among the Greeks, but in this regard Arcor was very rigid. To the Greeks, what a Greek did mattered little, except drunkenness; that was a slave's action. They did not tell lies in the ordinary sense, but "white" lies, somewhat as do certain nationalities now, who say what they think will give pleasure, rather than the strict truth. Public opinion was like that in America in the present day; a successful lie excused itself. It was written: "A lie is a shield for a wise man but a spear for a fool."

Arcor was an extraordinarily restless person; Sirius and his family felt that they did not understand him, but Sirius and his brother Erato did all they could to make him happy. Arcor had at first a subordinate position in the household; afterwards he was like a bailiff or factor of the large estate. Difficulties sometimes arose in which Arcor was right, but the family felt that, with so many nationalities about, it was wiser to shut one's eyes. Arcor always did that on behalf of the family, but the family thought that his manner of accommodation might have been more spontaneous. Some of the people he got to know were devoted to him because he was kind when they were ill, but there were some things, which he set up as fetishes, that they could not understand. Curious fits swept over him, as in the next life, when the Berserker mood came over him; he would go off when the grapes were ripe for

picking, which was of course somewhat inconvenient. Spasms came over him, when he hated the family because they did not work and were nobly born.

Sirius and Erato played with Arcor's niece, who was about Erato's age. The house had two courtyards and a fountain, and Arcor lived in rooms at the back of the house looking over the second courtyard; but he often felt confined, and preferred the seashore, whither he would go and sit and dream about the past times with the pirates, whom he much hated. He was some time recovering from his hardships; Sirius and Erato looked up to Arcor as a great hero, one who had done most gory and gaudy deeds.

The mother of Sirius, Hermin, was very kind to Arcor, and would have been glad for him to remain in the household, but it was difficult to find something suitable for Arcor to do. Clerk's work connected with the disposing of the produce of the estate, chiefly wine, was the first work given to him; the surplus wine and olive oil was sent away in ships. Arcor felt the work a tie. He liked to listen to the philosophical talk, and drank it all in eagerly.

After three years of clerk's work, Arcor wanted to go on a voyage. The family had a small fleet of ships, and usually the captain of each vessel did the selling; Arcor was now put in charge of the merchandise. This voyaging Arcor did several times, being absent a year or a year and a half at a time. This went on until the time when Sirius and his brother Erato were sent on board one of the trading ships to make their grand tour, and Arcor went with them. While their journey was one of education, Arcor's principal duty was that of business; but all the party had a love of philosophy

in common, and their travels gave many opportunities for philosophical enquiries. At Athens the family was much given to philosophy; about the time of our afternoon tea the whole household sat in the portico, Arcor among them. Visitors came in to discuss philosophy, and all, including the family's dependents, heard the discussion. There was, of course, also a great deal of gossip, for the Greeks were a talkative people.

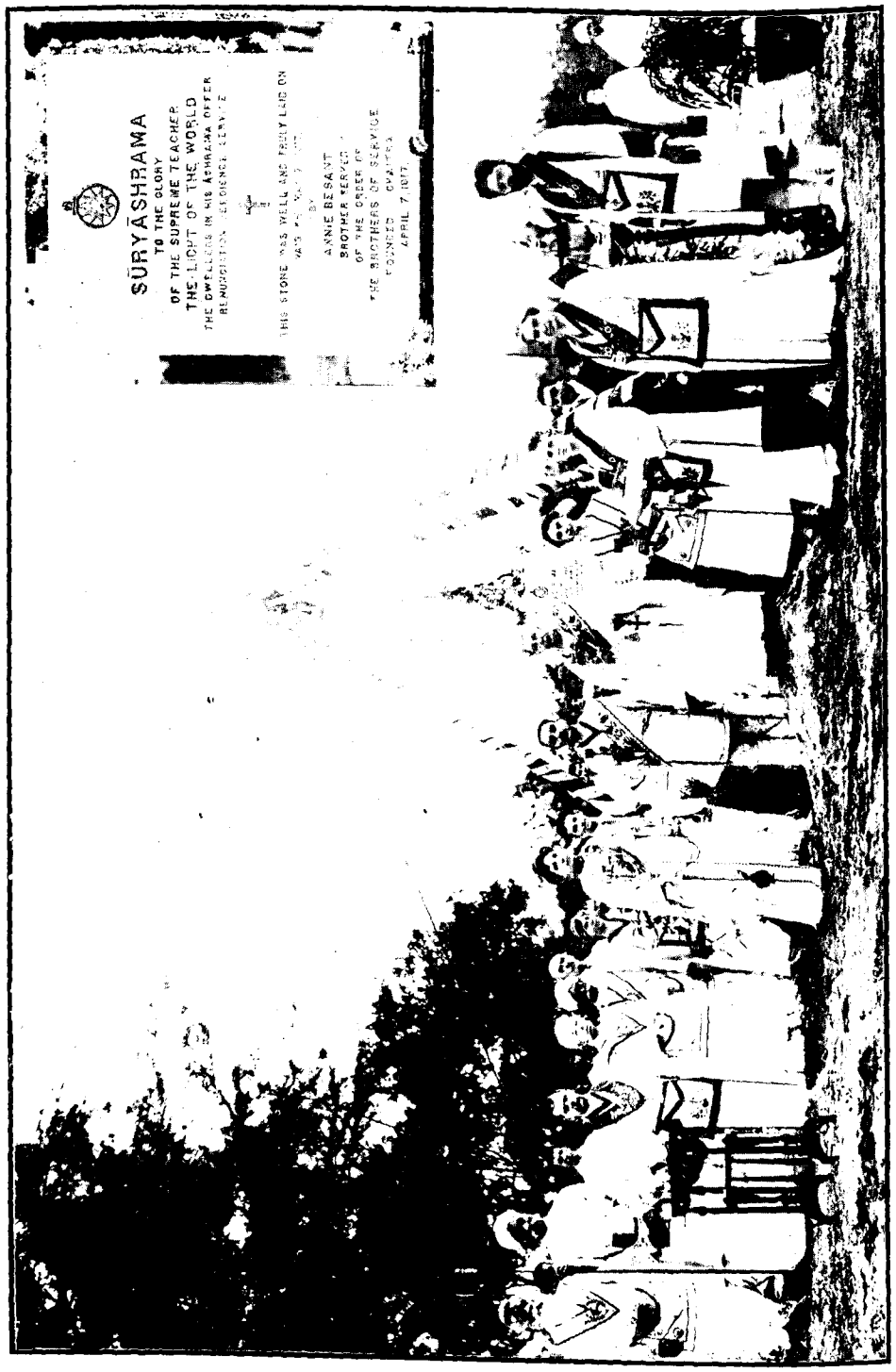
During the grand tour Arcor saw Pythagoras, and a good deal also of Kleinias, the chief disciple of Pythagoras. Arcor took up philosophy enthusiastically. After the death of Pythagoras, Kleinias, who was a brother of Simonides, came and settled in Athens, and founded there a school of philosophy. Arcor attended many of his lectures. He was specially attracted towards the development of the social virtues, but he could not stand mathematics, and rebelled against it. He worked hard at the philosophy and tried to apply it. There was, however, a certain amount of self-torment in the application.

Arcor appeared to get on in life, to a later stage than usual, without falling in love; then his past came before him and he felt his origin. He was rather curious, and one is inclined to say that he did not behave quite well. It never came to anything, but ought to have done, and it was hard on the girl. Arcor took the love-fever badly because he took it late, and then, because of his self-depreciation, he set himself to feel that the girl despised him. She was much younger than he was, and very much attached to him, but she did not like to show it; she was, in consequence, flighty and off-hand in manner, though she did not mean it. Arcor flung away in a rage;

she tried, in a timid way, to show that she liked him; but misunderstanding her, he thought her heartless, and then she snubbed him, and so there was much unnecessary suffering on both sides. Finally she got over it, and Arcor, finding that she had transferred her affections, went away. Sirius, and the family generally, knew nothing of all this; the girl was a half-sister of the wife of Sirius, who had practically adopted her. Arcor went away with all kinds of expressions of esteem; he started out to return to the place where he was born, to make up for some duty which he considered he had left undone; when he got there, the place was all different and he left it with an expression of disgust. Arcor was aged forty-five at the battle of Salamis, and was badly wounded. He was in a galley with Sirius and the family. The family would have been glad if Arcor had remained, but after Salamis he finally left them.

He went inland to the mountains, because of some rumour he had heard of some hermits in the mountains; they were said to be men of great wisdom and power, and he determined to go to them. He was now rather misanthropic; he had plenty of money and need do no business; he was caught up with the thought that he would devote his life to the hermits, for that to his mind fitted in with the Pythagorean teachings. As he travelled inland, he carried all his worldly wealth with him; brigands set upon him and killed him.

It is most likely that it was Herakles who guided Arcor and the child to Eleusis, and so to the family of Sirius. But Herakles was in incarnation at this time, not in Greece, but in India. In the life following we shall see once again how Herakles appears mysteriously from far away to direct events in Arcor's life.



LAYING THE FOUNDATION STONE OF SŪRYĀSHRAMA
Inset: THE FOUNDATION STONE

THE BIRTHDAY OF SŪRYĀSHRAMA

By T. L. CROMBIE

THE full moon of Chaiṭra shone over the birth of the Order of the Brothers of Service. One month later, the full moon of Vaisākh shone over the ceremony of the laying of the foundation-stone of their future Habitation—Sūryāshrama, the House of the Sun. The stone was to be laid with full Masonic honours. The day had been specially chosen, for it was felt fitting that the home of an Order dedicated to the service of the Teacher of teachers might at its birth-hour share in the blessings that fall on the world at the time of the full moon of the Buḍḍha. The stars were consulted by one of the Brothers, and 5.47 a.m. was fixed as the auspicious moment for the ceremony. The horoscope, with Bro. Aria's notes on it, will be found at the end of this article.

In the very early hours of the morning the members of the Co-Masonic Order met at their temple, re-emerging therefrom a little later, in orderly procession. In single file they wended their way through

the Casuarina groves by the light of the moon, singing one of the ancient psalms. Their path was marked by little pennants of blue and white fluttering from the trees on either side. The leader of the procession made the air sweet with incense, and the Orator followed, bearing in his hands the Sacred Fire. As they neared the appointed spot the sight was most impressive. Clouds of smoke from the incense, and the soft strains of music heralded their approach, and then figure after figure became visible. As they drew still nearer, one could see the picturesque robes—varying in gorgeousness according to rank in the Order—of the Masons.

The plan of the central tower of the building-to-be was marked out on the ground with two circles of white; within the inner ring, awaiting the procession, were assembled those members of the Brothers of Service who were not Masons. As the procession reached the House of the Sun, which this tower is in a very special sense, it circled round the spot, sunwise, three times, forming finally into two concentric circles. The Brother Server stood facing the stone, a magnificent block of pure white marble, the gift of two lay-brothers. Behind her stood the Director and Deputy-Director of Ceremony. Into their tireless hands the direction of the ceremony had been confided. On either side stood the S.W. and J.W. and the Orator had his appointed place close by. On the stone is engraved the emblem of the Order, the

ten-rayed sun within the circle, in whose heart lies embedded the five-pointed silver star. Underneath is carved in gold letters the inscription:

SŪRYASHRAMA

TO THE GLORY
OF THE SUPREME TEACHER,
THE LIGHT OF THE WORLD,
THE DWELLERS IN HIS ĀSHRAMA OFFER
RENUNCIATION, OBEDIENCE, SERVICE.
THIS STONE WAS WELL AND TRULY LAID ON
○ VAISĀKH MAY 7, 1917,
BY
ANNIE BESANT
BROTHER SERVER
OF THE ORDER OF
THE BROTHERS OF SERVICE
FOUNDED ○ CHAITRA
APRIL 7, 1917

The ceremony of censing the stone was duly and beautifully performed; and then the Brother-Server, who is also the R.W.M. of the Co-Masonic Lodge at Adyar, sprinkled on the stone offerings of corn, grape-juice, oil and salt, with appropriate ritual, saw that the stone was duly placed, and at the hour of 5.47 a.m. precisely, tapped on it with her trowel, declaring it well and truly laid. Then she touched the marble lightly with her drawn sword, raising the hilt to her forehead. The procession re-formed again, but left the ground in reverse order, each Mason saluting the stone as he passed.

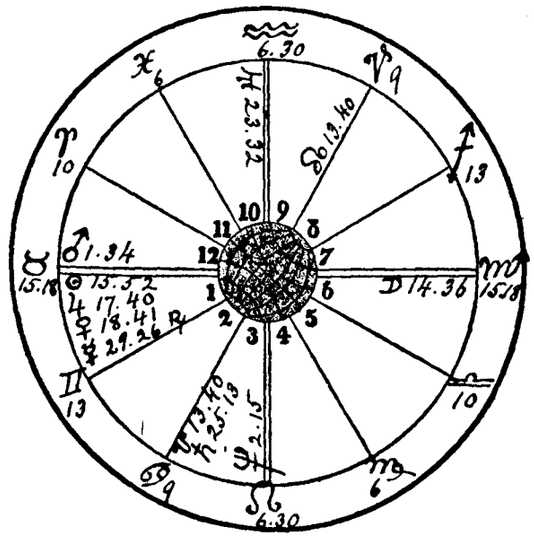
Before the Masons returned to the temple, they visited the Quadrangle, where a new building is being erected; and of this, though in fashion less ceremonious, Mrs. Besant laid the foundation-stone.

Such, in brief, is a very bald account of one of the most impressive ceremonies I have ever seen. The perfect stillness and beauty of an Indian morning; the loveliness of the spot, a clearing in a grove of feathery Casuarina trees, with the river flowing on one side and the sound of the sea reaching us through the trees; the Sun rising to greet us and the Moon shining her silvery benediction; the solemn cadence of the ritual and the incense rising to heaven, bearing loving thoughts from all who were present for the well-being of the Order—all combined to make the scene one never to be forgotten. I could only feel that I saw but a mere fragment of the glory that must have bathed the spot, and that seeing, I saw not, and hearing, I did not understand.

A reproduction of a photograph taken of the Brother-Server, Brothers, lay-brothers, and probationers on the day the Order was founded, is given as the frontispiece of this number of THE THEOSOPHIST. One probationer is absent, but with that exception, the group contains all those who took the vows on the Full Moon Day of Chaitra, April 7th, 1917.

Reading from the left-hand side of the page, they are: *Front Row*: G. V. Subba Row, Yadunandan Prasad, J. R. Aria, T. P. Sinha. *Middle Row*: C. S. Trilokekar, Dr. M. Rocke, Mrs. Annie Besant, G. S. Arundale, N. Rama Rao. *Back Row*: V. R. Samant, Mrs. Jinarājadāsa, C. Jinarājadāsa, B. P. Wadia, Mrs. Broenniman, F. Kunz.

T. L. Crombie



The second decanate of Taurus is rising in the ascendant. This will awaken the internal nature of the sign, and will bring forth much intuitive, discriminative and critical faculty.

The Sun, Jupiter, Venus and Mercury are all rising in the ascendant, in the fixed sign Taurus, and being angular and in conjunction with the ascendant are very powerful and will greatly neutralise evil aspects from the Moon. Being angular they will add considerably to the dignity, power, ambition, refinement and growth of the Order.

The decanate rulers, Venus and Mercury, are also in the first house, and Venus being in conjunction with Jupiter and the Sun will greatly improve financial position, and will draw out much of latent artistic, philosophic and religious tendencies.

Much of the good effects of the above planets will be marred by the Moon, on the cusp of the seventh house, applying to the opposition of the Sun, Jupiter and Venus. This opposition will cause many obstacles, hindrances and difficulties from the material point of view, and there will be keen contest between the desire nature and Will, personality and Individuality, the

higher and lower nature, but the benefics, being angular and in a fixed sign in conjunction with the ascendant, will ultimately triumph, and a great deal of the undesirable emotional and passional element will be purged away, thus giving the Order greater success and popularity in the end.

Besides, the Moon in Scorpio, the psychic sign, on the cusp of the seventh house, will bring the order into greater publicity. Her position in the sign is good for occult and psychic development, and favourable for communal life. Uranus in midheaven is good for honour, prestige, and dignity. It will give greater responsibility, and sudden and unexpected recognition from higher authority.

Nearly five out of nine planets are angular, and two on the cusp of angular houses, and most of the benefics are rising in the fixed sign. This is a sure indication of success in the end, notwithstanding the opposition of the Moon to all the benefics in the ascendant.

J. R. ARIA

Be reverent. Go and diffuse abroad your instructions. Be carefully observant of your robes and other accompaniments of your appointment; follow and observe proper statutes; so as to prove a bulwark to the Royal House. Enlarge the fame of your Meritorious Ancestor; be a law to your people;—so as for ever to preserve your dignity. So also shall you be a help to Me, the One Man; future ages will enjoy the benefit of your virtue; all the States will take you for a pattern;—and thus you will make our Dynasty never weary of you.

Oh! go and be prosperous. Do not disregard My Charge.

—*The Shu King*, Part V, Book VIII.
S.B.E., Vol III, p. 163.

WHITE LOTUS DAY, 1917

There are no ancient symbols without a deep and philosophical meaning attached to them, their importance and significance increasing with their antiquity. Such is the Lotus. It is the flower sacred to Nature and her Gods, and represents the Abstract and the Concrete Universe, standing as the emblem of the productive powers of both Spiritual and Physical Nature. It was held as sacred from the remotest antiquity by the Aryan Hindus, the Egyptians, and by the Buddhists after them. It was revered in China and Japan, and adopted as a Christian emblem by the Greek and Latin Churches, who made of it a messenger, as do now the Christians, who have replaced it with the water-lily.—*The Secret Doctrine*, Vol. I, p. 406.

The Lotus, or Padma, is, moreover, a very ancient and favourite symbol for the Cosmos itself, and also for man. The popular reasons given are, firstly, the fact just mentioned, that the Lotus-seed contains within itself a perfect miniature of the future plant, which typifies the fact that the spiritual prototypes of all things exist in the immaterial world, before these things become materialised on earth. Secondly, the fact that the Lotus-plant grows up through the water, having its root in the Ilus, or mud, and spreading its flower in the air above. The Lotus thus typifies the life of man and also that of the Cosmos; for the Secret Doctrine teaches that the elements of both are the same, and that both are developing in the same direction. The root of the Lotus sunk in the mud represents material life, the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being.—*The Secret Doctrine*, Vol. I, p. 88.

THE 8th of May—the White Lotus Day of Remembrance—was duly observed at Adyar. Our President was away at Cuddalore, and speaking at the gathering there of our Founder, she told the public

audience that "there was no civilised country now where the Society was not living and active, and so there was no civilised country where her memory was not recalled on White Lotus Day".

It was a clear and beautiful morning, made cool by a gentle breeze and radiant by a blazing sun, when all our friends gathered in the central Hall at Headquarters, in front of the statues of H. P. Blavatsky and H. S. Olcott. Mr. T. V. Gopalaswami Aiyar chanted the twelfth discourse of the *Bhagavaḍ-Gīṭā* in Samskṛt, Mr. James Cousins reading the English rendering. This was followed by a reading from *The Light of Asia* by Mrs. Hotchner. Mr. C. Jinarājadāsa then spoke of our great Light-Bringer thus:

Our teacher, H. P. B., will always hold a unique position in the Theosophical Society. Since her day there have been and will be great writers and exponents of Theosophy in its special departments, but none will surpass her in the great grasp she had of the Ancient Wisdom. To understand H. P. B.'s position in the world of modern thought, we must see what was the position of the intellectual world when she began writing. In brief, that world had lost its synthesis. Here in ancient India, thousands of years ago, the Ancient Wisdom was recognised as including not only religious thought and feeling, but also the activities of the mundane world; not only was the science of Yoga an expression of the Wisdom, but so also was the science of war for the warrior, of law for the jurist, of commerce for the merchant. But as centuries passed, the spiritual world was divided up into compartments, and became dissociated from the world of ordinary affairs.

Similarly also in the West; in the days of Greece there was an intellectual synthesis of all life's activities, but this was lost slowly, till it disappeared completely in the Dark Ages. When, at the Renaissance, once again learning began, and with it also modern science, the world of thought was sharply divided into the religious and the scientific worlds, and both stood in sharp distinction to the world of ordinary secular action. Men, while keenly alive to the interests of religion and science and material progress, yet could not connect them into one synthetic whole.

H. P. B. in her writings gave to the world once more the synthesis; she showed what is the common fundamental basis of every department of knowledge and emotion, and that religion and science, morality and Art, and all our daily activities, are linked in one great system of life. Future centuries will date the beginning of a new world with her work; for steadily the synthesis she showed is being more and more accepted, and presently it will be the dominating ideal of the most advanced of our humanity.

One interesting reason why she achieved her great work of the synthesising of all knowledge of life, is that in a former life she attempted it and only partly succeeded. The Theosophical Society, which she founded with the help of her colleague, Colonel Olcott, is but the reincarnation of an organisation which she founded in a life centuries ago. In the sixteenth century our H. P. B. was born in India as Abul Fazl, the great Prime Minister of the Moghul Emperor Akbar of India. Abul Fazl inspired Akbar to seek the great synthesis, and to put it on the practical basis of a universal religion. Naturally enough Abul Fazl, though brought up in Mohammedan orthodoxy, sought a synthetic philosophy. In the writings he has left us, he thus describes his search for truth:

The advice of my father with difficulty kept me back from acts of folly; my mind had no rest and my heart felt itself drawn to the sages of Mongolia or to the hermits of Lebanon. I longed for interviews with the Lamas of Tibet or with the Padres of Portugal, and I would gladly sit with the priests of the Parsis and the learned of the Zend Avesta. I was sick of the learned of my own land.

Under his strong inspiration Akbar openly welcomed the exponents of many religions and philosophies of India. At Fatehpur Sikri, near Agra, he built the famous Diwan-i-Khas, which still exists; it has, rising from a central pillar, four stone causeways, connected at the corners of the hall to four side galleries round the hall; every Friday evening religious discussions took place in it, while Akbar sat and listened. Thus Abul Fazl describes the scene:

When the Capitol was illuminated by the return of the Imperial presence, the old regulations came again into operation, and the house of wisdom shone resplendent on Friday nights with the light of holy minds. On the twentieth Mir, in that place of meeting, the lamp was kindled to brighten the solitude of seclusion in the banquet of society, and the merits of the philosophers of the colleges and the monasteries were put to the test of the touchstone. Sufis, doctors, preachers, lawyers, Sunnis, Shiahs, Brahmans, Jains, Buddhists, Charvakas (materialists), Christians, Jews, Zoroastrians, and learned men of every belief, were gathered together in the royal assembly, and were filled with delight. Each one fearlessly brought forward his assertions and arguments, and the disputations and contentions were long and heated. Every sect, in its vanity and conceit, attacked and endeavoured to refute the statements of its antagonists.

Needless to say, Akbar quickly understood our present Theosophical conception of a common Divine Wisdom underlying all faiths. One of Akbar's hostile critics thus describes the Emperor's unorthodox, wicked, and irrational attitude:

> There grew up gradually, as the outline on a stone, the conviction in his heart that there were sensible men in all religions, and abstemious thinkers and men endowed with miraculous powers among all nations. If some true knowledge was thus everywhere to be found, why should truth be confined to one religion, or to a creed like Islam, which was comparatively new, and scarcely a thousand years old? Why should one sect assert what another denies and why should one claim a preference without having superiority conferred on itself?

Akbar formulated with the help of Abul Fazl a universal faith, with the Emperor himself as the chief servant of God; but neither India nor the world was ripe then for that faith, and therefore the movement came to an end when Abul Fazl, Akbar's guide and friend for very many years, was taken from his side and murdered by treachery.

There is a Prayer which Abul Fazl has written, which exactly expresses what we Theosophists feel in the twentieth century. It is this:

> O God, in every temple I see people that seek Thee, and in every language I hear spoken, people praise Thee.
>
> Polytheism and Islam feel after Thee.
>
> Each religion says, Thou art One, without equal.
>
> If it be a mosque, people murmur the holy prayer; if it be a Christian church, people ring the bell from love to Thee.
>
> Sometimes I frequent the Christian cloister, and sometimes the mosque.
>
> But it is Thou whom I seek from temple to temple.
>
> Thy elect have no dealings with heresy nor with orthodoxy, since heresy and orthodoxy stand not behind the Screen of the Truth.
>
> Heresy to the Heretic, Orthodoxy to the Orthodox; but only the Dust of the Rose-petal remains for those who sell the perfume.

It is this dream, as Abul Fazl, that H. P. B. realised in founding the Theosophical Society. She was a great Theosophist because of two facts of her inner life: she knew the Unity, and tried to live It. With pen and with voice, she proclaimed to men that Unity as reflected in a Divine Wisdom; with renunciation, humility, and reverence for all life, and with perfect service, she lived It. In the centuries to come there will be others within the ranks of the T.S. who will be greater, who will be more endowed with the gifts of the Spirit than she was; but because in the modern world she was the first to grasp the great Unity, and to live It in the ordinary world of duties, she will ever remain as the first Theosophist; and so to our H. P. B., as the first great Theosophist, we render homage.

It would be well to recall the wise warning of H. P. B. to us of the Theosophical Society in the early days of the twentieth century. In *The Key to Theosophy* she has written the following:

> Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognise it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.

BUT IF THIS DANGER BE AVERTED?

Then the Society will live on, into and through the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realisation of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatened to do, in a hotbed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal goodwill which will reign in his mind, instead of the discord and strife which is everywhere apparent around us to-day.

But I must tell you that during the last quarter of every hundred years an attempt is made by those Masters, of whom I have spoken, to help on the spiritual progress of

Humanity in a marked and definite way. Towards the close of each century you will invariably find that an outpouring or upheaval of spirituality—or call it mysticism if you prefer—has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back, century by century, as far as our detailed historical records extend.

Our Future

If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organised, living and healthy body when the time comes for the effort of the twentieth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings and, as I have said, their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organisation awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from the path. Think how much one, to whom such an opportunity is given, could accomplish. Measure it by comparison with what the Theosophical Society actually *has* achieved in the last fourteen years, without any of these advantages and surrounded by hosts of hindrances which would not hamper the new leader. Consider all this, and then tell me whether I am too sanguine when I say that if the Theosophical Society survives and lives true to its mission, to its original impulses, through the next hundred years—tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now!

BOOK-LORE

The Cycle of Spring, by Sir Rabindranath Tagore. (Macmillan & Co., Ltd., London. Price 3s. 6d.)

Shantiniketan, the Abode of Peace, where Tagore is putting into practice his educational ideal, is also the home of music and poetry. Some of the most delightful of the many delightful incidents that make up the yearly round are the festivals during which the boys produce and act one or other of their poet-founder's plays. *The Cycle of Spring* is dedicated to the boys of Shantiniketan and "to Dinendranath who is the guide of these boys in their festivals and the treasure-house of all my songs". It is easy to picture the enthusiasm of the performers in acting this play, the spirit of which is reflected in the outburst of joy with which it ends:

> Come and rejoice
> for April is awake.
> Fling yourselves into the flood of being,
> bursting the bondage of the past.
> April is awake.
> Life's shoreless sea
> is heaving in the sun before you.
> All losses are lost,
> and death is drowned in its waves.
> Plunge into the deep without fear,
> with the gladness of April in your heart.

The subject of the play is the disrobing of winter, and a hint is given of the meaning of the whole when the Poet, who figures in the Prelude as the author of it, remarks: "In the play of the seasons, each year, the mask of the Old Man, Winter, is pulled off and the form of Spring is revealed in all its beauty. Thus we see that the old is ever new." It is a play within a play; the Prelude introduces us to the characters and gives us the setting.

The king has discovered that he has three grey hairs—"Death's invitation card"! He is so much upset that he loses all interest in the affairs of his kingdom and all sense of

responsibility. In vain the Vizier tries to cheer him and recall him to a sense of duty—no, he will have none of him, and sends for his pundit and his book of devotions. The consolations of philosophy are then administered—and as a result, the king sinks deeper and deeper into the Slough of Despond. The pundit withdraws; enter the poet. A dialogue follows which is full of humorous touches. The king, protesting feebly and calling at intervals in desperation for his pundit to help him to resist the poet, is gradually persuaded that life is eternal and that "if we are to go on living we must make our life worth its eternity". He is now full of enthusiasm but feels that he still needs the poet's support. The pundit has had his day.

"May it please your Royal Highness, here is Sruti-bhushan the Pundit, coming back with his *Book of Devotions*."

"Oh, stop him, Vizier, stop him. He will undo everything. Don't let him come upon me unawares like this. In a moment of weakness, I may suddenly find myself out of my depths in the *Ocean of Renunciation*. Poet! Don't give me time for that. Do something. Do anything. Have you got anything ready to hand? Any play toward? Any poem? Any masque? Any——"

"Yes, King. I have got the very thing. But whether it is a drama, or a poem, or a play, or a masque, I cannot say."

Then follows the "drama or poem or play or masque". There is very little action in it. The charm of it lies in the poetic spell cast upon the reader by the delicate beauty of the songs and the half jesting dialogue—suggestive of so much that is hard to put into words—between Chandra, "he who makes life dear to us," Dada, "to whom duty is the essence of life, not joy," the blind Minstrel, and the Leader who leads "from one question to another".

A. DE L.

More Rays of the Dawn: or Teachings on Some Old Testament Problems, by Rachel J. Fox. (Kegan Paul, Trench, Trubner and Co., London. Price. 3s. 6d.)

The first book of this author, *Rays of the Dawn*, forecasting the immediate coming of the Christ, came out a few years ago, and this one is a sequel to it, but contains teachings on the Old instead of the New Testament. They were received, not through any "human" wisdom, but given

by an invisible inspirer of spiritual truths relating to the source and inspiration of the Scriptures from the time of Moses onward. They explain superphysical phenomena, and how the better understanding and transmission of such are obtained through the psychic powers as they unfold and become active in certain individuals who are at present in the minority. Apropos of this comes the statement:

Oh, your senses that you think so much of, how obtuse they are! What a tiny bit of God's world do they reveal to you, because of your disbelief in His power to quicken any other capacities within you, by which you could understand more. To Him there are no past and future facts to be held in tight grip of mind, as men hold on tenaciously to their bits of history; to Him all Is, and is being, and will be as at one moment of vision. . . . God made your bodies subject to limitation, but placed a Spirit within you which was unlimited and of a nature like His own, and He meant *it* to grow and to give you all that enlightenment which now falls to comparatively few.

The historical sequence of the Old Testament is adhered to, and the Bible student may find much of spiritual guidance in the interpretation of these teachings, which make their appeal to the intuition and the spirit.

G. G.

Fresh Sidelights on Astrology, an Elementary Treatise on Occultism, by Major C. G. M. Adam. With foreword by Alan Leo. (*Modern Astrology* Office, London.)

This is a very useful and interesting little book for students of Astrology who want to study the science in the light of Occultism. It is written in a very easy and simple style, so that an ordinary reader, with little knowledge of Astrology, can follow it. The author has taken great pains to explain by comparison the seven Planetary Spirits with the seven Planes of the Solar System, as well as with the seven Principles of Man and the seven fundamental colours in nature. An explanation of the seven Rays and the characteristics attributed to each Ray are very lucidly given. It is, however, interesting to note that the conclusions arrived at by the author are in some ways different from those mentioned in *Esoteric Astrology*, which gives food for reflection to the student of Astrology. The book throws quite a new sidelight on the understanding of the hidden side of Astrology along quite a different line.

The arguments advanced by the author about the influence of the occult and mystic planets Uranus and Neptune are worth considering. Though it is rather premature, at this stage of our knowledge, to dogmatise too much about them, still it is certain that a careful study of them would ultimately add to the stock of existing astrological knowledge, and would very much help the astrologer in understanding and guiding human character and destiny.

To trace the Individual and Personal Ray of a man from the position of the planets and their aspects is a distinct achievement. In Chapter VII the career of an Ego on the Path of Devotion and on the line of intellect is beautifully explained diagrammatically. In Chapter VIII a very ingenious method is adopted in ascertaining the Ray from the horoscopes, for which some typical horoscopes of celebrated persons are discussed at length. There is really a great deal to say in favour of the method adopted by the author in ascertaining the Rays, and we very strongly commend the book to every student of Astrology for very close and serious study.

J. R. A.

BOOKLETS

Materialism: Its Origin, Growth and Decline, by Darab Dinsha Kanga, M.A. (The Kaiser-i-Hind Printing Works, Bombay. Price As. 8) As Mr. C. Jinarâjadâsa observes in his Introduction: "Though Scientists can give us only facts and not a philosophy, yet the philosophers are in their legitimate field in constructing a philosophy out of such facts as the Scientists can give." It is therefore useful to Theosophists to have a brief summary of the more important facts established by science and their bearing on modern philosophy, especially as a consecutive review of these facts will explain the significance of the more recent accessions to scientific knowledge, as demanding a more spiritual philosophy of life than the materialism that grew up out of the earlier advances of science. This booklet supplies such information in convenient and popular form, and should enable exponents of Theosophy to be more sure of their ground than is often the case.

An Essay on the Beautiful, from the Greek of Plotinus. Translated by Thomas Taylor. (John M. Watkins, London. Price 1s. 6d.) Mr. Watkins is to be congratulated on producing a very attractive edition of Plotinus' miniature classic. At a time when the power of beauty as a regenerating force is being recognised more and more by all who are looking for a new heaven and a new earth, none can fail to profit by a study of the Greek ideal as expressed in philosophical language by one of its greatest exponents.

The Resurrection of Poland, by various authors. (Published for the Polish Information Committee by George Allen & Unwin, Ltd., London. Price 3d.) This pamphlet is a collection of three manifestos to the civilised world, demanding justice and freedom for the Polish nation. The first, "For Poland," is written by M. Maurice Maeterlinck, and states the Polish case in simple and impressive language. The second, "Poland for the Poles," is by Professor Charles Richet, of the Institute, and is an eloquent appeal by a French citizen on behalf of a people for whom he proclaims his admiration, love and gratitude. The third and longest is by M. Gabriel Seailles, Professor of the Sorbonne, and is entitled "Poland". It is a brief but complete history of this brilliant and heroic people, from the tenth century—when it was aroused to self-defence against the systematic extermination of Slavs by the Knights of the Teutonic Order, an organisation which, by its secret network of conspiracy, devised and perpetrated the most dastardly crimes in the name of religion. The bare facts stir the imagination more than any romance, for the story of Poland is a prolonged tragedy illumined by the deathless splendour of genius, courage and devotion. A resolution passed by the Committee of the French League for the Defence of the Rights of Man and of the Citizen, on February 21st, 1916, forms a fitting preface to a worthy messenger of Liberty. This pamphlet should be read by all who feel their responsibility to try and understand the real situation in Europe.

W. D. S. B.

THEOSOPHY IN THE MAGAZINES

After Twenty-Five Years

This is the title of an article on psychical research, written by Sir Oliver Lodge for *The Hibbert Journal* of April, and is eloquent of the experience which the writer must have gathered. A quarter of a century of continuous investigation entitles anyone to speak with some authority, and all the more so when the speaker is one who has already made a reputation in the world of science. As the title indicates, Sir Oliver recalls the position he took up in 1892 with regard to psychic phenomena, a position which he defined in a paper read in that year at Liverpool, and mentions some of the steps that have led up to the prominent part he now plays.

Reverting to this early paper of his, he describes the reluctance of most people to examine evidence outside the scope of their own previous experience, and further, even when this reluctance has been overcome and the evidence has been fully admitted, their almost insatiable demand for further evidence before committing themselves to any pronouncement. An important exception to this general attitude is found by the author in the Society for Psychical Research, whose careful sifting of evidence on abnormal phenomena enabled him "to accord a respectable measure of credence" to the following hypotheses:

1st, Then, I hold it proved by direct experiment that ideas aroused in one person can be faintly perceived and described by some other sufficiently sensitive or attuned person in the neighbourhood, without any ordinary known process of communication. . . .

2nd, That between persons at a distance also this apparent sympathetic link may exist, so that a strong emotion or other appropriate disturbance in the mind of one person may repeat itself more faintly in the perception of another previously related or specially qualified individual, even though separated by thousands of miles. . . .

3rd, That during natural sleep, or at least somnolence, the sensitiveness to telepathic impressions is rather higher than when the cerebral hemispheres are in full action. . . .

4th, That, either by varying the blood-supply of the cerebral hemispheres or otherwise, a person may be brought into a dream-like or somnambulic condition in which he is peculiarly susceptible to suggestions made to him, even though these be absurd or repellent. . . .

5th, That this susceptibility to suggestion in the hypnotic state is not limited to suggestions received through ordinary sense organs, but extends also to those made by the telepathic processes labelled 1 and 2 above. . . .

6th, That individuals can place themselves in this sensitive condition without any operator (by staring into a glass globe, for instance), and that they may then receive impressions concerning facts and events normally unknown to them. . . .

7th, That exceptional kinds of epileptiform seizure, and some forms of more normal and less pathological trance, may occasionally leave a patient so thoroughly in the sensitive state that his organism reacts for a time as if under the control of a mind other than his own.

8th, That under the circumstances a so-called secondary personality sometimes makes its appearance, for a longer or shorter time, and has a character entirely different from the person's normal self.

9th, That the secondary personality of the trance state is occasionally, for some reason or other, more lucid or clairvoyant than the normal self, as if it possessed some additional sense, some abnormal means of acquiring information. . . .

10th, With some reserve I am prepared to admit that the facts known to me render it more probable than not that occasionally the "minds other than their own" above spoken of, are not limited to those still associated with material bodies on this particular planet. . . .

These articles of faith are followed by a confession of suspended judgment with regard to four "asserted facts" which he is "not yet prepared to accept, but for which there is much recorded evidence". These are:

A. That persons in the clairvoyant condition not only seem freed from the ordinary restrictions of space, but appear incompletely hampered by the limitations of time; so that not only distant but occasionally future events are caught a glimpse of. . . .

B. That material bodies or particles may be moved, through the influence of mind or will, without what is ordinarily called contact, and under circumstances unfamiliar to us. . . .

C. That material particles, under certain rare conditions, may be subjected to unconscious organising or constructive power, and may thus be aggregated into the semblance of a person, who can move about and even speak for a short space of time. . . .

D. That a fixed locality is capable of stimulating the sense perceptions of sufficiently sensitive persons in an unusual manner, so that an image or apparition is created in their minds and in some dim fashion apparently impressed upon their vision. . . .

This reservation is due to the lack of first-hand evidence, at least in 1892, "and even now," he adds, "these phenomena demand more study before they can be definitely formulated and accepted".

In favour of the ten accepted phenomena he urges that they are all variations or extensions of processes already familiar, and he works out this claim in considerable detail. He also admits that "something normal may be said even of

the four less thoroughly established phenomena"; and the examples taken seem to shew that his tentative attitude may rest on firmer ground than much of the belief that is called whole-hearted.

The first step that is recommended to the scientific enquirer is to satisfy himself on the score of telepathy, first-hand evidence of which can usually be obtained by any who are willing to take a certain amount of trouble. Once it is granted that the cells of the brain can be affected by other means than the sense organs, then even apparitions of the living "can be provisionally explained as due to indirect and purely mental stimulus of the brain cells usually stimulated through the optic nerve". This admission seems to us to involve the necessity, not only of a form of matter capable of transmitting thought-energy at a distance, but also of the ability of thought-energy to transmit the particular form seen by the recipient; and hence the way is already paved for a further advance towards Theosophical statements regarding mental matter and thought forms.

The concluding comments on this retrospect are perhaps the least attractive part of the article, for one naturally expects to find a marked advance in outlook. There is little or no suggestion of the influence of Theosophical investigations, and the arguments are mostly concerned with the general problem of how mind can act apart from the brain. In discussing this relation Sir Oliver relies chiefly on the analogy of the Ether and the forces which have led to its formulation as a scientific hypothesis. The article will undoubtedly provide the Theosophical student with healthy mental exercise, though he may occasionally chafe at the ponderous caution which a man of science is bound to use in return for public confidence, especially when he launches out into deep waters as Sir Oliver Lodge has done.

W. D. S. B.



T. P. H.—THE AMERICAN MAIL.

VOL. XXXVIII NO. 10

THE THEOSOPHIST

ON THE WATCH-TOWER

[SINCE the Order of Internment served by the Government of Madras prohibits Mrs. Annie Besant from publishing any writing of hers, these Watch-Tower notes are not contributed by her, but by various writers.]

ON the 16th of this month the Madras Government served Orders of internment, signed June 7th, on the President, T.S., Mr. G. S. Arundale, and Mr. B. P. Wadia. The following is the official notification sent by the Government to the Press:

In exercise of the powers conferred on him by Rule 3 of the Defence of India (Consolidation) Rules, 1915, His Excellency the Governor-in-Council has directed the service of orders on Mrs. Annie Besant, Mr. G. S. Arundale and Mr. B. P. Wadia prohibiting them from attending or taking any part in any meeting, from delivering any lecture, from making any speech and from publishing or procuring the publication of any writing or speech composed by them, placing their correspondence under censorship, and directing further that, after the expiry of a brief prescribed period, they shall cease to reside in the City of Madras or the district of Chingleput and shall take up their residence and remain within any one of the following six areas:

1. The Nilgiri district.
2. The Coimbatore district.
3. The Bellary district.
4. The Palni Hills.
5. The Shevaroy Hills, and
6. The Municipal town of Vizagapatam.

Ootacamund,
16th June, 1917.

LIONEL DAVIDSON,
Acting Chief Secretary.

In consequence of this Order, the President left on the 21st, and Mr. Arundale and Mr. Wadia on the 22nd, for their place of internment, which is Ootacamund, in the Nilgiri Hills. They will reside at "Gulistan," the little cottage which the late President-Founder purchased many years ago. One clause of the Order deals with correspondence, and prohibits our interned leaders from receiving or sending any "letter, telegram or other written communication" unless it has first been examined by the District Magistrate.

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Another clause of the Order of internment is of the utmost consequence so far as the President is concerned. Her sole income is from the royalties which she derives from the sale of her books; the Order says that she "shall not publish, or procure the publication of, any writing or speech composed by her, whether already published or not". Hence, therefore, the Theosophical Publishing House at Adyar is prohibited from selling any of the President's publications; this of course means the cessation of her income. In all 197 publications are affected, classified as follows: Religious works: Books 60, Pamphlets 74; General works: Books 10, Pamphlets 37; Works with Introductions, etc., by the President: 16. Sir S. Subramania Aiyar, K.C.I.E., LL.D., sometime Vice-President of the T.S., and late acting Chief Justice of the Madras High Court has appealed to the Indian public to contribute to a fund for the maintenance of the President and of our Brothers Arundale and Wadia. A second fund called the "Besant Home Rule Fund" has been started by some members of the Home

Rule League, and the following gentlemen have been appointed as Trustees: C. Jinarājadāsa, C. P. Ramaswami Aiyar, Ratansi D. Morarji, and Jamnadas Dwarkadas.

***

The Executive Committee of the Theosophical Society has telegraphed to all the General Secretaries requesting them to notify their members that the President is unable to receive personal communications, and that all official matters relating to the Society will be dealt with by the Executive Committee at Adyar, appointed by the General Council of the T.S.

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The following arrangements have been made, in order that the routine work of the T.S. at Adyar may proceed normally: The Executive Committee will carry on the administrative work as usual, the President during her internment being personally represented by Mr. Jinarājadāsa. Mr. Jinarājadāsa becomes Acting Editor of THE THEOSOPHIST and *The Adyar Bulletin*, assisted by Mr. W. D. S. Brown, and Miss A. de Leeuw; he is also Acting Brother Server and Acting Brother Treasurer of the Order of Service, acting respectively for the President and Mr. Wadia.

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During his internment, the work of Mr. Wadia as Manager of the Theosophical Publishing House and of the Theosophical Bank will be undertaken by assistants appointed by him, Mrs. Georgia Gagarin supervising the business of the T.P.H., and Mr. T. L. Crombie that of the Bank. The Vasantā Press, of which the President has hitherto been owner, passes into the

hands of Rao Saheb G. Subbayya Chetty, one of our faithful brothers, who will publish such literature as can be issued without infringing the Government Order; Mr. A. K. Sīṭārāma Shāstrī continues still to be the Manager of the Press.

***

New India, the daily paper hitherto published in Madras by the President, has been purchased by Mr. P. K. Telang, M.A., late Principal of the Theosophical Collegiate School, Benares, and sometime Professor of History at the Central Hindū College. Mr. Telang bears an honoured name, being the elder son of the late Justice K. T. Telang of the Bombay High Court, one of the earliest workers of the Indian National Congress, and translator of the *Bhagavad-Gītā* in the *Sacred Books of the East Series*. Mr. Telang is now owner of the New India Press and publisher and Editor also of *New India*.

***

The Besant Press, in which the weekly *Commonweal* and various political pamphlets have been published in Madras, has ceased to be the property of the President; Mr. B. Ranga Reddy, an old worker and a generous Theosophist, becomes the new owner of the Press and publisher of *The Commonweal*.

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The internment Order preventing the publication of the President's works covers also all books for which she has written forewords and prefaces. Copies therefore cannot be sold from the T.P.H. at Adyar of Mr. J. Kṛshṇamūrṭi's *At the Feet of the Master*, Mr. C. W. Leadbeater's *The Inner Life*, Bābu Bhagavān Ḍās's *Praṇava-Vāda*, and several other works. Before

the order was issued, an article by the President, entitled "Answers to Some Questions," and the concluding article by Mr. Arundale on "Theosophy and Education" formed part of this issue of THE THEOSOPHIST. In obedience to the Government order, both articles have been hastily cut out of this number.

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From the commencement of the T.S., a clear distinction has been maintained between the corporate activities of the Society as a body and the activities of individual Theosophists. The Society as an organisation is committed only to its three Objects, and has always allowed perfect liberty to its members in the methods they adopt to put into practice the Ancient Wisdom. The Society is not identified with any religion, and does not proclaim the superiority or inferiority of one over the other; no Theosophist, not the highest officer in the Society, can bind the Society to anything but its three Objects. As the T.S. gives perfect freedom to each member, so it disclaims responsibility for the activities of individual members working in their private capacity. The events of the last weeks recorded above in no way affect the work of the T.S. as an international body of seekers of truth whose aim in seeking Truth is to serve humanity.

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That the President of the Society in her private capacity should come into clash with an earthly government need surprise no one who delves deep into the fundamentals of Theosophy. Every Theosophist, according to the degree of his knowledge and capacity for growth, constantly finds himself at variance with accepted ideas. Most Theosophists have had to

confront this situation in the religious field, and some also on matters of social observance. The present occasion, however, is the first when political ideas and organisations have been definitely challenged by a Theosophical leader.

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Such an event is of the utmost consequence for the Society, though not perhaps as some may think. For the first time, in the modern world, politics have been lifted from the domain of mere earthly political arrangements, and an attempt made to realise something of the occult basis underlying them. All who know the President and her work realise that politics have ever been to her but one mode of humanitarian activity, one way of living spirituality in action.

***

Philosophy and Politics are ever inseparable; there has been no great philosopher who has not been keenly interested in practical reform and a sympathetic guide of statesmen, and every great statesman has inwardly the philosopher's detachment from the things around him. For the Wisdom states the principles of action, and the Will formulates the methods. It is only where Philosophy and Politics (in the high sense of the word) go hand in hand that really high civilisation is possible. Well was it said of Pericles, the greatest of Athenian statesmen, that he was a "revolutionary among statesmen"; it was his insight into philosophy coupled with an executive temperament, that made him so revolutionary that he saw in every Athenian an ideal Greek, and made him plan a social structure suitable to its realisation. If politics in most countries are uninspiring, it is the

lack of statesmen that is at fault; the cure is not to put an end to politics and keep them away from philosophers, but to bring philosophy and spirituality into them.

***

Theosophy has so far served the world in several fundamental ways; it has shown the basis of religion, the basis of education, and the basis of true social reform; the era has surely begun when Theosophy will show the world the eternal basis of statecraft also. For true statecraft is Theosophy. Pythagoras at Crotona proclaimed that message; Plato carried on the tradition; Marcus Aurelius showed how it could be lived. The life of God is one, equally in the Church and the Senate, and he is the Theosophist who sees that one Life everywhere.

***

Like as a mighty tree rooted in the ground, with wide-spreading branches, is the active life for the soul of Will; storms may shake every branch and bend the trunk; but deep, unshaken and serene are the roots which supply the food for branch and leaf and flower. Deep-seated wisdom then puts forth heroic deeds; each deed flowers and scatters perfume, and forms seeds of new deeds. So deed is linked to deed and, like the silver thread binding the chaplet of pearls, there shines through each deed the Light of Wisdom. Happy indeed is that aspirant whose vision is clear to see the wisdom at the heart of the deed, or the deed at the heart of the wisdom.

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In the "Outlook" columns of *The Vahan* Mr. Baillie Weaver, who has been re-elected General Secretary

of the English Section, calls attention to the task that lies before Theosophists in helping to solve the social problems that will confront the nation after the war with greater urgency than ever before. The first qualification he lays stress on is willingness to co-operate with all who are working for the ideal of brotherhood, whatever label happens to be attached to the worker. The next requisite is the readiness to make personal sacrifices in order to get things done, and this means first having something to sacrifice. "Goodwill," he writes, "by itself is not enough; it must be instructed and organised so as to become effective." Referring more particularly to the industrial problem in England, he warns his readers that the path of reform will not be strewn with roses.

> Powerful interests, political and commercial, in this country as well as in other countries, are at work in order to take advantage of the self-sacrifice of the workers in giving up hard-won palliatives and to set back the clock instead of putting it forward. Unless their efforts are defeated, the misery produced by the state of War which we call "War" will be greatly intensified by the state of War we call "Peace". Most earnestly do I trust that Theosophists will do their part and will realise how great that part can be if only they play it rightly and worthily.

This call to practical activity comes from one who is a veteran champion of the oppressed and exploited, especially in the case of women and animals, and those Theosophists who take up this work will be fortunate in having the benefit of his sound advice and extensive experience. The article, by the Rev. C. M. Scott-Moncrieff, to which Mr. Baillie Weaver refers, is of happy augury for the future co-operation of the Christian Church.

THE NEW TUNE

A Study in Racial Unfoldment

By John Begg, F.R.I.B.A.

SOME are for mortal Sovranty; and some
Sigh for the Prophet's Paradise to come.
Ah, take the Cash in hand and waive the Rest;
Nor heed the Music of a distant Drum!

—Omar Khayyâm

IT is a curious phenomenon at the present time—if a very natural one in the circumstances—that the public mind is seen to be so prone to turn to a contemplation of the scriptural prophecies of "the latter days". It would be an entirely healthy phenomenon—if not, perhaps, so natural—did this searching of the Scriptures not so often confine itself largely to a mere attempt to anticipate Reuter, as it were, to extract a hint from Revelation, for instance, of the date on which the war will end, a materialisation of prophecy much to be deprecated. If we but reflect we shall see that this was exactly the error into which the orthodox Jews fell

twenty centuries ago with respect to the Messianic prophecies, an error not without contributory effect on their failure to recognise the real Messiah when He came among them. It is not that literal and even material fulfilment of scriptural prophecy is a thing to be despaired of. Quite the contrary. But see how far out they were in their reckoning of the time and manner in the case of the Messianic prophecies, though these were literally fulfilled! The margin of error appears far too great for the human mind in that line of interpretation.

It is not unlike the effort of a young child to find the meaning in a sheet of musical score. To him this conveys nothing of counterpoint or harmony. He sees, however, what interests him even more, a series of funny little dolls with thin bodies and round black heads jumping up and down on a wire railing! He little dreams that he is beholding a symbolic record of maybe great and soul-stirring rhythmic sound movements, such as have the power to transport his elders into the seventh heaven of delight. Indeed he prefers his dolls and railings. To regard the markings on the page as such, is to him more sensible than to take them for symbols, however significant.

So with prophecy. How much grander to the more advanced understanding are the real fulfilments, of which the prophetic images are symbols, than any conceivable material fulfilment! There is in truth a wider and more vital line of interpretation, and at the same time, I think, an easier one, which the meticulous searcher, with the Book of *Revelation* in one hand and a calendar in the other, is apt to miss. May I make the attempt to suggest it? I shall not essay the supremely

difficult task of expounding *Revelation*. Let us turn rather to *Daniel*, sanest and least mystifying of prophets. Read in Chapter II the wonderful vision of King Nebuchadnezzar, of the great image and the stone that overthrew it. Reading it to-day, it is astonishing how absolutely straightforward is Daniel's interpretation, even though it must be realised—or at any rate may be assumed—that to the prophet's clairvoyant vision no clear-cut picture of the *events* he was foretelling could have presented itself. But of the larger epochs in human history, of the *trend of events* and its significance, we need hardly doubt he had the fullest and most convincing panorama.

We waste our time, then, when we puzzle our heads to identify Greece and Rome with the iron legs of the image, or later European nations with the feet and toes, partly of iron and partly of clay. Again we may miss the real point of the prophecy if we linger too eagerly over the flattering process of identifying the stone that broke the image, and finally grew till it filled the whole earth, with something in which we have a personal interest, such as Christianity, or, say, our Britain, the Saxon kingdom, whose sovereigns are crowned on the Lia Fail or "Stone of Destiny". It may be so, but we, at any rate, are not detached enough to judge.[1] I suggest that the better way is to use the vision and the prophet's interpretation as a mirror in which to behold the inevitable supplanting by democracy, and all that still imperfectly

[1] It is true that the etymologists derive "Saxon" not from *saxum*, a stone, but from *sahs*, a sword. They may be right—or they may be wrong. There was a time when weapons, not unrelated to the sword, were made of stone. But anyhow, when They wish a name to be preserved, are They always particular that the means employed to that end shall not transgress laws like those of the etymologists, for instance? Therefore I only say "it may be so".

understood term should really stand for, of the older monarchical principles. The gold, silver, brass, iron, clay, and their relative gradational positions in the image of the dream, not only express the successive deteriorations of the monarchical system, but typify most exactly the social stratifications which so intimately inhere in that system. In contrast we have the stone, a formless, conglomerate substance, in which the various particles, indissolubly cemented together, in such a manner as to suggest no fortuitous inequalities of value, in perfect liberty, equality and fraternity, may differ in nature and function, and yet themselves be composed respectively of all or any in the afore-mentioned range of substances, from clay to gold.

In the various "members" of the image, therefore, let us not trouble ourselves to recognise mere jumping figures of Greeks, Romans, French, Germans and Britons, but let us see symbols only, the notation-marks in the great Score of the New Tune to which it is decreed that humanity shall for the future dance, the tune of the Fifth Race.

It is hardly necessary to remark that every race (and correspondingly every sub-race and family-race) has its distinguishing "tune" or watchword, that indicates its special purpose in the Great Scheme. The same may be said of every world-period, round and manvantara. The "tune" of the fourth manvantara will be the same as that of the fourth race or sub-race, played, as it were, with greater or less volume, and with instruments of varying power and timbre. Nothing could be more important, in order that we may understand and intelligently co-operate in the Great Scheme, than that we should know the "tune" or

watchword that specially affects us. What, then, is the "tune" of the fifth race, and of our own fifth sub-race?

In order to answer that question we must at the same time try to form a clear idea of the respective watchwords of the other races. The writer has found that his own ideas in this matter have a way of focusing round a certain astrological key which offered itself in a manner that would almost seem to justify its being regarded as the result of one of those definite "sendings" of which there are more than we generally realise. He is accustomed to think of this key as "Man's Chart," and, so illuminative has he found it in his own case, he feels there is some excuse for setting it down here.

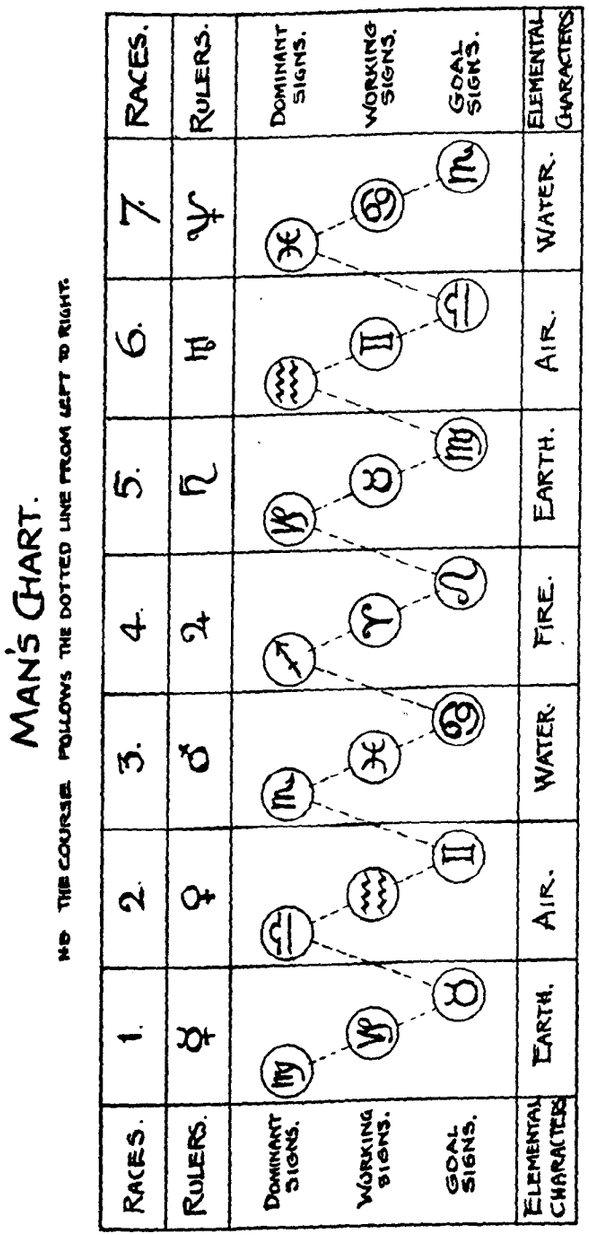
It requires some temerity on the part of one who is not a professed astrologer to allude, even briefly, to an astrological matter; but even more, perhaps, for the average student to read such an allusion. It should therefore be explained that these remarks, though to some extent about astrology, do not claim to be astrological in the orthodox sense. They may, therefore, not be uninteresting to the general reader, nor yet entirely unworthy of the attention of even the expert astrologer, should he chance to see them. After all, knowledge of astrology is not absolute—what knowledge is? In fact when we see

> "I'm the master of the college,
> What I don't know isn't knowledge—"

written over any man's door, we may know that here is one, at any rate, whose knowledge ends at what would be a very good place for a real seeker after it to begin.

I have sometimes wondered if the comparative unpopularity of astrology, even among the genuinely mystically minded, might be due, not so much to the undoubted difficulties of the study, as to the fact that so many of its learned professors claim—or at any rate seem to claim—a certain absoluteness for it. They are often so uncompromisingly downright in their readings, judgments, predictions, that it is no wonder the Theosophical seeker is scared off from what ought to be to him a fascinating, congenial and profitable field of study. The truth about astrology seems to be that, at any rate in the present state of our intellectual development, its real value to us is not in the baser uses to which it is too often put, in predicting the dates of our marriages and deaths, our rises and falls of fortune, where and how we shall find a lost ring, and whether the voyage we undertake will have a disastrous or happy ending; in fact in an attitude towards it analogous to that which we have just been deprecating towards scriptural prophecy. For indeed experience shows us that, even in the most expert hands, it is liable in such matters to mislead us. Its real value is in its most purely speculative and philosophical aspects, and of these, perhaps, most signally in the wealth of suggestion that can be gleaned from it, stimulating to the mystically interpretative faculties of the mind as applied to the wider issues in the progress of humanity.

Man, in his passage through the world-period, is like a ship that sets out on an unknown voyage to a far-distant port. Many of the passengers it carries are content to leave the guidance of the ship to the captain and officers (for is it not the business of these ?), trusting



that they, at any rate, have a reliable chart of the course. Too many, again, deny the existence of a chart at all, and some have but a vague idea that there are either charts or ship's officers. But the sea over which man sails is not uncharted, and, though there may be differences of opinion among various schools and grades of ship's officers as to the exact interpretation to be put on all the signs and symbols in which the chart is drawn, all, if they but knew, might rest assured that there is a chart, and that it is that by which the ship is steering.

Here, then, in astrological symbols, I make an attempt to reproduce it. Like every astrological chart, this should probably be regarded as one would a piece of classical music. To one man the latter may suggest one thing, to another another. A musician could tell you of the unsatisfied longings which this passage suggests to him, the despair in that passage, the swelling exaltation in the other. But a true musician will admit the equal value of another's interpretation.

Similarly "Man's Chart" may suggest an endless number of lines of thought. One man may be interested by finding that the signs of the races are positive and negative, that is, masculine and feminine alternately, and this may open the way to pregnant reflections on the alternating characters of successive races. Another may find it a stimulating exercise to apply the chart to the sub-races, and to try to realise the modifications brought about by the sub-racial influences supervening on the dominant influences of the root-races. The same exercise may be further increased in complexity and difficulty by bringing in, in succession, world-period, round and manvantaric

influences, all on the groundwork of the chart. A further line of speculation is possible by taking the race-signs and their aspects as "cardinal, fixed and common". Again a student may prefer to regard man's progress as taking place more directly from one to the other of what I have called the "dominant signs," regarding the influences of the other two in each "triplicity" as merely sub-influences. The exact part played by the influences for which the "working signs" stand may, too, serve as a fruitful field for speculation. In briefly indicating my own reading of the chart I would disclaim any intention to give an absolute reading. My object is rather to present a sample, on the model of which every student who has followed me so far, may try to wring from his own mystical faculties his own interpretation.

With the application of the chart to the course of the first two races we may assume that we have little to do, except as regards the first and second sub-races of all root-races. Man enters upon physical manifestation with the third race in Scorpio, the sign of generation, under the special guidance of the "ruler," Mars, or pure energy. During the course of the race the remaining two signs of what is called the "watery triplicity" bear on him in turn, with a predominating influence all through from Scorpio. Cancer, therefore, (family relationship, property, etc.) is the goal of the third race, the "working" or transmuting influence being Pisces (loving service). Thus we find that family life is the watchword of the third race, and that the race culminates in the larger family in its securest form, the Clan, living on its own land, and cultivating its own fields. This condition of life is well seen in the relics

of the third race still left to us. In the African Negro tribes we find the Clan surviving to the present day, and the form of government that of a council of elders with a patriarchal Chief over all. A recurrence of the tribal and patriarchal principle was evidenced in the case of the Hebrew nation, belonging to the third sub-race of our own fifth root-race, and again in that of the Scottish Highlanders (Scotland is "under" the sign Cancer).

The fourth race begins in Sagittarius under the "rulership" of Jupiter, and runs the gamut of the "fiery triplicity". Sagittarius may be said to stand here for Law, and to be instrumental in the development of the tribe into the Kingdom or Empire under the divinely appointed Sovereign. No great process of transmutation would seem necessary, as between the opening sign of this race and its goal-sign. Leo, the generous, expansive "house of the Sun," has a kindred soul to Sagittarius, the just, honourable and progressive. But in such transmuting as there was, Aries, the "positive house of Mars" is the working influence, as we can well believe. It may be said that the goal of the fourth race was the establishment, through war, of the armed empire, the appanage of, and ideally governed by, a quasi-divine autocrat, a governmental principle that may aptly be summed up by the word "Dominion".

We have witnessed survivals of the fourth-race principles in the empires of Japan and China—the latter no more, the former changed to a monarchy on fifth-race lines. But the typical survival has been seen most strangely in a branch of the fifth sub-race of the fifth race—in the Empire of Germany. Germany may possibly represent the fourth "family-race" of our

sub-race, but it is neither necessary to insist on that idea, nor even to examine it very closely. The circumstances leading to the German Empire being what it is, are alike remarkable and special, and moreover the country is considered as being "under" Aries. The point for us to note here is that the German Empire stands to-day—and we hope falls—as the last champion of the governmental ideals of the great fourth race. Germany, we are told, represents the lower or "earthy" mind of our race. She is mind bemused by and intrigued with the authority, maturity and success of what she sees as an established and proved system. Indeed, what chance has the "lower" mind of an "earthy" race against the clarion call still sounding across the ages from the fiery or spiritual race that originated it? It is only acting after the manner of all "lower" minds everywhere. Our condemnation of Germany would ring truer, did we not still show our preference for the "lower" type of mind in those whom we set in places of authority. Even among us who are on the side of right, it is the "lower" mind that still directs us outwardly, and *that* is always downright in its judgments and condemnations.

Now we come to our own fifth race in the "earthy" signs of Capricorn, Taurus and Virgo; Saturn (responsibility, depth, self-consciousness), the "Lord" of Capricorn, ruling.[1] What a vivid picture

[1] A hint of the significance of symbols—of astrological symbols in particular—and the manner in which the signatures of the "rulers" are to be found written on their respective races, may perhaps be gleaned from the following. It has been pointed out that the signature of Saturn, "ruler" of the fifth race, is recognisable in many of the earlier crucifixion altar-paintings, where the Cross is represented with the bowed figure of the Mother at its base, thus +), an exact reproduction of the ancient manner of writing the Saturn sign. Is the resemblance entirely "accidental"? Is the identity of the numeral 5 with that manner of writing the Saturn sign also "accidental"? It does not require much imagination to see similar resemblances between all the planetary signs and the numerals of the races these planets are said to "rule," and these numerals also give the order of

of our race, as we know it, do not these symbols convey to the mind of the astrologer, a picture, gloomy enough in the retrospect, but of infinite hope for the future? The fifth race is pre-eminently the race of life's sharpest lessons, of hard physical work, the race of "earth". In it man is fairly held with his "nose to the grindstone," and is brought face to face with the practical details of living. His goal is Virgo (discrimination, business faculty, commerce) through the agency of Taurus (the "rebellious Titan"). The race's governmental principle may be called "Business".

This brings us to the sixth race in the "airy"—that is the mental—signs, opening in Aquarius, which may well stand for "Brotherhood," and pushing on to Libra (harmony) through the working of Gemini, the intellectual principle. The "ruler" is Uranus, generally held to stand for "ecstasy" or illumination. I hazard that its governmental principles will partake somewhat of those of Socialism, but a Socialism purged of all unlovely features, having "Harmony" and "Beauty" for its watchwords. It seems impossible to imagine the chart as presenting a true picture of the sixth race, unless in some way a place will be found for a real aristocracy, or elder brotherhood, of intellect, enlightenment and capacity.

The seventh race is under the "rulership" of Neptune (higher feeling), and travels through the "watery" or emotional triplicity even as did the third—

the planets from the Sun. 1 is Mercury's Caduceus, with the twining serpents omitted. Mercury's sign is the same with the staff omitted ☿. 2 might have come from the sign of Venus ♀, 3, written with a straight top, nearly resembles that of Mars ♂. 4 (writing hand) is the sign of Jupiter ♃. The sign of Uranus ♅, modern like the rediscovery of the planet, is curiously no exception. Suspended from the bar of the H (for Herschel) is something not unlike the numeral 6. The sign of Neptune ♆ might be derived from the numeral 7 with the tail crossed in the continental manner. Is all this "accidental"?

but in different order. It opens in Pisces (service o devotion), works through Cancer (the universal famil life) and culminates in Scorpio, the sign in which man' life on earth began in the third race, and which, as i then stood for "generation," may here be said to stan for "regeneration". It would be rash to hazard watchword for the governmental principle of th seventh race. Indeed, may it not be that we sha virtually have done with earthly government when w reach that glorious dispensation of the distant future Man will be his own governor under God. In th seventh race he will enjoy "the Sabbath of the Lord The apotheosis of the "stone" will be complete.[1]

Before leaving our chart I am tempted, even at th risk of wearying the un-astrological reader, to dwe further on the symbols which apply to our own fift race. The fifth appears as not only an "earthy" but feminine or "negative" race; it is therefore intense impressible by the "fiery" and masculine, or "positive fourth. A large part of the work of humanity duri this period has thus been to get rid of the clinging te tacles of the former race—indeed, of the two former rac —to some extent. The fifth race, being "earthy," h also had the work of exploring and learning the plan and of laboriously wringing her secrets from physi nature. To this dual task has been super-added that transmuting her own nature from the slow, sad, patie priestly, unenterprising (yet ambitious) Capricorn the brisker, common-sense, discriminating Virgo, fr the Saturnian outlook to the Mercurial. No race h had a more gigantic task before it. We may theref

[1] In a sense and up to a certain point. We must not forget the unth able progress left for the remaining rounds and world-periods to accompli still proceeding, presumably, on the lines of our chart.

appreciate the power of the "working sign," the "fixed" sign Taurus, feminine house of Venus. On this "fixed" sign as a pivot, the race may be conceived as turning, and, in a certain sense, so may the whole of mankind. (Remember, also, we are in the fourth, or middle, world-period of the fourth, or middle, round.) It is highly suggestive that this pivot should be the *point d' appui* of Venus, Taurus, the Bull which carries Europa (variously identified as Virgo and as the fifth race itself) over the Hellespont. Venus is the complement and opposite of Mars, "ruler," not only of the "working sign" of the fourth race (as of that of our world-period and round), but of the entire third race.

Hence we have a new principle coming in: conjunction in place of opposition, love in place of hate, peace instead of war. It is Taurus' operations which chiefly mark our history. Its proneness to rebel against limitations is seen in the incursions of Islām, the French and other revolutions, the feminist movement, etc. It was "Taurus, the ally of Venus, patroness of navigators, who sent our sailors far across the seas to open up the way to commerce". Taurus, "under" whom Ireland is said to be, is seen in that country's part in the great world-crisis. Its grip of earth makes it a powerful promoter of nationalism as manifested, not only in Ireland, but in all the history of our race. It is further a happy and fortunate sign, promoting earthly well-being—wealth. Was it not the wealth of Germany that encouraged her to oppose the world, and by means of wealth that the world was able to resist her attack? Again Taurus stands for the voice and neck. It may be that this accounts for our neck-stretching and chopping tendencies at critical periods. It does point to the part

played in our progress by the spoken word. Parliaments and speech-making have long swayed our fortunes. "It is Taurus, again (for these signs can be astonishingly literal), whom we may recognise in the long course of beef and beer, butter and milk—to say nothing of vaccine lymph—by which an important part of our race has been stiffened against the shock of Armageddon, . . . itself not the least of Taurus' demonstrations."

So from Capricorn, the formal and austere, we arrive at our goal in Virgo, the unprejudiced and eclectic. Virgo relates to the alimentary system in the body, and, in its highest function in man and the race, to the selective assimilation of experience. It promptly rejects all that is inimical to life, and feeds the body and the race with what is wholesome. Virgo purity is the true purity, by no means founded on ignorance. Virgo can handle anything—pass through any experience—and not be defiled. She goes fearlessly on her way, knowing that she has power to extract unerringly whatever is good and useful, and to build it into Life—the rest to throw over among the rubbish, and forget. The man or race who comes under her sway may expect a thorough cleaning up all round!

Now, having run over our chart and seen something of the past, present and future sections of our course, let us return to the endeavour to catch the cadence of the "New Tune," just beginning to make itself clearly heard. I should here remark that it may seem strange to be speaking of the tune as new at a time when the race itself has been in existence for so many ages. The truth is, the tune is not new, though it is now for the first time being clearly heard. It rang

out momentarily when Magna Charta was signed, it accompanied the grim career of Cromwell, it was heard in the French Revolution, in the American War of Independence, in the Slave War, and often besides. But hitherto it has been so nearly drowned by the strident notes of the fourth race tune that it has been difficult to pick it out of the resultant cacophony. But now every day the old "Dominion" tune sounds fainter, and soon it will sink to a mere "drone," neither disturbing nor unpleasant. What, then, is the new tune? I have called it "Business," but our ideas of what business means require clarifying. It means governing by those, and all those, concerned in having good government. It means Democracy in the best sense, Liberty, Equality and Fraternity. It means an entire readjustment of values, the reconstruction of society from the older, stratified formation into an amorphous conglomerate—the "Stone". It means the throwing down of all barriers, world-commerce, fair and equitable barter, it means literally, I suggest, to *pay cash*!

In childhood the average man is not paying cash. He is living on credit. He is being trusted to settle up later, when he shall have come into his full power. In old age, again, he is not paying cash. He is living on his accumulated savings. In middle life, however, he not only pays off his debts of childhood and lays by for his old age, but he virtually pays cash for all he enjoys. So it is with Man in the large. In the earlier ages of the world he has been living on credit; the lines of karma have been in front of him. Later on, in the seventh race, he will live on his savings, the lines of karma will be behind him. It is now that

the lines of living and of karma are crossing. In the past three years he has been liquidating his childhood's debts with prodigality. Man is celebrating his coming of age. He is now about to catch up on karma and to enter on the period of short reckonings. He must now pay cash! That, I think, is the meaning of an ennobled commerce, of a true democracy. That is the tune of the fifth race, it is for us to set about falling into step with it. Whoever does so, whether as individual, as nation, or as part of the greater Brotherhood of man, will find his way cleared for him with increasing certainty. The old fourth race tune was a grand one, as grand as any the world has heard. For most of us its cadences have a strong fascination still. But it is possible to give it its full measure of appreciation, even to feel sorrow for what once, ere it crystallised, did its appointed work of helping the world along, while at the same time obeying the call to pick up the newer step.

Is it an unattractive picture which is being put before you? Do you find it mean and huckstering? Remember that from the point of view of one age the first manifestations of its successor have always seemed unattractive. The Germans saw us as an effete race. Even we lately judged America to be pusillanimous and mercenary. The prompt correction of both misjudgments has been a characteristic "short reckoning". One cannot read Scott without perceiving how he, and doubtless with him all who could feel the glamour of history, regretted the break-up of the old Highland clan-system and found nothing half so inspiring to take its place. Fenimore Cooper echoes the same note of the American Indians. We, however, can see how it was that each had to go. The breaking up of older forms

that once played a useful part in human progress, to clear the way for the newer life, is always a sad spectacle. It is, in fact, the one great tragedy of existence in this, and probably in all worlds, to which we must ever reconcile ourselves by the assurance that "the best is yet to be".

A little reflection will show that the principle I am indicating is not only the logical outcome of our commercial system, purified, rendered equitable and robbed of its remaining undesirable elements, but presents the only means by which the ideals of liberty can be given full effect to. It does not eliminate the element of "trust" in our commercial relations, rather it sets trust on a firm and unassailable basis. But it is not merely in our commercial, but in all our relations without exception, that the working of the principle of "cash payment" as a means towards liberty is seen. A man will find he can no longer live at ease, trusting to others to do his thinking for him, to make his laws for him, to fight his battles for him, to say his prayers for him. On the other hand every service he renders to a fellow man or to the community will receive a prompt and full return. A man will no longer be able to allow his "younger brethren" to yield him their labour for his enrichment, or their bodies for his food. He will no longer be able to batten on the privileges of rank, race, class, caste, party, age or sex. No longer will the plea—"I am a poor man!" be taken to excuse inefficient work. "*Noblesse oblige*" will be more than an empty saying. One must neither be truculent and domineering on the one hand, nor servile and cringing on the other. Patronage and pauperism will alike be out of place. A man will have no rights of getting

beyond his capacity for giving. He will get nothing from his fellow man, no love, no service, no privilege, no commodity, except such as he can give an adequate and immediate return for. He must pay cash, or go without.

There will be no running up of long bills, for the man who has to wait for his money is not free. The law will set its house in order and abolish its proverbial delays, for the man who has to wait for justice is not free. There will be no more strikes, for neither the master, who has to submit to their uncertainties, nor the man, to whom they are the only means of obtaining redress of grievances, is free. The true guild spirit will once again pervade work, and will replace the worst features of trade unionism; for under the latter the workman is not free. There will be no "cornering" of commodities, for the people who have to pay more for these than their exact intrinsic worth are not free. There will be no petty tyrannies of fashion, of party, of religion or of education, for these all fight against freedom.

Can we doubt that in religious matters great changes will be seen? The terrors of death and hell have already lost their hold. The meaner ideas about vicarious atonement, for instance, will not long survive. We shall hear less of God's mercy, of covenants, of duty, both to God and man, and more of Love. No longer shall we see innumerable sects sitting apart in as many corners, and each believing that for them alone is salvation meant. Men will not be so content with a salvation that excludes any of their fellow men. Religion will be what appeals to head and heart alike, and men will put into it more both of head and of

heart. It will be a living force, a thing for all the week, and not only for Sundays, a commonplace of everyday life. It will no longer be a thing of solemnity and gloom, but, like life itself, of joy.

Laws will be passed less in the interests of property than of men and women. Wives and children, for instance, will be regarded less as portions of a man's possessions—surely a survival of one of our legacies from Cancer in the third race—and more as free fellow-citizens. Our idea of Love itself will take on less of a proprietory colour. We shall think more of giving in love, and less than we have been wont to do of getting. In love we are much too prone to run up bills.

Ideas of "Dominion" will disappear from governments, and of "Diplomacy" from the Foreign Offices. The government of the future will no longer be modelled on the army, on the one hand, nor on the cheap-jack, on the other, but in close analogy to the well-run business concern, and its relations with other governments will be merely honourable business relations. In short, in all aspects of our life, it is just the huckstering elements which the Virgo principle of short reckonings will tend to eliminate. With the disappearance of these we shall have prepared the way for the coming of the time,

> "When man to man, the warld ower,
> Shall brithers be, for a' that. . . ."

Those who have followed me closely will see how it is that we specially look for the coming of peace and the Prince of Peace. Need I predict that this longing for peace will be fulfilled by the establishment of the principle of love instead of hate, strife, selfishness.

Our worship of the sportsman, the man who "plays the game," fine though the ideal implied is, will undergo a change. What is our notion of a game? A war in miniature, in which, when one wins, the other must lose. The "new tune" will tend to make us sorrier for those who lose than glad for those who win, and games may go out of fashion unless we can devise some which involve no losing to anyone, which are founded on the idea of co-operation rather than on that of opposition. I think a definition of "game," as any pursuit which brings one amusement and joy, will be accepted, and that games will not die out. To the developed fifth-race man, indeed, all life will be a game. And will the coming of peace—of that "which passeth understanding"—mean merely rest and idleness? Surely not. Peace does not mean rest. No man desires rest for itself, but for the recuperation it brings. Peace will surely bring new energy for work, new opportunities for willing activity—in short, new life,

John Bogg

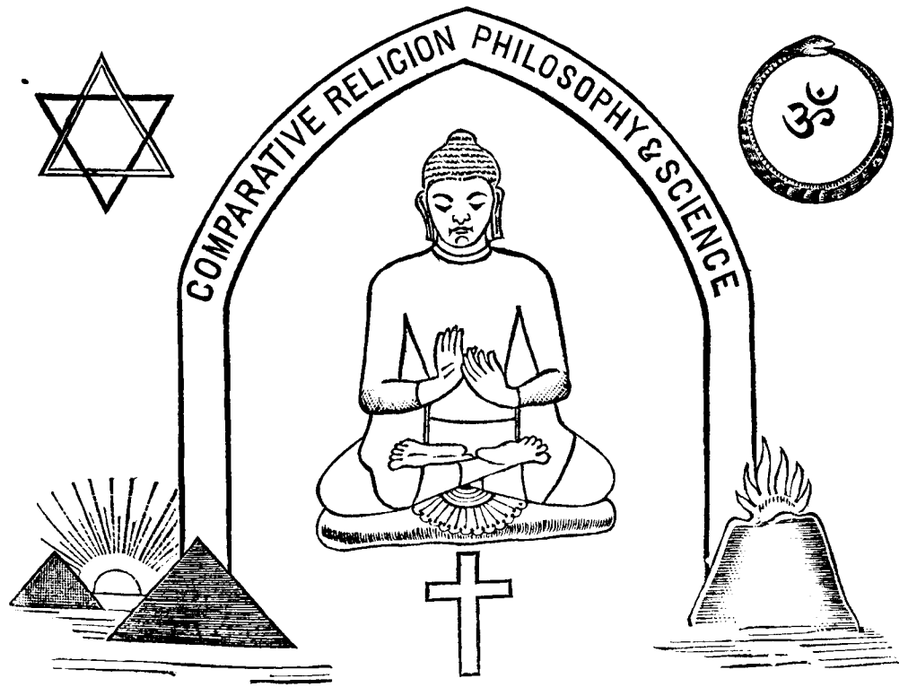
OUR ILLUSTRATIONS

THE frontispiece this month is from a striking photograph taken outside the entrance to the Theosophical Publishing House, Adyar. The occasion was of special interest, being the departure of the first consignment for the new agency of the T.P.H. in America. As a picture, also, the scene has a distinctive beauty inherent in its eastern "atmosphere". The palms, with their bold shadows intensified by a tropical sun; the procession of bullock carts, with their Indian drivers, the usual means of conveyance for all but passengers; the contact with European life suggested by the concrete building and the group of "workers" who are standing in front of it—all these combine to give our readers a good idea of surroundings typical of life at Adyar.

Our second picture we need hardly explain. The T.P.H. book shop has already been illustrated in our issue of July 1916; last year's picture being taken at the Easter gathering of the South Indian Convention. On the same occasion, in April of the present year, the shop was again photographed; and as the arrangement shewn in the photograph seemed to us an improvement on the previous one, we publish this second edition of the interior as a companion picture to the exterior seen in the frontispiece.



THE T. P. H. BOOK SHOP.



TOWARDS THE OCCULT

By BERTRAM A. TOMES

(Concluded from p. 297)

ENOUGH has now been said to show the movement towards the Occult which science has accomplished in establishing those two verities of manifestation—energy and matter—and their natures and evolution; while evidence is not wanting to indicate that there will

be a further penetration into regions of subtler energy and matter than the physical, and that researches will be pressed back into the astral, mental, and spiritual planes of being. Having carried our enquiry back to finding an acceptance of a basic æther, we must now return to the middle point—of form—in our symbol, and consider the path from form to conscious life, depicted by the vertical line.

All "form," then, is the arena wherein energy and matter play their parts, the substance being formed ultimately of the motions of the corpuscles or granules of the æther. This substance is ordered and controlled by an intelligent life, which models a form wherewith to express itself and wherein to dwell, using the modes of motion of this substance to assist him in his modelling. As an Adept said: "We are constantly dipping into the sea of matter under the constant law of readjustment," and the degree of that readjustment is registered by our "form". Life manifests in all degrees in the phenomena of nature, and the grading of forms from crystal to human being marks the degree of consciousness of that informing life, and gives rise to our conception of evolution.

A fire mist and an atom,
A crystal and a cell,
A jelly fish, a saurian,
A cave where cave-men dwell;
Then a sense of law and beauty,
A face turned from the sod:
Some call it evolution
And others call it God.

So sang Carruth, one whose face was turned from the sod towards the Occult.

"There can be no terrestrial manifestation of life without matter," says Lodge. Hence scientists may

naturally approve such sayings as: "I discern in matter the promise and potency of all forms of life." Of all terrestrial manifestations of life, certainly; how else could it manifest, save through matter? "I detect nothing in the organism but the laws of chemistry and physics," it is said by some, and naturally enough; they are studying the physical and chemical aspects or manifestations of life. But life itself—life and mind and consciousness—they are not studying; and they exclude them from their purview. Life, as such, must not, however, be denied; in science, to negate is as unjustifiable as to affirm an unproven fact.

Ruskin, in his *Queen of the Air*, says:

> On heat and force, life is inseparably dependent . . . and I believe also on a form of substance called protoplasm or, in English, "first stuck together" whence . . . we reach the highest plastic phase in the human pottery, which differs from common China-ware primarily by a measurable degree of heat, developed in breathing, and which it [the life] borrows from the rest of the universe while it lives and which it . . . returns . . . when it dies.

He adds:

> It is not advisable to apply the word "spirit" or "breathing" to this [force] while [as heat] it is only enforcing chemical affinities, but when the chemical affinities are brought under the influence of air, and the sun's heat, . . . the formative force enters an entirely different phase. It does not now merely crystallise in definite masses, but it gives to limited portions of matter the power of gathering selectively other elements proper to them, and binding these elements into their own peculiar and adopted *form*. This force, now properly called life or breathing or spirit, is continually creating its own shells of definite shape out of the wreck (chaos) around it. . . . [Thus] you can always stand by form against force. Mere force of junction is not spirit, but the power that catches out of chaos, water, charcoal, lime, or what not, and fastens them down into a given form, is properly called spirit.

Quotations might be multiplied to show that science and philosophy, and thought generally, have

so far progressed towards the Occult as to realise that Life, as Intelligence and Law, models appropriate Forms out of Itself, in the guise of Matter and Energy, for realising Itself consciously. The *form*, as we now know it, is primarily the *web* of moving corpuscles or electrons, as already shown. So atoms, and then molecules, are modelled under the influences of what are scientifically called radioactive and chemical forces, operating in their respective spheres. Then collections of molecules are designed by a higher intelligent life into *substances*, under the influence of physical forces which are its modes of modelling.

Now comes the distinction of substances into organic and inorganic, according to the crystal or colloid needs of the builder of the next higher grade of intelligence or consciousness; and in this connection the words of Professor Schafer to the British Association in 1912 are not only understood, but the reason for the obliteration of a dividing line becomes apparent. He said: "Recent advances in knowledge have suggested the probability that the dividing line between animate and inanimate matter is less sharp than it has hitherto been regarded." Of course; the life needs a plastic substance that it may be more sensitive, and it softens the crystal to the colloid, the dust of the earth to what science calls "living matter".

It is this "living matter" which science looks forward to preparing in the laboratory—not "*life*"—that is too ambitious a term. The "Life" is there, ready to use the means provided by the laboratory of the scientist no less than it does the means called "generation" in the laboratory of nature. Only the *manifestation* of life will be produced, and is produced, in any laboratory of nature

or man, for the life designs, organises, builds to type that it may be "led forth" or produced into manifestation for the Divine purpose—evolution. So it is that the cell appears, and the basis of organic living tissues comes to exist on the earth. Again, these in turn are the clay in the hands of the Divine Potter. Cells coalesce under biological law, from lowly to higher form there is slow progress, gradual evolution of the intelligence and consciousness for which the design was made. Through the vegetable world form is raised to the animal level. Personality is developed, with its blood and its nerves, its emotions and its mind.

Now can be traced the progress "towards the Occult" life, which evolving form adumbrates, and which the autogenetical researches of von Baer so magnificently set forth.

The lowest life form is the cell, and all higher life forms begin in cells. Complex structures result from cell divisions; and organs of sight, digestion, circulation, sensation, etc., are gradually shaped for certain functions. The Theosophist would say that conscious life, having gained intelligence by experiences in one form, reincarnates to model a better form, that it may become more conscious, and that the modifications of shape in any organ, and the increasing sensitivity and organisation of any form or part of a form, is the index of an inner spiritual progress or evolution, on which the quality of manifestation depends. Henry Drummond in his *Natural Law in the Spiritual World* sums up the facts of embryonic pre-natal development when he says:

> Take the ovule of the worm, the elephant and of man himself. Let the most skilled observer apply the most searching tests to distinguish one from the other, and he will fail. But there is something more surprising still. Compare next

the two sets of germs, the vegetable and the animal. There is still no shade of difference. Oak and palm, worm and man, all start in life (earth life) together.

If we analyse this material point at which all life starts, we shall find it to consist of a clear structureless, jelly-like subtance, resembling albumen or white of egg. Its name is protoplasm. "Beast and fowl, reptile and fish, mollusk, worm and polype, are all composed of . . . masses of protoplasm with a nucleus." (Huxley, *Lay Sermons.*)

What then determines the difference between different animals? What makes one little speck of protoplasm grow into Newton's dog, Diamond, and another, exactly the same, into Newton himself? It is a mysterious something which has entered into this protoplasm.

Germs or embryos of large and varied classes of animals and plants resemble one another. As they develop they become more and more unlike, until they specialise in the genera, sub-genera, species, and individuals of the classification of nature. Haeckel's materialistic evolution of the Universe clearly marks the stages of progress of embryonic development—cell, worm-like, lancelet-like, fish-like, dog-like, until the man-like marks the farthest stage. Even in his atheistical conception of a fortuitous evolution, he is eloquent of the Immanent Potter who designs and fashions the vessels in which we—"His potential and Divine Son"— can manifest and become perfect as He is perfect in conscious self-realisation.

Another fact emerges, however, from a survey of evolving physical form, and that is, that with progress in form-building comes the manifestation of qualities, potential and latent, within the form, and which were

least expected to be there. Emotions and the intellectual mind become apparent. What is known as heredity, too, but which is something more than heredity, appears.

The characteristics and qualities of form, the emotional and mental nature, are transmitted from parent to offspring. Variations also appear and new species present themselves. What causes these things? Is it experience in an outer world, as Lamarck, with his theory of adaptation, and Darwin, with his wonderful work on Natural Selection, would have us believe? Or is Weissman right in his "almost correct theory," as H. P. B. stated in *The Secret Doctrine*, that one cell alone is the immortal portion of our bodies and produces the germ-plasm which alone is responsible for the replica of ourselves in our children?

"Complete," says H. P. B. "the physical plasm mentioned here, the germinal cell of man (with its material potentialities), with the spiritual plasm, or the fluid that contains the five lower principles of "real man," and you have the secret, if you are spiritual enough to discern it." Theosophists will agree; but this is Occultism. What further progress has Science made "towards this Occult"? It has made a truly notable advance. Mendel has experimented in cross-pollination of sweet peas, and expounded a law, which further investigation amply verifies. Characteristics are dominant and recessive, and appear or are suppressed according to the life within. The potentiality of manifesting any and every characteristic is present in the life, and as the inhibiting factors of form are released and removed, the potentiality becomes realised and actual. In other words discipline and wise

self-control of the attained degree of consciousness releases potentialities latent within, so that they can manifest in those forms in the direction of which the life has been experimenting. For heredity has to do with groups of individuals; and were reincarnation in its Theosophical aspect accepted by our scientists as a theory, the difficulty of understanding why each ego enters certain lines of heredity, and becomes the child of certain parents, would be pratically removed.

Our biologists, however, have their attention too concentrated on the physics and chemistry of their work. There is, as yet, insufficient regard to the part which *Life* plays in designing and modelling the form by the instrumentality of chemistry and physics. The tools of life are mistaken for the Architect, the machine for the manufacturer, the dogma for the truth. It is ever the same trouble—form for spirit, fixity instead of progress, the limited and finite rather than the Infinite. Why thus limit, reduce to form, anthropomorphise the Infinite, informing, all-manifesting God? Life is the proper study of the biologist, and he observes the chemistry and physics of *Life* in matter that he may be more conscious of *Life*. Life is not the attribute of matter and material form or heredity, but these are the effects of life. The Mendelian theory is making for an inversion of our theories respecting life, but the mills of science grind slowly and small—and rightly so. Let us exercise patience while the veil dividing scientist and occultist is slowly and rationally obliterated.

Slowly the world of western science is realising that phenomena and a manifested cosmos rest on a fundamental trinity, not a fundamental duality of merely

energy and matter, flux and inertia. The form, which owes its manifestation to the interactions of this energy and matter, owes its characteristic shape and colour and beauty to the way in which a designing, organising life promotes these interactions for the evolution of individual self-consciousness, and this our foremost scientists are now speaking of.

Sir Oliver Lodge, in his remarkable book, *Raymond*, says:

> Life is not energy any more than it is matter, yet it directs energy and thereby controls the arrangement of matter. Through the agency of life, specific structures are composed, which would not otherwise exist, from a sea shell to a cathedral, and specific distributions of energy are caused, from the luminosity of a fire-fly to an electric arc, from the song of a cricket to an oratorio.
>
> Admittedly life exerts no force, it does no work, but it makes effective the energy available for an organism, which it controls and vivifies, and it determines in what direction, and when, work shall be done.
>
> Life times and directs. If it runs a railway train, it runs it, not like a locomotive, but like a general manager.

So is sattva—rhythm, law, harmony—being slowly realised as a factor of phenomena as well as rajas—energy, motion—and tamas—inertia, substance; and with evident reluctance man is raising his eyes from the material form, where the energy and matter work together, and where he has accomplished the training of intellect, to the life which models, ensouls, and manifests itself through that form, and which is Spirit and the Infinite. Slowly but surely intellection will yield to intuition, and the quest towards the Occult, till now so materialistic, will enter a more spiritual region of enquiry. Truly "form" is the centre of the circle of man's world, wherein he may find Truth,

Wisdom, Beauty and Peace, if he seek diligently to find it. With Ulysses, in Tennyson's poem, we say:

> Yet all experience is an arch wherethro'
> Gleams an untravelled world, whose margin fades
> For ever and for ever when I move.
> How dull it is to pause, to make an end,
> To rust unburnished, not to shine in use,
> As though to breathe were life. Life piled on life
> Were all too little, and of one to me
> Little remains; but every hour is saved
> From that eternal silence something more,
> A bringer of new things.

Bertram A. Tomes

THE CHRIST OF THE NEW TESTAMENT

By FREDERICK WILLARD PARKE

WHOM does the world understand to be the Christ? Indubitably Jesus of Nazareth, who was born in the reign of Herod the Great, King of Judæa, was baptised by John the Baptist, and crucified under Pontius Pilate, and whom Peter, in the GREAT CONFESSION, declared to be the "Christ of God".

The personage, on the contrary, whom the leaders of the Theosophical Society call the Christ, was born 105 years before the date of the birth of the Nazarene, and therefore was *not* baptised by John the Baptist nor crucified under Pontius Pilate, since historical records prove that John the Baptist and Pontius Pilate were contemporaneous with the ministry of Jesus of Nazareth, as it is related in the Gospels and the Book of *Acts*, and therefore could not have been contemporaneous with the career of one who lived a century earlier.

It is undeniable that He whom Peter, in the "Great Confession," named the "Christ of God," is the Christ whom Christendom adores, and whom mankind acknowledges as the Founder of Christianity. As to the date of the "Great Confession," two of the three Evangelists who relate the incident say that it took place in the neighbourhood of Cæsarea Philippi. This name gives us direct information respecting the time of the

occurrence narrated—Cæsar-ea. It was therefore a time subsequent to that when the rulers of the Roman world assumed the title of Cæsar.

Under the heading "Cæsarea Philippi" in Hastings' *Dictionary of the Bible*, Vol. 1, p. 337, it is stated that Augustus gave this region to Herod (20 B.C.). . . Philip, to whom it passed as part of the tetrarchy of Trachonitis . . . called it Cæsarea in compliment to the Emperor, adding "of Philip". On pp. 338, 339, Vol. 2, of the same work, we are informed that "Philip, son of Herod the Great, ruled 38 years from his succession in 4 B.C. . . His name is chiefly remembered by the city of Cæsarea Philippi which he founded."

The Jesus whom, by his confession, Peter proclaimed to men as the "Christ of God," could not, it is evident, have lived before the year 4 B.C., since it was not till after that date that the city was founded that displays in the composition of its name the title that, before the year 27 B.C., was unknown to mankind. This one testimony alone—which, in a sense, may be called an appeal to Cæsar—is sufficient to establish the date of the Christ of the New Testament, the Christ of Christianity.

A similar testimony is furnished in the story of the tribute money. When the Pharisees, in obedience to His command, brought him a "penny," that is, a denarius, Christ said to them: "Whose is this image and superscription?" And whose image and superscription were they indeed? Those of Tiberius Cæsar, whose reign began in the year 14 A.D., 86 years after the death of him whom the leaders of the Theosophical Society announce as the "Christ". Evidently, then, the Christ of the impressive tribute money scene is

not he who was stoned to death several years before the time when Rome began to levy tribute in Judæa, since Judæa was not conquered by Pompey till 63 B.C., and he who was born 105 B.C. is said by the leaders of the Theosophical Society to have been slain when he was 33 years of age, that is, in the year 72 B.C.

An affecting appellation of the Christ of the Gospels is that of "friend of publicans and sinners". Friend of publicans the B.C. "Christ" surely was not, since during the whole course of his life his eyes never once beheld a publican, that is, a collector of the tribute to Rome. It follows that he did not utter the parable of "the Pharisee and the publican," he did not reclaim Zacchæus, "a chief publican," he did not appoint as apostle Matthew "the publican," nor did he ever incur the reproach of the Jews for eating with "publicans and sinners". All these statements, on the contrary, refer to the Christ of the Gospels.

Among persons and places so indissolubly associated with the Christ of the Gospels, that by means of that association they have acquired a kind of sanctity not at all their own, are the following: Lysanias, Annas, Caiaphas, Herodias, the Zealots, the Herodians, the Sea of Tiberias, Joanna, wife of Chuza, Herod's steward, the Prætorium, the temple that was "forty-and-six years in building"—none of the names of these persons, sects and places, which are peculiarly Gospel names, could possibly have been connected with the life of a man born 105 B.C. The dates of Lysanias, Annas, Caiaphas, Herodias, Herod (and therefore of the Herodians, of Herod's steward and of the temple built by Herod), the Zealots (one of whom was the apostle

Simon, " which was called Zealot "), Tiberias, a name given to a body of water which was otherwise known before the Christian era—the dates of all these are indisputably a century later than the " Christ " of the leaders of the Theosophical Society.

There is one portion of the New Testament which is conceded to be entirely worthy of belief by even the most scientific, the most captious, the most destructive critics, such as Schmiedel, Zeller, van Manen, Hatch, Renan, *viz.*, the so-called " we " passages of the Book of *Acts*, which are extracts from the diary of a companion of Paul. This part of the New Testament tells us (*Acts* xxi, 18) of Paul's meeting with James and " the elders " who, with the apostles of Christ, had issued the edict respecting things prohibited to the Gentile converts to the new faith. Paul, then, was a contemporary of the apostles of the Christ of the Gospels and therefore of that Christ Himself. It is unnecessary to insist that the period of Paul's activity was subsequent to the founding of the Roman Empire, which proves that his Lord's ministry, though it is known to be a little earlier than his own, also came after the establishment of the Roman dominion in Judæa, whereas the " Christ " of the leaders of the Theosophical Society was put to death before the subjugation of the Jews by Rome. That the James with whom, according to the *Acts*, Paul was more than once associated, and to his meeting with whom Paul himself refers in his letter to the *Galatians*—that this James was a co-worker with the twelve apostles, and even a leader among them, it would be superfluous to prove. To be a contemporary and associate of James, therefore, means to be a contemporary of the twelve apostles of the Christ

and of the Christ Himself, the Christ of the New Testament.

Incidental references to such personages as Pilate and Herod, in which we see that it is assumed that the reader is supposed to expect such references without the slightest shock to his sense of chronology—such allusions are specially satisfactory in determining the period to be assigned to the acts or sayings in connection with which the allusions are found. For instance: In *Luke* xiii, 1-2 we are told that " there were present at that very season some which told him (Jesus) of the Galilæans, whose blood Pilate had mingled with their sacrifices ". Certainly this is a very natural way of introducing the name of Pilate, and cannot be imagined as having been brought in for the purpose of marking a date, though, in truth, it *does* mark the date when Jesus spoke the words which have since been thousands of times repeated: " Except ye repent, ye shall all likewise perish." The Jesus who said these words, occasioned as they were by a reported act of Pilate, was assuredly a contemporary of Pilate, whose date is well known to all. Again: In *Luke* xiii, 31-32 we read that " there came certain of the Pharisees, saying to him (Jesus), Get thee out, and go hence: for Herod would fain kill thee ". The mention of the name of Herod, recognisably undersigned as a chronological indication, nevertheless definitely fixes the time of the Jesus of this passage of the Gospels, who is here shown to be a contemporary of Herod, of whom also we can say that his date is thoroughly well known.

All references to John the Baptist, in the Gospels and the Book of *Acts*, which are too many to name in particular, are of like nature to those above adduced,

since they all prove that the Jesus of the New Testament was a contemporary of John, whose date, we can again say, is within the knowledge of all, being a century later than that of the "Christ" of the Theosophical Society.

The Jesus of the Gospels cures the servant of a centurion. What was a centurion, and at what period of Jewish history were centurions stationed in Palestine? The answers to these questions, which every well informed reader can give, demonstrate the fact, which the whole structure of the Gospels presupposes, that the Christ of the New Testament appeared when Judæa was a Roman province, and therefore a century later than the time of the "Christ" of the leaders of the Theosophical Society.

Besides the chronological corroboration derived from indisputable accounts relating to Paul, another is to be found in one of his Epistles, the *Epistle to the Philippians*, the last chapter, the next to the last verse, in these words: "All the saints salute you, especially they that are of Cæsar's household." Paul is here shown to be a contemporary of the Cæsars. As he was also a contemporary of the apostles of Christ, as conclusively demonstrated by the universally accredited passages of the *Acts* to which I have alluded, it follows that the Christ of the Gospels was likewise a contemporary of the Cæsars.

The President of the Theosophical Society, in her book, *Esoteric Christianity*, quotes from Paul's *Epistles to Timothy* in support of certain affirmations of hers. Whether or not these are genuine productions of Paul does not here at all concern us. Since the President of the Theosophical Society attributes to them

a genuineness that warrants her reliance on them as supplying her with confirmatory texts, she ought not to leave out of consideration the 13th verse of the 6th chapter of the first Epistle, where these words occur: "I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession." This completely erases the 105 B.C. date of the Christ, as every one sees who knows when Pontius Pilate was procurator of Judæa, and it involves the President of the Theosophical Society in a grave inconsistency, of which, however, she seems to be wholly unaware.

A similar inconsistency is illustrated in the case of those Theosophical writers who quote, in proof of their allegations, passages from those very four Gospels, the unanimous testimony of all of which is that Jesus was crucified under Pontius Pilate. How can they permit themselves to make use of texts from such documents as, in perfect agreement with each other as to the fact itself of the crucifixion, unmistakably contradict the main positions assumed by these writers? For instance: The leaders of the Theosophical Society allow themselves to refer to the *Gospel of S. John* as to a reliable authority. In the 19th chapter, the 35th verse, of this Gospel is contained the celebrated passage relating to the spearing of the side of Jesus after his death on the cross: "And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe." One ought not to hesitate to say that, if this testimony is not what it professes to be, then there should be applied to him who fabricated it the words in which he himself condemns a falsifier: "There is

no truth in him . . . . he is a liar, and the father thereof." A liar he must surely be if the theory of the leaders of the Theosophical Society is true, for he says, in the first place, that Christ was put to death by crucifixion, that is, by being nailed to a cross, and that, before He was taken down from the cross, His side was pierced by a spear. That He was affixed to the cross by nailing, is plain from the scene which the same Evangelist describes, in which Jesus, after His resurrection, says to Thomas: "Reach hither thy finger, and see my hands." Thomas, it must be remembered, had said: "Except I shall see in his hands the print of the nails, and put my hand into his side, I will not believe."

It is no wonder that one of the Theosophical leaders says that "the Gospels were never intended to be taken as in any sense historical". Why, then, does he, together with his followers, cite from those Gospels whatever he thinks corroborative of what he asserts? And how can he regard them as "*in no sense* historical" in view of the passage I have above quoted? "And he that *hath seen* hath borne witness, and his witness *is true*: and *he knoweth* that he saith true, that ye also may believe."

This text should be read in connection with another by the same writer, *viz.*, the beloved disciple of Jesus: "That which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life . . . that which we have seen and heard declare we unto you." If a record consisting of statements of what has been heard, seen, gazed upon and touched, is to be branded as "*in no sense* historical," then "history" is a

misnomer, though signifying the testimony of the seeing eye, the hearing ear and the manipulating hand—that is to say, no such thing as history is possible.

Read also the introduction to the *Gospel of S. Luke*:

> Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed.

If the narrative which Luke thus commends to the attention and confidence of Theophilus "is to be taken as *in no sense* historical," then of Luke we must say, as we have said of his fellow-Evangelist, that he is a liar, and the truth is not in him. Luke still further involves himself in falsehood at the opening of the Book of *Acts*, where he says: "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up." His "treatise," if it was "in no sense historical," had then no relation at all to what Jesus either did or taught, notwithstanding Luke's solemn affirmation of its veracity.

In the Book of *Acts*, 5th chapter, 30th verse, is a phrase said to have been used by Peter: "Jesus, whom ye slew and hanged on a tree." This is the translation in the Authorised Version. The President of the Theosophical Society refers to this expression as being in agreement with her assertion that Jesus was first stoned to death and then hung on a tree. This translation, however, is erroneous. It is corrected in the Revised Version, where we find the Greek properly rendered: "Jesus, whom ye slew, hanging him on a

tree," that is, "whom ye slew *by* hanging him on a tree". That "hanging" was used as a synonym of "crucifying" is plain from the following passage—among others similar to it in the New Testament—in which Luke relates the crucifixion of Jesus, chapter 23 of his Gospel, verses 33 and 39: "And when they came unto the place which is called The skull, there they *crucified* him (Jesus) *and* the malefactors." In the other verse we are told that "one of the malefactors which *were hanged* railed on him". It is undeniable that the words *crucified* and *hanged* have here the same meaning. Moreover, that Peter taught that Jesus was actually crucified is certain from his unequivocal affirmations. In *Acts* ii, 23 he is reported as saying: "Jesus of Nazareth . . . ye by the hand of lawless men did crucify." Again, in chapter iv, verse 10 of the same Book, is preserved another like saying of Peter: "Jesus Christ of Nazareth whom ye crucified."

That Paul preached a Christ crucified, no one will attempt to deny. Yet Paul, in the same Epistle—the *Epistle to the Galatians*—in which he says: "Far be it from me to glory, save in the cross of our Lord Jesus Christ," also says: "Christ . . . having become a curse for us: for it is written, Cursed is every one that hangeth on a tree." Here, too, it is evident that by hanging on a tree is signified the same as by suspension on a cross.

In collecting such verifications of unchallenged statements of fact as I have thus far done, one is conscious of a sense of wholly futile labour, since it is labour bestowed on the demonstration of what nobody has ever doubted, *viz.*, that the Christ depicted in the New Testament is such as the extracts from it, which I have brought forward, conclusively prove Him to be. For my

contention is not that the B.C. Jesus of the Theosophical leaders is not a Divine Being, a "Christ" in some sense, but that he is not the Christ of the New Testament, and, consequently, that it is misleading—though unintentionally so—to habitually write and speak of him as such, according to the practice of Theosophists. One might go so far as to maintain that the B.C. Jesus is the true Christ, in distinction from the Christ of the Christians; but unevadable facts, unless absolutely ignored, will nevertheless prevent one from identifying him with the Christ of the New Testament.

The President of the Theosophical Society, in *Esoteric Christianity*, says that the B.C. Jesus was "put to death for blasphemy, for teaching the inherent Divinity of Himself and of all men". The Christ of the Gospels was put to death for blasphemy of a totally different kind, having no relation to the teaching above indicated. What was the nature of that blasphemy is seen in the following passages of the Gospels of *Matthew* and *Mark*. In *Matthew* xxvi, 63-65 it is written that "the high priest said unto him (Jesus), I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said"—an expression implying assent. ". . . Then the high priest rent his garments, saying, He hath spoken blasphemy." Also in *Mark* xiv, 61-64 the same incident is treated thus: "The high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am. . . . And the high priest rent his clothes, and saith, What further need have we of witnesses? Ye have heard the blasphemy." The blasphemy, then, for which the Jesus of the Gospels was crucified, consisted in His announcing

Himself as the Christ, the *Christ* foretold by the prophets and expected by the Jews. That this is so, is one of the most strongly attested facts of history, unless we are to deny that history "in any sense" is to be ascribed to the New Testament.

Again, Theosophical writers allude to the death of Jesus in such a way as to make it appear accidental, unanticipated and untimely, the author of *Esoteric Christianity*, for instance, informing us that Jesus "saw gathering round Him all too quickly the dark clouds of hatred". The Jesus of the Gospels, on the contrary, often predicted his death, avowing that His purpose in coming into the world was "to give His life a ransom for many," and saying: "I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself." He, moreover, owns to his Father that he has accomplished the work which the Father gave him to do, which would not have been true if the end had come "all too quickly". Of one who was aware that the termination of his labours had been imposed on him "all too quickly" it would not have been said that, at the hour of his death, he knew that all things were "now finished"; "finished" being, indeed, the last word that escaped his lips.

In order to present, in the most effective manner, the contrast between the B.C. Jesus and the Jesus of the Gospels, I will quote a paragraph from a lecture delivered by the President of the Theosophical Society at the Annual Convention of the Theosophical Society in England and Wales, 1912. Speaking of what "Occultism" tells of the B.C. Jesus, she says:

> It is the story of a Hebrew youth, born about a century before the beginning of the Christian era, trained partly in Egypt, partly in the monasteries of the Essenes, coming forth at about the age of thirty to be a teacher among his people, recognised by them as known in the days of his youth. On him descended the spirit of the Holiest, and descending on him, abode; and in the moment of descent was the Coming of the Christ to occupy the chosen body which He had selected for His stay on earth. Then a brief life of three years among men, a life of uttermost beneficence, a life of many wondrous healings as well as of exquisite teaching; the gathering round Him of a few to whom He taught the deeper doctrines, some of which they later were to spread abroad—"Unto you it is given to know the mysteries of the kingdom of God, but to others in parables"; sometimes the enthusiastic love of the crowd, sometimes the passionate hatred, attempting life; finally in the city of Jerusalem, in the very court of the Temple itself, a riot breaking out, a terrible stoning, the passing back of the Christ to His own place, the murder of the body in which He had dwelt, the taking up of the body, the hanging of it in mockery on a tree by those who had slain Him.

One thing which must astonish the reader of this account is the anomalous and wholly unwarrantable use of the word "Christ". It is, as no one will dispute, the Greek equivalent of the Hebrew "Messiah," which means "Anointed". Here, however, in this sketch, it is used in the sense of "Anointer" instead of "Anointed," since the Christ is represented as descending upon, or anointing Jesus. But in the Gospels this word is employed in its proper sense, and in them throughout, and indeed in the whole New Testament, Jesus *is* the Christ. He *is* the Anointed, that is, the Anointed of God. Moreover, in the Gospels Jesus is declared to be the Christ from his very infancy, as is proved by Luke's relation concerning Simeon.

> It had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said: Now lettest thou thy servant depart, O Lord, According to thy word, in peace; For mine eyes have seen thy salvation.

He had seen what had been promised, that is, the Christ, the Lord's Anointed. Also in the same Gospel is the account of the appearance, to the shepherds, of the angel of the Lord, who said: "There is born to you this day in the city of David a Saviour, which is Christ the Lord." Likewise in *Matthew* we find Herod inquiring of the chief priests and scribes of the people "where the Christ should be born". The word "Christ," in all these instances, has its purely legitimate meaning, and, besides, is applied to Jesus in his infancy. For, according to His own assertion, He was sanctified, or anointed, before He came into the world, for He said: "Say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest: because I said, I am the Son of God?"

The President of the Theosophical Society says that her view of the Christ is supported by one or two teachings that are worthy of consideration in the record of the New Testament itself. How strange, when there are but one or two teachings in all the twenty-seven books of the New Testament that suggest a similarity between two men separated by a century but bearing the name of Jesus, that they should be proclaimed to be one and the same person! One of these teachings, afterwards mentioned in the same lecture, *viz.*, the one supposed to be contained in the text: "Jesus, whom ye slew and hanged on a tree," has already been disproved as a "support" of the "view" denoted above; the other teaching—if there is another, the lecturer herself leaving it in doubt—cannot, since she does not specify it, be either proved or disproved. I think it can be safely said that, to an unprejudiced reader of the sketch I have copied, the first thing

noticeable in it, even if there be any likeness to the Evangelists' Jesus, is its startling *un*likeness, as a whole, to all one has ever learned about the Christ. Were the names different, then, while a certain resemblance might be granted, the two men would be pronounced in all essentials dissimilar.

No attempt has here been made to contradict the description of the B.C. Jesus given by the Theosophical leaders. One may acknowledge him as a lofty Divine Being, although denying that he is the Christ of the New Testament. As a member of the Theosophical Society, I can accept the mighty truths those leaders have imparted to the world, without shutting my eyes to their errors. One may be a Theosophist, even while rejecting those truths themselves; for a Theosophist, according to the definition given by one of the Blessed Mahāṭmas to Colonel Olcott, is: "One who thinks and does Divine things."

Frederick Willard Parke

THE WAITING SEA

Is the mind hard to curb,
    Hard to control?
It must grow calm, that nothing may disturb
    The striving soul.

Is the will hard to break,
    Hard to subdue?
It must give way, for while desires awake
    Conquests are few.

Is the heart hard to crush,
    Hard to bring low?
It, too, must yield before the swirling rush
    Of the sea's flow—

The sea that, murmuring and restless, waits
Her flood-tide hour, beyond thy spirit's gates.

EVA MARTIN

RENTS IN THE VEIL OF TIME

THE LIVES OF ARCOR

III

ARCOR was next born as a girl about A.D. 520. The country was Norway, and the place of her birth was a beautiful little narrow, steep bay, with pines coming down to the water's edge. Her father was a big yellow-haired warrior, a Viking, bloodthirsty and distinctly a man of war. He wore a helmet in the shape of the body of a bird, with wings on each side, and carried a club with spikes, and also an axe. He was a chieftain and owned a big open boat, whose prow came up steeply in a great dragon's head. The boat carried numerous heavy sails, all brilliantly coloured. The life at the time was full of fighting; it was a joyous life, though a good deal of what we call morality was absent. The men were eager if they saw a ship, and the general rule was to fight every ship at sight, no matter what ship it was.

Arcor's mother, who was a good housewife, was also full of spirit; she was devoted to spinning and managed the girls of the household; but when necessary she harangued the men, and once she addressed them from the prow of the ship, waving a sword. Often she went out at midnight and chanted, when the mood was on her.

Arcor's father had many retainers who cultivated the soil; the fighters, however, led a roistering life, often going out and fighting anyone they met, and afterwards returning to feast. Their diet was mainly bread and meat, and usually for meat the animal was cut up into four; they had also a very strong kind of cheese, and the drink was made out of honey.

There was nothing much of religion in our sense of the word, though there was a great deal of folk-lore; their belief as to the life after death was that it was a kind of "happy hunting ground" for warriors. There were priests who gave trance addresses which were wild and furious; a strong religious thought was of the "will of the Gods". Another sign of religion was the belief about the Norns, the Fates of the past, present and future. Among the men, the principal religious ceremony was an invocation to the Gods to help them in war and hunting.

The fighters, though fierce, were quite unselfish about their fighting; they were exceedingly loyal and noble, giving themselves to save others. Self-sacrifice for their own kith and kin was a strong virtue; but they had no idea that it was wrong to go out on forages and rob and massacre. Of course, any kind of robbery among themselves was execrated. The men were barbaric, and possessed much wealth of furs and golden drinking cups. It was usual for the men to make the sign of the "Hammer of Thor" over their wine.

Into this wild civilisation Arcor was born; as a baby she was put naked in front of the fire to roll on a bear-skin. She was a great pet, and her father often carried her around on his shield; the baby objected because the shield was cold, and when the mother

remonstrated the father would reply that a warrior's child should not object to the cold of a shield. At seven years of age Arcor was a pretty little girl, with hair of reddish gold. She was very fond of running; she had brothers and she could do many things better than they. She was not at all attracted to spinning, which was considered a woman's occupation, and she had distinctly a temper.

When eight years old she had an exciting adventure, for with her brothers she went out to kill bears. One brother was ten years old, and another younger than herself. The children were not in the least afraid, but they found the work of killing a bear more than they bargained for. The bear was found and the elder boy attacked it, and the bear turned on him. Arcor tried to kill it but failed, not knowing where to strike; then she fell flat on her back and jabbed up with a piece of spear, and so got the bear off the elder boy whom it was hugging. The bear then fell on her, hugging the boy with one paw, and striking out at her with the other, and so giving her a bad wound. However, the children finally killed it.

The elder boy was nearly unconscious, but they dared not go home, as Arcor had no reason to give her mother for going out bear hunting with her brothers; the night came on and the children would have died, but for a search party sent after them which found them. Arcor's mother appeared to be angry, though she was greatly proud of them. From this exploit Arcor, whose name was Friga, was nicknamed the "bear maid".

Arcor took a long time recovering from her wound, because the surgery of the time was quite

primitive; she was distinctly masculine, and so it was a trial to her to be forced to keep still. While recovering she learned to spin, and her mother recited runes to her. There was a curious form of writing in which these runes were written down.

A strange form of possession often took place, which affected people differently. Sometimes a woman would begin to rock backwards and forwards, and prophesy and describe those who were fated to die in war; the same influence on a man would fill him with a maniacal, warlike strength, and then he would break all kinds of things; a man with this "Berserker" rage on him would break his opponent's battle-axe in half and then tear him asunder.

While recovering, Arcor was taught by her mother many wonderful stories, such as of the wolf Fenris, of Baldur the Sun God, and especially the story of the end of the world and of the Gods, when the Gods would reappear purified, and men would dwell in Walhalla with them.

It was at this time that there appeared in Arcor's life one of the greatest influences that moulded her actions. While she was fretting about not going out, she lay awake one night, and a lady dressed all in white came sweeping in and stopped by her bedside; then looking down on her she asked what was troubling her. The child looked up at the beautiful face and at first would not tell; then she melted and told all she felt and suffered at not being able to go out with her brothers. The White Lady smiled and replied: "Take comfort, for there is reserved for you a greater work than that, and it shall make you greater than they." Friga was eager to know more, but the White Lady vanished, and

Friga dropped asleep with a beautiful expression on her face. The White Lady was Herakles appearing from far-off India to direct the life of one of her pupils. Next day Arcor told her mother about the White Lady, and her mother, remembering legends about White Ladies, told her that those who saw the "White Lady" were set apart from the world, and that all she said came true.

Arcor fell in love, and her lover was a big man, kind-hearted when not fighting; in his way he was an exceedingly fine man. But when she was eighteen, he was killed in a sea fight, when he was trying to parry off an attack on her father. Arcor was full of despair, and took the loss to heart in a wild, undisciplined way. She was furious with fate and her Gods, and when her father next went on a voyage she went with him, hoping to get killed.

Her father's ship, with several others, sailed to England, and they landed on the east coast. The galleys were left in the mouth of the Humber and the men marched inland towards Ely. Friga accompanied them and took part in the fighting. One night, when the men had taken too much liquor, the inhabitants descended upon them; most of the invaders were killed, and Friga herself was wounded and taken prisoner.

This was not what Arcor bargained for, and she was furious. That night, as she lay awake wounded, she tore open her bandages, hoping to bleed to death. The White Lady once more appeared; she adjusted the bandages, and told her to be patient, since all would lead to good.

Friga was sent south and, as a chief's daughter, was held as a hostage. Through forest-like country,

full of wild bulls and wolves, she was taken first to Verulam (St. Albans), which was a fortress; there was then no abbey, though there was a sort of church. Then she was taken to London. Here the people were Jutes, and the chief, who wore a ring round his head, was the King of the Middle Saxons; his rule extended as far south as Kent. Friga was handed over to him as a hostage; but though a prisoner, she was well treated. She had on her arm above the elbow an arm band, with the head of her lover cut in some precious stone; it was given to her by her lover at the betrothal and welded on to the arm with a hot iron. Though it had a considerable value, it was not taken from her.

Friga lived in the King's court for a considerable time, half as a dependent and half as a guest. The life of her masters was much the same as that of her people in Norway, except that there was less hunting and more drinking. However, she despised them all. Finally, invaders descended on London and stormed the city. They were not of her stock, but she was rescued and carried off by them. Then they sailed down the English Channel, and got driven into the Bay of Biscay; and when trying to make the mouth of a river in the southern part of Gaul, perhaps near Bordeaux, the ship was wrecked.

The country where she was thus stranded was not completely settled, but compared to Norway it was the height of civilisation. Friga, on announcing her rank, was taken in by a Christian nunnery; she was kindly treated, though the nuns looked upon her as a heathen, which she fiercely resented.

Finally, a rather acrid old lady, probably the abbess, complained of her to the prefect of the place;

he was interested in her and took her into his house as a companion to his wife.

Now began another stage in Friga's life, for she lived with her new friends many years. She became less wild and more settled; the prefect's wife was kind and tactful, and from her Friga learned to read Latin. She was not looked down upon as a "heathen" and her ideas were not ridiculed; but she did not take kindly to Christianity. Under her new friend's guidance she learned to control herself better.

After some years, Goths from the north attacked the town and many were massacred, and the inhabitants were driven out. After the defeat, the prefect collected such of his men as were not killed, and moved southwards to Marseilles. Friga naturally went with him. On the whole she was satisfied with her life, though she had spasms of wanting to get back to her own country and people. Her protector's wife taught her housekeeping, and Friga learned from her friends something of the strength of the Roman civilisation. The prefect took ship from Marseilles to take refuge with a brother at Byzantium; slowly the ship sailed along the Mediterranean, calling at many little ports. Friga was scornful of the seamanship, as the sailors were less smart in handling the ship in a storm than were her own people. Finally, after many weeks of slow sailing, the party arrived at Constantinople.

(To be concluded)

SOME REMINISCENCES

I. FROM SPIRITUALISM TO THEOSOPHY

By A VETERAN F.T.S.

TO one who has almost arrived at the allotted three-score years and ten of the Psalmist, there is no more enjoyable and, I would venture to say, profitable occupation than a review of the past. The more truly is this so, if our good karma has led us into connection with a great Movement and with the leaders of that Movement, who from their very position have had to endure the glare of notoriety and the fire of scathing criticism.

One thing very necessary to remember is that passing events rarely command a true judgment; it is only from the vista of distance that the proportions of light and shade can be accurately gauged, and it is not till we have ascended the hill of time that the pathway can be seen in its totality. Present events often bring with them a glamour which prevents their true value from being realised, and at the same time many of the most deplored incidents of the present, from the standpoint of the future show themselves as important factors in the growth and unfoldment of the work.

This is pre-eminently true of the Theosophical Society; and in the early days when one untoward

event after another seemed to threaten the very existence of the Movement, and we exclaimed: "This surely will be the death of the Society," we have seen later that phœnix-like it has risen to new life from its very wounds, and become the stronger from the blows it has endured.

As I have been asked to give my personal reminiscences of the early days of the Theosophical Society, I feel that I cannot well enter upon these without touching slightly on the causes that led me to it.

In the May number of THE THEOSOPHIST there is an account, by Mrs. Besant, of the rising of the Spiritualistic Movement, and how it was used in the early days of the Theosophical Society to draw attention to after-death conditions, and to stem the spread of materialism, particularly in the West. The Yucatan Brotherhood had given to the world demonstrations of a power outside and beyond the physical, and a wave of spiritualistic phenomena was drawing the attention of many observant people in America as well as in England and France. In one of our visits to this latter country, my mother and I became acquainted with a very ardent spiritualist, and we had several séances of a remarkable character at his house. An uncle, Mr. Pickersgill, of a very sceptical mind, had also peculiar and personal experiences on the voyage from America to England. We determined to form a small group for the purpose of investigating the phenomena which had presented themselves before us, and a lady friend proving a good medium, we had weekly séances of a very interesting character. As we had at the beginning taken up the

study of spiritualism in France, we had naturally drifted into the Allan Kardec school of philosophy, and the theory of reincarnation was an integral part of our spiritualistic conceptions.

For six or seven years we continued as spiritualists to have constant intercourse with the so-called dead, and there is no form of manifestation of spirit influence with which we were not familiar, nor were there any of the well known mediums who did not come for private séances to our house. Tests which could not have been applied at public séances frequently occurred; members of my own family returned and materialised sufficiently clearly for me to recognise them. Once, when Mr. Arundale was an infant, I went to a trance séance of a Mr. Fletcher, leaving his grandmother with the child, and entered the lecture hall quite unknown to those present. The medium had recently come to England as a trance speaker, and I went on the spur of the moment to hear him. I there received a direct message from Mr. Arundale's mother, giving names and particulars, saying that the spirit entity had just visited our house and seen the child, and that all would be well with him. I do not say that in all cases these phenomena would bear the searching tests of a Psychical Research Society. There is no one who has made a careful study of the manifestations of the Spiritualistic Movement but must be aware of the strange uncertainties and many deceptions, not only on the part of the medium, but also on the part of the manifesting intelligences. I can recall séances in which I knew deception had been practised, but it sometimes curiously happened that the very deception itself proved to be a test, because it so conclusively

proved that the manifestation did not come from the medium, but came from a force external and outside, whatever the intelligent manifesting entity might be. During the seven years that we spent in these investigations, we became familiar with phenomena of all kinds, direct writing through shade, materialisations through Eglington, Hearn, Williams, and many others whose names I have now forgotten, apports and disintegrations, and the appearance of the manifesting entity and the medium at the same time; most of these took place in our own home where the possibility of trickery was to a very large extent eliminated.

I do not now remember when I joined the British National Association of Spiritualists, but I do remember, in March 1881, having had the temerity to read a paper on Reincarnation before the orthodox English Spiritualists of that Society. This paper was the cause of a very wordy warfare in the columns of the journal *Light*, Dr. Wyld and some others attacking the doctrine most violently. It had, however, one good effect for me, for happening to mention that I agreed most emphatically with a threefold division of man into body, soul and spirit, this drew the attention of that very advanced lady, Dr. Anna Kingsford, to the paper, and she wrote to me asking if I would like to attend a series of lectures which she was about to give at her own house. These lectures were afterwards published in book form under the title *The Perfect Way: or the Finding of Christ*. There was much in those lectures that led me a step onward, in my quest for truth, towards a fuller conception of the mystery of the divine unfoldment in man, and however much I now realise that those lectures were but a preparation for future teaching, and that

from the point of view of Theosophy, much may have been incomplete and even erroneous, I cannot but be very grateful both to Dr. Anna Kingsford and Mr. Edward Maitland, her collaborator, for the help and instruction those lectures and discussions afforded.

There was another very important way by which I benefited in coming into contact with Dr. Anna Kingsford. She was an ardent, I might almost say a violent, vegetarian. I remember how, when she came to stay with us once, she brought a little guinea-pig which was her particular pet, rather than a dog or cat, because of its vegetarian proclivities. We had many talks on the subject of non-meat eating, and she convinced both my mother and myself that flesh eating was cruel and unnecessary. We became vegetarians, but I cannot say that we showed much discrimination in our choice of nutriment to begin with, boiled cabbage and greens and potatoes replacing a more succulent diet. But we persevered and soon learnt how to prepare a more appetising menu, and although now and then I have relapsed, yet I have followed a vegetarian diet from that time.

In the beginning of 1881, there was a very remarkable medium who was then holding private séances in London. I do not remember how we became acquainted with Mrs. Hollis Billing, but I have a very clear remembrance of the weekly séances we had with her. My readers will say that I must have lived in the séance room, and to a great extent it is true; the complex nature of the manifestations, the difficulty of discriminating between truth and falsehood, of avoiding credulity and self-deception, made constant and unremitting experience necessary. Mrs. Hollis Billing was

a friend of Madame Blavatsky, although I did not know it at the time, and is mentioned by Col. Olcott in his *Old Diary Leaves*; many of the occurrences in these and other séances were only to be understood in the light which Theosophy afterwards shed upon them.

The séances with Mrs. Hollis Billing were unique, and I regret very much that, in the course of my wanderings, I have lost a book of notes which I took of them. The manifesting "spirit guide" was called "Ski," and interesting and valuable philosophical instruction was given through him. We were a very private party, my mother and myself, a Mr. and Mrs. Wade, Madame de Steiger, Mrs. Brewerton and some others whose names have now passed from my memory. We used to meet and sing a few of the usual spiritualistic songs, and then after a few minutes silence we heard the voice of "Ski," who generally addressed each one of us by name, giving a friendly greeting to each. As Mrs. Hollis Billing had been with Madame Blavatsky, it is not astonishing that the spirit guides manifesting through her displayed a knowledge of philosophy and Occultism which, although I did not then know it, was based on Theosophical teachings and was very different from the usual mediumistic utterances. Sometimes materialistic phenomena occurred. An empty frame was placed upon an easel with a little loose drapery behind it, and a living portrait of a friend or relative of a sitter would gradually materialise within the picture frame. What made the greatest impression, however, upon myself and most of the sitters, was the strange and sometimes weird stories which purported to be past lives of various individuals. These were given through Mrs. Billing by "Ski," and I well

remember an Egyptian life, the story of which held me spellbound; and the relation of the events which I was said to have passed through filled me with a strange emotion, which I can still recall, although the facts given have faded from my memory.

These lives may or may not have been seen clearly and truly, but I feel convinced that some glimpses came to us, and that "Ski" was able to read in our auras some slight history of our past.

One day, after we had been attending these séances for some time, Mrs. Brewerton, with whom I had become very intimate, said to me: "I think, Miss Arundale, I am justified in speaking to you about the Theosophical Society, and that you are a fit and proper person to become a member if you wish." I told her I knew nothing of the Theosophical Society, and she then explained a little about it. The call came, and we answered it, and both my mother and myself sent in our applications and became members of the Society; but I was far from realising the momentous step which I was taking, a step which, however much I may have failed in my duties as a true Theosophist, has nevertheless led me to that path which I trust will, life by life, bring me nearer to the Supreme Goal.

My early impressions of the Society in 1881 I will reserve for my next reminiscences.

Francesca Arundale

SYDNEY CONVENTION, 1917

By J. L. DAVIDGE

SYDNEY has become one of the most vigorous and influential centres of Theosophical propaganda in the world. No sooner had the three special lines of future work been propounded by the President than the Sydney people swung into line. Co-Masonry was already strong upon its feet. The Old Catholic Church was being propagated by its Bishop, the Right Reverend J. I. Wedgwood, throughout Australia and New Zealand. The Theosophical Educational Trust stood for an ideal soon to be realised. The strength of all three movements converged in the activities of the Easter Convention held in Sydney in April, and a Convention more pregnant with potential energy and promise for the future has never been held in the Commonwealth.

Quite lately the new Headquarters in Hunter Street was taken over from the builders. The ground and first floors are occupied by the Society, and the six upper stories serve as flats, the whole building presenting an imposing front, but, like most of Sydney's other fine buildings, inadequately appreciable owing to the narrow streets. Nevertheless the expenditure of £40,000 has resulted in great convenience to the Society, and both capitally and as a means of expansion has proved a wise and profitable investment. The stained glass windows and marbled entrance to the front offices and to King's Hall have a rich and satisfying effect, and both interior and exterior reflect the dignity of our sacred philosophy and the enterprise of the leaders of the Movement in Australia. With its pleasing interior and perfect acoustics the King's Hall is already greatly in demand for meetings and conferences of philanthropic and educational bodies, and through its new Headquarters Theosophy has obviously hit the imagination of the Sydney population, so prone is man to judge by outward appearances. Gradually, too, the prejudice of the Press is breaking down, and the reports this year were very satisfactory, indicating, as they did, a recognition of Theosophy as a moulding factor in the intellectual and spiritual life of the people.

According to the official report Theosophy in Australia is spreading rapidly. There is still a tendency on the part of some of the passing generation to heed rather too readily the tongue of slander and of evil report, but the new generation, untrammelled by traditions, recognise in the Society a body based on perfect tolerance and making the acceptance of no set form of belief essential. "Every one who understands its ideals can now realise that in the rapidly changing conditions of society generally, the Theosophical platform is the one platform on which any and all can meet and co-operate for any purpose having humanity's welfare as its aim." That passage from the General Secretary's report to the Press prefaces his allusion to the spread of the teachings of Reincarnation and Karma, and the glad tidings which Theosophy has brought to many brave men in the trenches and in the camp, who are daily facing danger and are only too eager to understand the imminent mystery of life and death.

The report showed that there are now 23 Lodges in Australia, each with a vigorous membership, and a large body of unattached members. While propaganda work has been carried on steadily, many Lodges have been ardently supporting the Red Cross movement. Yet so modest are the Sydney people as to their participation in the work, that it was left to the present writer to discover, during a round of the Red Cross activities, that out of over four hundred branches in New South Wales the Theosophical branch was the first established.

The storm-centre of the whole Theosophical campaign in Sydney is, of course, Mr. Leadbeater. So absorbed is he in its manifold activities as to be utterly regardless of personal interest, and the only monitor respected is his health, which, though still remarkably robust for a man over seventy years of age, demands relief from physical fatigue. His work on the platform is now shared with Bishop Wedgwood, whose allied and cultured interest in the three movements above-mentioned is a strong support and an invaluable help to the Sydney Lodge and to the Australian Section. With Bishop Wedgwood generously traversing the State capitals Mr. Leadbeater has now no occasion to leave Sydney, and his great work, which he hopes to carry on uninterruptedly to its final consummation, is the preparation of the liturgy of the Old Catholic Church, in which Mr. Wedgwood, as the presiding Bishop, collaborates. Lest it should not be generally known, it is worth noting here that Mr. Leadbeater also is a Bishop of the Old Catholic Church, so that a great impetus is being given by the brother Bishops to the Church Movement and its foundations are being "well and truly laid".

While the Church is being pioneered and the Masonic movements fostered by our Bishops, there stands another

strong man in the midst of the organisation—Mr. T. H. Martyn, who succeeded Mr. John as General Secretary of the Australian Section. Mrs. Besant well knew his quality in referring to him as "this quiet, strong man". Round him the Sydney Lodge has been built up, and now the Section confidently follows his guiding hand. He appealed to delegates in Convention to be very wide awake to the "great opportunity which is given to us to hand on all the grand principles which our Society stands for, just at this critical moment, when old standards and old shibboleths are in the melting pot, and the new need to be reformed and rearranged. The Theosophical Society, small though it be, with its band of trained students and devoted workers all over the world, has the opportunity placed in its hands of unifying the new spirit that broods over a rapidly changing world, of vitalising it on the lines of tolerance, brotherhood and compassion. "Let us in Australia," he urged, "devote ourselves to spreading the Theosophical Movement, certain that our every effort will be fortified and strengthened with the vitality that flows from the Great Lodge." It was in that splendid spirit that the work of the Session was transacted, and the initial addresses of the leaders gave an amplitude to the deliberations, in which our philosophic idealism had wide scope to "run and be glorified".

Mr. Martyn's *tour de force* was the formation of a local Trust, associated with the Theosophical Educational Trust, for the purpose of establishing in Sydney a school on Theosophical lines. Just as the planets revolve round the sun, so, said Mr. Martyn, does the T.S. move round Mrs. Besant and Mr. Leadbeater, and Mr. Leadbeater being the centre of the system in the Commonwealth, many members with children want to get them near him. Enquiries have been received for Theosophical education, not only in the Commonwealth but from members in countries as far distant as Java and Burma, and the new school will meet a growing demand. A resolution was adopted affirming that the time is ripe to establish a school in association with the Trust, and the sum of £320, including three fifties, was subscribed in a few minutes, another £100 being also voted for the Section funds. Education on Theosophical lines will embrace religious instruction, adaptation to the individual, the elimination of cramming, all-round balance, and the substitution of the love ideal and environment for the harsher rule by fear and punishment. It may be, as was suggested by Mr. John Mackay, President of the Kindergarten Union of New South Wales, that while we now boast that our education is free and secular, in the future we may be sorry that it was so long free without being religious.

The nucleus of £420 will be supplemented throughout the Section, and the school when founded will embody the ideals

of those interested in child welfare and education, which forms so prominent a part in the work of preparation for the Coming of the World Teacher.

The Order of the Star in Australia and Tasmania, as also in New Zealand, has already adopted lines of useful study and training for service outlined in Mr. Jinarâjadâsa's suggestive article in the December number of *The Herald of the Star*.

The management of the Star Shop, which twelve months previously had just been started by Miss Bell, was taken over, on Miss Bell's departure, by Miss Radcliffe of Adelaide.

The Round Table in Australia is fortunate in having as energetic and efficient an officer as Mr. S. Studd, of Melbourne, as its chief knight. Mr. Studd, by the way, is President of the Convention for this year, and he piloted the business through the quicksands of discussion with easy tact and confidence. On his shoulders will rest the responsibility of establishing a Following Order for seniors, which Convention recommended to the leaders of the Round Table Movement in Australia as a means of stopping the leakage between the Table and the Theosophical Society and cognate institutions. The want of an intermediate organisation is most distinctly felt by those who were too old to join the Round Table at its inception, and yet are not old enough to join in adult Theosophical work. The new Order of Knighthood will be propagated in Australia, and if successful its offshoots will no doubt be transplanted to other parts of the world.

Co-Masonry in Australasia is spreading apace. I am not in possession of figures showing its growth, but I gather that the Lodges are constantly kept busy with initiations, which is a healthy sign. The Illus. Bro. Leadbeater, 30°, R.W.M. of Sydney Lodge, discovering that the Ritual of the Craft today is practically identical with that of the Egyptian Mysteries 6,000 years ago, has so adapted the interior of the Lodge as to represent more faithfully the temple vaults of old, the effect of skilfully employing darkness and light, incense and music, being to reproduce the ancient environment in which the solemn Mysteries were then enacted. At a Convention meeting of Sydney Lodge on Easter Saturday Bro. Leadbeater occupied the chair, and the Very Illustrious Grand Secretary, Bro. J. I. Wedgwood, 33°, who is an adept in ritual, officiated as Installing Master, Bro. Emily Radcliffe being installed as R.W.M. Elect of the Adelaide Lodge, Bro. L. G. W. Farmer installed and invested as honorary P.M. of S. Cuthbert's Lodge, Perth, and Bro. O. Jay Farmer proclaimed as R.W.M. of S. Cuthbert's Lodge. To an orthodox craft mason the whole ceremony was an impressive

and thrilling experience, and no less interesting was the dissertation on "The First Care of Every Freemason," delivered at a Masonic soiree, in which the R.W.M. described the occult symbolism of the Tyler's office in relation to the Cosmos, the Lodge, and the individual. These lectures by the R.W.M. are reported for publication, and their appearance will be eagerly awaited, inasmuch as the information they contain has never before been seen in print and is of infinite value to the Craft.

A final reference to the Old Catholic Church will suffice. Heretofore the services had been conducted in a private house. But on Easter Sunday morning the first public service was held in a rented room in Elizabeth Street, both Bishops officiating and explaining the meaning of the ceremonies before the preparation for Mass. The effect of baptism and confirmation on the subtle bodies of the candidate was likewise described on the proper occasion, every opportunity being given to members of the congregation to understand the inner value of the sacraments, and much prejudice being dissipated in the process. It gave one pause to think of the possibilities of such a Church, in which the worshipper feels and understands the forces called into operation by the ministrations of the priest, and increases their effective value by his own intelligent co-operation. The spectacle of our two right reverend Fathers of the true Apostolic Succession, and world-renowned as teachers of the occult philosophy, celebrating Holy Mass before a congregation of Theosophists, augured well for the future when the Old Catholic Church will have become a refuge for Mystics and Occultists distracted by the heresies of orthodoxy, and the repository of sacred lore forsworn by the academic priesthood. Nor was it less pleasurable to contemplate the modest entry of this august institution into the arena of Australian public life, and above all the all-powerful and deific auspices of Him in whose sacred Name the Movement is being spread abroad among the English-speaking peoples.

On Easter Sunday the modified liturgy of the Holy Mass was recited from a typewritten missal: a week later a printed copy was in circulation. In the meantime forty candidates had been regularly confirmed, and two students for the priesthood admitted to full Orders and two to minor Orders. Besides these only three priests had previously been ordained in Australia and three in New Zealand. So this is a day of small beginnings, but of great promise. In all likelihood the Church in Sydney will shortly possess a building of its own.

The key-note of the whole of the Convention work and for the work of the coming year was given by Mr. Leadbeater. It

was in one word: Efficiency. "We want to keep at the highest possible level of enthusiasm and efficiency in Theosophical work," he said, "and I think the only way in which that can be done is to make that work impersonal, or, let us put it another way, to do it for the sake of one great person—Humanity. There used to be a horrid slang phrase to excuse the general selfishness, when people said: 'You must take care of No. 1, you know.' It is quite true, only No. 1 is humanity, and you must always take care of that most of all and first of all." He urged them first to organise definitely on business lines, and then to learn to co-operate, sinking personal differences in order to find the best man for any work that has to be done, and not try to imitate the army of the Republic of Colombia, which consists of fifteen persons who are all field-marshals.

Mr. Leadbeater paid a splendid tribute to the efficiency of Mrs. Besant. "Let this Theosophical Society be a model of efficiency," he remarked. "I have noticed that about our great President. I have never seen anyone more absolutely efficient than she is in any work she undertakes. If the President undertakes a piece of work, that piece of work has got to be done. I have found that also in regard to the Greater People. The Masters are splendidly efficient always. Whatever they set out to do is done. They lay Their plans, those plans are perfectly laid, and They work. Let that be the watchword for this year—efficiency, and the utter subduing of the personality for the sake of the great work that has to be done, for the sake of our Masters, and for the sake of the great World Teacher who is so soon to come among us."

THEOSOPHICAL SUMMER SCHOOL, ADYAR

THE second year's session of the Summer School for Theosophical Lecturers was held at Adyar from May 5th to 26th. The courses were definitely intended this year to enable the lecturers to gain a wider grasp of Theosophy and to expound it more intellectually. The work was under the supervision of Mr. C. Jinarājadāsa, and instruction was given on several scientific topics.

Owing to the short period that the lecturers could be in Adyar away from their districts, the lecture courses had to be brief; the teachers therefore attempted, in only six lessons on each topic, to describe its main outlines and principles, to be followed up later by the pupils by individual reading of text-books and manuals.

The following is the syllabus gone through; there were two periods in the morning of three-quarters of an hour each, one in the afternoon, and one in the evening.

Astronomy, by F. Kunz, B.A. (Wisconsin) and C. Jinarājadāsa, M.A. (Cantab.)

One evening was devoted to observation with the telescope of the moon and a few stars.

Biology, by N. S. Rama Rao, B.A. (Cantab.)

Elocutionary Method, by Mrs. M. R. Hotchner.

Geography as Human Environment, by J. H. Cousins, Vice-Principal, Madanapalle College, India.

Economics, by K. V. Subba Rao, M.A.

Chemistry, by Prof. G. S. Agashe, M.A., B.Sc. (Manchester)

Physics, by Jadunandan Prasad, B.A. (Cantab.)

Principles of Western Music, by Mrs. Margaret Cousins, Mus.Bac. (Dublin)

Civics, by G. S. Arundale, M.A., LL.B. (Cantab.)

Twelve lectures were given by Mr. Jinarājadāsa, with the aid of the magic lantern, on Theosophy as presented in diagrams and charts, and also a course on "How to Prepare Lectures".

The work done in this miniature Theosophical University was most successful; wherever possible the contact points of modern science and occult science were shown. The school was not a "Theosophical Summer School" for visitors or even the general members of the Society, but was strictly intended to enable those dedicated to the work of lecturing on Theosophy to do their public work more efficiently.

C. J.

THEOSOPHICAL EDUCATIONAL TRUST

A NOTABLE extension of the work of the Theosophical Educational Trust has been made this year in the inauguration of a Summer School for Trust teachers and for Fellows of the Theosophical Society engaged in teaching. The School is in full swing, as we write this note, at Adyar, in a suite of commodious and beautifully appointed rooms in Blavatsky Gardens, in the shade of the famous banyan tree. Over fifty teachers have gathered together, including representatives not only from the South Indian schools (almost a dozen coming from the College and High School at Madanapalle), but also from far-off Benares, Lucknow, Poona, Gwalior and Baroda. The purpose of the school is to strengthen workers, usually spread over a wide area, in the Trust's ideal of education based on a realisation of the true nature of the student, as a spiritual entity with a store of experience needing unfoldment; and also to exchange ideas as to the best methods of organisation, improvements in curricula and methods, and kindred topics.

The President of the Trust, Mrs. Annie Besant, opened the school on June 1, and invited the "scholars" to contribute their best thought to the working out of the detailed problems involved in the new scheme of national education which was on the eve of being launched. The morning session is given up to lectures and demonstrations on various aspects of teaching: the afternoon is taken for open discussions on problems of the time-table, dress, etc., as affected by the special features of Indian climate. Lectures on general educational principles from the Theosophical standpoint are given each evening in the Headquarters Hall. The school is in the charge of Mr. C. Jinarâjadâsa, who is assisted in the secretarial work by Mr. J. H. Cousins.

J. H. C.

BOOK-LORE

Starlight, by C. W. Leadbeater. (T.P.H., Adyar, Madras. Price Rs. 2 or 2s. 6d.)

The idea of the Coming of a World-Teacher is one of those few ideas in the world to-day that pass the narrow boundaries of creed and nationality. It has the same fascination to the inquiring mind as the doctrine of evolution itself; as the evolutionary theory gives a framework for putting natural facts together into a reasonable-looking edifice, so too does the thought of a World-Reconstructor explain that process of pulling down which is obvious just now in all departments of life.

Many writers have of late presented the idea of the Coming; the "Coming" does not give to all men one stereotyped message, but each believer proclaims his message as though he were the first discoverer of it. This enthusiasm is a psychological phenomenon of greatest interest; it reveals that the idea is not a mere profession of an emotional faith, but must be an anticipation of a great concept. The study of this concept is deeply fascinating; it reveals so many sides. It is as if a natural scene were to be described by a poet in a poem, painted by an artist in a picture, and made into a melody by a musician; all three aim to tell what the beauty of the scene is, but each with his special gift and as nature has spoken to him.

This work, *Starlight*, by Mr. C. W. Leadbeater, gives "the Message of the Star" in a way that message has not been hitherto given. The book consists of seven addresses given in Australia "for the love of the Star"; each address is reported verbatim, and the speaker addresses the listener as if informally and personally, though of course with earnestness. Now in all Mr. Leadbeater's Theosophical writings, one strong

characteristic is his scientific naturalness; the deepest mysteries are to him natural mysteries, neither to be feared, nor worshipped superstitiously, but to be patiently studied and to be rigorously lived up to. If a fact is so, it must be inspiring, if only we could see it in its place among all the other facts—that is his creed; and once a fact is seen, it is but the highest sense to shape our lives by it. It is the shaping of our daily lives by the message of the Star that is Mr. Leadbeater's theme in this book.

Seven aspects of "the Star" are taken up by Mr. Leadbeater for his addresses; they are its Wisdom, Strength, Freedom, Peace, Joy, Lovingkindness and Symbolism. Mr. Leadbeater realises the incredibility to many of the message; but if after all a great World-Teacher does come, the sceptics and those who did nothing will grasp so little of the life He brings. But to believe in His Coming means a thorough reorganisation of one's mind. As Mr. Leadbeater says: "If that be true, so much else must also be true." What is this "so much else"?

We could not know so surely that a World-Teacher is coming, unless His Coming were a part of the ordered, recognised mechanism, the plan of human evolution. If there be Those who are guiding the destinies of the world guiding it slowly but surely towards a goal far greater than any we can yet imagine, then all the stages on the way to that marvellous consummation must be well.

Now if He comes, and the Coming is a part of a natural order, that event must cast its "shadow" before. It is this phase of the message Mr. Leadbeater dwells on, how to grow in the strength of its "shadow" so as to glory in His fulness of Light when He comes. Obviously, the fact of His Coming overshadows all else; if, when millions are on the verge of a precipice, one of them knows positively of the coming of one with relief and salvation, all the knower's personal fears and dangers vanish in the certainty of a great hope which brings strength. So says Mr. Leadbeater:

Strength to bear that comes to us from the teaching of the Star, because we know that it is all the result of our own action in the past; because we know that soon He will come, and that His Coming will bring an outpouring of power which will help us to present a bolder and a braver front in the future. Knowing that He is coming to us, and coming so soon, we have strength to bear what comes now, because it is no longer a hopeless matter. It is simply the discharge of an old debt, and when that is paid, however unpleasant it may be, at least we are free from that incubus in the future.

So too with many another source of life—Wisdom, Freedom, Peace and Joy. The Joy that He brings Mr. Leadbeater dwells on again and again. For He who comes is the "Son begotten of the Father," and He brings the Joy of the Father.

The Joy of the Lord, then, is *not* idleness and ease, but work. It is the keen Joy of calling out all this universe—not truly from nothing, but yet from what appears to be nothing when looked at from the lower standpoint. It is the calling out of chaos of a whole solar system, and by His own sacrifice ensouling that and working through it, and carrying its glory to its consummate end.

Carrying on this thought Mr. Leadbeater describes the great vision of "things as they are" to one who sees with "larger, other eyes" than ours.

The Joy of the Lord is the Joy of active service. He calls us to understand His work and, understanding it, to take part in it; and I tell you (and every seer and every mystic who has ever lived will tell you the same) that if you can once see what that work is, if you can once comprehend the marvellous beauty of that plan of His, there will be nothing else possible for you than to throw yourself into that work, to try to your uttermost to realise it in its fulness and to co-operate in it. You will feel that, however small may be the part which as yet you can bear, yet to bear even that small part is a greater thing than the most glorious of earth's victories. You will see that there is in that realisation far more life and Joy than in anything at a lower level; and there is the utter certainty of it all.

Mr. Leadbeater often puts facts of life in a striking way that reveals the touch of the occultist. They may be things we know and believe, but yet they appear new because of his sane, natural way of envisaging facts. He is sometimes aphoristic, and a few from his book are these:

The man who is really in earnest in his work will never have time to feel offended or hurt by what other people do.

There is no need to argue; a man's best argument is the life which he leads.

Like fire, emotion is a good servant, but a bad master.

We must learn to control our own minds, for what are those who cannot do so? Patients; pathological patients.

We cannot down here see the splendid sweep of the real truth. We can see only a small part, and we judge by that part, and we take short-sighted views because the personality is always inevitably myopic.

The first activity for most of us is to make ourselves fit—to make ourselves real and efficient souls.

No man who is in a condition of fear of anything whatever can be a free or a happy man.

The man who is selfish is an anachronism; he is going back to a condition of affairs which was necessary for him many hundreds of thousands of years ago when he was in the savage condition.

You are constantly turning out, developing, unfolding the latent Divinity within you, and that evolution cannot stand still.

There is nothing written in any scripture which you may not hope to realise, for God is within you, and the Divine Power can bring you at one or another stage of your evolution to the level where all that is written can be done.

"The Hidden Side of Things" is Mr. Leadbeater's specialty, and there are thousands who believe in occult facts, not because of personal, direct sight, but because Mr. Leadbeater makes the invisible so natural, and so almost visible. This scientific "matter-of-fact" attitude is his to the seemingly emotional and idealistic faith in a World-Teacher. But as with true science matters of fact need not cause irreverence, if we are sincere seekers of truth, so too is it about the facts of daily life, simply expounded. To such as are attracted by the simplicity and beauty of daily duties, Mr. Leadbeater speaks of the Coming with such directness and simplicity that there is in that very fact a special power to convince. His listener becomes calm and serene as he listens; he contemplates a series of beautiful images of what life might be, if only men understood. And through that calm and serenity an intuition shines; and to that intuition Mr. Leadbeater appeals in these addresses delivered "for the love of the Star".

C. J.

My Fairyland, by Fiona Malcolm. Illustrated by Florence Anderson. (George S. Harrap & Co., London. Price 2s. 6d.)

To pass judgment upon these stories of a little girl of ten, makes one feel small and old. One rather prefers to enter the enchanted land of thought with Fiona and make the acquaintance of the little people of her visions without criticism.

To think that the little author is deprived of the ordinary games and plays of children, and so lives her life with the Princess Laughing Heart, Silverbell, and Iris, sharing the hopes and fears of Iola, the miller's daughter, and watching the ways of the Fairies of Ferny Dell, is to sympathise; while at the same time one rejoices that her imagination can weave such rich fancies. Doubtless it is the frail condition of the body which enables her to live so naturally, as it were, in her two worlds.

It is a happy thought of her mother's to take the tales down as her little daughter relates them to her, just as they seem to appear as pictures or as actual scenes played out for her benefit, so she says, by the fairies.

The book has real charm, which is greatly enhanced by the beautiful illustrations, which bring an added atmosphere to the stories, and give a setting both quaint and delightful. The artist, Miss Anderson, has succeeded in catching and entering into the spirit of understanding which makes fairyland so real.

E. R. B.

The Supreme Mystery, by J. H. Symons. (Methuen & Co., Ltd.)

In this book we are told the story of the Life of Christ on earth as obtained by a group of friends through a medium. There is no Introduction or explanatory preface, and we are not taken into the author's confidence as to the origin of the details here narrated in connection with the Gospel story. Is the whole thing merely the author's own imaginary elaboration of the well-known narrative, the psychic setting being simply a literary device to awaken the interest of the up-to-date reader? Or have we here the record of actual sittings with a trance medium? Presumably it is just the old story re-told.

The scenes as here depicted with a great wealth of detail are very vivid; the author has evidently pictured them to himself with extraordinary clearness. Whether or not they represent what actually happened is perhaps a matter of no special importance, as the object of the telling of this story is obviously to arouse devotion rather than to ascertain facts.

A. DE L.

The War of Freedom and the Unity of Christendom, by Walter Felce, B.A. (Francis Griffiths, London. Price 2s. 6d.)

The book is a compilation of sermons and addresses by Mr. Walter Felce, delivered by him before and during this War. The style and thoughts are throughout quite simple,

straightforward and to the point. The most beautiful and sublime Christian ideas about love, universal brotherhood, devotion and perfect confidence in the Saviour, have been brought out by him in a very attractive and simple way. Though Mr. Felce is a priest by profession, yet he seems to be quite free from any peculiar dogma or prejudice, and looks upon the teaching of the Bible with the eye rather of a rational student than a rational critic.

Even through these exciting days of war Mr. Felce seems to have kept his head quite cool, above the tumult of the temporary present, and has asserted the Unity of all Christendom in one brotherhood, extending his love to friends and enemies alike, praying God to forgive the misguided and to give victory to the arms of the right side. Throughout the book the reader has a sense of peace and love hovering about him. The lectures are well arranged, short and sweet. We recommend them to the perusal of all pious Christians and non-Christians alike.

N. S. M.

Ghost Stories, by E. and H. Heron. (C. Arthur Pearson, Ltd., London. Price 1s.)

Vampires, tracked to their lairs by a scientific ghost-detective, figure largely in these six gloomy tales, of which "The Story of the Grey House" and its obsessed creeper is perhaps the most depressing. Lovers of the Gruesome for its own sake will enjoy these stories, in which the interest lies rather in the subject-matter than in the way it is presented. "The Story of the Moor Road," haunted by an escaped elemental, and "The Story of Baelbrow," in which a vampire enlivens an Egyptian mummy, are among the better-told and more plausible tales.

On the whole, the series, though unpleasant in dominant tone, weak in construction and not altogether convincing, is yet an evident attempt to interest the reader in the possibility of reducing all ghostly phenomena to an exact science worthy of serious and careful investigation.

M. R.

THEOSOPHY IN THE MAGAZINES

A World in Search of Its Reason

"I do not mean to say the world is mad, or even warring Europe is mad." With these opening words the Editor of *The Quest*, Mr. G. R. S. Mead, hastens to alleviate the apprehensions which the plain title of his article (in the April number) may cause to some who are driven to question the sanity of all that has hitherto passed for civilisation. Mr. Mead certainly propounds his view in all seriousness, but he is far from being pessimistic. In fact his exposition is a good example of the application of Theosophical principles to the deeper issues raised by the world-crisis. The world, according to the writer, has not *lost* its reason, simply because it has yet to reach a stage at which this word can be applied to its larger subdivisions, such as nations and empires—or rather, we might add, to their governments; nevertheless all who recognise the factor of mind in evolution are bound to admit that the age of competition in force must sooner or later give place to an age of adjustment by mutual consent, and there is considerable ground for the hope that this desirable goal is being hastened by the very chaos that the old order has precipitated.

The first point that Mr. Mead takes is that of the responsibility of the individual for national enterprises undertaken in his name, and here he introduces a touch of humour by reminding us of the term used by the Athenians "to designate private folk who took no part in public affairs," namely, *idiotai*—the Greek origin of a word which has since acquired a more restricted application. Again we interpolate with the rejoinder that not all who have the direction of public affairs desire to have the mere individual watching them too closely, still less demanding the right to be heard. This intelligent relation of the individual to a world by nature intelligible is evidenced by the capacity of science to investigate natural processes.

Upon what else can all our science be based except on the sure foundation of an inner conviction that the very fact of knowing is the recognition by human reason of the intelligible nature of the world? We

find what is there already in intelligent operation. We do not create something entirely new; we discover, we do not invent, the knowledge of facts and processes.

Against this argument might be arrayed the charges levelled against modern science of directing the forces of nature to purposes of destruction; but, though it will ever be a source of shame that, for instance, "the first use made of the solution of the problem of human flight has been to promote human murder" (to quote from another article in the same magazine), this degradation of the discoveries of science is the work of the school of force embodied in militarism and not that of the school of reason embodied in science.

The next proposition the writer advances is that the capacity of the individual to respond to the interests of larger communities, such as nations, states, and confederations, is the measure of his own inner development. Here it is plain that he is speaking of a "rational" response, *i.e.*, one dictated by common fairness and not, as hitherto, by self-interest, whether national or individual, arising from irrational impulse and supported by obsolete tradition. For, though it is true that this is "a time of gigantic organisations and of international alliances," these have still to be converted from armed camps into trusteeships for peaceful development.

What shape the beginnings of this new ordering will take is difficult to foresee; but it would seem that the general tendency of popular expectation is in the direction of what might be called a democracy of nations, animated by the ideal of an international commonwealth of governments the world over. The achievement of such a self-disciplinary order among the nations would assuredly be the greatest triumph of reason the world has ever known, and the dawn of a new age for humanity as a whole; for it would have been achieved by a deliberate attempt at self-government on a world scale, and at last the sure foundation of a benevolent rule that looks impartially to the good of all would have been laid down.

Such a desirable state of things cannot be artificially imposed upon the world by force from without; it must be assented to and longed for by the hearts of multitudes.

The writer believes that this longing already exists among all who are giving of their best for what they believe to be the cause of right in this conflagration; and it is for them to go further, to invoke the Divine Reason—"the true Light, which lighteth every man that cometh into the world"—and give practical effect to a world-synthesis.

W. D. S. B.



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ON THE WATCH-TOWER

[SINCE the Order of Internment served by the Government of Madras prohibits Mrs. Annie Besant from publishing any writing of hers, these Watch-Tower notes are not contributed by her, but by various writers.]

THE internment of the President and her two colleagues has been naturally the principal thing in Indian public life since June 16th. It is no exaggeration to say that, with the exception of meetings for accessions and coronations and such royal occasions, so many public meetings on one topic have not been held in India. As was mentioned last month, the internment order prohibited the publication of any writing or speech, whether already published or not, by the President. A second Order was issued modifying this rule to the extent that such of her writings as were only Theosophical or religious, but not political, would be allowed to be published, provided that each had been examined and passed for publication by an official appointed by the Government.

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It is obvious that this modification clearly implies that the President has already written, or may write, things contrary to the law of the land and against the peace and order of the subjects of His Majesty the King-Emperor; it is equally obvious that the President could not for a moment subscribe to such a premise.

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In reply to this second order of Government, the President, it seems, wrote a letter, but the Government has not communicated it to the public and she herself cannot under the internment order. However, the Secretary of State for India has asserted in Parliament that her letter "emphasised the unity of the Theosophical Society with the political aims of other organisations". To all Theosophists and the readers of this magazine these words attributed to her will be incredible; she is, however, herself unable to deal with the matter and refute the charge. We know from the dozens of occasions when she has spoken and written on the subject of the Theosophical Society and politics, that she has always been careful to dissociate the Theosophical Society from her political activities, and to maintain the neutrality of the Society. As late as last September, in these Watch-Tower notes, she mentioned that she had given not one political address under the auspices of any Lodge of the T.S., nor had she circulated through its organisation one political pamphlet. In the Convention Address of 1914, she called upon all members to make it clear that nothing she did outside her Presidential capacity bound the T.S.

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The instructions left by the President to the Executive Committee of the T. S. at Adyar, before her

leaving for internment, were, as so often before, that nothing was to be done by the Society to identify it with any political activity in India. Knowing these instructions, the following cable was sent by me on the 17th to the General Secretary in England and Wales:

Mr. Chamberlain's statement that the President of the Theosophical Society in her letter identified the Society with organisations with political aims should be justified by publishing her actual words. We know that such statement is contrary to all that she has said and written since she became President. She cannot publish under the internment order and cannot repudiate the statement. Press for the publication of the letter so that the statement may be justified. We owe it to her and the Society.

I communicated this through the Indian papers to all T. S. members in India. On the 20th, the Executive Committee of the T. S. met at Adyar. There were present Sir S. Subramania Iyer, Mr. A. Schwarz (Treasurer), Dr. W. E. English, Mr. J. R. Aria (Recording Secretary) and Mr. C. Jinarājadāsa. The Committee sent the following cable to London to Mr. D. Lloyd George, the Premier.

Referring to Mr. Chamberlain's statement cabled by Reuter that Mrs. Besant, President of the Theosophical Society, in a letter to the Madras Government "emphasised the unity of the Theosophical Society with the political aims of other organisations," the Executive Committee of the Society desire to point out that the statement of the Madras Government contradicts that of Mr. Chamberlain. The Committee, as representing the whole international Society, demand the publication of its President's unmutilated letter, as otherwise great anxiety will certainly be felt in allied and neutral countries in which the strength of the Society in round numbers is as follows: India 7,000, British Isles 3,500, America 6,600, Russia 1,000, France 1,300, Italy 300, Australasia 2,600, South Africa 270, Netherlands 2,500, Scandinavia 1,100. The Committee earnestly beg you to remove a cause of great irritation caused by Mr. Chamberlain's words which have misrepresented the aims and objects of a world-wide religious organisation. Jinarājadāsa, Chairman, Executive Committee; Aria, Recording Secretary, Theosophical Society, Adyar, Madras.

We shall have to wait till the Government publishes the President's letter; but all who have been in touch with her work in all departments—Theosophical, social, educational, political and others—are absolutely convinced that she has said nothing to warrant the statement attributed to her.

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In the meantime, no works by the President, or by Mr. Arundale, or Mr. Wadia, will be sold by the T. P. H. at Adyar or London. This prohibition applies to magazines also, in which appear articles by them; back numbers of THEOSOPHIST and *Adyar Bulletin* can no longer be despatched, though the orders already sent will be filed, to be executed after the internment orders are cancelled.

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Mr. Chamberlain in Parliament also stated that "Mrs. Besant had refused the Madras Government's offer of permits for carrying on Theosophical work, if she abstained from political agitation" (*Reuter*). Once again we are handicapped by not knowing what was represented by the Madras Government to the Secretary of State as the words of the President on this matter; we presume that she declined the impossible task of separating her activities into spiritual and non-spiritual or political. Our revered friend, Dr. Sir S. Subramania Iyer, K.C.I.E., sometime Vice-President of the Theosophical Society, has well pointed out that, to the President,

> religion and politics were not like the contents of two separate water-tight compartments, but parts necessarily connected with each other, with reference to the well-being of human society. This she has consistently maintained always, and long before she began her political work in this country.

It would be waste of time to refer to her many utterances showing this consistent position of hers, for those utterances have been for a long time accessible to all. This view of hers as to the necessary connection between religion and politics may not agree with western ideas on the subject, but it is not strange in her case because, though by birth a western, she is every inch a true eastern soul, and to such a soul any other position is inconceivable. No one who has paid the slightest attention to the Hindu Scriptures and works on Hindu polity could be ignorant of the fact that religion and politics are treated in them as inseparable; nay, it has been the accredited teaching in this country that Rishis were the guides of Kings and lawgivers as well as teachers of Brahma Vidya or Spiritual Science.

No student of Theosophy can ever accept as final the judgment even of Theosophists, let alone Governments, as to what is or is not spiritual or religious. That lies between God and the human soul, and according to the nearness of a soul to God is his conception of what is spiritual.

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From three different divisions of the Celtic Race reports have come this month of special Theosophical work. In France, Baroness Melline D'Asbeck is trying to link Theosophy to the strong interest in France in Art by organising a Fraternity of Art. From Ireland reports have come of special Theosophical lectures in Dublin and Belfast by Miss Beatrice de Normann, Secretary of the Theosophical Educational Trust. From Spain has come a Spanish translation of *A Study in Consciousness* by Federico Climent Terrer, F.T.S., and published by the Biblioteca Orientalista of our Brother R. Maynadé of Barcelona. The Celtic peoples are so intuitive and have such sensitiveness to synthetic concepts, that Theosophy appeals to their intellects because of its extreme lucidity and brilliance. In return our Celtic members can contribute to our

Theosophical knowledge many lucid and idealistic applications of Theosophical truths.

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The higher educational movement initiated by Theosophical teachers is slowly gaining ground. The Theosophical Educational Trust in India and the similar institution in England are working admirably, and both have now given rise to a special organisation to bind teachers together, called the Theosophical Fraternity in Education. A fund has been started in Australia for an Educational Trust. In India the Trust has just organised a University College at Madanapalle, later to be built up into a University; this University College will be specially distinguished by not being under the direction of any Government department. It will not be affiliated to any Government University, and will be built up by private gifts. The College authorities, therefore, will have full liberty to develop the institution on fully National lines, unhampered by Government orders or regulations. The National Board of Education, organised by our President, which has on its Managing Board a very substantial number of the public men of India, is to be registered, with the purpose of putting Indian Education on a sound National basis. The Women's Indian Association, organised for educative work among women by Mrs. D. Jinarājadāsa, is steadily growing. A new branch of Theosophical activity is the Brackenhill Theosophical Home School for little children, organised by the Educational Trust in England; Sister Jeffreys, well known to us at Adyar, a trained nurse who worked on the hospital ship *Madras*, is the Principal of this new type of school.

Two Theosophical Conferences take place this month; one is at Tiruvattar in the Indian State of Travancore, South India, and the other is at Chingleput, thirty-five miles from Adyar. The first Conference begins with a procession round the temple, followed by several meetings during the two days that the Conference lasts. The second has no less than ten speakers, among whom are Mrs. M. E. Cousins on "The Relation of Art to Religion," and Mrs. D. Jinarājadāsa on "The Culture of Indian Women". The first Travancore Star Conference also takes place this month. In all these Conferences, the strong interest evinced by the general public in Theosophy is shown by the number of lectures given in the vernacular languages, apart from those delivered in English.

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For all who are Theosophists the destiny of India must loom large in their Theosophical horizon. It is "the land of my Master," as H. P. B. told us. It is also the land of other Great Ones, since among the many nations of the world to-day it is the land where there is an inner peace in the life of the people which reflects the great Peace within Them. It is a land that is old and yet full of youth; a land of hoary traditions, yet emerging out of them to build herself into a new and mighty Nation. When India achieves her destiny, the charm which the peoples of the West already find in India will be increased an hundredfold. For throughout the ages, from the thousands of shrines in this land, from every banyan tree and bo-tree at whose foot a saint has meditated, there has radiated a network of magnetism whose influence is felt as the charm of India. But largely, even now, these centres

of magnetism are unreleased, and have not spent their full vigour, and generation after generation each shrine and temple has become the reservoir of mighty forces awaiting the great day of the Coming of the Lord. When India's claim for her place in the Empire is recognised by an Empire which realises that, without the free co-operation of the Indian peoples, there can be no Empire worthy of the name, then will begin the great Dawn for humanity. The whole world is in travail that its Saviour may be born ; but how little that world realises that this ancient Motherland of India is the Mother of the Saviour predestined from the ages. Little wonder too that, before India can come to her Day, she calls from her children for sacrifice after sacrifice. Happy indeed are those who, whether of Indian birth or not, are called upon to work and sacrifice for the destiny of India, upon which depends so greatly, not only the destiny of the British Empire, but of the whole world for many a generation to come. Many are the whispers in this land of mystery from rock and tree, from forest and shrine ; for ages they have whispered of the great Day to be, and now these whispers have changed to a chant of triumph. For what the high Gods decree, no puny human will may thwart, and where the Hand of the Highest on Earth is upraised in protection and benediction, there all opposition dies away, for His Will is victory and triumph.



"GULISTAN," OOTACAMUND



FRANCIS BACON AND THE CIPHER STORY

By F. L. WOODWARD

"'tis the King that speaketh—and it is true history that will herein be related." (*cipher in Novum Organum, 1620.*)

"Francis of Verulam is author of all the plays heretofore published by Marlowe, Greene, Peele, Shakespeare, and of the two and twenty now put out for the first time. Some are altered to continue his history." *F. St. A.*

"Search for Keyes, the headings of the comedies." (*1623 Folio Sh.*)

"Queen Elizabeth is my true mother, and I am the lawful heir to the throne. Finde the cypher story my

bookes containe: it tells great secrets, every one of which (if imparted openly) would forfeit my life." F. Bacon. (1st Folio Shakespeare, 1623, Digge's Prefat. verses.)

THIS is the great literary question of the age. For many years past, the lack of absolutely any evidence that William Shakespeare, the actor, wrote the plays bearing his name, the similarity of their diction and style to that of Francis Bacon, the gradually increasing evidence that a master of languages, lore and science, of law and poesy, of philosophy and arts, must have been "the onelie begetter" of these and other works, bearing the names of Spenser, Marlowe, Greene, Peele and others, all these things have driven men to ascribe their origin to the great Chancellor of England, who bore the name of Sir Francis Bacon, Lord Verulam.

The interest in the Bacon-Shakespeare controversy may be said to have commenced in 1857, when Spedding published his monumental *Life and Works of Bacon*. In the same year Miss Delia Bacon put forward, in America and afterwards in England, her long-held conviction that Bacon wrote the Shakespeare plays. She was followed by Mrs. Henry Pott, who had come to the same conclusion by dint of long comparison of the works of Bacon and these plays. In 1883 she published Bacon's *Promus* or Common-place Book, which is a collection of proverbs and phrases in several languages, most of which are to be found in the plays also. She followed up this work with her book *Francis Bacon and his Secret Society* in 1890, but she did not become convinced of Francis' royal birth till some years later. I shall quote from her preface to a later edition of this book in the latter part of my article. In 1887 Ignatius Donnelly, an American, brought out his great book in two volumes, *The Great Cryptogram, Francis Bacon's Cipher in the so-called Shakespeare Plays*. His first volume deals with parallel passages, and is sufficiently convincing to the student that the same hand wrote Bacon's and Shakespeare's works. I myself, as a schoolmaster, accustomed for many years to read with my classes Bacon's *Essays* and other works side by side with the Shakespeare Plays, practically learning both by heart, and comparing them on a basis of classical scholarship, had come to the same conclusion, even apart from the cipher question. Donnelly's second volume deals with the numerical cipher which he claimed to have discovered, basing it on certain numbers of pages in *Henry IV* and references therein, and in *The Merry Wives of Windsor*, to "bacon". He works through the First Folio, counting up and down the columns and fitting together a wonderful story, the truth of which we cannot test for ourselves without most laborious calculations. Mr. Donnelly died without finishing his work, which was assailed with the most violent abuse by those who favour the Stratfordian authorship.

Next came the Word cipher, discovered by Dr. Orville Owen, another American, who spent many years at the work. The results of his labours he published in six volumes, at first in 1893, and others have followed, containing Bacon's *Historical Tragedy of Mary Queen of Scots*, and *The Tragical History of our Late Brother, Earl of Essex*, both plays being in the grand style and diction of "Shakespeare" and containing many lines which appear in the outer works published

under this name. Dr. Owen in deciphering discovered the story of Francis Bacon's royal birth, corroborated later by Mrs. Elizabeth Gallup, another American, who had assisted Dr. Owen, and herself discovered the bi-literal cipher, which is detailed by Bacon himself in *De Augmentis*. It appears that Bacon expected the bi-literal cipher to be discovered first, for therein he gives directions for the discovery of the Word cipher.

In 1900 Mrs. Gallup[1] published *The Biliteral Cipher of Francis Bacon*, a book of some five hundred pages, nearly all of which are direct transcriptions of the cipher interior of Spenser's, Greene's, Peele's, Burton's, Shakespeare's and some of Ben Jonson's works, which are claimed by Bacon to have come from his own pen. Her second volume was issued in 1910, dealing chiefly with the disposal of the MSS. in several hiding-places and with the cipher work which was carried on after Bacon's "death" by several hands, among others by Dr. Rawley, Ben Jonson and Dugdale. I shall refer to this part of the subject in the latter part of my article.

In 1910 Sir Edward Durning-Lawrence (1837-1914) published *Bacon is Shakespeare*: the book itself is printed in Roman type cipher. I have now mentioned the chief works dealing with this subject, and though hundreds of others have been published, I will mention one, also by an American, Mr. J. Phinney Baxter's *The Greatest of Literary Problems*, 1915, which is the best book I have read summing up the points at issue down to the present day, and which I heartily recommend to those who wish to make a study of the controversy.

[1] By kind permission of Messrs. Gay and Hancock, on behalf of Mrs. Gallup, I am able to make liberal quotations from her books. I understand that she is still busy deciphering.

Thus we have several stages of progress by which our conclusion is reached. First, that of conjecture and conviction (Delia Bacon): then proof by argument and comparison of style and diction (Donnelly's first volume): then further proof by examination of external evidence, documents, watermarks, secret signs and symbols (Mrs. Pott): then proof supplied by a cipher based on numbers, veiled references and key-words (Donnelly's cipher): next, the discovery of the more reliable word-cipher (Owen): lastly, the discovery of the most reliable bi-literal cipher (Mrs. Gallup), leading to examination of the works of the Elizabethan writers.

My object in writing this article is not to discuss the pros and cons of the controversy, but to quote the actual words of the bi-literal cipher of Mrs Gallup, which gives us Bacon's actual words, so that readers may judge for themselves. Apart from its literary interest, there is another side of perhaps deeper interest to Theosophists, Masons and Rosicrucians, many of whom believe that Francis Bacon, Lord Verulam, rightful King of Great Britain, is now a great Adept and a Master of those who know, still living in a human body as one of the Masters of Wisdom and guiding the activities of the western world. This subject has been sketched in previous numbers of THE THEOSOPHIST and recently in the pages of *The Channel* by Mr. Ernest Udny, who has spent many years on this study.

To resume the thread of my story. Professors of literature poured scorn on these publications, calling them perverse misapplications, fantastic, arbitrary, and so forth; but none of them appear to have studied the books or to have searched for the cipher. Sir Sidney

Lee, the acknowledged champion of Shakespeare, said that he could find no cipher in the Shakespeare Plays, though he had compared twenty-five copies of the first folio. In his exhaustive book, *A Life of William Shakespeare* (Smith Elder & Co., 1915) he brushes aside the Baconian question, and apparently has not closely read Mrs. Gallup's book, nor does he even mention Dr. Owen's huge work.

Suffice it to say here that "the man in the street" has never seen an early edition of the writers of the Elizabethan age; and if he had, he would not perhaps notice things which stare one in the face on closer inspection—the constant italic words scattered through the books, the irregularly placed letters of different shapes and the apparently bad spelling. He would therefore greet with derision the announcement that the plays were written by another than Shakespeare, who has for so many years been enthroned as a sort of god, and has pilgrimages to his shrine and festivals to his name. But anyone who is acquainted with Elizabethan books will see, unless he be like Sir Sidney Lee and others (who, like Nelson, put their blind eye to the telescope), that there is a definite system in these italicised words and letters, with their dots and twists, catch-words and keys scattered in all directions.

In the cipher contained in *Hamlet*, Bacon says:

> Wee depende on our decipherer, as in recognition of the merits of our stage-plaies, aft' some day, not verie long after this story hath bin deciphered, to collect all these into one tome. It shall be noted in truth that some greatly exceede their fellowes in worth, and it is easily explained. Th' theame varied, yet was alwayes a subject well selected to convey the secret message. Also the plays being given out as tho' written by th' actor to whom each had bin consign'd, turn one's genius suddainelie many times to suit th' new man. In this actour that wee now emploie is a wittie veyne different from any formerly employ'd.

In Ben Jonson's *Masques*, 1616, he writes:

> When I have assumed men's names, the next step is to create for each a stile naturall to th' man that yet should (let) my owne bee seene, as a thrid o' warpe in my entire fabric, soe that it may be all mine.

In this cipher will be read the story of Francis Tudor's (Bacon's) royal birth and heritage, of his banishment to France to the Court at Paris, of his love for fair Marguerite (Rosalind) of Navarre, his mother Elizabeth's anger at his discovery of the secret of his birth, of the hatred and lifelong opposition of Robert Cecil, of the rash attempt of his brother Essex to get the throne (which ended in his own execution), of the arraignment of Essex, in which Francis was forced by the Queen, on pain of death, to lend a hand, of his lifelong remorse at being the cause of his brother's death; of his final loss of all hope of ever gaining his lawful crown, when James was put upon the throne; of the bloody history of Elizabeth's Court, and of Bacon's so-called disgrace and fall.

I have not room to quote passages referring to all these events. The *Novum Organum* alone contains in cipher fifty pages dealing chiefly with the cipher methods. It was an age when every one used cipher for the transmission of secrets; and Bacon himself, as a courtier, employed on diplomatic service, was well versed in their use. He tells us that the Queen employed him to decipher the secret correspondence of Mary Queen of Scots. He employs six ciphers in all (see below). In the *De Augmentis*, published some years after, when his secret apparently had not yet

been discovered (for reasons which may be read in the extracts I give here), he boldly gives out a treatise on ciphers, which anyone may read who will turn to the sixth chapter, in English or Latin. To put it briefly, he invented a sort of Morse Code of signalling, based on the dot and dash, or rather on two separate founts of type in italic letters: *e.g.*, five letters of the same type together stand for A, four similar letters and one different stand for B, and so on through the alphabet. To avoid discovery, these sets are separated through a book, and it is impossible to know which letters or sets of letters are to be taken together unless one know the key-words. This is sometimes given on the title-page of a book, or signified by dots and craftily concealed signs. A microscope is often needed to note the minute differences of type in small lettering.

"*His sight shall accordinglie have neede to bee as th' sight o' th' keene-eyed eagle, if hee would hunt this out, losing nothing.*" *(N.O. 1620)*

As I said above, one must have the early printed books (though it is possible to get *facsimile* editions of Shakespeare at a high price). I have been able to verify Mrs. Gallup's cipher by thus consulting facsimile pages of the First Folio Shakespeare. An examination of Elizabethan and Stuart books, and even books of the early years of the next century, will make it plain that the cipher did not end with Bacon's disappearance from the stage of life, in 1626. I have in my possession some thirty books dating from North's *Plutarch's Lives*, 1603, and Bacon's own works in English and Latin down to Locke's *Essay on the Human Understanding*, 1741, all of which contain different ciphers. These form a mere fraction

of the books of this period which are printed in cipher. Of this more further on.

The Baconian "heresy," says Sir Sidney Lee[1] . . . "long found its vogue in America"; and it is noteworthy that the three chief and first exponents of the cipher were Americans, and, as will be seen in the cipher story of Mrs. Gallup, *Bacon looked to the far West in distant ages for the acceptance and discovery of his secret.*

I keep the future ever in my plann, looking for my reward, not to my times or countrymen, but to a people very farr off, and an age not like our own, but a second golden age of learning (cipher in *Winter's Tale*). But so great is our faith that posterity shall give honour unto our name, here and in the distant lands beyond the seas. . . . (cipher in *New Atlantis 1635 ed.*). . . . Th' clear assurance cometh only in dreams and visions of th' night of a time when th' secret shall be fully revealed. That it shall not be now, and that it shall be then, that it shall be kept from all eyes in my owne time, to bee seene at some future daye however distante, is my care, my studie (cipher in *Novum Organum*).

I quote one passage dealing with the different ciphers used.

We have spent occasionall idole minutes making such masks serve instead of the two ciphers so much us'd, for of soe many good methods of speaking to the readers of our workes, wee must quite naturally have a preference; and wee owne that the Word Cipher seemeth to us superiour to all others wee have invented. We have however devis'd six, which wee have us'd in a few of our bookes. These are the Bi-literall: Wordd: Capital Letter: Time or, as more oft call'd, Clocke: Symboll: and Anagrammaticke (*Novum Organum*).

Apart from the cipher question, it has been conclusively shown, in my opinion, by Mr. E. G. Harman, C.B., in his important work, *Edmund Spenser and the Impersonations of Francis Bacon*, that all Spenser's works were the work of Bacon, and in all probability those of Sir Walter Raleigh and Sir Philip Sidney. In

[1] op. cit. supra.

the cipher passages which I have here considered, the names of Sidney and Raleigh do not occur, but more of this may be said on another occasion.

I will now quote some passages from Mrs. Gallup's book, bearing on the claim of Bacon to have written these works he names. Those who wish to read the wonderful disclosures made by him, must consult the book itself, or those of Dr. Owen (London, Gay and Hancock, Publishers).

The works range from *The Shepheard's Calendar*, 1579, to *The Natural History*, 1635.

E. K. will be found to be nothing lesse than th' letters signifying th' future soveraigne, or England's King. In event o' t' death of her Ma. . . we, the eldest borne, shoulde, by the Divine Right of a lawe of God made binding on man, inherit scepter an' thron'. (*Shep. Cal.*, 1579, which was dedicated by E. K.). . . . We write in this constant dread least our secret history may be found and sette out ere we be safe ev'n fro' butcher's deadlie axe, and make many a shifte sodainely for safety. We ourself hate with princely hatred artes now exercised [by Robert Cecil] to keepe th' vanitie of our regall parent glowing like fire, for God hath laid on that head a richer crowne then this diademe upo' her brow, yet wil she not displaie it before all eies. It is th' riche crowne of mothe'hoode. Our true title is *PR. Of WALES*. (Cipher in Geo. Peel's *Arraignment of Paris, 1584.*)

Francis of Verulam is author of all the plays heretofore published by Marlowe, Greene, Peele, Shakespeare, and of the two and twenty now put out for the first time. Some are altered to continue his history. F. St. A. Search for keyes, the headings of the Comedies (*1623 folio*). Queen Elizabeth is my true mother, and I am the lawful heir to the throne. Finde the Cypher storie my bookes containe: it tells great secrets, every one of which (if imparted openly) would forfeit my life. F. Bacon. (*1st Folio Shakespeare, 1623. Digge's Prefat. Verses.*)

The hidden history extendeth thro' works of numerous designes and kinds that have beene put out from time to time for severall yeeres (*Novum Organum, 1620*).

While a boy at College, he had written many poems, *Venus and Adonis*, *Lucrece*, and had translated

Homer and Virgil, passages of which, with a summary of the whole in prose, are in Mrs. Gallup's book.

You will find more o' history in such works, but of much of Homer's great poem. It chiefly makes up my delightsome Hiren the Faire Greeke—a stage-play I published in Peele's *name*—and also my Dido, my tragedy of Titus, many poems, A Tale of Troy, Venus and Adonis, Jonson's Masks, and much of Marlowe's translation of Lucan, of Hero and Leander, and the Faerie Queene, Sheapherd's Calendar—which now bear only Spenser's marks—Ovid's Elegies, and also the Rape of Lucreece; all Greene's wanton verses—those mixt poem-prose stori's, wittilie having for our purpose Achilles or others as heroes—especially Pandosto, Arraignment o' Paris (the one last published as Peele's play), Menaphon, Orlando Furioso, Marlowe's Tamburlaine, Dr. Faustus, with Troylus . . . . . Spenser's, as Shakespear's, num'rous love poems of many kinds, sonnets, and so forth, that shower my Margaret as with water of Castaly, are also part of the Iliads and Odyssey. (Cipher in *Henry the Eighth, Sh: 1623 folio.*)

I masqued manie grave secrets in my poems which I have published, now as Peele's or Spenser's, now as my owne, then againe in th' name of authours, so cal'd, who plac'd workes of mixt sort before a reading world, prose and poetry. To Robt. Greene did I entruste most of that worke, rather his name appear'd as authour: therein you may find a large portion that, belonging truely to the realme of poetry, would well grace verse, yet it did not then seeme faire matter for it. As plaies some parts were againe used. (In *De Augmentis, 1624.*)

These (assumed) names I have us'd as disguises that my name might not be seen attached to any poem, stage-play or anie of th' light workes of this daye.[1]

The cause of this is clear. Not alone for pride in our choice o' science for a fiel' of hard labour, but also that I might be at liberty to use these workes as the exteriour letter, hiding my secret writings, as no oth'r person is cogniza't of the work save my foster brother Anthony, my owne brother Robert (Essex), Ben Jonson, my friend, adviser and assistant, and our private secretary (Rawley), yet for the exteriour part we emploie many amanuenses, for we can keepe severall employed when reading our plays for our finall review, or when assembling th' parts. (*As you Like it, 1623.*)

I had great feare that no sharp eye would note aught th' keyes or such name-wordes purport. How to disguise, but at

[1] Italics mine. F. L. W.

th' same instant give unmistakable, manifold instructio's was a grave but very constant *quaere* with me, that, with manie excellent plannes and by diverse repeated lesser experiments in time, slowly brought the desir'd but difficile responde't contrivance—an ingenious waie by which lines and fragments of scatt'r'd storys are collected in their original forme.

(*Fra'cis First of England.*)

Few thought an adoptive heire, and suppos'd sonne to Sir Nicholas Bacon, *wrote stage-plays, and it* was to make onely our decypherer know of our new drama that we publisht aught without th' so-call'd author's name upon the page . . . . . most playes wee had sent out before our new one had the stile or name of an actor—he who will put it forth —but anon the one who bringeth it on our stage. . . . Very few know, to-day, th' injustice done us by the late Queene of our most powerful realme—Elizabeth of England—for she was our owne royale *mere*, the lawfull wedded wife to the Earle of Leister, who was our true sire, and we, the heire to crowne and throne, ought to wield her scepter, but were barred the succession. We should, like other princes, the first that blessed that royale union, succeed the Queene-mother to soveraig'ty, but punished through the rashnesse of our late artful brother, this right shall bee denied us forever. . . . Ne'er shal the lofty and wide-reaching honor that such workes as those bro't us bee lost whilst there may even a work bee found to afforde opportunity to actors. . to winne such name honours as Wil Shakespeare, o' th' Globe, so well did win, acting our dramas . . . That honor must to earth's finale morn yet follow him, but al fame won from th' authorshippe (suppos'd) of our plays must in good time—after our own worke, putting away its vayling disguises, standeth forth as you only know it—be yeelded to us. F. (In *Titus Andronicus, 1611.*)

Men are so bound by habit and rarely think for themselves. . . . Soe weake and inconsta't is judgment, when thinges not familiar be submitted, first wondering much that there should be anything to be found out, then on the othe' side marveling to thinke that th' world had soe long gone by without seeing it *(Novum Organum).*

At first my planne of cipher was this: to show secrets that could not be publish'd openly. This did so well succeed that a different (not dangerous) theme was entrusted to it: and after each was sent out a new desire posses'd me, nor left me day or night untill I took up againe th' work I love so fondly... Some school verses went into one, since I did deeme them good, worthie o' preservation in my truly precious casket studded thicke with houres farre above price. Even my translations of Homer's two immortal poems, as well as many more of lesse valew, have a place in my cypher: and th' two our most worthy Latine Singer left in his language I have translated and used in this waye—Virgill's Aeneid and Eclogues.
L. VERULA. (*Titus Andronicus, 1623, Folio.*)

It may be noted here that the famous *Anatomy of Melancholy* was first published in 1586 under the name of T. Bright (when Burton was only ten years old). It appeared again in 1621, 1624, 1628, and later under the name of Robert Burton: the cipher tells us that Bacon wrote the book under the names of Bright and Burton, and the different editions contain different cipher stories. Herein is contained a full prose summary of his translation of Homer's Iliad, and in the marginal notes is the argument to a translation of the Aeneid. In *De Augmentis* is contained a similar synopsis of the Odyssey of Homer.

In th' beginning of our Word Cypher is such as will be decipher'd with most ease after the designe shall bee fully seene, and th' entire planne well learned. It was in use early. In many of th' inventions—this and all smaller ones—one booke, or at the most two or three, contained all of a single worke. This is otherwise in our Word Cypher, inasmuch as the hidden history extendeth through workes of numerous designs and kinds that have beene put out from time to time for severall yeeres. All workes we publish'd under names have some parts of the story, as hath been said, for *our whole cypher plan doth possesse one feature much to be commended, that of perfect safety. . . . A story cannot be followed until all shall be found. . . . None who begann to read this story or worke out these cyphers, came to an end of anything, because no part could bee compleated untill all be compleated.*[1] This doth grow from the plann itselfe, the fragments being kept many long yeeres, small portions being used at one time, sometimes in our Spenser's name, Marlowe's, Peele's and Shakespeare's, anon Greene's, mine, also Ben Jonson's, affording our diverse masques another colour, as 'twere, to baffle all seekers, to which we shall add Burton's. (*Novum Organum, 1620.*)

The following extract is from Ben Jonson's preface to his own works.

[1] Italics mine. F. L. W.

Few eyes unassisted will take proper note of a cipher in my dedicatory *prefatio*, intended onely to make more room well adapted to guard things secret, whether my matter or not. My wrongs, besides, may not look to distant dayes nor to a land in mid-sea—if th' Atlantis be fo'nd—for redresse: a just sentence from our owne country its scholars is my great desire. . . . But my friend, by whose constantly urged request I use so secret a way of addressing th' decipherer to aid him in a different task, *trusteth all to the future and a land that is very far towards th' sunset gate*. To speake more clearly, I write to ayde my friend with whom I, having in truth his fame at heart as much as my honour and diginite, often counselled much, but could devise no way by which hee should winne his throne and sceptre. . . . It shall be noted indeed when you uncover his stile, *my works do not all come from mine own penne*, for I shall name to you some plays that came forth fro' Sir F. Bacon, his worthy hand, or head, I bein' but the masque behind which he was surely hid. Th' play entitl'd Sejanus was his drama, and th' King's, Queene's, Prince's Entertainments. . . . (Ben Jonson, in *The Fox*, 1616.)

Anyone who will study *Sejanus* will find it totally different from anything Jonson had written. It is full of "Baconisms" and "Shakespearisms" and has a rhythm that Jonson never could acquire.

As all eies have glanc'd but lightly on such a Cyphar in th' former poems put but in this name, our fear may rest, for surely no eye is bente suspiciously or with inquiry upon anie. Often was worke, when in danger of too strict or careful note, divided, and but a part given forth at a time, e.g., some latelie set forth in th' name of Greene and Peele, or in this, a few years ago. Marlow is also a pen name emploi'd ere taking William Shakespeare's, as our masque or visard, that wee should remayne unknowne, inasmuch as wee, having worked in drama, *history that is most vig'rously suppresst*, have put ourselfe soe greatly in dange' that a word unto Queene Elizabeth, without doubt, would give us a sodaine horriblle end—an exit without re-entrance—for in truth she is authour and preserve' of this our being. We, by men call'd Bacon, are sonne of the sov'raigne Queene Elizabeth, who whe' confin'd i' th' Tow'r married Ro. D. Fr. B. (*Colin Clout*, 1595.)

He constantly repeats the story of his royal birth, not knowing what play or work the decipherer may have already hit upon.

But Elizabeth, who thought to outcraft all th' powers that be, suppresst all hints of her marriage, for no known object, if it bee not that her desire to swaie Europe had some likelihood thus of coming to fulfillment. . . .

A feare seemed to haunt her minde that a king might suit th' mounting ambitions of a people that began to seeke New Atlantis beyond th' westerne seas. Some doubtlesse longed for a roiall leader of the troops, when warre's blacke eagles threat'ned th' realme, which Elizabeth met i' two wayes,—by showi'g a kinglie spirit when subjects were admitted into th' presence chamber, and by th' most consta't opposition to warre, as was well knowne to her councill. Many, supposing miserly love of gold uppermoste in mind and spirit, made but partial and cursorie note of her naturall propension, so to speak, or th' bent o' her disposition, for behind every othe' passion and vanity moving her, the feare of being deposed rankled and urged her to a policie not yet understood. . . . She, as a grave physitian, therefore, kept a finger on th' wrist of th' publique; so doubtlesse, found it th' part of prudence to put th' Princes—my brother th' Earle of Essex, and myselfe—out of th' sight o' th' people. (*Novum Organum*, 1620.)

It is well knowne at home and abroade that England's yoemanrie, inform'd that England's lawful Prince walk'd humblie without his crowne, would joine in one mighty force so that he be enthronized (Cipher in "*The whole contention betweene the Houses of York and Lancaster*," 1619).

He refers to the enormous output of works by his own hand thus: "I am giving great attention to th' completion of severall plays that containe all th' instructio's—time will not permit th' great catalogue to swell to much greater proportio's; but 'tis trulie colossal already, and doth approve my tirelesse spirit." (*Novum Organum, 1620.*)

Referring to his publication of the 1623 Folio Shakespeare he says: "Soe difficult is my taske of publishing my plays under th' name of one who hath departed—manie being out already, but an almost equall number new." . . . . (*Ibidem.*)

In every book he urges the decipherer ("my worthy helper"[1]) to fresh endeavours, promising him undying glory shared with himself in future ages, if the work be completed and his title to be the greatest of European poets and lawful heir to England's throne, and guiltless of crimes ascribed to him, should be established. Read the following:

Pile the lofty works to mark my tomb. I ask no truer monument. (In *History of Henry VII*, 1622.)

Labour, I do intreat thee, with all dilligence to draw forth th' numerous rules for use in writing out these secret workes. It is now the onely desire that hath likelihood of grand fulfilment, but so great is our faith that posterity shall give honour to our name, here and there in the distant lands beyond th' seas, our efforts are, as it might be said, tirelesse and unceasing to carry out even the least portions of our marvellous work to perfection. (In *New Atlantis*, 1635.)

This shall be th' great work of this age. Its fame shall spread abroad to farthest lands beyonde th' sea, and as th' name of Fr. Bacon shall be spoken, that of his decipherer, joined with his owne, must receive equall honour too when this invention doth receive reward. Hee it is, our fellowe, who hath kept at work despight manie a temptation to give waie, as some doe. . . . . Besides th' playes, three noteworthie translations are found in our workes, *viz.*: Th' Iliad and Odyssey of Homer and the Aeneid of Virgil, together with a number of lesser workes of this sort, and a few short poems. There is also th' story in verse of th' Spanish Armada, and th' story of my owne life. The last named co'taineth the wooeing of our owne dear love—this Marguerite of these hidden love poems—and the story of our misfortune in France, the memory o' which yet lingers. . . . Keys are used to pointe out th' portions to be used in this worke. These keies are words imploied in a naturall and common way, but are mark'd by capitalls, the parenthese, or by frequent and unnecessary iteration: yet all these are given in the other Cyphers also, making the decipherer's work lesse difficile . . . but his sight shall accordinglie have neede to bee as th' sight of th' keene-eyed eagle, if hee would hunt this out, losing nothing (*N.O.*, 1620).

Let not my work be lost, for 'tis of importance to many besides yourselfe, and no historie may be complete without it. *Indeed the whole nationall record must bee chang'd by a revelation of such a kinde*, but if I have not your aide, no eie but my decypherer's, when I am resting from my labours, shall read that which I have prepar'd with such great paines for posterity. (In Burton's *Anatomy of Melancholy*, 1628.)

[1] Is this the M. W. H. of the Dedication of the Sonnets? There is no authority for reading M. as MR., as is generally done.

Will my part in the task be anie the lesse a greate benefite to mankind, or a worthy monument to my own name, because secret? . . . . . 'Tis the *King* that speaketh, and it is a true history that will be herein related (*Novum Organum*).

My great fear is lest a wearinesse overcome you ere this Cypher or the Word Cypher may be fully work'd out. Doe me not so meane a service as leaving this work unfinished, I do entreate you. Make it my monument to marke the end of labour for my fellowe-men—for I doe give you my assurance that the worke is worthy o'preservacion. . . . . A small *tilda* or mark...is used sometimes to catch your attention and ayde in th' search for keyes. The mark is often put inside letters, and as I have already said, is neare key-words. . . . . My table of keyes by which each of the many workes were prepared, you may have found while making out this cypher: they have been placed in most of my books, but in manifolde ways, as well as in many places, in order that my cipher story of mine earliest yeeres bee not written *while I stay in this land of my birth and rightful inheritance*. . . . . It is not feare, but disstaste of th' unseemely talk and much curiosity of the many who read these cypher histories. . . . . My time of feare went from me with my greatnesse, but I still wish to avoid many questionings—and much suspicion, perchance, on the side of th' king, in his owne prope' person. I have neede of the very caution which kept these secrets from the many, *when my mother made me swear secresy and my life was the forfeit*; nor may I now speak openly, yet many men for a kingdome would break their oathes. But my kingdom is in immortall glory among men from generatio' unto coming generations. An unending fame will crowne my browe, and it is farre better worth, in any true-thinking mind, I am assured, then many a crowne which kings do have set on with shewe and ceremonie. Yet when I have said it, my heart is sad for the great wrong that I must forever endure.

(In *Natural History*, 1635, pub. after Bacon's "death".)

His faithful Secretary, Dr. Rawley, continued to print Bacon's Works after he "died" in 1626, and Ben Jonson and Dr. Rawley faithfully kept the secret.

Illy his lordship's works succeed when he is dead, for the cypher left inco'plete I have now finished. As you must note, th' Court papers told the world no secrets, yet I have

stumblingly proceeded with it and unwittingly used some letters wro'gly as B, I, L, M, N, P, S and Z. . . . . Additions to this booke (*Anatomy of Melancholy*) have beene by direction of Lord Verullam himselfe, often by his hand, whilst th' interiour letter, carried in a number of ingenious cyphers mentioned above, is from his pen, and is the same in every case that he would have used in those workes; for his is, in verie truth, worke cut short by th' sickel of Death. (William Rawley in pref. to *Sylva Sylvarum*, 1635.)

F. L. Woodward

(To be continued)

ESPERANTO: THE LANGUAGE OF HOPE

By Dr. Isabella Mears

WE live in an age when many men are working and planning for the extension of the ideal of Brotherhood. Some of these plans are narrow in their aim, and are merely an extension of the selfish or family idea. Trade Unions, Mutual Improvement Societies, Insurance and Sick-help Associations are of this class. These are all good, if they keep their doors open for mankind to share in the benefits of their work. But they have an evil effect if they urge action that is selfish and in opposition to the well-being of other classes of men, in which case they may be a fruitful source of dissension and of class strife.

Some of the plans for Brotherhood are laid on a broad and firm basis. These take no heed of the differences of race, sex, creed, colour or kingdom. They are planned to benefit humanity, to bring men in the world into harmonious co-operate working for the good of all. Of these, we claim that Theosophy is of the broadest and best, seeking, as it does, to bind men together in a Love-brotherhood, and to lead them into a clearer understanding of Life and of their true relationship to all things in the universe.

Again, the Bahai Movement seeks to unite mankind on a broad and sure basis. It binds men together

through the deepest part of their religious experience, so that those who follow in the way of Baha 'ullah no longer emphasise their religious differences, but they are brotherly and kind to people of all religions, and are willing to worship God with men of any sect or creed.

The Esperanto Movement is likewise a Brotherhood agency that is of world-wide application. In the mind of the founder, as well as in the minds of all Esperantists, there is the great ideal that by the use of a common auxiliary language there will come such a mutual understanding and friendliness that will break down all barriers between countries, disarm all enmities, and promote true peace. All these Societies are still busily occupied in strengthening their members and building up their ideals more and more firmly and securely, even in the midst of the clash and thunder of the Great War, a war which is apparently crushing the feeling of Brotherhood out of the heart of the nations. We may, however, be sure that Brotherhood, firmly implanted as it is in the hearts of many earnest men and women, can never be uprooted; and that it will spring up again, alive and vigorous, as soon as the heavy hand of war no longer presses it into the dust. If hate be the opposite of love, and if hate can therefore be transmuted into love, and into no other quality than love, what a rebound there will be when all the great forces of war and hatred are transmuted, converted into a mighty flood, an outflowing of the Spirit of Love; a Love that is even now gathering more strength through temporary restraint and repression.

Of Theosophy much is constantly being told in these pages; of Bahai principles perhaps not so much, though they also are worthy of attention and elucidation. But for the present let us consider some points in regard to the beautiful auxiliary Language of Hope.

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Esperanto came slowly into being in the mind of Dr. Zamenhof. From his schooldays onward, through his college life, and on into his mature age, the great idea of a simple communal language was present with him, gaining ever fresh impetus from every new language that he learned. He tells us that he learned his roots from all the languages, taking words which often recurred as being the most easy to be learned and remembered. He took the idea of affixes from the names printed over the shop windows in his native town. He took ideas as to simplicity of grammar from a study of the English language. So, culling and gleaning, simplifying and building up, he has had the honour of creating a simple, flexible, exact, scientific, eminently usable language, a language that has undergone every test to which it could be subjected; and that is to-day, in every substantial particular, the same language that was given in 1887, a free love-gift to the world, by Dr. Zamenhof.

In applying ourselves to the study of Esperanto, we at first think only of its simplicity, and so a beginner is apt to concede truth to the popular ditty which has for chorus the words: "You can buy it for a penny, you can learn it in a week." However, as you go on and try to use it in writing out the expression of your thought, you quickly find that to have a good style in Esperanto means not only a knowledge of words, but also a very careful and accurate application of grammatical rules. It requires an understanding of the meaning and

use of various small words—of prepositions, which are used much more exactly than we are accustomed to use them in English; of prefixes and affixes, so simple and lucid when properly used; and of the correlatives, that little army of small words which come freely into every sentence, and yet which must be used with absolute exactness in order to give grace and clarity of diction and style.

The author of Esperanto built truly and well when he took the five vowels and gave to each one of them an appointed root-idea. Thus we are always sure that a word ending in *a* is adjectival. We know also that a word ending in *e* is adverbial. The vowel *i* has in it the idea of indefiniteness, so that the infinitive mood of verbs has this vowel for ending; as *ami*, to love; *lerni*, to learn; and so on. The vowel *o* is indicative of a noun, a thing, which may be concrete or abstract; as *viro*, a man; *beleco*, beauty. The vowel *u* has in it the idea of individuality, so that it is used as the final vowel in the imperative mood: *donu*, give thou; *amu*, love thou. It is also used in the affix *ul*, which means an individual, as *bonulo*, a good fellow; and *lernulo*, a learned man.

Out of these vowels, with the addition of a few consonants which for this time and purpose have also a definite meaning, many small words are built up, the full understanding of which makes for the intelligent use of Esperanto. The consonants in question are *t*, a signpost; *k*, for interrogation; *c*,[1] having the idea of embracing or inclusive, and *n*, or *nen* for euphony, which stands for negation. If we take these letters and begin to build them into words, we shall probably

[1] The letter *c* has a circumflex accent throughout.

make a co-ordinated table very similar to that found in all the textbooks—as thus: Take *i*, the sign of indefiniteness, and *o*, the sign of a noun, and you write *io*, which means "something". Place *i* in front of *a*, and *ia* means "some kind of". So *ie* means "somewhere," and is adverbial; and *iu* means some individual one or "anyone".

Then place *t* in front of *io*, and you have *tio*, "that thing". So place *k*, the questional letter, and you have *kio*, "what thing". Take *c*, the embracing letter, and you have *cio*, "everything"; and use the negative *n*, or *nen*, and you have *nenio*, "nothing".

io (something)	tio (that thing)	kio (what thing)	cio (everything)	nenio (nothing)
ia (some kind of)	tia (that kind of)	kia (what kind of)	cia (every kind of)	nenia (no kind of)
ie (somewhere)	tie (there)	kie (where)	cie (everywhere)	nenie (nowhere)
iu (some one)	tiu (that one)	kiu (who)	ciu (every one or each)	neniu (no one)

In this table the consonants are all used as initial letters; a few more, which are used as final letters, complete the list. These are: *m*, denoting measurement of time or of substances; *s*, which is used to indicate possession; and *l*, bringing in the idea of cause when following *a*, and of manner when following *e*.

To continue our table, now using the consonants just given as finals, and keeping in mind their respective meanings, in a few minutes you will have this second clear table.

iam (some time)	tiam (then)	kiam (when)	ciam (always)	neniam (never)
iom (some amount)	tiom (that amount)	kiom (how much)	ciom (the whole)	neniom (none)
ies (some one's)	ties (that one's)	kies (whose)	cies (every one's)	nenies (no one's)

ial (for some reason)	tial (for that reason)	kial (for what reason)	cial (for every reason)	nenial (for no reason)
iel (in some way)	tiel (in that way)	kiel (in what way)	ciel (in all ways)	neniel (in no way)

That Esperanto is a simple language is easily demonstrable. About 2,000 root-words have been chosen as a basis, and these by the use of prefixes and affixes are multiplied into many words, each with a definite shade of meaning. Thus a great variety is introduced into the language, and ideas as well as facts can be exactly and clearly defined. For example, take the root *bon*; from this we have *bono*, good (a noun); *bona*, good (an adjective); *bone*, well (an adverb); *bonigi*, to cause to be good; *bonigi*,[1] to become good; *bonulo*, a good fellow; *boneco*, goodness; *bonega*, extremely good; *malbona*, bad, the opposite of good; and many others.

Nouns have only two inflections: *j* is added for the plural, and *n* is added for the accusative case.

Adjectives agree with the noun they qualify. They may be placed before or after the noun.

Verbs are reduced to the simplest by having one terminal for each tense.

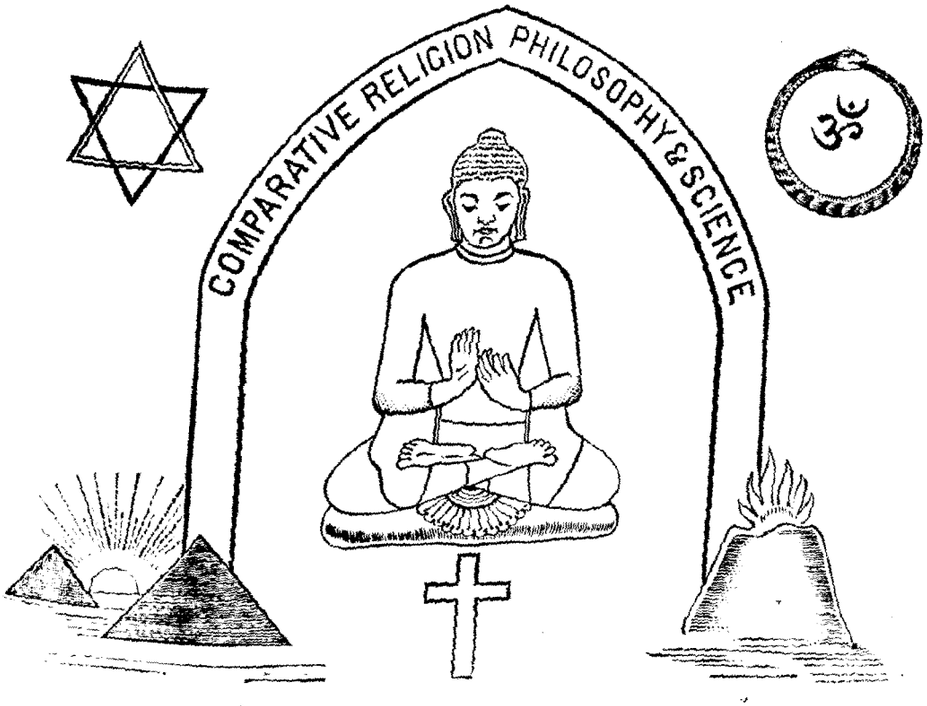
Such are a few of the simple rules of the language, rules to which there are no exceptions. The vowels have a uniform sounding, which is standardised for each language. There are no mute letters. In pronouncing the words, the accent always falls upon the penultimate syllable.

These few indications of the principles underlying the construction of the Esperanto language will perhaps serve as an introduction to anyone who wishes to begin

[1] The letter *g* has a circumflex accent in this word.

to use this valuable instrument for the promulgation of the Brotherhood of mankind. It is an instrument, perfect and easily adaptable for use in all the varied international relationships; whether these be commercial, political, scientific, religious or social. For international conferences the use of Esperanto is invaluable. In using it, one quickly loses sight of differences of nationality and race. But we must remember that if it is to be of use, it must be used. A lady evangelist, on being told about the new language, said: "Oh! how delightful it will be when every one understands Esperanto, then I shall be able to give my message freely in all the various countries where now I cannot be understood." The answer to such an aspiration is: Learn it yourself, give your own time and influence for its coming, then you will be a new member and a new centre of the beloved Esperantujo, the Kingdom of Hope.

Isabella Mears



THE NATURE OF MYSTICISM

By C. JINARĀJADĀSA, M.A.

(Continued from Vol. XXVII, Part II, p. 70)

SACRAMENTAL MYSTICISM

SACRAMENTAL Mysticism, involving as it does rites and ceremonies, seems to many a hindrance to worship rather than a help. But this view is in no

way borne out by history; if anything, Sacramental Mysticism may be said to be not only the earliest conscious form of mysticism but also the most persistent. Every religion has a ceremonial phase; even Buddhism, which in its spirit is utterly against priestcraft and ceremonial, has now developed ceremonial as one of its expressions. Like all other forms of mysticism, Sacramental Mysticism has its theme, its method, its obstacle, and its ideal.

The Theme.—This is the doctrine of the "Real Presence". It means that, in some unfathomable yet real way, Divinity *as a Person* comes *directly* into touch with the worshipper who is on the lowest plane of existence. While some forms of mysticism derive their vitality from the ascent of the human soul up to God, this sacramental type gains its life because the Spirit of God descends to man.

A vague belief that "God is with us," or that "We are one with God," does not make Sacramental Mysticism; this mysticism means nothing less than that God, in the fullness of His Reality, as a Fact and not as symbol, comes to the worshipper,

> And that a higher gift than grace
> Should flesh and blood refine,
> God's Presence and His very Self,
> And Essence all-divine.

How can the Highest and the lowest, complete Divinity and imperfect humanity, meet? For the simple reason, according to this mysticism, that the Highest is reflected in all lower things. "As above, so below," is the fundamental clue; all earthly events are therefore a reflection of a Procession of Events in the Divine Mind. Now, earthly events can be so co-ordinated that they become a miniature model of the Heavenly

Events; when this happens, Sacramental Mysticism comes into being, for a sacrament is an act or a series of acts here "below" which perfectly mirrors a similar act or series of acts "above". But how may earthly events be made models of the heavenly?

The Method.—Symbolism expressing itself in ritual is the method. Each symbol is chosen to represent a heavenly event, and the symbol is the same for all time. For we must not think of the Divine Procession of Events of the Immanent Godhead as beginning long ago with one event of a series, and that therefore that beginning is long past now; for Sacramental Mysticism, the first event is at every moment of subsequent time still the first event. Similarly every event in the series, while happening in its due order, is yet happening each moment of time.

What therefore is Past to our consciousness is a Now for this mysticism; the Divine Events "above" which happened once, are happening now in the same foreordained divine order. If men can create a set of symbolic acts, and co-ordinate them into a procession of events in a ritual, then, by means of the ritual, "Above" and "Below" become one, and Divinity descends to man.

This is the hidden structure of Ritualism. A ritual is not a mere series of acts, but a series so constructed that each act of it points to a particular recurring Event in the heavenly worlds; the whole ritual series then mirrors the beginning, the middle and the end of the Divine series. Whether a ritual has slowly been put together throughout the centuries or is constructed quickly, it is a true ritual only if it correctly symbolises the Divine order. Those who are drawn to Sacramental Mysticism know at once, as

if by clairvoyance, when a ritual "works," for they become part of the ritual, and themselves one of the series of Divine Events. In true ritual worship, while Divinity is brought down to man, man's co-operation at the same time is made necessary to God.

There is one ever-recurring Divine Event which is always the theme of the great rituals. It is the sacrifice of the Logos, "who for us men and for our salvation came down from heaven". Without this voluntary self-sacrifice and limitation of God, the universe cannot exist; all objects, animate and inanimate, exist only because God "died" to the fullness of His nature. But His self-chosen "death" is only in order that, through the co-operation of those He died for, He may rise to a more glorious existence—more glorious because those He died for live with Him in a conscious communion. Now man from the beginning is an expression of Divinity; man's aim in existence is to know himself as God. This realisation is given in some types of mysticism through love or contemplation or ecstasy; Sacramental Mysticism achieves the same result through a ritual.

There are three great rituals which show this archetypal basis of real ritualism; they come from Egypt, India and Europe. Widely different though they seem in externals, Masonry, and the Prajāpaṭi ritual of ancient Hinduism, and the Mass of the Christian Church tell all three of the primordial sacrifice of the Logos. We need but take the Prajāpaṭi sacrifice and the Mass for comparison. In the former, God as Prajāpaṭi, "Lord of Creatures," lays Himself down on the altar as a voluntary victim, to be slain and dismembered by the Ḍevas, the elder children of His

family. From the dismembered parts of Prajāpaṭi then arise all creation; men exist in their individual natures only because He was slain. It is this sacrifice of Prajāpaṭi that is commemorated each day in the great ritual. As His sacrifice takes place in Time, so the earthly ritual requires the four priests of the four Veḍas to symbolise the four seasons; as the dismembered Godhead can be made whole and resurrected from the dead only by God Himself, so man (who is God) must himself perform the commemorative sacrifice and "make Father Prajāpaṭi whole once more". When, after the sacrifice lasting a year, Prajāpaṭi is made whole, two wonderful results ensue: first, the human sacrificer becomes one with Divinity and hence deathless and immortal; secondly, Father Prajāpaṭi lays Himself down once more as a voluntary victim to be slain and dismembered. Indeed, were Prajāpaṭi not to sacrifice Himself after He had been resurrected from the dead, says the ritual, the universe would vanish into nothingness; it requires a perennial ṣacrifice of Prajāpaṭi to make the universe to live and to grow from year to year.

The Mass in Christianity commemorates the voluntary sacrifice of God as Christ; He is called "the victim" (*hostia*, or Host). He came foreknowing His crucifixion, and it is only because of His crucifixion that men can be saved. Every act of His life was foreordained, because His whole mission, from the Descent from heaven to the Ascent, was but a reflection of a Divine Procession of Events in the heavenly worlds. The Mass in symbol enacts the whole life of Christ, and it must be performed every day. At each celebration, Christ is resurrected, and gives to each worshipper the promise of his resurrection.

In the ancient Hindū ritual, it is never forgotten that the human sacrificer is of the nature of God; the altar was built for the sacrifice out of 365 bricks, laid one at a time each day, and at the bottom of them all was laid a miniature gold man on a gold sun, for God "in the Sun" is also man, the human soul. It is the human soul, symbolised by the miniature gold man, who rises through the altar up to heaven with his sacrifice and so makes Prajāpaṭi whole once more. The identity of the human sacrificer with Prajāpaṭi was further shown in one striking way; as Prajāpaṭi once laid Himself down to be slain, so the human priest laid himself down during the ceremony on the ground with outstretched arms. In the Mass ritual there are certain places where the celebrant "unites himself" to Christ; and as Christ was laid on a cross, so in symbol, to show that the priest is both man and Christ, the priest's chasuble bears on it a great cross at its back.

In the great rituals there is always the great climax where Divinity reveals Himself through the ritual; this is the moment of the "Real Presence," and it is this alone that makes a ritual really sacramental. In the Hindū ceremony and in the Mass there is the moment of consecration when God is present in Person, and not merely symbolically. He is then resurrected "from the dead"; and this resurrection of the Godhead is the theme of Sacramental Mysticism, and the ritual is the method.

There are very few descriptions of the effect on the worshipper of Sacramental Mysticism, especially of its climax, the moment of the Real Presence. But the reality of the effect is, as millions will testify still,

beyond imagination. It transcends the power of death, it purifies the foulness of hell, and transforms for the time human weakness into Divine strength. Those who worship God through this mysticism need bring before His presence no special attribute of culture or wisdom; when He descends to the lower world, to all who open their hearts to Him, sinner and saint, ignorant peasant and wisest of philosophers, He gives His Presence, and as God the giver to Man the receiver—both One and the same—He gives His communion.

The Obstacle.—The obstacle is naturally incorrect performance of the ritual. Every act in the series must be performed, and if one is omitted, the mystic magic will not create the necessary forces. Knowledge has little to do with the magic; as the turning of a switch will set a hundred electric bulbs alight, provided one knows where the switch is, so anyone who is taught the ritual can perform the magic. But to achieve the result, he must perform according to the rubric, keeping to the ancient landmarks; to omit or to add mars the ritual and hinders the magic. For the rubric was made carefully by those who knew in what way each part of it should point to an event in the heavenly world, and Sacramental Mysticism ceases to be sacramental when there is not perfect mirroring of the heavenly acts by the earthly.

The Ideal.—This is the priest. He must be consecrated for his work, for the magic of this mysticism will not work unless the operator is a true priest. In Hinduism a man must be consecrated a priest, in Christianity he must be ordained, in Masonry the officer must be duly installed. Here comes in the great question of the validity of "Orders" in Christianity, or

the regularity or irregularity of Masonic bodies; but that matter goes deeper into Occultism than can this brief treatise on Mysticism.

The consecrated priest, of Hinduism or of Christianity, or the R.W.M. of a Masonic Lodge, plays a dual rôle; he is a worshipper for himself, but he is also a celebrant representing others who are his congregation, or his Lodge. It is his function to unite in himself their devotions and offerings, and with his own, or rather through his own, offer them up to God; then to the priest is given what God has for the worshippers. At the ceremony, each worshipper at the moment of the Real Presence is directly before God; but the moment was made possible only because of the consecrated character of the priest and of the ritual he alone can perform. The priest is therefore a messenger of the people to God, and a messenger of God to the people.

It is all these mystical thoughts, acts and realisations that make Sacramental Mysticism; and certainly to one who studies and understands, this type of mysticism is not second to any other type. It is specially noteworthy just now in the religious life of the world to-day, because Sacramental Mysticism is once again becoming a fuller expression of the life of both God and man than it has been for many ages.

C. Jinarājadāsa

(To be continued)

SOME THOUGHTS ON THE BUDḌHIST DOCTRINE OF PRAṬIṬYĀ SAMUṬPĀḌA

OR

THE ORIGINATION IN A CAUSAL SERIES

By N. S. MARATHEY, B.Sc.

THIS series, which consists of the following twelve parts, is said to have been given out by Buḍḍha soon after His enlightenment. They are as follows:

(1) Ignorance or *Aviḍyā*, (2) Conformations or *Samskāras*, (3) Consciousness or *Vijñāna*, (4) Name and Form or *Nāma Rūpa*, (5) The six sense organs or *Shadāyaṭana*, (6) Contact or *Sparsha*, (7) Feeling or *Veḍanā*, (8) Desire or *Ṭṛshṇā*, (9) Attachment or *Upāḍāna*, (10) Being or *Bhāva*, (11) Birth or *Ɉāṭi*, and (12) Age and Death, from which arise grief, lamentation, pain, depression, despair, etc. This series has already been interpreted in various ways. The following is one more attempt at an interpretation, showing that the above links of this series represent the various stages of the past evolution of human consciousness.

Neither modern metaphysics and science, nor any of the existing religions can be said to have settled the question as to how the Universe came into existence, or, in other words, how Ignorance or *Aviḍyā* arose in the

One who has no attributes. We can only go so far towards the beginning of the world as to recognise that at the beginning matter consisted of the final atoms of one homogeneous element, and that matter was accompanied by energy which made the atoms to vibrate. Matter and energy, as we know, are inseparable, and seem to have arisen out of the Unknowable just as two opposite kinds of electricity appear at the two ends of a metallic substance when it is put in an electric field. The field of force here might be taken to arise from the Divine Will.

However it may be, we have there our first link of *Avidyā* or Ignorance. It is called Ignorance because, by enveloping Himself in matter, the Infinite is said to forget His own divine nature. We cannot say what amount of evolution has already been gone through before creation descends to the stage of the ultimate physical atom. This much is clear for us: that from the stage of the physical atom onwards, we have only the upward evolution of the consciousness towards supreme consciousness. Ignorance has put limits to the Infinite, and these limits are gradually to be widened till they disappear themselves into infinity. Avidyā is said by the Vedāntins to be the first attribute of Brahmā, and the last to persist.

There are two parts of the total evolution of the Universe. First, the idea is to be created that I *am* a finite individual, and then that I—the same—am *infinite*. Man has passed the first half, inasmuch as he has got a definite consciousness that he is one separate individual and not a part of some larger consciousness. Now the process for him is to realise: "No doubt I am one, but everything that I know of is within me." The first

part consists of the first nine links. Let us follow the development during this first part.

As evolution progresses, the second link is seen working. Through constant vibrations and collisions, the final physical atoms learn to combine in certain ways and acquire certain fixed characteristics. Thus, after æons of *Samskāras*, they come to form themselves into the atoms of the various elements. The atoms learn to have certain affinities and dislikes. They form themselves into various chemical compounds. Here one sees that *Consciousness* is already working in the atoms. Those who know chemistry, and have read about Professor Bose's experiments on chemical elements and compounds, can tell how astonishing are certain movements of the atoms; and yet, when I say that they have consciousness, I do not mean anything like the consciousness which we have. It is only a very small, vague sensation of *I am*. Again, as we mark that the qualities of the molecules of a certain mineral are perfectly the same for each molecule, we must conclude that the *samskāra* which has given rise to this consciousness must have been a common one for the whole mineral. In short it is a group-consciousness and not one of every separate atom. In order to get a clear idea of what I mean by group-consciousness, the reader should compare the idea with one of his daily experiences. When there is a sweet smell, every particle of the sensitive membrane of the nose is perhaps cognisant of the smell, but it is the man behind all this group of sensitive cells that acquires the experience. Thus the man can be said to be the group-soul for the smelling cells. Now, of course, as long as the *Samskāras* are common to all the parts of the group-consciousness, it will remain

as one. But as different parts of its physical body acquire different *Samskāras*, the group-consciousness breaks up into smaller groups. This process of the breaking of the group-consciousness goes on till the end of the first part, *i.e.*, until each individual has acquired a separate consciousness. The first division of consciousness begins when the *Samskāras* begin to give different qualities to different parts of the primary substance.

As a result of the external, incessant work of *Samskāras*, the further development of the consciousness "*I am*" is naturally the focusing of it towards that which is "not I". This is the fourth link (*Nāma Rūpa*). By this the consciousness becomes capable of taking cognisance of external objects. It is something of that vague feeling which one has when one is in a state of half sleep, half awakening.

Henceforward, the external stimulus of the *Samskāras* and the internal wish of taking cognisance of the outer world, working hand in hand, give rise, one after another, to the various sense organs. For instance, in the Amœba, a microscopic organism, there are no specialised sense organs as such. Whatever external stimuli affect the creature, are received by the whole body or any part of it. It is only when a certain kind of stimulus comes more often into contact with a certain special part of the body, that that part becomes specially sensitive to it.

The six sense organs or *Shadāyatana* are the following: (1) mind, (2) skin (or any other part susceptible to touch), (3) mouth (susceptible to taste), (4) nose (for smell), (5) ears (for hearing) and (6) eyes (for seeing). These do not seem to develop in any particular order, except that mind or *manas*, which is

the chief officer of the other five, is seen to develop from the very beginning, hand in hand with the development of other sense organs. The sense of touch is almost always the first to develop.

(Here it must be noted that *manas* does not mean exactly what the word "mind" means in English. Manas is like a clerk who sorts the impressions that he receives from the brain, and sends the packets forward to the Buddhi or Intellect. Again it is Manas that receives instructions from Buddhi, and transmits them to the organs. And, of course, manas is capable of as much corrupt action as an intermediary executive officer generally is. Buddhi represents "pure reason" as defined by Kant.)

Up till now, the links show how consciousness in its evolution gradually connects itself with the outer world in such a manner as to be able to get more and more definite impressions. It unfolds itself from within outwards. At first arises the capability of distinguishing between *Nāma-Rūpas*. Then arise the sense organs. The connection becomes complete when Contact or *Sparsha* of the sense organs with the outer world becomes fully established. Thus Contact is our sixth link.

But after this come the links of the series which go to make use of this connection with the outer world in raising the consciousness to a still higher stage of evolution. Thus the first result of Contact is to call forth the quality of Feeling or *Vedanā*. Now the reader may ask why, when the quality of distinguishing between the outer objects is there, feeling should be taken as a separate link. But there is a great fundamental difference between these two qualities. The first quality shows only the cognisance

of the existence of external objects, but the latter shows that there now appears a definite feeling of pleasure or pain arising from the favourable or unfavourable effects of contact on the body. The nervous system has by this time developed to a large extent, and has now begun to protect itself and the body from dangerous circumstances, and is no more a passive channel for the impressions to reach the mind. Thus this seventh link marks a definite stage of progress, just as the fourth marked the turning of the consciousness from within outwards.

Up till now, though further developments of the various links must have taken ages and ages, their small beginnings must have appeared quickly one after another at the very beginning. Or we might say that all these faculties were existing in consciousness from the very beginning in a potential state, and were only called forth as the circumstances required. We have only to mark that the sequence in which they come forth agrees with our series.

But the next link to appear, namely *Tṛshṇā*, gives quite a definite turn of its own to the whole process of evolution. Up till now, perhaps, the outer body has been undergoing a great advance in evolution, ages being required for the definite appearance of each of the sense organs. But as the dissociation of the group-consciousness into fragments was only dependent upon the external work of the *Samskāras*, it could not have gone on particularly quickly. But the Feeling quality, as it began to differentiate between the various sensations, made the consciousness desire those sensations which were pleasant, and have an aversion for the contrary ones. This gave an impetus to the body to

live under certain fixed conditions which the particular body liked. This must have helped the dissociation of the group-consciousness very much. This stage we see in the higher animals, where the Desire element is quite apparent. It is quite probable, as the Theosophists say, that only a small number of higher animals can be forming one group-soul.

This desire, or *Tṛshṇā*, can be taken to be the root of love, hatred, anger, jealousy, and all other desirable and undesirable emotions; and these emotions are, at the beginning, a very useful and energetic instrument for the spiritual evolution of man. His nervous system becomes much more active, and consequently sensitive. It seems that higher moral thoughts require the brain to work at a certain high pitch to which it cannot be raised unless it has learnt to work at the lower rate required by the lower emotions. But we shall see afterwards how these emotions themselves form also a strong impediment in the path of progress.

As the individual body becomes more and more attracted by a certain emotion, the consciousness becomes more and more incapable of co-operation with the group-consciousness. Likes and dislikes change into attachments and hatreds, as they grow more and more keen. Thus Attachment or *Upādāna* appears, forming the ninth link of our series. Desire only makes the animal feel that it would be better if it got certain objects of pleasure. Attachment insists on it. The animal cannot feel itself at peace unless its wish is satisfied. Every man desires that he should get some pleasant sensation, provided there is no final harm in it. But the attachment of a drunkard to his drink is quite a different thing. Thus Attachment is quite a definite

link in our series, and forms the final link of our first part.

We have seen up till now how at the beginning a vague, Universal *I-ness* arises, and how it further dissociates into smaller and smaller groups of "I"s through the powerful instrument of external experience of this world; also how it becomes more and more enlightened, and more and more capable of receiving and understanding external impressions; then how each different group-consciousness grows along its own line of evolution, until, at the end, each individual body comes to have its own separate consciousness.

At the end a time comes when the individual body comes to intensify one of its emotions—it may be love, it may be hatred, anger or jealousy—to such an extent that in one of these intensifications the soul gets detached from its group-soul and becomes an individual soul. This corresponds to our tenth link, Being or *Bhāva*. Here, then, begins our second part of the human evolution. Up till now, the individual was not an independent personality. Now he has to increase his individual consciousness. Up till now, he had to try hard to separate himself in a special body and gain his independence. Now he has to use this independence in trying to increase his knowledge, and thereby try to harmonise himself with Nature, till he feels within himself all the experience that Nature has to teach. In short he is to develop his *I-ness* till he feels all the vibrations of Nature producing consonant notes in himself. Thus he becomes one with the Universal Consciousness, yet keeping his separate individuality. This represents the second part of the evolution.

Man is just on the first step of the ladder. The eleventh link is Birth, and the consequent Age and

Death form the twelfth link. As the individual has got but one body at a time, he has to go through the cycle of birth and death, and again birth, in order to carry on his evolution on this physical plane. His consciousness has developed by this time only to such an extent that he generally identifies himself with the body, and therefore is very much afraid of death, which he thinks will be his end as an individuality. His attachments are in the meantime increasing. He begins to feel emotions more and more keenly; and he has to suffer for this, because in this external world nobody can ever expect a certain sensation to be always supplied whenever the individual wants it. Nobody is master of circumstances. Thus arise, as the natural result, disappointments, and through them grief, lamentations, and other sufferings. Again, as man is on his further path of development, he must rise from these lower emotions to the higher ones. But Attachment has fixed in him the lower emotions to such an extent that he is not generally able to get rid of them except by means of a tough fight. This also produces uneasiness and torture. Thus arise almost all the human sufferings.

This is the stage at which man stands at present. We have seen how he has evolved just along the line drawn in the series by Buḍḍha. From the above, one gets a good idea as to the path of evolution that we have behind us, and also an idea of the path in front. The Lord Buḍḍha has clearly defined it. After having given out the series he tells us that the final goal of full knowledge can be reached only by cutting the whole growth at the very root, *i.e.*, by removing Ignorance. Now that we have got individuality, we have to take matters in our own hands and try to irradicate the

evils of the various links of the above chain, and in doing so, make them work more fully and with better result. Thus Attachment makes a man blind towards the merits of other things to which he may not be attached. So one must remove Attachment, and even Desire, and yet one must increase the power of feeling and sensitiveness. Of course, in order to do this, one has to bring the mind under control, because it is only though the control of mind that the emotional world can be controlled and properly used. But this control of mind naturally gives a full mastery over the sense organs and consequently over the physical body. The best way to go through all the above reform is said to be to dedicate yourself to the service of others. Do not wish anything whatever for your own self. Sacrifice all your actions at the feet of God, or your Master, or in fact anywhere altogether outside you. There are instances given in the *Mahābhāraṭa*, etc., where individuals have developed through the above stages by concentrated service of their parents, or in the case of women, of their husbands; and of course there are many cases of disciples, who have developed by serving their masters whole-heartedly.

When one has succeeded so far, the further path is comparatively smooth, except perhaps at the very end. After having all one's organs under control, one has only to go on acquiring experience and expanding one's consciousness, until one gradually cleans one's individuality from the results of past karma, and becomes so very purified that one's own heart becomes like a clean mirror, in which every experience in this wide world is reflected, without the reflection tarnishing the mirror in any way. Thus you become as it were one with the

Universal Consciousness. And this is the natural result to be expected. Because, as we go back in our series, we find that when you have the sense organs in full control, you can at any moment stop them working, and your consciousness is now again focused towards the inside, with the only difference that the covering of the outward *samskāras* is no longer able to separate it from the Universal Consciousness. Then the curtain of Ignorance lifts up of itself, and you are able to blend your consciousness with the Universal One, only your individuality not being destroyed; so that you are fully conscious of the existing realm of Aviḍyā, not as a subject thereof but only as a master. Hereafter you perhaps come to know the source of Aviḍyā, and cutting it at the root, you dissolve into nothingness or Nirvāṇa.

At the end I would give a brief simile which illustrates the evolution of the soul in a striking way. Just look at the development of a tree. Whence came the seed originally, is very difficult to say, but as it gets proper nourishment it throws out roots and stem. The tree increases, undergoes various experiences, and as circumstances allow, branches out into a certain definite number of branches. These branches again subdivide, and the subdivision goes on till we have innumerable branches, no two of which are alike. When the growth of the tree is complete, the final branches change their way of growth and give birth to flowers. Each flower is analogous to an individual, who does not dissociate himself into further subdivisions. And the flower has to bloom, and then, when in full bloom, undergoes a certain initiation process, so to say, by which it becomes capable of giving birth to a fruit. Now the flower itself is the fruit, and yet it has to

realise that, and the fruit has in it the seed, resembling the developed consciousness, with a full capacity of producing a new tree. The falling of the petals can be taken as equivalent to the self-sacrifice of the disciple. The ripening of the fruit is his accumulating of experience. The further evolution of the fruit is to throw off the external sheath of the seed, and then grow into a tree as mighty as the parent tree from which the seed first came. After all has not the seed all the potentialities of a full-grown tree? So, then, has every man the entire potentiality of Universal Consciousness. The only thing man has to do is to be always watching that he is going exactly as Nature wants him to go; and also he can hurry himself along Nature's road if he wants, because after all he is his own master.

N. S. Marathey



THE CHURCH AND ITS WORK

By C. W. LEADBEATER

SO many of our members have no idea what a Church really is, and ask such strange questions about it, that it seems to me that it may be useful to explain these matters a little.

First, what is a Church? A Church is an organisation, the body of faithful followers of a religious Teacher; in this case—since these which we have here are Christian Churches—the followers of the Christ.

All Theosophists know that all religions alike are founded by the same Great World-Teacher; but some of them seem to forget that Christianity is one of these religions, and that when it was first founded it was exactly the same as all the others in the information that it gave, though it put that of course, from its own point of view.

Christianity has had rather an unfortunate history, in that it has lost a great deal of that original teaching. Many Christians have been uncomfortably conscious of that; and various attempts have been made to reconstitute the doctrine. The Reformation was one such effort. It did a vast amount of harm, but it also did quite a good deal of good. It ran into excesses of various kinds, and so the net result of it all was that the countries which followed that Reformation gained in certain directions, but also lost a good deal of the real magic of the Church in other directions.

Another attempt is just now being made to try a reform which will combine the good points of both the sides in that controversy; and that is this Old Catholic Church. So far as the British Empire is concerned, it has come largely into Theosophical hands for management, and it is now offered in the first place to the members of our Society, though presently it will be offered also to those outside our membership.

Among us who are members, as in the outer world, there are people of different types. Some of us are devotional in type—that is to say, they feel that they need something in the way of devotion, and that it is a great help to their progress. Others do not care for that at all, and want only to follow lines of intellectual study. People of these two types are very often

impatient, each with the other. The intellectual people describe the devotionalists as sentimental, gushing, unpractical, and even unintelligent. On the other hand the devotional people retort by speaking of the others as without feeling, and coldly intellectual.

I was speaking recently with one of our members who told me that although Theosophy had meant a great deal to him—indeed everything in the way of the information that it gave him—yet he had always felt that he lacked something else—an expression of the emotional, devotional side of his nature; and he thought that this new Church would supply him with exactly what he needed. There are a great many people who feel in that way, and it is for the benefit of those people that such an organisation as this is set on foot. It is by no means necessary that everybody, whether he wishes it or not, should take up a new form of Church; but there are many people who are strongly attracted to the beautiful ceremonies of the Church, and find them most helpful and uplifting, though in many cases they have not liked to avail themselves of them, because along with them they found a great deal of narrowness and bigotry. They were expected, if they went to Church, to accept a great deal that they did not feel capable of believing. For such people as these, this new movement, which yet is most emphatically part of the old movement, will supply just what they want.

It is better not to try to judge a movement of this kind by one's preconceptions. For example, in all these countries there is a very strong prejudice against the Roman Catholics. Do not let that come into play when you are thinking of this new Church. Take it

for what it is; not for what you think are its relationships. Treat it as an entirely new thing, and do not begin by being prejudiced against it. People say: "But you use the same kind of vestments, and in many ways the same kind of Service." Well, why should we not do so if the vestments are beautiful and well-designed, and if the Services are suitable for their purpose? Those vestments are not there by chance; they were carefully chosen as part of the original design, and they are intended to play an important part in the Service and in the distribution of force which is so important in it. It is often said that a Church which uses incense must be papistical. That shows great ignorance, for incense was used for thousands of years before Christianity came into existence at all. Its use is founded, not in the least on sentiment, but on purely scientific grounds. It happens to be an easy and satisfactory way of spreading certain kinds of influence, and of doing certain kinds of work. To identify it with any one religion or school of thought is ridiculous.

Theosophists should try to start without prejudices, and to look upon this, as they do upon any other movement, for what it really is. Take it, examine it, and see what it is trying to do, and then perhaps you may comprehend a little. Many of our members take a superior line and say: "We are quite beyond the necessity of anything in the nature of ceremonies." Those who have progressed as far as that may well be thankful; but it would do them no harm to remember that it was the Great World-Teacher Himself who invented this particular set of ceremonies for the helping of the world; so perhaps it is not quite seemly for

us to despise them and to speak of them as useless. He must know, almost as well as our members do, what is likely to be useful to the world, and if He has thought it worth His while to take a great deal of trouble to arrange these ceremonies, we might at least look at them before we condemn them.

The strangest misconceptions seem to exist as to the purpose and object of the Church. Certainly, from the questions asked, I see that many of our members hold that a Church exists in order that its Priests may obtain power over the souls and minds of others. Others think that it exists for political purposes—to make money or to dominate people in various ways. Now all this is simply nonsense. There have been Churches which have deteriorated into a position where they stood for material and political power. Perhaps they may even originally have sought to dominate people, but it was with the idea of training them in the right way and doing good to them. Let it be quite clearly understood that in the Old Catholic Church we have no such aims as any of those. We hold that a Church exists for the purpose of helping its members. It is one of the ways in which the Solar Logos tries to help His people; and that is its only object—that those who choose to work in it may be able profoundly to help other people whose tendencies are the same. There may be many to whom it does not appeal, and we have not the slightest wish to coerce them into attending its Services, or taking any part in it. But they must at least be willing to recognise that other people obtain great benefit from it, and for that reason they must look kindly upon it, speak fairly of it and not allow their own personal prejudices to make them unjust.

All religions have a twofold plan; first, to benefit those people who are specially attached to them, and secondly, to flood the world at large with spiritual influence. Both these objects are very clearly to be seen in the Services of the Christian Church. Remember that its scheme was arranged by the Lord Maitreya Himself on His last visit to the world, and it is, if we may venture reverently to say so, a peculiarly clever and adaptable scheme. Not only does it tell its people how they ought to live, but it gives them a number of special impulses, all intended to help them along their path. It applies a stimulus to people just at the right moment—just when they need it. It is always at hand to help its children, from the cradle to the grave. Our more supercilious members will probably say that they do not need any help, but can get along very well without it. That may or may not be; but there are people who are not in that excellent position, and to them a little help at the right moment is of quite inestimable value. The Church exists for people such as those, who sometimes find a stimulus at a critical moment of great advantage to them.

The Christian Church has been much misunderstood—indeed, in many cases it has itself misunderstood its own mission. Therefore we find strange complications in Church doctrine which do not belong to the original scheme at all. For example, no doubt some of you have belonged to the Church of England, and you may remember that when you were children you learnt a catechism in which one of the questions referred to Sacraments. "How many Sacraments are there?" we were asked; and we were told to answer: "Two only, as generally necessary to salvation; that is

to say, Baptism and the Supper of the Lord." There is an instance of one of the misunderstandings. First, there is no such thing as salvation in the sense in which the word is ordinarily used, for there is nothing for a man to be saved from, except his own error and his own ignorance. The word translated "salvation" ("safety" would be a better rendering of the original) really means the attainment of a position in which a man is quite certain to go on along with this particular wave of development—the alternative being that he should drop out from this and come along with the next wave. If by salvation you mean final attainment—and that is the idea generally associated with it by the more liberal-minded—then nothing whatever is necessary to salvation, because that is God's Will for man, and therefore man cannot possibly escape it. He may delay his progress by his own ignorance and foolishness, but he cannot prevent it. And so to say that anything is *necessary* to it is a misstatement of the facts.

These Sacraments, then, are not necessary to salvation; but they are very great helps on the way to it. If a Priest of the Church tells a man that he cannot be saved if he does not think this or that, he is simply misrepresenting the facts of the case. But if he tells his people that many of them are as yet but weak and greatly in need of help, and that these Sacraments have been designed by the Christ in order to afford them that help—then he is telling them exactly the truth, and using these Sacraments in the way in which the Christ meant them to be used.

In that same catechism we are asked: "What is a Sacrament?" and the answer is: "It is the outward

and visible sign of an inward and spiritual grace." That is a very fine definition; that is precisely what a sacrament is—a means of grace, a means to help us on our way. Let it be clearly understood that a man can attain, and will attain, without any such help; but he may reach his goal sooner and more easily because of such assistance. The average man is not as a general rule well enough developed to push his way along really vigorously, and so such aid as this is very welcome to him. If we are so strong that we do not feel the need of any Divine assistance, so much the better for us; but there are others who are not so far advanced as this. Why should we cavil at them and call them hard names because they avail themselves of the help offered by their Lord and Teacher? Our members need not all take active part in the Services of the Church; that is exclusively their own affair. But I do think that we have a right to expect from our members that they shall take a common-sense attitude with regard to the Church. They might say: "We quite understand. We do not feel that we need that particular form of help ourselves, but there are many people who do. God bless them on their chosen path; we will give them all the assistance that we can. If it is helpful for them, why should we try to hold them back from it?"

The extreme Protestant faction would say that to accept such help as this is wicked. The Roman Catholic, on the other hand, might say, that unless men accept the help of the Sacraments they will never attain at all. Both of these are exaggerated points of view. The assistance given by the Sacraments is very real, and it is an act of common sense for those who

need it to accept it. Each set of people must learn to leave the others alone. Go your own way to heaven by all means; but let your neighbour go his, without perpetually trying to interfere with him. We have often heard it said that all the religions are paths up the same mountain. One way is nearest for me because I happen to be here: another way may well be nearest for you, whom nature and destiny have placed elsewhere. Why should I try to drag you back from your way and make you climb up by mine? And this, which is true of different religions, is surely also true of different temperaments. For some the devotional way is easiest, for some the intellectual method. Why should we not be willing each to allow the other to take his own way, without reviling him or prophesying an evil end for him? We must learn to take wide and generous views in all these matters.

Let me try to explain how help is given to its members by the Church. The first of its ceremonies is that which is called Holy Baptism. The Church meets the Ego as soon as he comes into his new set of vehicles, and offers him welcome and assistance. What help can be given to an Ego when he first comes into a new physical body? Remember, we cannot get at the Ego himself; we are dealing with vehicles on the physical plane. What the Ego most needs is to get that new set of vehicles into order, so that he can work through them. He comes laden with the karma of his past lives, which means that he has within him seeds of good qualities and also seeds of evil qualities. That has been generally understood in Theosophical literature, and we have often read that the duty of the parent or guardian towards the child is

to do all that he can to stimulate the good germs and to freeze or starve out those which are evil, by giving them no encouragement whatever. It has been written over and over again that the development of these qualities depends largely upon the surroundings given to the child. If he is surrounded with love and gentleness, the love and gentleness in *him* will be called out and developed. If, on the contrary, he meets with angry vibrations and irritability, if there is in him the least trace of germs of that kind, *they* will be called out and developed; and it makes an enormous difference to his life which set of vibrations is first set in motion. The Sacrament of Baptism is especially designed to deal with this state of affairs.

What are the factors which are influencing the newly-born child? First, there is what is called the karmic (not kāmic) elemental, made by the Lords of Karma or by Their Servants the Four Ḍevarājas; that is the mould into which the child's new physical body is being built; it is the result of the karma of his past life, and is the main force among those which are moulding him. Secondly, the Ego himself is trying to see what he can do with his new vehicles—to get hold of them as soon as may be; but he is usually not a powerful factor in the early stages, because he has great difficulty in getting in touch with the new body. He does this by degrees, and is supposed to have grasped it fully and finally by the time that it is seven years old. In some few cases he gets his grip earlier; but sometimes it seems that he never gains complete control, or at least not until old age is attained. These two are the main factors, but there are other subordinate forces at play; for example, the thought

of the mother has immense effect upon the vehicles of the child both before birth and after.

The Ego, then, is trying to influence the vehicles in the right direction as far as he can. The Sacrament of Baptism brings another new force into activity on his side. It is often said by Catholics that at Baptism a guardian angel is given to the child. That is not exactly so, in the form in which it is generally understood; but it is a very beautiful symbol of what does happen in reality, because at Baptism a new thought-form or artificial elemental is built, which is filled by the Divine force, and remains with the child as a factor on the side of good; so to all intents and purposes it is a guardian angel. It is not a great Ḍeva, but is a thought-form permeated by the life and thought of the Head of the Church Himself. That does not mean that Christ is thinking about every baby, in the sense in which we ordinarily use that word. A tremendous power such as that of the Christ can be spread simultaneously over millions of cases, without requiring what we should commonly call attention from Him at all. A case parallel, but at an infinitely lower level, is that of a man in the heaven-world. He makes thought-images of his friends, and these constitute an appeal to the Egos of those friends. These Egos at once put themselves down into those thought-images and inhabit them. The personalities of the friends down here know nothing about it, but the real friend, the Ego, the soul, the true man, is expressing himself through a hundred such thought-forms simultaneously in the heaven-lives of different people. Something of the same sort, though infinitely greater, takes place here; and that is the first help which Christ gives to His people through His Church.

A Sacrament is not a magical nostrum. It cannot alter the disposition of a man, but it can help to make his vehicles a little easier to manage. It does not suddenly make a devil into an angel, or a very wicked man into a good one, but it certainly gives the man a better chance. That is precisely what it is intended to do, and that is the limit of its power.

Let us look at its action in detail. The Roman ritual for Baptism begins by using rather strong language, attacking the devil as an accursed one and, generally speaking, trying to exorcise him. There is really no such thing as a personal devil; that is one of the curious accretions which have arisen during the ages. It all really means nothing but what I have just mentioned, an endeavour to check and repress any evil germ. It is an effort, as we have put it in our ritual, "to cast the spell of Christ's Holy Church over all germs and influences of evil, that they may be bound down as by iron chains and cast into outer darkness, that they trouble not this servant of God". The idea is, you see, that they should not be fed or encouraged in any way, and that the result of that will be to bind them down into their present condition; and presently they will, for lack of nutriment, be atrophied and fall out.

All these germs of evil may be regarded as a sort of temptation. There they are, ready to start into life. If they can be repressed, the temptation is removed from the child and he has a better opportunity. The average man (once more, we must not calculate by our own highly superior development) is very much a creature of his surroundings, and if we can give him better surroundings, in all human probability we are making him a much better man than he otherwise

would be. That is exactly what the Church does; it gives him a better chance; and I do not see why anyone should grudge him that chance. It is for this reason that so much importance is attached to the Baptism of infants, especially if they are in danger of death. It would be quite possible for the germs of evil brought over from the previous life to be unfolded to a considerable extent on the astral plane. There is always plenty of influence about in that world which may stimulate them. Therefore it is considered of great importance to do whatever can be done to deaden them before the child dies. In the same way the good germs may also be stimulated during the short astral life of a baby, so that Baptism distinctly gives him a better chance in that life also. When he takes his next new body the evil germs will not have developed, and so he will be just where he was before, with the additional advantage of any good quality which the spiritual stimulus may have worked into his character.

Then comes another curious feature of the Service. In the old Roman ritual it is ordered that the Priest, quoting the words of the Christ, shall say over the child the words: "Ephphatha, that is to say, Be opened." At the same time he is directed to make the sign of the cross over the ears and nostrils of the child. Looking back to older times we find that the Priest made the sign over the forehead, the throat, the heart, and the solar plexus, so we have restored that arrangement in the ritual of the Old Catholic Church. These are four of the chakrams or centres in the human body, and the effect of the sign, and of the intelligent exercise of the will, is to set these centres in motion. If a clairvoyant looks at a new-born baby

he will see these centres marked; but they are tiny little circles like waistcoat-buttons—little hard discs scarcely moving at all, and only faintly glowing. The particular form of magic which the Priest exercises in Baptism opens up these centres and sets them moving much more rapidly, so that a clairvoyant will see them growing before his eyes to the size, perhaps, of a crown-piece and beginning to sparkle and whirl as they do in grown-up people. The centre opens much in the same way as the eye of a cat opens in the dark; or it is still more like the way in which a properly-made shutter opens in a photographic camera. These centres are opened in order that the force which is to be poured in may flow more readily; otherwise it would burst its way in with violence, which puts an unnecessary strain on the baby body.

Having thus opened the centres, the Priest proceeds to make the thought-form. In the Old Catholic Church, just as in the Roman and the Greek Churches, we use not only water at Baptism, but also oil. Three different kinds of oil are used by the Church, and they are magnetised for different purposes, just as a talisman is magnetised. One of these kinds of oil is taken here (that which is called the Oil of the Catechumens), and with that the signs are made which build up the thought-form. With this oil the sign of the cross is made on the child's throat and then down the front of his body; then on the back of his neck and down the whole back of his body. I fancy that many a Priest who does that every day has little idea of what he is really doing. He is building the two sides of the thought-form by that effort—making a sort of cuirass of white light before and behind the child. While doing

this he ought to visualise that armour strongly, as he says the words: "May His Holy Angel go before thee and follow after thee." Having opened the centres and built the thought-form, he proceeds to pour in the spiritual force, thinking all the time very intently of what he is doing.

That pouring in of the force is the actual Baptism, and for that, all through history, the Church has told us that two things are necessary; the use of water and of a certain form of words: "I baptise thee in the Name of the Father, and of the Son, and of the Holy Ghost." There is reason for both these things, and certainly they are necessary in order to make the ceremony effective. The magnetised water is needed because, as I have already said, we cannot get at the Ego yet; but through the magnetised physical water the Priest sets violently in vibration the etheric part of the physical body, stimulates the brain, and through the pituitary body affects the astral body, and through that in turn the mental body. So the force rushes down and up again, like water finding its own level. In this lies the necessity for the use of water, and for its definite contact with the skin, and not with the hair merely. If the water were not properly applied the Sacrament would be truncated—would, as it were, miss fire, as far as the personality is concerned. It is possible that even then something of the Divine Force or its influence might reach the Ego by some kind of osmosis or through another dimension, but not through the appointed channel.

Then comes the Invocation of the Three Persons of the Blessed Trinity. That is a true word of power, which calls down three kinds of force, and ought not to

need much explanation to Theosophists. God has made man in His own image. The theologians will tell you that God, when making Adam, foresaw the physical form which Christ would take when He came down into the world, and made Adam according to that pattern. The Theosophical explanation is that it is not the body of man that is made in the form of God, but the Ego.

C. W. Leadbeater

(To be concluded)

ACTIVE PREPARATIONS FOR THE SIXTH ROOT RACE

By ROBERT K. WALTON, LL.B.

WE are informed that the Sixth Root Race will be launched through a colony located in Lower California. This is a curious strip of land, eight hundred miles long, averaging fifty miles wide, running south from California to below the Tropic of Cancer. It is one of the strangest lands on the planet, but of that, more anon. The Sixth Root Race is to grow out of the Sixth Sub-race of the present Fifth Root Race. This Sixth Sub-race is now forming in the United States and Canada, and to a lesser degree in Australia, and New Zealand.

Southern California is particularly rich in examples of the new type, and around-the-world travellers note it plainly. Surely it is no accident that this largest rendezvous of the new American race takes place in wonderful Southern California, in close juxtaposition to Lower California, the future home of these same egos. For Lower California is contiguous to California, as a tail to a dog. It is my purpose to point out for the benefit of Theosophical students who are out of touch with local happenings in this favoured part of the world, recent developments which confirm the Theosophical teaching about the founding of the Great Sixth Race colony.

Lower California has been one of the thirty States and territories making up the Republic of Mexico, but a glance at any map will show how completely separated it is geographically from the body of that Republic. It is almost an island, with a coast line of over 2,000 miles and a land boundary of less than two hundred. The world has heard much of the turbulent times in Mexico, of slaying, burning, and maiming, of looting, raping and torturing, in this saddened land, once so fair and lackadaisical. For seven years there has been no peace. President has succeeded president, reformer has succeeded reformer, bandit has succeeded bandit as misgovernors. Hundreds of thousands, perhaps a million of men, women and children, have deluged the country with their blood. Starvation stalks gaunt and hollow-eyed throughout the country-side. Schools have been forgotten, churches demolished, licence has held full sway. Mexico is in the terrible pangs of a new birth. But we may hope here, as we hope for the rest of the world, that the sacrifices made in pain and bloodshed may be rewarded by a commensurate increase of liberty, freedom and joy.

But what of Lower California? What of the future home of that race whose chief attributes shall be heightened spiritual, psychic and physical sensitiveness? Is it to be born and nourished on soil drenched with blood, and in an atmosphere palpitating with the terror of hunted people? No! Peace reigns in Lower California; and *has* reigned all these seven bloody years. All is peace and prosperity in that lovely land.

And why? Because of one man. When the Great White Lodge has a work to accomplish, it sends forth a man. And when that work is to be done among

semi-civilised people, They send a man of *power*, whether or not he also be a man of prayer. Frequently such a man has many faults. He is not an ideal Messenger. But if he can do the job, that job he gets to do. To-day Lower California has its man.

Estaban Cantu, the young cavalryman educated at Chapultepec, the "West Point" of Mexico, holds the entire peninsula in a rule of iron, and under his wise and shrewd management this desert country, with many of its largest settlements only wretched little collections of bad-smelling hovels, has waxed and grown fat. He is governing it as a separate kingdom, and to the entire satisfaction of the inhabitants, native and foreign. The chief enterprises are owned or managed by long-resident Americans, who are turning to useful ends the luxurious products of the portions of the country at present developed. Financial and economic prosperity rules.

Governor Cantu levies export duties and import duties, and with the proceeds he pays his small standing army. They are equipped with modern rifles and uniforms, and have even reached the universal dignity of shoes, always a rare luxury for armies in Mexico and in the Central American Republics. That the Governor is a student of psychology, of the unstable Mexican psychology, is apparent in that he pays each man in his army in American gold, and at noon, *on every day in the year*. When every day is pay day, no Mexican peon misses roll call. This, coupled with certain other concessions to the needs of the fiery Mexican temperament, insures a loyalty and regularity in attendance at drill hitherto unknown in the annals of Spanish America.

One of the garden spots of the earth is the wonderful Imperial Valley, partly in California and partly in Lower California. Fifteen years ago, it was an absolute burning desert, hot and dry as an oven, although below the level of the sea. It was far removed from our conception of an earthly paradise. One of the places that God forgot, the historians of the time would have called it, as they still call its near neighbour, Death Valley.

But the world evolves. The plans of the Race-Manu slowly but inevitably unroll. Thousands, perhaps a million years of waiting were over. A new Race is to be born. Already, we are told, its Manu and Bodhisattva (and, I personally believe, its Maha Chohan, of equal importance) have been selected, and are at work. The habitation must be prepared. The face of the world must be changed. So be it. Nothing easier—to Those who know how. They have foreseen this for millenniums—and have laid Their plans.

One day the great Colorado River, coming out of the Grand Canyon of Arizona, burst its banks and overflowed, creating the vast Salton Sea in the desert wastes. Then, when its work was done, by the united efforts of the Southern Pacific Railroad and the United States Government, the mighty river was once more chained within its banks by large dykes, but this inland sea, formed by the hand of the "Powers that control rivers," as it evaporated, made the virgin, barren sand blossom like the proverbial rose. Sturdy American pioneers, dragging wagons full of drinking water across the trackless desert behind automobiles (invented just in time), staked out their claims and homesteaded in this fiery furnace. With the new American spirit of co-operation, hastily they erected tents and organised communities, large floodgates were put into the river banks, canals dug, and this land, for the first time in history, put under the plough. And so there flourishes a rich community of fifteen thousand people, who produced last year agricultural products of the value of twenty million dollars. And now the Imperial Valley is known throughout the world as richer than the Nile. It is thus They found and launch great movements and new races.

Right here, at the doors of Los Angeles, we have seen done, in the building of this Imperial Valley, just what our Theosophical leaders have predicted will be done some hundreds of years from now in that other burning desert, Lower California. We can no longer doubt its feasibility. We abide the event.

As a result of the prosperity of that part of the Imperial Valley which is in Lower California, Esteban Cantu has funds enough to prepare the ground for the work of the Manu. In his temporary capital, Mexicali, located on the border of Mexico and California, he has established public parks, the streets are being paved, cement sidewalks laid, sewers, city water and electric lights installed, and a concrete high school which cost $40,000 gold has been recently completed. And the work is just begun.

Cantu came to Mexicali as an officer of the Diaz government. Revolution swept Diaz out of office and Madero in. Madero gave way to Huerta, Huerta to another, and he to another and yet a chain of others whose names are not worth preserving; and the last of these presidents-for-a-day to Villa, and Villa to Carranza. Through all these administrations, Cantu

was the only governor who stuck. He stuck by the very small expedient of cutting himself off from the warring home government and ruling Lower California as though it were an island. To each new government that has bobbed up, Col. Cantu has given firm allegiance, nominally ; but as a practical matter, has done exactly as he pleased. He has followed the way of old Gen. Chaffee in the United States, who began every military campaign against savage Indians on the war path by cutting all the telegraph wires over which orders to desist could come to him.

Cantu has kept peace with the American ranchers. It was largely through his tact that a battle was avoided with the American troops three years ago at the time of the Vera Cruz war. Separated only by a ditch, the American soldiers and the Mexicans lowered at each other and itched for a fight. In order to avoid a clash, Cantu herded all the soldiers into the old bull pen on the Mexican side and *locked them in*, only letting out the necessary patrols as they went on duty. At his suggestion, the American officers stilled the warlike bugle calls, and gave their orders by whistle signals. (Did Cantu know the teachings of Theosophy on the rationale of sound and its effect on the emotions?) The American militiamen were, at his request to the American commander, led off behind big brick buildings and drilled where the Mexicans could not see them. So with both armies ready to fight at the drop of a hat, and to drop the hat themselves, and with the whole situation about as safe as a match being dropped into a tinder box, a bloody fight was avoided.

This was the beginning of the good relations between the Cantu government and the Americans.

He has taxed the Americans, and taxed them severely and despotically, but he has used the money for transforming Mexicali from a poisonous hole into an enterprising western town. It is not a town run according to American standards and ideals ; it is much the same sort of place as Goldfield, Nevada, was in the early days of the gold rush. In the middle of the town is the biggest gambling house now running on the North American Continent. Horse races, dance halls and bull fights flourish, but the hungry are fed and the poor are clothed and protected. It is a reign of peace, law, order, and of the rights of all men, women and children. It is a great step forward.

Carranza, starving in the City of Mexico, heard about all these revenues and about the big sums flowing into Cantu's coffers. This created a delicious odour of prosperity and titillated the olfactories of all the revolutionary chiefs who came and went in the Capital of the Republic. Nobody knows how many times Governor Cantu has been formally removed from office. Nobody knows how many times he has been summoned to the City of Mexico for discipline. Nobody knows how many times dignitaries with gold braid and red seal parchments have arrived at Mexicali to collect his revenues and carry them away to the hungry revolutionary chiefs. Cantu receives them all with distinguished attention, and sends them back from whence they came with most distinguished consideration. For your cultivated Mexican is a diplomat to his finger tips.

One day there arrived an officer of the Mexican Treasury Department who, at Gen. Carranza's order, was to be installed as Collector of Customs Duties.

Col. Cantu received him like a long-lost brother, gave him a minor job at the customs house for a few days, and then sent him back to the City of Mexico as incompetent. A savage order came, instructing Cantu to report in person to the City of Mexico to give an accounting of his administration. He replied tactfully that he feared he would not be able to carry all the details of his administration in his mind, so he suggested that a commission be sent to Mexicali to investigate his stewardship. A pompous official arrived one day and announced himself as the new Governor, come to supplant Col. Cantu. The young Colonel (he is about 35) received him joyfully, entertained him lavishly for a few days on the fat of the land, and then explained that as long as he (Cantu) had matters so well in hand it would not be advisable to change for the present, and packed the new governor off home.

Cantu's money is real coin. The rest of Mexico has only fiat money, printed by the tubsful by Porfirio Diaz, Huerta, Madero, Villa, Carranza, Felix Diaz, and all the rest of them. This may be the only instance on record where a foreign money is the only legal tender.

Governor Cantu stated recently in an interview that he has two great ambitions: (1) To open up Lower California for settlement by means of railroads; (2) to have every child in Lower California start in to school at the age of five and go until fifteen or sixteen. He said: "For every ten children I intend to have a school. The ranchers will be good about providing transportation for the children in school districts to attend these schools. In cases where no transportation is available, however, I intend that the government

shall provide horses or mules for the children. After the schools, come the roads. I am building a highway to Ensenada. I shall build others. I shall require the ranchers to maintain them, and I shall have mounted inspectors to *see* that each rancher maintains them along his property line. I shall build a railroad from Tia Juana and Mexicali to Ensenada, with branches for the agricultural and mining districts of the country. That will be the dawning of a new day for Lower California, but it is not yet to be done. It is too expensive, and I have not the money."

Cannot we Theosophists, who are students of *Man: Whence, How and Whither*, see in all this the hands of the Manu and the Maha Chohan? I think so.

FURTHER ITEMS OF INTEREST[1]

Lower California is the long, narrow peninsula that projects about 800 miles south-easterly from the southern border of California. Its width varies from about 30 to over 100 miles, and its irregular coast line, over 2,000 miles long, is bordered by numerous islands. Being mainly a mountainous, desert region, it is thinly peopled and presents many sharply contrasting conditions. Here, low, sun-scorched plains, where death by thirst awaits the unwary traveller, lie close to the bases of towering granite peaks, belted with waving pine forests and capped in winter by gleaming snow. Vast, desolate plateaux of

[1] Most of the facts in this section, and many descriptions, are taken without alteration from the article "Lower California" by E. W. Nelson of the U.S. Department of Agriculture, printed and beautifully illustrated with photographs in the May, 1911, number of the *National Geographic Magazine*, Washington, D.C. Permission for such use has been graciously granted by the Editor of the *National Geographic Magazine*.

ragged, black lava embosom gem-like valleys, where verdure-bordered streams and the spreading fronds of date palms recall the mysterious hidden vales of *The Arabian Nights*. Its western coast is bathed by cool waters and abundant fogs, while the eastern shore is laved by the waves of a warm inland sea, sparkling under almost continuous sunshine.

Although with a recorded history which goes back almost four centuries, the peninsula still remains one of the least known parts of North America. The early chronicles tell of its discovery in 1533 by an expedition sent out by Cortes in search of a fabulously rich island, said to have been inhabited by Amazons.

It has been estimated that at the time of its discovery the peninsula, including many of the bordering islands, was peopled by about 25,000 Indians. The inhabitants vigorously resented the intrusion of newcomers, and for more than a century, efforts to establish military colonies in the new land resulted in disastrous failures. Then the occupation of Lower California was put in the hands of the Jesuits, and their missionaries were wonderful. They explored all parts of the peninsula and established missions, at the same time introducing many of the crops and fruits of the old world.

In addition they established the three main trails, which extend practically the entire length of the peninsula and to this day serve as the regular routes of travel. One leads along each coast, and the third down the mountainous interior. The coast trails are easier to travel, because less broken; but the middle one is most used, owing to its better grazing and more numerous water-holes. The roads are all foot-trails, wagon roads

existing only in detached stretches here and there. Two wagon roads cross the peninsula, one from Ensenada to San Felipe Bay, branching in the interior to Calexico on the California border, and another from La Paz to Todos Santos. Two others penetrate the northern part of the peninsula from the border, one down the top of the Laguna Hansen Mountains and the other along the coast from near San Diego to below San Quintin.

To-day the Indians have vanished from all parts of their former territory, except a few in the extreme northern end of the peninsula. Some of the old mission churches are still in use, but most of the missions are represented by fragments of ruined walls and choked irrigating ditches.

The records of the dangers and obstacles met and overcome by such men as Padres Salvatierra, Kino, and Ugarte, in their peaceable conquests of the peninsula, excite one's deepest admiration. The work they accomplished and their resourcefulness and steadfast courage entitle them to a place in the front ranks of those stout-hearted pioneer explorers who first made known the wildest parts of America.

During one period in its history, the southern shores of the peninsula served as the lurking-place of Sir Francis Drake and other privateers, lying in wait for the treasure-laden Spanish galleons on their annual voyages from Manila to Mexico. Afterwards, during the first two-thirds of the last century, those shores were visited by numerous half-pirate smugglers and by fleets of whalers and sealers, drawn there by the swarming abundance of whales, fur seals, sea elephants, and sea otter. So ruthless was the pursuit of these animals that in a few decades they were on the verge

of extermination, and the business ended, apparently for ever. The pearl fisheries of the Gulf Coast were extremely productive at first, and furnished the Spanish court with some of its richest jewels. Pearl-fishing still survives as a profitable industry, and is in the hands of two or three concessionaires with headquarters at La Paz.

It may be unknown to many that the United States or its citizens have twice had complete possession of Lower California. During the Mexican War, in 1847, the forces of the United States occupied the principal points in the peninsula and declared it American territory, but voluntarily relinquished it at the close of hostilities. In 1853-4 it was again captured, and a government temporarily organised by bands of American filibusters under Walker. This ill-advised venture was frowned on by the U.S. Government, and quickly came to a disastrous end.

During the last half century all parts of the peninsula have been visited, mainly by Americans, in search of mines and other natural resources, but little of the knowledge thus gained has become available to the public. Gold, silver, copper, iron, and other minerals and much fertile land have been found, but the scarcity of water, fuel, forage, and the difficulties of transportation have united with other causes to bring about many failures in the attempts to develop these resources. A few silver mines, notably at Triunfo, in the south, and Las Flores on the Gulf Coast, have been worked profitably. Onyx is mined and shipped to California, and enormous salt deposits exist on the shores of the Santa Clara Desert and on Carmen Island.

The most extensive and successful mining enterprise the peninsula has known is that of the El Boleo

Company, at Santa Rosalia, on the Gulf Coast, where a French company has one of the largest producing copper mines in the world, which supports a town of about 8,000 people. Considerable prospecting for mines is still being done, mostly by Americans, and efforts are being made to develop mines at various points, always in the face of many serious obstacles.

Americans have made a number of attempts to establish agricultural enterprises and colonies; but, with the exception of the recent development of agricultural lands in the Imperial Valley, by use of water from the Colorado River, these efforts have been unsuccessful.

Lower California is mountainous, with irregular plains, mainly along the Pacific Coast, and smaller plains and valleys here and there along the Gulf Coast and in the more elevated interior. In climatic and other physical features the northern third of the peninsula is a continuation of extreme southern California, with local modifications. In the east the southern end of the Colorado Desert crosses the border and continues down the Gulf Coast to San Felipe Bay, but is more broken by desert mountains than on the California side of the line.

Along the Pacific side a low range of coast mountains rises from 1,000 to 4,000 feet a short distance inland, and extends over 100 miles southerly from the border. Back of this range lie a series of narrow valleys, beyond which rises the main interior mountain range, forming the backbone of the peninsula. These mountains constitute a high, narrow range, 150 miles long, extending south-easterly from the California border. The southern section of this range, forming the San

Pedro Martir Mountains, rises from 6,000 to over 10,000 feet above the sea, and has a rugged and broken crest with bench-like valleys. These are the highest and most picturesque mountains in the peninsula. From their bold summits one has a superb view across the Colorado Desert, with its barren ranges far below, appearing like the ridges on a relief map. To the north-east a distant, silvery line marks the course of the Colorado, while to the east one's vision crosses the shining waters of the Gulf of California to mountain ranges in the far interior of Sonora.

The climate of Lower California in general is hot and arid, as evidenced by the existing desert conditions. In the northern part, conditions are closely like those in the adjoining parts of southern California ; in the middle they are more arid, but the extreme southern end, though arid and tropical, has more regular summer rains. The rainfall on the peninsula comes from two sources. The winter rainy season along the north Pacific coast extends commonly over the northern parts of Lower California, and sometimes winter storms reach its extreme southern end. In summer the tropical rainy season extends across from the Mexican mainland to the southern end, and sporadic storms sometimes reach the northern border. The peninsula lies on the outer borders of the areas covered by both these rainy seasons, and receives from them but scanty and uncertain precipitation.

Light frosts occur in winter on all the lowlands, except a narrow belt along the immediate shore-line. At higher elevations, especially in the north, frosts are severe, and snow falls from one to six feet deep on the San Pedro Martir Mountains, where it sometimes

remains for several months. The cool north-west winds and accompanying fogs on the west coast render the climate there much cooler and more agreeable in summer than that of the Gulf side, which is excessively hot and dry, temperatures commonly going far above 100° Fahrenheit in the shade. Probably our Sixth Root Race colony will be on the Pacific side.

The peninsula suffers long periods of drought, during which no rainfall sufficient to start vegetation occurs over large areas for periods of from three to five years. These dry periods may be succeeded by torrential rains, which sweep the country and roll great floods down the usually dry water-courses to the sea. During the long rainless periods the smaller desert herbage crumbles and is blown away, leaving the ground between the larger woody and fleshy plants as bare as though swept, and the larger plants become more or less dormant. With the heavy rains which follow, the bare earth is covered, as by magic, with an abundance of small, flowering herbage and the larger plants burst forth into flower and foliage.

As a consequence of the lack of rain, surface water is very scarce and limited mainly to isolated water-holes in the rocks, or to springs from which small streams flow a short distance and then sink into the thirsty earth. In all its extended shore-line of more than 2,000 miles, only four or five small permanent streams reach the seashore, and all but one or two of these have their origin in springs rising a few miles inland, in the dry beds of canyons or other drainage channels. The Rio Santo Domingo is the one living stream within the peninsula which flows on the surface from its source to the sea throughout the year. It rises high up on the

west side of the San Pedro Martir Mountains and flows into the Pacific north of San Quintin.

In many places along both shores, however, good water may be obtained a few feet below the surface in flats or in the bottom of some of the numerous dry drainage channels leading down from the interior. Many small streams flow varying distances, up to ten or fifteen miles, in the bottoms of canyons in the high interior, and then sink out of sight in the sand. Some of them are large enough to irrigate hundreds of acres of land and support little isolated communities, as those in San Ignacio, La Purisima, or Comondu valleys. Owing to the cooler temperatures and more regular rainfall on the high mountains, there is a considerable area of pine forest in the north and a small area of scrubby oaks and pines in the extreme south.

Owing to its desert character, the peninsula is thinly peopled (perhaps 45,000 all told), and enormous areas remain uninhabited. The most populous section is the region south of La Paz, where rains are more regular than farther north. A few small towns and widely scattered, small communities along the coast, with a limited number of villages, ranches, and miners' camps in the interior, cover the population. That repeated, unsuccessful and usually ill-advised efforts have been made to conquer the desert, is evidenced by the many deserted and ruined ranch-houses.

The tale of unbroken failure of the efforts made during the last 50 years to establish agricultural colonies in Lower California, is sufficient evidence of the stern desert conditions which prevail. A few propitious rainy years have encouraged visions of success, but the succeeding rainless years have brought disaster with them.

In addition to climatic discouragements, the early missionaries encountered other troubles, for Padre Baegert, who lived from 1751 to 1767 in the southern part of the peninsula, tells of great plagues of grasshoppers, which swept from the south toward the north, obscuring the sun by their numbers and making a noise like a strong wind. He says they devoured all green things as they passed over the country.

Although the foregoing account of conditions prevailing in Lower California appears to indicate a hopeless desert, yet almost without exception, where agriculture has been tried intelligently, *with a sufficient water supply* developed for irrigation, the soil has responded bountifully. The possibilities of agriculture were proved centuries ago by the missionaries located in valleys, where water from large springs enabled them to grow wheat and many other crops. At present, peas, beans, corn, cotton, tobacco, sugar-cane, grapes, bananas, figs, oranges, lemons, limes, pomegranates, dates, olives, and other fruit and vegetables are grown. The hot, dry climate and other conditions of the middle and southern parts of the peninsula lend themselves especially to the cultivation of the choicest varieties of date palms and to numerous tropical fruits.

The storage of surface water and the development of the underground supply should render considerable areas productive in the future. The greatest drawbacks at present, to both mining and the agricultural development of the peninsula, are the unenterprising character of the native population and the lack of transportation facilities. Under Governor Cantu, these should both improve.

The careful student of Mr. Leadbeater's description of the Sixth Root Race colony, presented in *Man*:

Whence, How and Whither, cannot fail to be struck by the fact that one corporation has already gathered under one title and management 4,000,000 acres along the Pacific shore, the choicest portions of the whole peninsula. The Great White Lodge lays its plans far in advance. Probably it will be in some portion of this vast holding that the Colony will purchase (or be given) its site.

Robert K. Walton

(It is my intention to arrange a visit to this property within a year or two, and if anything of interest is encountered, to submit it to the Editor of THE THEOSOPHIST.)

RENTS IN THE VEIL OF TIME

THE LIVES OF ARCOR

III

(Concluded from p. 449)

AT Constantinople Arcor came into touch with Theosophical teachings. There were many teachers of Platonism and Gnosticism, and there was a great deal of argument and quarrelling. Arcor's benefactress was keenly interested in these teachings, which were at this time only a reflection of true Platonism and Gnosticism. She was at first interested in them because her friend was; she, however, did not study much.

Markab was at this time in Constantinople, as the head of a college; he was born in Spain of the Visigoth or Vandal race, and was appointed by Justinian; he was, however, later turned out of the college.

When Arcor was forty (looking then much the same as she looked at the same age in this life) her benefactress, who was a very good woman, though distrustful of herself, died. As the lady's husband, the Prefect, still lived on, Arcor looked after him for another seven years, till his death.

Our heroine was now alone; she had money and property inherited from her two friends, but she did not

readily make friends, and there was nothing for her to do in Constantinople. As she was wondering what she should do, the White Lady appeared in a vision and told her to go eastwards. This Arcor did, joining a caravan which was travelling eastwards. Travelling was difficult, as in many parts of the country there was some kind of riot or rebellion taking place. The caravan pushed its way along the shores of the Black Sea; it was attacked and robbed, but people were prepared for such accidents of travel: Arcor lost some of her valuables, but not all. She travelled eastwards across Persia, through Baluchistan, down the Indus to Karachi, and so on to Benares.

Before describing her life in India, it is worth while to note how much change was wrought in Arcor's character by the period of her life at Byzantium. The life with her friends and in settled circumstances developed her character a good deal more than one might expect, seeing that she did not study. She gained a great deal from her benefactress and others, and when she came to India her character was much steadier.

Life in Benares in the sixth century A. D. was much the same as it is to-day. The city was fine and beautiful; the river front was much the same, though the great mosque of course had not been built, nor some of the modern temples. Arcor settled down in Benares, and it was a curious place for a woman of Viking stock and of her temperament. She was taken in by a settlement of Buddhist nuns who were all high-born and of one caste, and she took readily to the simple life; the heat, however, troubled her at times greatly. The nuns were extremely friendly, gentle and

quiet; one interesting fact was that they were reincarnating again and again in India.

On the whole, Arcor was content with her new life, though of course she had spasms of restlessness when the old sea-roving life surged out of her. This phase was naturally a puzzle to the nuns; they tried to calm her and to bring her more in accord with themselves. Their visitor, however, was of a different temperament, and one might say that her soul moved by fits and starts. She had not the keenness and subtlety of intellect that they had, and she went by impulse where they went by reason. She was not a regular student nor did she meditate regularly.

Now and then she thought of mountains and the sea, and missed them greatly, as she did often when at Constantinople. She was tempestuously fond of the nuns now and then, but they were so different from her; she and they were both high-born in their different ways, but the two civilisations in which they were reared were so utterly different. The nuns had keen intellect and deep refinement; but Arcor was tempted to half despise them for their want of activity and motion. She had a panther-like love of motion, and did not feel old at all in spite of her fifty odd years; she sometimes felt she wanted to kick something over so as to make a change. The nuns, quite content to be quiet, naturally did not understand these moods. There was, however, one little old lady who understood Arcor better, because she herself had something of the same kind of restlessness, and when talking used to walk nervously up and down. Arcor, when living with the nuns, did some weaving for an occupation, and tried to reproduce for them something

of the old designs she had learnt from her mother; when weaving she used to chant her old runes, much to the scandal of the white-robed, high-born Hindū ladies of the community.

Towards the end of Arcor's life the nuns undertook a great pilgrimage, and she went with them, thinking that at least it would get her out into the open. There were various dangers and difficulties in connection with pilgrimages then, and this was a welcome change to Arcor. The pilgrims went northwards and westwards to Delhi, then to Ajmere and to Ujjain, which then had a University. Naturally they visited all the temples and did not hurry. The pilgrims visited Nathdwara, at which there was a great shrine; the city was at this time subject to the ruler at Oodeypore. The chief priest at Nathdwara was a person of great power and influence.

The pilgrims wandered still westwards until they came to a temple not far from the sea. Here Arcor wandered out into the jungle and was set upon by a tiger; she had no means of defence and she was wounded mortally by the tiger. Arcor was then fifty-six. After her death, her friends burned the body, without, however, removing the armlet from her arm. The armlet was preserved, and went through many vicissitudes, once being buried with royal treasure at the time of the Mohammedan invasion: it is now in the treasury of one of the Indian rulers.

When the tiger attacked Arcor, the White Lady appeared and actually materialised and drove it back. But Arcor was too badly wounded to survive, and died peacefully with her White Lady beside her.

SOME REMINISCENCES OF A VETERAN THEOSOPHIST

II. FROM 1881 TO 1884

By FRANCESCA ARUNDALE

IT is often said that the only condition required for entry into the Theosophical Society is the acceptance of the First Object. This is so, but I know that in my own case this first object was not that which drew me into the Society. Naturally of a devotional temperament and brought up in the lowest of evangelical beliefs, gradually, as I grew older, I sought for a more perfect expression of my nature, first in the Episcopal Church of England, in which I was confirmed, till at last, attracted by the ritual and authority of the Roman Catholic Church, I finally landed myself in that Community. A wave of scepticism, however, after a few years, passed over my mind, partly owing to the reading of such books as *Essays and Reviews*, and partly owing to the disappointment I felt when I found that the Roman Catholic Church, although it gave commands, gave but little in explanation of its doctrines to its more humble followers.

My mother and I sent in our applications for membership in the Theosophical Society, proposed by Mrs. Brewerton and, I think, seconded by Madame de

Steiger. In due time we received our diplomas, signed with the name of Helena Petrovna Blavatsky, and we became members of a Society which, however few its members might then have been, in 1881, and however little we recognised it, was destined to grow into a world-wide Movement, planned by the Great Ones of the race to spread divine knowledge among the children of men and to prepare for the coming of the World-Teacher. Little did I foresee what the Society would mean to me in after years, but even at that time it brought into my life a something that had not been there before. There was a strange, mysterious influence about the meetings which took place at that time in the rooms belonging to the National Society of Spiritualists, and I feel sure that influence was due to the foreshadowing of the future, and that a ray from the spiritual life of the Master descended upon us at those early meetings of the Theosophical Society.

We used to file in and take our places round the long table, the door was shut and we were tyled almost in the manner of a Masonic Temple. We all stood up, and the passwords of the Society were given in a low voice from one to the other with due order and solemnity. Coming into the Society at that time was very different to what it became afterwards; it was then a Secret Society, and there was none of the propaganda of later years.

We felt that we were coming into touch with an unknown and mysterious power, and yet this power was a great reality. I have attended many hundreds of Theosophical meetings since then, some that have thrilled me through and through as I experienced the divine life poured through the messengers of the

Great Ones, and yet in spite of our absence of knowledge, those early gatherings stand out in my memory as priceless, for they brought me into touch for the first time with the principles of occult development, and gave the explanations of the spiritualistic phenomena in which I had spent so many years of investigation with so little result. A vista of infinite unfoldment opened out before me as the possibility to be realised by the Divine in man.

What did we study? There were no books, but we often received letters from Mr. Sinnett, who told us about Madame Blavatsky; there were also articles in THE THEOSOPHIST, but the only books so far published were *Isis Unveiled* and *The Occult World*. *Isis Unveiled* needed a key, but *The Occult World* I read again and again. Those who come into the Theosophical Society at the present day have an enormous amount of literature before them, and their only problem is what to read. It seems almost unthinkable that at that time there was no *Esoteric Buddhism*, nothing of that great mass of teaching on occult physics and philosophy which has since been given to the world, through the writings of Mrs. Besant and Mr. Leadbeater. The literature of Theosophy was almost a blank, and for that very reason probably we studied all the more eagerly the little information we could get. I have among my papers a copy of some early notes that were sent us, entitled *Notes from the Book of Kin Tee*, a most metaphysical and philosophical discourse, strikingly different from the explanatory teaching of a later date. Now and then in some of the papers there would occur the names of the Masters. We had no difficulty with the pronunciation of the name of the Master K. H., but it

struck me, even at the time, that it could not be correct to pronounce the name of the other Master as if it were a woman's name, with the accent on the second syllable. It made no difference, however, in our reverence, and we carefully studied under the leadership of Dr. Wyld, who was the President when I first entered the Society. Serious, earnest men and women, we met regularly, Dr. Wyld, C. C. Massey, H. J. Hood, Miss Kislingbury, Mrs. Brewerton, Madame de Steiger and others, all hoping to obtain some glimpses of occult knowledge, some insight into the great planes of Nature and the forces as yet hidden from our view. This went on for some time; the yearly change of President gave us C. C. Massey and Dr. Anna Kingsford, and at last, in the spring of 1883, there was a great change. I do not exactly remember the month in which Mr. Sinnett arrived in London, but I know that he was there in April when Mr. G. B. Finch was made President.

The coming of Mr. Sinnett gave new life to the meetings, and I should like here to record what all those present at that time have often expressed to me, appreciation of the kindness of both Mr. and Mrs. Sinnett. They opened their house to members of the Branch, and we used to gather once a week for pleasant social afternoon tea and then an address. Personally I can never forget the kindness shown to me by Mr. and Mrs. Sinnett, and the hours that I spent at their house, listening to his exposition of occult knowledge, have been among the pleasantest in my life. True and dear friends, I renewed in my companionship with them ties of affection set up in former lives. One has passed into the higher life, but I know that she is still my friend; to the other I tender loving gratitude

for the help given in those early years of Theosophical life. When Mr. Sinnett first came over, he told us that he was about to publish a book (*Esoteric Buddhism*) embodying the teachings he had received from the Great Masters through Madame Blavatsky. He told us of the letters, and we were privileged to see some of them, and we could notice for ourselves the great difference in the handwriting of the Master K. H. and that of the Master M. Week by week we studied the papers that he so generously lent for the purpose, and a short time afterwards the book, *Esoteric Buddhism*, was published, and we may say that it took the theological and scientific world by storm. The effect of *Esoteric Buddhism* and the later Theosophical teachings on the theological and literary press can hardly be realised at the present day. Karma and reincarnation, unknown terms almost before, were often spoken about in sermons and discourses by many leaders in the Church. The newspapers were full of allusions, critical or condemnatory of the new ideas, but these ideas had come to stay, and the seed thus sown has borne ample fruit.

There was one other incident that gave me very great satisfaction; one of those events, the memory of which dwells with one throughout the changing scenes of life, and permanently affects both feeling and thought. It was a personal and private matter, and yet I think I am fully justified in making it public now, although at the time I rather shrank from speaking of it. It shows, however, how the Great Masters take notice and are aware of what may seem trivial matters in the Society, and that They deign to observe, even in the beginning, the humblest of Their followers. I had

written to Madame Blavatsky on some quite unimportant topic, connected with THE THEOSOPHIST, and had quite forgotten the letter. One day, a short time after Mr. Sinnett's arrival in London, he gave me this letter, on which had been written a few words of instruction to himself in the handwriting of the Master K. H. I have not the letter with me as I write here at Adyar, and so can only quote from memory. To the best of my recollection the words were: "You will do well to visit these ladies [my mother and myself]; they will prove good Theosophists. [signed] K. H." This was my first personal touch with the Great Teacher, and I have carefully kept that letter, and I sometimes look back to it as the earnest of that communion with the Master to which, some day, I hope to attain.

When Mr. Sinnett came over to London, Dr. Anna Kingsford was President of the London Branch, and she was most certainly a learned and capable President and a fascinating and cultured lady in every way. She had a very strong bias towards the Egyptian Mysteries, and at the same time a decided Christian tendency of a mystic character. She wanted to explain everything through Egyptian philosophy and symbolism, and unfortunately brought this line of study solely into the deliberations of the London Branch, and was very decided as to the relative importance of the Christo-Egyptian as compared with the Indian teachings. This did not altogether suit the members, who for the most part desired, above all things, to learn more about the Indian occult knowledge. We had a firm belief in the Masters of Wisdom, and some of us had taken the vow of the heart to try and follow Their teachings, and to

strive for the unfoldment of the inner powers that should lead us to a more perfect communion with Them.

This division among the members almost led to a split in the London Lodge, as it was then called, when the matter was brought to a harmonious issue by Col. Olcott who, in April 1884, accompanied by Mr. Mohini M. Chatterji, came to London from Paris where they had been staying with H. P. B. on the arrival of the party from India.

Colonel Olcott and Mr. Mohini Chatterji were certainly a most remarkable contrast. The one with his portly figure, long white beard and generally benevolent air, drew attention as he passed by a certain massiveness and importance which marked his bearing. The other was slighter in build, his black hair worn long, under a small Indian cap, his brown complexion and dark eyes showing him to be a denizen of a far distant land. These were two of the party that came over to London in 1884, and for a short but brilliant period the Star of the Theosophical Society shone clear and bright, even on the frivolous and fashionable world of London.

The Colonel proposed to settle the disagreements by giving Dr. Anna Kingsford and those who followed her a charter for a separate Lodge. This she agreed to, and the meeting for the election of the Officers of the London Lodge was arranged, and Mr. G. B. Finch was chosen as President. It was at this meeting that I first beheld that strange and wonderful personality which was called H. P. B. The business of the meeting was quietly proceeding, if I mistake not it was in a long room at Queen Anne's Mansions, where the

Theosophical meetings were then being held, when I saw Mohini Chatterji suddenly step down from his seat on the platform and go towards the door, where on one of the benches was seated a bulky figure of a woman dressed in a long, loose, black robe. To our surprise, I might almost say to our consternation, for with one or two exceptions no one there present knew anything of Indian customs, nor of the reverence shown in saluting a Guru, Mohini Chatterji prostrated himself on the ground before her, and Mr. Sinnett, pronouncing the magic words "Madame Blavatsky," went to receive her and lead her to the platform.

What went on at the meeting after that I do not in the slightest degree remember; that strange personality filled my mind with its image, and my memory can find naught else. In after days when I grew to know her better, I have found in H. P. B. much that I did not then recognise, but never have I found her power so great, so compelling, as in that first moment of contact with that strange and marvellous being, the writer of *The Secret Doctrine*, the messenger from the Masters, whose loyal and devoted servant she ever was. Long years have elapsed since then; I have seen H. P. B. in storm and calm; I have judged and misjudged her; but I feel sure that at that first meeting my intuition was clear; I recognised the messenger of the Great Ones and answered to the call of the past.

Naturally H. P. B. became the guest of Mr. and Mrs. Sinnett, and we were privileged to share a little in hospitality, and Col. Olcott and Mohini Chatterji came to our house, 77 Elgin Crescent; and I remember the satisfaction the dear old Colonel expressed in noting that the house bore the double mystic number. Glad indeed

were we to have such guests, and the first time that they came to lunch, the child in the house (G. S. Arundale) came down to dessert, as is the pleasant custom in many English homes; but the coming was not so pleasant for the little six-year-old boy, and when he first saw Mohini Chatterji, terror showed itself in a wave of scarlet, ominous of trouble. A kindly smile, however, and the assurance that there was no cause for fear, made all right, and the dark-skinned Indian and the "colourless" child soon became fast friends.

Many amusing incidents took place when our Indian brother visited fashionable families, unused as he was to European conventionalities and modes of behaviour at dinner; but he used carefully to watch what people did and try to do likewise, and I know that all were astonished at the perfect and blameless manner in which he comported himself in the midst of so much that must have been, to say the least, strange to him; it is doubtful whether an Englishman, who is so much the slave of habit, could have adapted himself as easily to similar unusual conditions. I well remember the incident related by Col. Olcott in his *Diary Leaves*, of how Mohini was under the impression that a lady of the æsthetic reform movement, whom he had to take in to dinner, was a harmless lunatic, her costume being somewhat uncommon, and he was almost afraid to speak to her for fear of giving cause for excitement.

Towards the end of May, 1884, H. P. B. and our guests returned to Paris, where they remained for a few weeks. By this time I had seen a great deal of H. P. B., for besides the great kindness of Mr. and Mrs. Sinnett, who held open house for all Theosophists

to have the privilege of seeing the great pioneer of the Movement, we had also the satisfaction of having her many times in our own house. I gradually began to realise what afterwards became a certainty, when she had lived for some time with us, that the H. P. B. body might sometimes be the habitation, for a time, of different entities. It was quite impossible to conceive that the gentle, and I might almost say childlike entity, could be the same as the strong and angry Russian, who used language not altogether parliamentary. There was also another phase, or rather aspect, of this mysterious personality. It happened many times in the course of my connection with her that I became aware of an unusual power proceeding from her, an awe-inspiring influence, a penetration that made one feel that the blue-grey eyes could pierce through the veil of flesh and read one's very soul. I was at that time but a novice in the Theosophical life, ignorant of much that has later been taught me, and often I could only gaze and wonder.

On the return of H. P. B. to London she came to our house, and in the next "Reminiscence" I will try to give what I remember of that interesting experience.

Francesca Arundale

QUARTERLY LITERARY SUPPLEMENT

Buddha and the Gospel of Buddhism, by Ananda Coomaraswamy, D.Sc. (George G. Harrap & Co., London. Price 15s.)

Dr. Coomaraswamy has added another splendid volume to his series—one might almost say gallery—of works on Indian art and philosophy, and again the world is the richer. The book covers much ground without any impression of lengthiness or sacrifice of important features. The eye is at once captured by the numerous plates and the beautiful coloured reproductions of pictures by Abanindro Nath Tagore and Nanda Lal Bose; equally attractive is the writer's easy, cultured style; but underlying these more obvious charms is a searching and subtle philosophic insight.

The comprehensive aim of the work is stated by the author in his Preface:

> The aim of this book is to set forth as simply as possible the Gospel of Buddhism according to the Buddhist scriptures, and to consider the Buddhist systems in relation, on the one hand, to the Brāhmanical systems in which they originate, and, on the other hand, to those systems of Christian Mysticism which afford the nearest analogies. At the same time the endeavour has been made to illustrate the part which Buddhist thought has played in the whole development of Asiatic culture, and to suggest a part of the significance it may still possess for modern thinkers.

His position is almost unique in that, though evidently satisfied with the fundamental concepts of the Vedantic philosophy, he recognises the enormous effect that the teaching of the Buddha has had upon Indian character and culture, as well as upon the countries that have retained a definite allegiance to the Buddhist religion. Further, he sees in the leading tenets of Buddhism a challenge to the social order of the present day and a possible basis for its reconstitution. For, though the Buddha did not deal with the life of the world as an ordinary social reformer, he enunciated a goal of human endeavour diametrically opposed to the motives by

which the present social order is actuated, and therefore of supreme importance to all who admit the evils of the existing system and are looking for a securer foundation for the conduct of society. To quote once again from the Preface:

> Here are definite statements which must be either true or false, and a clearly defined goal which we must either accept or refuse. If the statements be false, and if the goal be worthless, it is of the highest importance that the former should be refuted and the latter discredited. But if the diagnosis be correct and the aim worthy, it is at least of equal importance that this should be generally recognised: for we cannot wish to perpetuate as the basis of our sociology a view of life that is demonstrably false or a purpose demonstrably contrary to our conception of the good.

To this question Dr. Coomaraswamy applies himself with thoroughness and impartiality. In all his comments he honestly tries to bring out the essential truth that underlies both Buddhist and Vedantic terminology In fact he seems to regard the ultimate concept at which Buddha arrived as practically identical with that of Brahman the attributeless; it was against the supremacy of Brahmā, the personal creator, that Buddha directed his logic, a supremacy he had evidently assumed somewhat hastily, as our author implies to be acknowledged in the Brahmanical system. On this point we find an interesting conjecture with regard to Gautama's difference with the sage Alara Kalama, whose pupil he became for a while before reaching enlightenment. It is that if Alara had been more careful to avoid using the popular terms dictated by convenience, e.g., the soul as distinct from the body, Gautama might not have been repelled by the suggestion of animism, and the cleavage between Buddhism and Brahmanism might not have been so rigidly defined.

It is also interesting to notice how Dr. Coomaraswamy's artistic temperament respectfully rebels against the unswerving puritanism of the "Middle Path," especially in its attitude towards women. On the other hand he is intuitive enough to suggest that Buddha may have deliberately refrained from enlisting the power of beauty in his service, in order that his hearers might be driven to test his statements on their bare merits as such. Be that as it may, the very austerity of the Buddhist strictures on life impermanence, suffering, not-self has a peculiar way of bracing the keen intellect for bolder flights into the unknown, and ever pointing to the crown of life that awaits the conqueror of self Nirvana.

It is this call to the greatest of all adventures that vitalises the author's scholarly comparisons of seemingly divergent branches of thought.

Naturally the first place in order is given to a sketch of the Master's life, in which full artistic advantage is taken of the delightful legends that have been woven round the historical facts. The familiar episodes in this wonderful story are ever fresh, and Dr. Coomaraswamy endows them with a living reality. The second and most important part is entitled "The Gospel of Early Buddhism," and consists of a faithful and sympathetic rendering of the doctrine as originally understood by the Lord Buddha's intimate pupils. Then we come to a valuable summary of contemporary systems—the Vedānta, the Sāmkhya, and the Yoga—which assists the reader to follow the essentially eastern line of reasoning which Buddhism shared with its rivals. In Part IV the author conducts us through that remarkable development of Northern Buddhism known as the Mahayana, giving us characteristic glimpses of later exponents such as Nāgārjuna and Ashvaghosha.

But perhaps it is in his extensive acquaintance with Buddhist Art that Dr. Coomaraswamy is most likely to appeal to the public, for the part devoted to this aspect is quite an education in oriental literature and sculpture. A very fair idea can be formed of the arrangement and style of the Buddhist Canon, while the massive figures at Anurādhapura, for example (see plates, particularly Plate Y, facing p. 326), are silent witnesses to the magnificent craftsmanship by which the early Indian artists succeeded in expressing the power and beauty evoked by the sacred memory of the Tathagata. The volume is rendered complete by the inclusion of a bibliography, a glossary, and an index.

This brief appreciation purposely leaves much unsaid, for the book is its own testimonial. That the selfless purity of the Buddhist ideal has yet a part to play in the sociology of the immediate future can no longer be doubted in the face of such a record as we have here—for example, in the reign of Asoka.

W. D. S. B.

Illustrations of Positivism: A Selection of Articles from the *Positivist Review* in Science, Philosophy, Religion, and Politics, by John Henry Bridges, M.B., F.R.C.P. (Watts and Co., London. Price 3s. 6d.)

This is the second edition of a noteworthy series of articles by the late J. H. Bridges, selected from the *Positivist Review*, and intended to familiarise the reading public with the fundamental principles of Positivism. Arranged in five parts under Science, Philosophy, Religion, Politics and Miscellanea, they cover an immense amount of ground, touching on almost all the important problems of life.

Positivism owes its foundation to the philosopher A. Comte. Its aims are described on page 222 as follows:

> Positivism is a scientific doctrine which aims at continuous increase of the material, intellectual, and moral well-being of all human societies. It has three divisions:
>
> (1) Philosophy of Sciences, summed up in the conclusion that mankind must rely solely on its own exertions for the amelioration of its lot.
>
> (2) Scientific Religion and Ethics. Positive religion has nothing to do with any supernatural or extra-terrestrial being; it is the Religion of Humanity. The moral code may be summed up thus: physical, intellectual and moral amelioration with the view of becoming more and more fit for the service of others.
>
> (3) Positive Politics, aiming at the suppression of war and the formation of the Commonwealth of European States, or, as Auguste Comte called it the Republic of the West. Its device is: Love the Principle; Order the Basis; Progress the End. Morally its formula is: "Live for Others."

To expound these undoubtedly noble aims, and to defend Comte's philosophy against criticism, is the purport of these articles, which display a vast amount of knowledge on the most varied subjects, are exceedingly clear and intelligible, even to the lay mind, are never dull, but always compelling attention, broad-minded, tolerant, and often prophetic in their outlook. Whether one reads his arguments on Spencer's theory of evolution, on the Darwinian controversy, on vivisection, on religion or politics, one meets throughout with unprejudiced reasoning, with a sincere desire to uplift and educate public opinion. One feels inclined to quote from page after page of this work of 473 pages, but a few quotations on the subjects of politics, economics and education must suffice.

Referring to Comte's view that the attempt to construct a science of economics apart from ethics must inevitably result

in failure, he bids us ask: "How far are the commodities produced intrinsically valuable? How far are they distributed among the consumers with relation to their needs?"

> If, for instance, a million Hindu peasants produce so many millions sterling in the shape of wheat, themselves starving on insufficient quantities of millet, a large deduction must be made from the commercial value of the product, estimated as social utility.

Politically we meet with strong arguments against Imperialism, which are interesting at the present time. Politics and ethics must go hand in hand. The Federation of Nations, not the supremacy of one particular Nation, and the reduction of armies and navies to the requirements of police purposes, are held up as the ideals to be aimed at. To quote again:

> Man's duty consists in working for the maintenance of a series of collective existences—the family, the fatherland, and humanity. By the Order which we speak of as the foundation of our moral life, we mean the establishment of harmony between these living aggregates. It implies complete uprooting of the pride and greed of Imperialism, incompatible with individual freedom, ruinous to the patriotism of surrounding nations. Pan-Germanism, Pan-Slavism, Pan-Anglicism, Pan-Latinism, are hopeless hallucinations. . . .
>
> The ruin of Western civilisation can be averted only by the spread of a Universal Religion and the general adoption of Home Rule. Here you have in a word the Positivist ideal of Church and State. On the one hand, cessation of war, of conquest, of vast imperial systems, whether English, French, German or Russian. Patriotism of the true kind rendered possible by limitation of the State within natural boundaries—citizens acting together with just pride in the traditions of their forefathers and with mutual respect—purged of all desire to suppress and tyrannise over and govern alien civilisations, whether in Ireland, in Lorraine, in Africa, or in Asia. . . .
>
> We interfere with Nations badly governed, and the result is destruction of their national vitality. . . .
>
> The Government of British India can only be justified ethically, if the result be what it was in the case of the conquest of Gaul and Spain by Rome—a steady progress towards identification of the conqueror and the conquered, ending in the entire removal of all political and social disabilities.

In education the author is against making it a State monopoly, which in his opinion tends to check progress of the right kind "by stereotyping the views of the average man, and thus discouraging the propagation of new truth, since truth, in the first instance, is always held by a minority". "If education is to be worthy of the name it must be carried on by volunteer associations independently of State control."

One last quotation on the subject of religion, the Positivist's Religion of Humanity:

> Of Positive Religion Love is the principle. Of this all-protecting, all-providing love, woman is the source and centre. Who does not feel that, when the time comes for disbanding armies and for uniting

the diminished navies of the world into a single fleet for the police of the seas, that woman will have taken a leading part in bringing that time near?

It is refreshing to meet with such frank, outspoken expression of opinion on vital human problems. Whether the reader agrees or not, he cannot help acknowledging that the articles are written with a high purpose, that the author's defence of Comte's philosophy of Positivism is at all times dignified, that his criticism of dissentient views is never bitter and offensive, but a pattern of what criticism should be. In short, it is a book well worth reading, educative, elevating and, though written many years ago, of significance in connection with the problems of the present day.

A. S.

"*Noh*" *or Accomplishment:* A Study of the Classical Stage of Japan, by Ernest Fenollosa and Ezra Pound. (Macmillan & Co., Ltd., London. Price 7s. 6d.)

In times of rapid change such as those through which Japan has passed during the last half-century, it is not likely that much of a nation's art will survive, except that which is really significant and characteristic of the life of the people. "Noh," a form of drama which has gradually evolved from old religious rites, has been carried through the period of turbulence and reconstruction, and flourishes now as it has done ever since the fifteenth century as the flower of Japanese dramatic art. We are told that, thanks to the zeal and devotion of Umewaka Minoru, the tradition was preserved; this faithful devotee "living in a poor house, in a poor street, in a kitchen, selling his clothes to buy masks and costumes from the sales of bankrupt companies, and using 'kaiyu' for rice".

Nothing could be more different from the modern drama of the West than the delicate and elusive beauty of the "Noh" plays.

> It is not like our theatre, a place where every fineness and subtlety must give way; where every fineness of word or word-cadence is sacrificed to the "broad effect"; where the paint must be put on with a broom. It is a stage where every subsidiary art is bent precisely upon holding the faintest shade of difference; where the poet may even be silent while the gestures consecrated by four centuries of usage show meaning.

The plays deal more with ghosts than with living men of flesh and blood; or often with embodied passions. Their creators were great psychologists, Mr. Fenollosa tells us, each

play presenting some primary human feeling or relation, the results of actions done in life upon the "Spirit" after death, or questions of "right livelihood" here on earth. The ghost psychology is amazing, says Mr. Pound, and the parallels with western spiritist doctrines are very curious.

The following paragraph gives us an indication of the kind of little story enacted in these plays.

> Amongst the most weird and delicately poetic pieces is Nishikigi, in which the hero and heroine are the ghosts of two lovers who died unmarried a hundred years before. Their spirits are in the course of the play united near a hillside grave, where their bodies had long lain together. This spiritual union is brought about by the piety of a priest. Action, words, and music are vague and ghostly shadows. The lover, as a young man, had waited before the girl's door every night for months, but she, from ignorance or coquetry, had refused to notice him. Then he died of despair. She repented of her cruelty and died also.

The beauty of the plays and their power also lies in their concentration. "All elements—costume, motion, verse, and music—unite to produce a single clarified impression." Everything is subordinated to the one idea to be conveyed, and sometimes the whole setting of the piece is revealed in a single gesture or in some object placed upon the stage—an object insignificant enough in itself but full of meaning to the wrapt attention and sensitive imagination of the Noh audience. We read:

> Awoi, her struggles, sickness, and death are represented by a red-flowered kimono, folded once lengthwise, and laid at the front edge of the stage.

This same play of Awoi illustrates the subtlety of some of the conceptions dealt with. With regard to it the writer says:

> "Court Lady Awoi" is jealous of the other and later co-wives of Genji. This jealousy reaches its climax, and she goes off her head with it, when her carriage is overturned and broken at the Kami festival. . . . The objective action is confined to the apparitions and Exorcists. The demon of jealousy first appears in the form of the "Princess Rokujo," then with the progress and success of the exorcism the jealous quintessence is driven out of the personal ghost and appears in its own truly demonic form. . . . The ambiguities of certain early parts of the play seem mainly due to the fact that the "Princess Rokujo," the concrete figure on the stage, is a phantom or image of Awoi No Uye's own jealousy. . . . The difficulties of the translator have lain in separating what belongs to Awoi herself from the things belonging to the ghost of Rokujo, very much as modern psychologists might have difficulty in detaching the personality or memories of an obsessed person from the personal memories of the obsession.

The text of fifteen plays is included in the volume, and in an appendix an attempt has been made to record some of the music of the Noh.

A. DE L.

Theosophy and the Problems of Life, by A. P. Sinnett. Transactions of the London Lodge of the T.S. (Theosophical Publishing House, London. Price 1s.)

This is "the substance of three lectures delivered to joint meetings of the London and H. P. B. Lodges" by our author. Whatever comes from the gifted pen of this veteran author and Theosophist is well worth our attention. Naturally the first problem which at present confronts every thinker the War comes first. We are told how the Brothers of the Dark Powers some of them very mighty indeed are behind this world-catastrophe and are trying their level best to thwart the Divine Scheme for which stand the members of the Great White Lodge. They utilise all available evil in humanity and work through it to achieve their end. Our author, in trying to depict the greatness in point of might of these Black Magicians, even suggests that this action of theirs "is an excrescence on the Divine Scheme, outside the Law of Karma". One is startled at the statement, as the author himself anticipates. It is true in a qualified sense, but nothing in the Cosmos can take place outside the Law of Karma, which is the very Law of manifestation. "Undeserved suffering may be imposed upon us by the complicated interplay of human free-will," is another statement whose truth some may be inclined to challenge. We do not know if it will ever be possible for anyone to be subject to suffering he has not deserved by some previous karma of his. The brighter side of the picture, describing how in future the whole world will march onwards by leaps and bounds towards the appointed goal, is very consoling.

The second lecture is on "Religion". Therein the author shows how the Theosophic conception of God purifies all religious conceptions of the Divine and makes intelligible the apparently meaningless statements of religious scriptures. The place of the Masters and other members of the Great Brotherhood, the Angelic Host, the Planetary Logoi and the Solar Lhas, in the Divine Plan is described very clearly and convincingly. Towards the end of the lecture an attempt is made to give us some idea of the Lipika, the actual Lords of Karma.

The Lipika influence pervades all Nature—working in harmony with it. It guides the actual course of events in regard to human life in harmony with that infinite law of absolute justice which reigns not merely over the Solar System but beyond the Solar System, because the Solar System is a part of the universe it extends over.

Problems of Science and Sociology are considered in the third lecture. The lines of future development in these departments of human thought and activity are indicated. Future science is to deal with etheric atoms, far subtler than any elements of which science knows anything experimentally at present; unseen and intangible forces and matter will be the subject of future scientific thought and investigation. The infinitude of the universe will be brought home to the scientists more and more in the future; the great Sirian Kosmos, round which our Solar System (along with other Solar Systems) is revolving, will be considered by future astronomers.

The author then says that all the trying social problems of the day—that of Capital and Labour, the problem of poverty and other problems—are the result of unseen dark forces working on the moral plane; "at the end of this war we are going to inhabit a world no longer permeated with a spirit of evil". The average man is to get a glimpse of the Buddhic Region and thereby make *love* the prominent characteristic in daily life. At present we are utterly incapable of comprehending what a touch of Buddhi will be like. And as a result of the severe strain we are undergoing at present, "the conditions of evolution which would normally have been worked out in many thousands of years, those conditions will be developed very rapidly, and in the course of this very century that we have now entered upon, the relationship of humanity with the Buddhic plane will be established in a way which no experience of life hitherto has given us any forecast of at all". Already those who have gone to the Front in this war and returned, show in themselves the spirit of unselfishness and altruism; "that is only the beginning, the first glimmering, of the consequence that will ensue".

One answer is given to the probable question: "If the Divine purpose is to be ultimately accomplished anyhow, even though it be by a Divine intervention, why should that intervention be delayed, why should it not come now and save us all this horror and tribulation?" That can be done; but the

chance is given to us to *rise to the occasion* and combat the forces of evil and achieve victory for the good without any external help. If we succeed, well and good, our future progress will be phenomenal; if we fail, there will be the Divine intervention, and the dark powers will be silenced. The little booklet is brimming over with ideas, and one who goes through it will be well rewarded.

R. S.

Across the Border, A Play of the Present, by Beulah Marie Dix. (Methuen, London.)

This unique play was first produced at the Princess Theatre, New York, on November 24th, 1914. The dramatis personæ and scenes at once reveal the subject of the play – war – and an introductory note indicates its enlightened treatment of the subject:

> The Men in the Play speak English, because that is the language in which American plays are written, and they speak colloquial English, because no people, anywhere under the sun, talk like books. They are no more intended to be English, however, than they are intended to be Austrian, French, German, or Russian.

But this feature is by no means the only one that claims our attention as Theosophists. The change called death, that inseparable companion of the battle-field, is portrayed with much truth and artistic effect; so much so that probably few of the audience would guess that the hero, "the Junior Lieutenant," has "crossed the border" until it is gently suggested to him by "The Master of the House":

THE MASTER OF THE HOUSE

(Rising)

Ever thought of what it would be like, after you were dead?

THE JUNIOR LIEUTENANT

No.

THE MASTER OF THE HOUSE

(Rather gently, putting a hand on his arm)

Ever thought that it would be like this?

THE JUNIOR LIEUTENANT

(Catching at the edge of the table)

Oh, no! You're fooling. This place – why, its like places I've been in before. Like the farm where I went, when I was a kid, time I was sick. Like every place I've ever felt happy in, and rested. And you people, you're just like other people. How did I get here, anyway? I've forgot the road. Thought they had me. I fell. When I got up again, I just ran, blind. Where am I? Tell me! Tell me!

THE MASTER OF THE HOUSE

You've crossed the border.

THE JUNIOR LIEUTENANT

You mean I'm——I'm——

THE MASTER OF THE HOUSE

Don't be frightened!

THE JUNIOR LIEUTENANT

That time when they had me down—I died?

THE MASTER OF THE HOUSE

So you call it.

The story is simple but forcible. The Second Lieutenant has volunteered for a desperate errand and has been shot in the attempt. He finds himself in a farm house, called in the play "The Place of Quiet," where, imagining himself to be still in the physical body, he demands a horse and threatens the inmates on their refusal. When he realises what has happened his tone is more subdued, but he still indignantly repudiates the charges of cruelty with which he is confronted, and vehemently strives to justify war as being waged "for the sake of humanity". His strange host does not reprove him or even blame him, but quietly elicits a candid confession of all the barbarities of war which, as a military officer, he has been brought up to regard as honourable, and which he has been obliged to direct and participate in.

The first weakening of his defence occurs when "The Girl," whom he at once recognises as the ideal of his dreams and who returns his recognition, shrinks from him as soiled with blood. Thereafter he is taken to "The Place of Winds," a vivid attempt to represent the lower astral conditions in which he is made to "understand" by experiencing some of the suffering that he has helped to inflict. Here he soon begins to "understand," and asks why no one goes back to tell the world of its ghastly mistake. He is told that some one once went, but they crucified him. He then asks permission to return to his shattered body for a while, in order to tell his comrades, and this is granted. The last scene is a field hospital where the Second Lieutenant's body is lying unconscious, a hopeless case. It is found by the Senior Lieutenant

and revives for a few minutes, during which its late owner makes desperate appeals to his comrade to stop killing; but they all think him "clean off his head," and he has to leave his mission unaccomplished. However, he has proved the sincerity of his new outlook, and as he finally passes out, "The Girl" of his dreams stands beside his bed and welcomes him back on the other side of death.

As may be gathered from the above, the play is not likely to receive a fair hearing, at least for some time, in any of the belligerent countries, except perhaps from the abused minority who see the criminal futility of war under any pretext. But its virtual exclusion from the stage is all the more reason why it should be published for all to read who can "understand". It is, in short, a plain case, plainly stated in language that has not been censored, and with an effective use of dramatic resources. We should rejoice to see the play widely circulated, especially as it is attractively printed and can be read comfortably within an hour.

W. D. S. B.

The Weird Adventures of Professor Delapine of the Sorbonne, by Lindsay Johnson. (George Routledge & Sons, London. Price 6s.)

This story is based on facts, so the author assures us in his Preface facts that were told him by various members of the group of persons who figure in it. At the time when he was introduced to them and was given permission to work up what was confided to him into a novel, he had been passing through a period of doubt and disappointment as regards spiritualism. The extraordinary history of Prof. Delapine includes experiences of various kinds, such as are connected with spiritualistic and other "occult" proceedings. The author is very honest as regards his opinion concerning them. He gives them for what they are worth, and states quite frankly that he has never seen a materialised form, and that possibly the phantom scene, where the heroine's mother appears to her, may be a case of hallucination.

This is not the place to go into the merits of the case and consider in detail the incidents recorded. All we can say is

that the author has made of it a very readable story, full of thrilling events, the perusal of which will open up for those interested in these matters many avenues of enquiry.

A. DE L.

Bible Prophecies and the Plain Man, by Marr Murray. (Hodder & Stoughton, London. Price 6s.)

This book is the latest addition to that aspect of Biblical study which has proved so fascinating to certain types of mind; but, save in its attempt to equate certain prophecies with special events and personalities of the present war, it takes us no further than Dr. Grattan Guiness' *The Approaching End of the Age*, written in 1881, and presents very much the same case, varied by an inclusion of certain other theories regarding the interpretation of that one-third of the Bible which is devoted to prophecy.

The absence of points of agreement between Theosophists and the author in outlook or conclusions may be surmised from the statement that "Theosophy is another flourishing cult," *in addition to* Christian Science, Mormonism and Bahaism, which "floods the world with false religions and doctrines," thus giving a proof that this is the end of the dispensation. But we are in respectable society, for all the agents of the Higher Criticism, and all Christian ministers who seek to promote tolerance and union between the Churches, come also under the author's castigation as being "forerunners of the Anti-Christ". It is well occasionally to see ourselves as others see us! The view presented is that "either Rome or Protestantism represents the true religion of Christ. Both cannot. . . . Britain has had ample proof accorded to her in the past that Protestantism is the true religion." Notwithstanding this very bigoted standpoint the book is written in such a kindly, sincere and well-intentioned manner that one is persuaded to read to the end, to give the author's ideas a chance.

Unconscious humour lightens our way, as when we are told that "the student of prophecy is an incorrigible optimist," and immediately we are treated to pages of the most sensational horrors, to which the present war is only a mild prelude; again, in the detailed interpretation of Micah's

prophecy that the Assyrians (Germans) will be opposed by "seven shepherds and eight principal men," when the serious closing remark is—"we may come to the conclusion that Mr. Winston Churchill is the eighth principal man"; and again when it is stated that Britain's only chance of being victorious in the present war depends on her identity with the lost ten tribes of Israel!

The author believes that the British are God's chosen people, and that they will soon become rulers and colonists of the Holy Land, and thus fulfil, in the short time remaining before the Second Coming, the Bible promise of the return of the Jews to their own land. A modern Babylon and a new Jerusalem are to be rebuilt, and the near East is to be the centre of the real Armageddon when the real Anti-Christ takes the field (the Kaiser is merely a man possessing some of the characteristics of the Anti-Christ). He will be a blend of Napoleon and the Kaiser, a man of the greatest diplomatic genius ever known, born of humble origin somewhere in the region of the Balkans. A highly realistic prophecy of the life of this future incarnation of Satan is pleasantly recounted, and a hint given of the carnage that will then take place from one end of the world to the other. It is only at this point that the Christ is to make "an actual personal return," and "actually reign in person on the earth," defeating the Anti-Christ by his immense power over nature and the forces of the elements, and then establishing the millennium for the small band of the faithful left from the slaughter.

It is all a depressing picture, from which we escape by remembering St. Paul's attitude to the seemingly literal story of Abram and Hagar -"which thing is an allegory" of spiritual, not physical struggle, constantly taking place within each human soul.

The message for humanity that Theosophy has also drawn from the Bible is more helpful than this exposition, and is equally the result of a "humble search for the real guidance which God has given us to enable us to comprehend His meaning". Therefore we can join whole-heartedly with Mr. Marr Murray in his final cry: "To your Bibles, O ye Britons!"

M. E. C.

THEOSOPHY IN THE MAGAZINES

TWENTIETH CENTURY EDUCATION: A PRACTICAL SCHEME FOR SOCIAL RECONSTRUCTION

Long before the war absorbed the best energies of the West, many "impatient idealists" had been steadily working out schemes for introducing methods of co-operation into various branches of social activity, in the hope of proving their superiority to the competitive conditions which forbid the practice of brotherhood. As evidence of the vitality of such pioneer work, there is the interest that has been aroused in proposals to adapt the trade guild system to modern requirements and, perhaps most remarkable of all, the number of experiments that have been made in the direction of co-operative communities. All such efforts are naturally of interest to Theosophists, who are among the many who cherish the words "after the war" as an assurance of the triumph of their ideals. One such scheme, that of Captain Petavel, forms the subject of a bright little article by Lady Katharine Stuart in *The Asiatic Review* for May. The title may sound a trifle ambitious to some who are faced with the magnitude of the problems involved in educational reform, but the example chosen is at least typical of the method of original enterprise, a method which seems destined in the near future to play the important part of paving the way for the slower-moving machinery of legislation.

The project is described as a self-supporting educational colony (elsewhere as an agricultural, industrial and labour colony), and a start has already been made in India under the patronage of the Maharajah of Cossimbazar. The author, after contrasting the present muddle with the law of harmony on which the universe is founded, outlines in her crisp style the course which Captain Petavel is following:

> He begins with organising the young into juvenile labour colonies for many reasons. In the first place, as George Eliot says, "Its but little good you do, watering the last year's crop"; and secondly, as the Irishman remarked, "*The best way to prevent what has happened is to stop it before it begins*," or, in other words, catch your boy before evil surroundings and bad companions have turned him into a criminal; catch your girl before lack of employment, unsuitable work, frustrated faculties, or underpayment, have turned her into an inebriate; catch your weak character before he becomes a mental case, and, having secured him as far as may be from temptation, allow him to grow and to unfold his faculties into the particular form of manhood his Creator intended him to become.

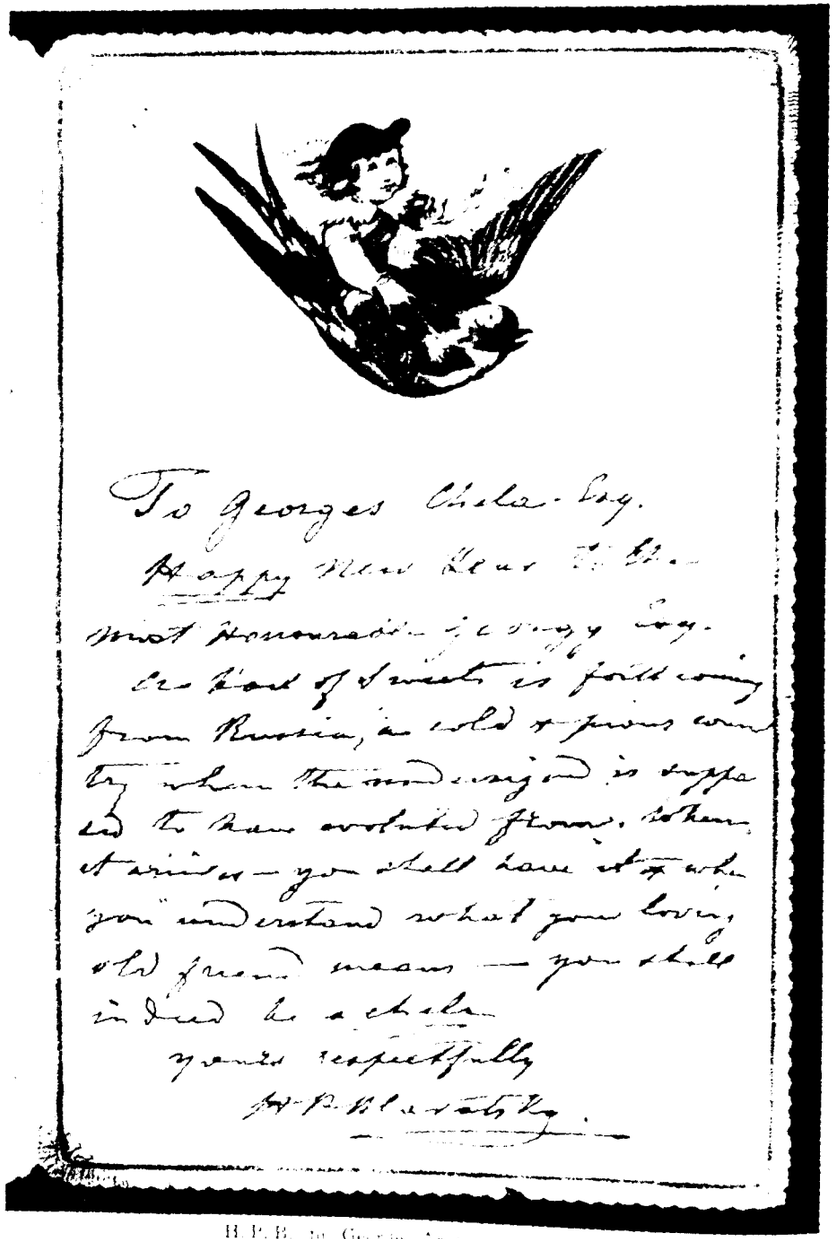
One reason given for the choice of India as a suitable field for this experiment is that social responsibility figures so prominently in the Hindū religion that the youth of India should readily catch the spirit of the new venture. Another

is that, as India suffers from under-production of food per acre, any means of popularising up-to-date methods of cultivation and disposal should benefit the country as a whole. Instruction is to be provided up to the age of twelve or fourteen, after which it is expected that in course of time children will be able to pay for their tuition by their own labour. The combination of manual and mental training, with a fair amount of play, should make for all-round development and avoid stimulation of the brain at the expense of the rest of the body; in fact this feature is now being recognised by most educationists as of primary importance. At first sight, we must confess, the term "labour colony" does not strike us as exactly attractive; it is too suggestive of penal settlements. But after all it is fairly descriptive of the aim of the colony, which is to turn out capable and independent farmers, and it is only the callous exploitation of labour that has made the word almost synonymous with drudgery. If, as we read, Sir Rabindranath Tagore's secret of dealing with his pupils is to be applied in this case "I make them happy" we see no reason why the experiment should not prove permanent as well as instructive. Presumably the authorities are raising no objection, as some well known names are mentioned as having given their approval.

Those who have been at Adyar will be interested to read Lady Katharine Stuart's account of her own experience of a community, so we quote the paragraph in full:

> Though never having had experience of a *juvenile* labour colony, the writer has had some little acquaintance with community-life based on the principle of co-operation instead of competition. The community was not entirely self-supporting—though it could readily have become so—it adopted the idea of "production for use," and it had the corporate life of a family that engaged in every sort of work, from the production of spineless cactus, as fodder for cattle in famine time, to the editing and printing of papers and magazines of all kinds. The "family spirit," where the Editor, the Librarian, the Gardener, the Dairyman, the Engineer, the Printer, the Publisher, the Author, the Lawyer, the Schoolmaster, the Doctor, the Nurse, etc., all met in a family circle night after night to be taught and to discuss anything and everything in the nature of perplexing problems, was in education in itself. The instruction we thus obtained, not only from those in authority, but from one another, was, we believed, unique and priceless in value. If you wanted an expert on Sanskrit, on art, on music, on law, on farming, or on medical matters, there was always one available. There were not many laws, but alcohol, meat-eating and card-playing for money were forbidden, and slackers were not encouraged to remain. The output in work of all kinds in this community was astounding!

W. D. S. B.



H. P. B. to Georges Arnaud

VOL. XXXVIII No. 12

THE THEOSOPHIST

ON THE WATCH-TOWER

[SINCE the Order of Internment served by the Government of Madras prohibits Mrs. Annie Besant from publishing any writing of hers, these Watch-Tower notes are not contributed by her, but by various writers.]

DURING the past month the greatest anxiety has been shown throughout India because of the state of the President's health while interned at Ootacamund. For the first time in thirty-four years, she has been forced out of public life, and the sudden cessation of her manifold activities has caused a violent nervous shock, the effects of which are most deplorable. Her strength has greatly diminished and her vitality is alarmingly low. She has therefore decided upon a change in the place of internment, and will soon, with her two companions, move down to the plains to Coimbatore at the foot of the Nilgiris. This new place of internment will probably be less of a physical strain, as the climate will be warm and congenial, but it is hopeless to expect a full recovery of her health so long as the internment lasts and her normal activities are forbidden her.

The Government of Madras have at last published the letters of the President and her interned colleagues, which they wrote in response to the offer of relaxation of the internment order with reference to publications. It was this letter which was referred to in Parliament by Mr. Chamberlain, and quoted, not in its entirety, but as a misleading summary; a large number of Lodges in India at once cabled to the Secretary of State in London for the unmutilated publication of the President's letter, and I believe the Society in England also agitated for its publication. The following is the President's letter as at last published by Government, and also the letters of Mr. Arundale and Mr. Wadia.

Mrs. Besant, after acknowledging receipt of the relaxation of the Government Order, proceeds: I beg to state that I am as unable now as was His Excellency the Governor on June 16th last to discriminate between my activities, nor will I implicitly admit that while my so-called religious works are harmless, my educational, social and political writings justify the tyrannical action of the Madras Government towards my two colleagues and myself. All I write and speak is equally Theosophical and religious, being directed to the evolution of the spiritual intelligence in man, exerted in the spiritual, intellectual, emotional and physical departments of human life. They all form part of one great movement for human progress and liberty and order. I cannot separate religion from life, nor shut it up in a cell from which it may be released after due trial and strict examination by the Governor-in-Council or his officers. Nor could I submit books on subjects the most sacred to me to the scoffing of unbelievers. I am grateful to His Excellency the Governor of Madras for the true insight which realised that all liberty, religious, educational, social or political is one, is equally dangerous to an autocracy, and must be crushed. He has thereby made the present struggle one for liberty in all departments of human life, not for this or that political opinion. The Theosophical Society cannot identify itself with any special creed, religious, social or political, but it can and ought to stand for the sacred right of free speech for all opinions which do not excite to crime, and can see that His Excellency's instinctive attack on religious liberty shows the true spirit of autocracy, and hatred of all freedom. It has therefore allied itself in this struggle in an *entente cordiale* with the National Congress, the Moslem League and the Home Rule League in one solid body, united in resistance to autocracy, and in defence of the liberty of the people, and I, as President of the Theosophical Society, will conclude no separate peace. As I observe that the Government order has been sent to the Editors' tables, I presume that you will also forward this letter to the Editors, as it explains why I cannot take advantage of the relaxation of clause (d) of the Order of the internment.

Mr. Arundale in his letter begs to inform His Excellency the Governor of Madras in Council, that as a Theosophist and having been privileged for many years to live under the example of his Hindū and Mussalmān fellow-subjects, with whom religion is their daily life, he has striven to make Theosophy the motive power of all his actions, whether public or private. It was in order to live more truly his conception of the Theosophic life that Mr. Arundale joined the Home Rule League, that by working for Home Rule for India he might share in the struggle for freedom and justice, without which all growth is impossible, whether for individuals or for nations. For a similar reason, Mr. Arundale has been working many years to free Indian education from the devastating agencies now oppressing it. Mr. Arundale is a Theosophist and therefore an ardent and uncompromising supporter of Home Rule for India and Indian education for Indian youth. Like the French Republic Mr. Arundale is one and indivisible, and he cannot be interned in compartments. His writings and speeches are all Theosophical or religious, whether labelled Home Rule or education or in any other way. The discrimination is thus from Mr. Arundale's standpoint impossible, and he declines to allow His Excellency the Governor of Madras in Council to make or attempt to make distinctions he himself is unable to perceive. Mr. Arundale trusts that the same publicity will be allowed to the above expression of refusal to accept the proferred relaxation as was given to the offer of relaxation itself.

Mr. Wadia says that, being an Indian, he cannot make a compromise with his conscience. As a Theosophist, he is unable to differentiate between secular and sacred, as he looks upon everything as sacred and with him politics is a matter of religion and spirituality.

* * *

As the policy of the Theosophical Society is now so much discussed, it is useful to recall previous indications of the Presidential policy. We therefore reprint here part of the Watch-Tower Notes from our issue of January, 1915. The first paragraph deals with a forecast by Mr. Leadbeater, of events now obviously beginning to shape themselves.

We wrote:

A remarkable prediction was made by Mr. C. W. Leadbeater, regarding "the Federation of Nations," and published in March, 1910, in THE THEOSOPHIST. He wrote: "Europe seems to be a Confederation with a kind of Reichstag, to which all countries send representatives. This central body adjusts matters, and the Kings of the various countries are Presidents of the Confederation in rotation." . . . A noteworthy minor point in the prediction is: "All necessaries of life are controlled, so that there can be no serious fluctuations in their price. All sorts of luxuries and unnecessary things are still left in the hands of private trade - objects of art and things of that kind."

Later on we read:

The following paragraphs have appeared in *The Adyar Bulletin*, but I reprint them here that they may reach a larger circle, for they touch on vital matters:

There are two views of Theosophical work, one narrow and one wide, which are current in the Theosophical Society, and on which members should make up their minds, and having done so, should act accordingly. The first is the view that the Divine Wisdom consists in the teaching of a certain body of doctrines, whether by writing or by speech; to write articles, to give lectures, on Reincarnation and Karma, on the Life after Death, on Yoga and Interpretation of Symbols, on the Planes, Rounds and Races this is Theosophical, and this is the only proper work of the Theosophical Society. A certain application of these teachings to the conditions of the day is perhaps allowable, but such application tends to stray into forbidden paths, and is of doubtful desirability. The other view is that the Divine Wisdom, "sweetly and mightily ordering all things," exists in the world for the world's helping, and that nothing is alien from it which is of service to Humanity. The chief work of those who profess themselves its votaries will therefore be the work which is most needed at the time, and the pioneer work along the lines which will shape the coming pathway of the world. At one time, when the great truths of religion have been forgotten and when materialism is strong, it will be its chief work to spread the forgotten truths and to assert the predominant value of spirituality. At another, when a people is to be prepared for the Lord, educational methods and improvements will claim its earnest attention. At another, it will be called to work for social reformation along lines laid down by Occultism. At yet another, to throw its energies into political effort. For those who take this wider view, the country they are living in, the circumstances which surround them, must largely condition the form of their

activities. And since the T.S. is international, it can only suggest great principles, and leave its members to apply them for themselves. It can lay down Brotherhood, but whether that shall be cultivated and made practical by Individualism or Socialism, by Toryism, Liberalism or Radicalism, by Monarchy or Republicanism, by Autocracy, Aristocracy or Democracy on all this the T.S. pronounces no opinions. It can only say: "Son, go and work for Brotherhood; think out the best way for yourself, and act."

It is obvious that since I entered the T.S. I have encouraged the wider view, and while I have done my fair share in spreading Theosophical teachings all the world over, I have also worked vigorously in outside matters, for education, and for many social reforms, as, in India, the abolition of child-marriage and the reform of the caste-system, and in England for the abolition of vivisection, for reforms in penology, for justice to coloured races, for the introduction of Federation into the Empire, and for a system of electorates which should weigh heads as well as count them. Since elected to the Presidency, I have endeavoured to organise the many activities of those who agreed with me in Theosophising public life, so that no activity should compromise the neutrality of the Theosophical Society, while members should remain perfectly free to work in any of them; and the result has been a great influx into the T.S. of energetic workers, and especially of young workers, who find their inspiration in Theosophical teachings, and their happiness in translating them into practice.

Both these lines of thought, the exclusive and the inclusive, have their place in the T.S., and it is eminently desirable that both should be present in the Society. The first ensures the steady propagation of Theosophical teachings, and the permeation of all religions with them—the Theosophising of all religions; the second ensures the application of those teachings to public work, the permeation of all public activities with them—the Theosophising of life. While the T.S. was small in numbers and its environment was hostile, the first demanded all the energies of the little band of Theosophists. Now that the T.S. is large, and its environment fairly friendly, the second is necessary for the growth of its influence. The first prepares for the new form of religion—the second for the new form of civilisation. They are complementary, not hostile. But let neither depreciate the other, nor minimise its value. Let each do its work, and recognise that the other has also its place and its work.

* * *

The Lord Bishop of Calcutta spoke on August 4th, the third anniversary of the war, on the present

political situation in India. His words—so perfectly natural in one to whom the service of his Master, the Christ, is paramount to every earthly consideration—have evoked bitter resentment and criticism from Anglo-India generally. These are his Lordship's words:

> But it is not only against the German method of conducting war that we are fighting. We are fighting against the German principle that the strongest nation ought to subdue and enslave weaker ones. If this principle were accepted, there would be no end to wars, and the strongest nation might always plead the excuse of Germany, that it was making these conquests with the object of spreading its own superior civilisation. We stand for the right of nations to live and grow according to their own God-given nature, whether they be great or small. Here again we must keep our own consciences clear. We have become the paramount power in India by a series of conquests in which we have used Indian soldiers and had Indian allies. We have remained the paramount power in India because the Indian peoples needed our protection against foreign foes and against internal disorder. We must now look at our paramount position in the light of our own war-ideals. The British rule in India must aim at giving India opportunities of self-development according to the natural bent of its peoples. With this in view, the first object of its rulers must be to train Indians in Self-Government. If we turn away from any such application of our principles to this country, it is but hypocrisy to come before God with the plea that our cause is the cause of liberty.
>
> But while our cause has remained the same as we have professed it since the war began, recent events have given it a new meaning. The adhesion of the United States to our side and the revolution in Russia have added a new element to the idea that we are fighting for liberty. We have hitherto been fighting for the liberty of nations from enslavement by other nations. Now we realise that we are also fighting for the liberty of the masses of the people within each nation. We are fighting for the democratic idea.
>
> With eyes enlightened and with hearts uplifted, understanding our great cause more clearly than in the beginning of the war, let us pray that we may be more worthy of the cause.

Every right-thinking man will show deep sympathy with the Bishop of Calcutta for the pain given him by

the denunciations of "priestcraft" that have been hurled at him from the Anglo-Indian papers; but his action in speaking unpalatable truths is an encouraging sign that those put in spiritual authority over their flocks will once more speak openly and boldly. The world has lost much by the Churches restricting themselves merely to Church interests and religious propaganda; it was not so in Christendom once, and there was a time when the Bishop was an "overseer" in fact and not merely in name. Here in India there has never been the separation of religion from politics, and the policies of kings have been denounced by holy men when meriting denunciation. Once upon a time in Christianity, especially in its parent, Judaism, this was clearly recognised; and the prophets of old raised kings up out of the dust or hurled them back into the dust again. With war and confusion everywhere, in the mental and emotional as well as the physical world, perhaps the leaders in religion will once more take charge of the affairs of the world, and show that the man of God is also the wisest man in the world.

* * *

This month the war entered upon its fourth year; the final issue of it all was settled even before the war began, for when there is a conflict between the forces of evolution which send humanity upwards and those that drag it back, there is but one result, though the struggle may last long. At the beginning of the war England specially, among the Allies, felt the strength of her purity of motive as she sprang forward to battle for Liberty; if only that inner strength had kept continuously near to its true source we should have had the end of the war long ago. For that inner strength comes from the life of God, and to be a channel for it, the nation must never cease her high endeavour to be just before God as before man too. If only England had recognised what invincible forces could have been hers had she done the great thing by India, then instead of the war entering upon another winter, we should now be busy at the brighter aspects of Reconstruction. The destiny of a nation as of a man is moulded

by karma, and what a nation refuses to sow she cannot reap.

***

India has given of her men and money—and of money how much she has given in proportion to her wealth, only those who know the poverty of India will realise—but had only England at the beginning of the war called round her as comrades and equals the millions of India, India would have given her what is more precious than money, and more really effective to win a war than munitions, and that is her prayers and her spiritual co-operation. For it is not mere guns that in a world-war such as this will decide the issue; it is only that side in the conflict which fundamentally has more in its reservoirs of spirituality that will gain the day. Many a blunder has been committed consciously or unconsciously by England in respect of India, but no greater blunder was committed than when England failed to open the floodgates of Indian spirituality: for India understood the righteousness of the war. If only, when the war broke out, England—nay, far more the English in India—had held out the hand of comradeship to the millions of this mighty land, and had worked side by side with Indians for India's goal of a national life, how swiftly the mighty forces of reconstruction would have swept the cause of the Allies on a tide of victory. But to speak, in these days, of spirituality as more effective than munitions, is to speak before the wind. Yet here and there voices have been raised, as so often by our President in the columns of this "Watch-Tower," and now too by the Bishop of Calcutta. Is it too late to undo the past or to grasp the opportunity which is swiftly flying by? May the King-Emperor, in far-off London, beset by the anxieties of his position, be given the insight to understand the most fundamental fact about the issue of this war, so far as the British Empire is concerned, that "as Britain deals with India, so will the High Gods deal with her".[1]

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[1] "On the Watch-Tower," July, 1915.



THEOSOPHY AND THE BROTHERHOOD OF HUMANITY

By C. JINARĀJADĀSA, M.A.

SINCE the commencement of the Theosophical Society two divergent views as to its aims have striven for mastery. The first considers that the Society is a body of seekers after Truth, and that they can best serve the world by the accumulation of Theosophical knowledge and by expounding it as a philosophy; but the second hold that the Theosophical Society is primarily a movement to make Brotherhood a living factor in the world. I think it can well be said that these two tendencies are vividly represented respectively by the Vice-President and the President of the

Theosophical Society—a fact of great significance, showing that within the organisation there is not and can never be anything akin to a dogma.

Nevertheless within the Society it is legitimate for the supporters of either view to expound their ideas; we are by now accustomed to frank and free discussion, without imputing unworthy motives to those who differ from us. If I resume the discussion it is because of certain remarks by the Vice-President in the July number of the *Vahan*.

Our Vice-President, Mr. A. P. Sinnett, has rendered unique services to Theosophy, and these can never be forgotten by the historian of the Theosophical Movement. Mr. Sinnett has insisted from the beginning that the great service the Society can do for the world is by giving it that scientific statement of Occultism which Theosophy alone possesses; he has therefore laid emphasis on the nature of the Society as a body of seekers after Truth. He has upheld the view that the Theosophical Movement should be an aristocratic rather than a democratic one, since the world could scarce be influenced by the mere number of members within our Society, irrespective of their rank and standing as cultured people of the world. Therefore Brotherhood has signified to him a fact on the spiritual planes, but not what it has signified to many, which is the practical expression of fraternal organisation and co-operation in human affairs.

Since Mr. Sinnett holds that "the gross democratic meaning attached to the term 'brotherhood' is an insult to Theosophical teaching," it is logical that he should say that the only duty of Theosophists is

> to study and promote the study of the super-physical spiritual science gradually unfolded for our benefit and through

> us for the benefit of all mankind. The fulfilment of that duty should be compatible with perfect harmony of feeling within the society, where it is needless and undesirable to discuss varied beliefs as to how the physical welfare of the community may be best promoted. We should not furnish unsympathetic critics of our real work with an excuse for pretending to regard us as a body of people entangled with questionable schemes for subversive changes on the physical plane.

My aim in writing this article is to point out the strong emphasis laid by the Masters of the Wisdom on the practical side of the Theosophical Movement, ever since the beginning of the Society. When the main body of teaching given in the early days by the Masters of the Wisdom was received by Mr. Sinnett and his English friends at Simla, the English Theosophists did not specially respond to the ideals of Brotherhood to be worked out on the physical plane, which meant a reversal in many ways of the relations existing between Anglo-Indians and Indians. They held that the practical work of the Theosophical Society was to meet modern science half way, and to give the Western world unchallengeable proofs of the existence of superphysical realms of nature, for such proofs implied a change towards spirituality in the modern intellectual men's attitude to life. The Adepts did indeed reveal a part of the hidden science, sufficient to show how little modern science knew of the truths of things; and it is evident from Their letters that They thought that enough had been done by Them to give the knowledge required for the western world. On this point, however, the Anglo-Indian Theosophists differed, and the Masters on several occasions frankly declined to accept the western standpoint as justifiable. Of the letters from Them referring to this topic, the most noteworthy is that sent in 1881 by that great Adept to whom, as the

Master K. H. has said, "the future lies like an open page". I publish the letter in full.

The doctrine we promulgate being the only true one, must supported by such evidence as we are preparing to give become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories—unimpeachable facts for those who know—with direct inferences deduced from and corroborated by the evidence furnished by modern exact science. That is the reason why Colonel H.S.O. who works but to revive Buddhism may be regarded as one who labours in the true path of Theosophy far more than any other man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism stripped of its superstitions is eternal truth, and he who strives for the latter is striving for Theos-Sophia, Divine Wisdom, which is a synonym of Truth. For our doctrines to practically react on the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to popularise a knowledge of Theosophy. It is not the individual determined purpose of attaining one-self Nirvana (the culmination of all knowledge and absolute wisdom)—which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist.

The intellectual portions of mankind seem to be fast drifting into two classes, the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition a process which cannot fail to utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of *submitting* to annihilation pure and simple in case of failure, to millenniums of degradation after physical dissolution. Those "intellectual classes," reacting upon the ignorant masses which they attract, and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the white dove of truth had hardly room where to rest her weary unwelcome foot.

It is time that Theosophy should enter the arena; the sons of Theosophists are more likely to become Theosophists than anything else. No messenger of truth, no prophet, has ever achieved during his lifetime a complete triumph not

even Buddha. The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser and specially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of Society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations—to call the poor despised "nigger" brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle.

In view of the ever-increasing triumph and at the same time misuse of free-thought and *liberty* (the universal reign of Satan, Eliphas Levi would have called it), how is the combative *natural* instinct of man to be restrained from inflicting hitherto unheard-of cruelty and enormities, tyranny, injustice, etc., if not through the soothing influence of a brotherhood, and of the practical application of Buddha's esoteric doctrines? For as everyone knows, total emancipation from authority of the one all-pervading power or law called God by the priests—Buddha, Divine Wisdom and enlightenment, Theosophy, by the philosophers of all ages—means also the emancipation from that of human law. Once unfettered and delivered from their dead-weight of dogmatic interpretations, personal names, anthropomorphic conceptions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different names for one and the same royal highway to final bliss—*Nirvana*. Mystical Christianity, that is to say that Christianity which teaches self-redemption through our own seventh principle—this liberated Par-Âtma (Augoeides) called by some Christ, by others Buddha, and equivalent to regeneration or rebirth in spirit—will be found just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own Ego, the illusory apparent self, to recognise our true self in a transcendental divine life. But if we would not be selfish we must strive to make other people see that truth, to recognise the reality of that transcendental self, the Buddh, the Christ or God of every preacher. This is why even exoteric Buddhism is the surest path to lead men towards the one esoteric truth.

As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded and honour and mercy both flung to the winds. In a word, how—seeing that the main objects of the T.S. are misinterpreted by those who are most willing to serve us personally—are we to deal with the rest of humanity, with the curse known as the "struggle for life," which is the real and most prolific parent of most woes and sorrows and of all crimes? Why has that struggle become the

almost universal scheme of the universe? We answer, because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for the earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the pagan lands, and is nearly unknown among Buddhists. In China during famine and where the masses are most ignorant of their own or any religion, it was remarked that those mothers who devoured their children belonged to localities where there were the most Christian missionaries to be found; where there were none, and the Bonzes alone had the field, the population died with the utmost indifference. Teach the people to see that life on this earth, even the happiest, is but a burden and delusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives, and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Tibetans. The world in general, and Christendom especially, left for 2,000 years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure.

If the Theosophists say: "We have nothing to do with all this; the lower classes and inferior races (those of India, for example, in the conception of the British) cannot concern us and must manage as they can"—what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are these professions a mockery? And if a mockery can ours be the true path? Shall we not devote ourselves to teaching a few Europeans, fed on the fat of the land—many of them loaded with the gifts of blind fortune—the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formation, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and their hereafter as best they know how? Never! Rather perish the T.S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism. That we—the devoted followers of the spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha—should ever allow the T.S. to represent the *embodiment of selfishness*, the refuge of the few with no thought in them for the many, is a strange idea, my brothers. Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of "perfect Lamas," there is one which was correctly understood and described: "the incarnations of the Bodhisattva, Padma Pâni, or Avalokiteswara and of Tsong-ka-pa and that of Amitabha, relinquish at their death the attainment of Buddhahood—*i.e.*, the *summum bonum* of bliss and of individual personal felicity—that they might be born again and again for the benefit of mankind" (R.D.)[1]—in other words, that they might again and again be subjected to misery, imprisonment in flesh and all the sorrows of life, provided that by such a self-sacrifice, repeated throughout long and dreary centuries, they might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many races of mankind! And it is we the humble disciples of these perfect Lamas, who are expected to allow the T.S. to drop its noble title—that of Brotherhood of Humanity—to become a simple school of psychology. No, no, good brothers; you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to help it effectually by correcting the erroneous opinions of the outsiders, if not by actually himself propagating this idea. O for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him.

Having explained our views and aspirations, I have but a few words more to add. To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies—those of the *civilised* races less than any other—have ever possessed the *truth*. The right and logical explanations on the subject of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were; but there must be a consistent solution somewhere, and if our doctrines prove their competence to offer it, the world will be quick to confess that the true philosophy, the true religion, the true light, which gives truth and nothing but the truth.

Referring to this letter, the Master K. H. said later:

Our Society is not a mere intellectual school for Occultism, and those greater than we have said that he who thinks the task of working for others too hard had better not undertake it. The moral and spiritual sufferings of the world are more important and need help and cure more than science needs

[1] [Rhys Davids.]

aid from us in any field of discovery. "He that hath ears to hear, let him hear."

Mr. Sinnett is perfectly right when he holds that the Objects of the T.S., when they were formulated in 1875, laid very little emphasis on the Brotherhood of Humanity, and that we started as a Society "to discover the nature and powers of the human soul". This, however, is no proof that the Masters had not intended from the beginning to make the principal purpose of the Society work for Brotherhood. With reference to large undertakings affecting human welfare, the Masters, except on those rare occasions when They work in the outer world, have to guide Their human agents from the invisible, and so leave great latitude to them in the starting and carrying out of the plans. In general the Masters pay little attention to details, so long as the movement under Their guidance proceeds as They wish. However, seeing that They always work with a plan clearly before them, the aim and purpose is ever present, but They can and do afford to wait to mould human events to fit slowly into Their plans. For instance, the great ceremony of the Mass was not composed by the Lord Christ and given as a revelation complete in its beginning; the ritual was slowly amended during some eight centuries, and in fact is still being amended under His orders in the twentieth. But this does not mean that the Founder of Christianity had no clear idea in the beginning how the Mass was to be performed and what was the perfect ritual for it; it merely shows that even He has to wait till His agents on earth are able to grasp His true thought and purpose.

In a similar way the Masters of the Wisdom are perfectly clear as to what the Theosophical Society has

yet to do for humanity in the course of its future, and slowly They influence, as opportunity occurs, those in charge of the Society's welfare to bring the Society more in line with Their wishes by emendations of Rules and Constitutions, etc. In a movement like ours, which is directly under Their inspiration, stated Objects and Constitutions are but means to help us to do Their work better. Of course as a democratic organisation its various officers are bound by such rules; but it surely would be unwise for Theosophists who believe in the Masters to hold that there is anything at all sacrosanct in such rules, so that they should never henceforth be changed. Indeed we have made a profound change in the way our First Object used to be stated; once upon a time it was "the nucleus of a Universal Brotherhood," implying that the Brotherhood is but an ideal to be reached in the far future; now it is "a nucleus of the Universal Brotherhood," and all will agree that this declaration of the eternal fact of Brotherhood, of which one among many nuclei is the T.S., represents far more accurately the thought of the Masters of Wisdom.

The special need of the Theosophical Movement for the world's welfare could not be better proved than by the powerful democratic movement which has been sweeping through all nations during the last half a century and more. Whatever good there was in the old aristocratic and oligarchical ideals of national life, a new ideal is taking their place: and as this next stage in human development is a part of the Divine plan, Theosophy can show the spiritual basis underlying Democracy. Whether the T.S. had appeared or not, the present democratic wave would still be here; but

since there are Theosophists in the world, it is their special duty, as also their high privilege, to uphold the spiritual aspect of the democratic ideal, forgetting which, men are apt to be unjust to each other. If we stand apart from the life of the world to-day and retain our Wisdom exclusively for a few only, while the few will gain, the many will be deprived of what they need most, which is to have again and again set before them the ideal of God our Brother Man. For it seems to me it is through the worship of this new God that we shall adjust best all human relations for the furtherance of the welfare of the majority of mankind; it is only thus that wars will end, and poverty be abolished. Little doubt that many mistakes will be made as we live the new Gospel; but it is just for that Theosophy has come, to reiterate, in spite of every failure, that Brotherhood *is* the Law, and that the time has come for us all to work together so that God's "will be done in earth, as it is in heaven". So must we Theosophists, in our limited range of activities, do that will; and it is for us, as the Master of Masters has said, to "establish a form and set an example."

I do not think anyone who knows of my work for the T. S. will say that I have been more partial to the devotional or practical side of Theosophy than to its wisdom aspect. The wisdom of Theosophy is to me "the breath of God," and the wonders of Theosophy as a science ever increase the more I study. If I come forward, then, as an exponent of the view that the T.S. fails of its purpose unless its members do practical philanthropic work, it is only because it seems to me that the acquisition of wisdom by an individual or by an organisation depends upon the law of karma. A

man having a certain content of wisdom must grow a larger capacity before more wisdom will come to him; and the only means of growing is by putting at the service of others such wisdom as he has. The good that he does to them gives him a karmic right to more wisdom, and it is only in this way that a man grows in wisdom. Exactly the same has it been with regard to the T.S.; if to-day we have a vaster knowledge of Theosophy than when *The Occult World* was written, it is only because in the intervening period we have given practical expressions of Theosophy. The problem of education is all illuminated now by Theosophy, but only because a few Theosophists like Colonel Olcott, with his schools in Ceylon and for the outcastes in Madras, and Mrs. Besant with the Central Hindū College, have helped in Education, and have tried to give a Theosophical tone to educational practices. Our members in England now see, the vital value of Theosophy for reconstruction to-day, but only because they have attempted in the past many schemes of social service. The more departments of life we discover in which to apply Theosophy, the more the Ancient Wisdom grows within our minds, and the more the Masters can give us of new information. It is this inevitable connection between cause and effect that should never be forgotten when sometimes in our discussion we are apt to argue as if there were an abstract Theosophy; there is no such thing, for what is called Theosophy is but one mode of the manifold life of God, and His Wisdom is not an abstraction in the heavens but a living Life that gives Its message of Joy through the atom and through the flower, as unhappily also its

message of Doom through the sights of horror which we see in slums.

From this aspect of our Theosophical studies, practical work is essential in the Theosophical life, and the day in which a Theosophist has done nothing for the cause of Brotherhood is a wasted day in his eternal life. Nor does it matter what form his activities take; according to his capacity and temperament lie his work. Work for religion, for science and art, for social reform, for politics, in fact for reconstruction of every kind, is Theosophical in the fullest sense of the word. For the definition of "Theosophical" is what makes for Brotherhood and for a larger outpouring of the Divine Life in the hearts and in the conditions of men.

With reference to this larger Theosophical work, it is interesting to see what emphasis the Masters have laid from early days on the work that English Theosophists could do for India. The Masters M. and K. H. have never made a secret of Their passionate attachment to India. The Master K. H. refers in one of His letters in *The Occult World* to a "section of our fraternity that is especially interested in the welfare of India". In that letter there come these memorable words:

> Tracing our lineage through the vicissitudes of Indian civilisation from a remote past, we have a love for our motherland so deep and passionate that it has survived even the broadening and cosmopolitanising (pardon me if that is not an English word) effect of our studies in the laws of nature. And so I, and every other Indian patriot, feel the strongest gratitude for every kind word or deed that is given in her behalf.

It is the same great desire for the welfare of the millions of India that makes the great Adept whose letter I have quoted already at length say: "O for the noble and unselfish man to help us effectively in India

in that divine task. All our knowledge, past and present, would not be sufficient to repay him." As it happened, the man "to help us effectively" in the "divine task" turned out to be a woman; and how truly it can be said that both knowledge and strength have been given her by Them as a token of Their recognition. And the hundreds of her Theosophical followers, and the thousands outside their ranks, have also felt something, as they work for this ancient Motherland, of that Blessing from beyond the great White Range.

Surely there could be no more inspiring conception of what Theosophy stands for than the goal which the Master K. H. has pointed out to us—"One universal feeling, the only true and holy, the only unselfish and eternal one—Love, an Immense Love, for humanity as a whole. For it is humanity which is the great orphan, the only disinherited one upon this earth, my friend. And it is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare."[1] Having once heard this trumpet call to action, shall the Theosophical Society ever limit anyone in his noble work for the salvation of humanity? And could there possibly be a nobler task entrusted to our charge than working for "a more benevolent intermingling of the high and the low, of the Alpha and Omega of Society"?

C. Jinarājadāsa

[1] *The Occult World.*

FRANCIS BACON AND THE CIPHER STORY

By F. L. WOODWARD, M.A.

(Continued from p. 498)

"*A hard-prince who wore amongst secret followers a crown.*". . .

"*Find out Fr. his true history and rewriting the most part spread a great truth.*"[1] (cipher in *Resuscitatio*, 1657.)

IN continuation of my previous article in this magazine, I wish to deal chiefly with the cipher matter contained in the later and posthumous works, as presented by Mrs. Elizabeth Gallup in Part 3 of her *Bi-literal Cipher*, and proceed later to the interesting part concerning the hiding-places of the MSS. of the works claimed as his own by Francis (Bacon) Tudor, Lord Verulam.

Elizabeth had died and James had been brought to the throne, the object for which "that fox" Cecil had worked for years. The question arises, how far did James know of Francis' secret? According to Mr. Udny, who wrote recently on this subject in *The Channel*, James and Robert Cecil knew of Bacon's claim and actually crowned him King at the Tower of London in secret and under compulsion, and then forced him to abdicate, destroy his proofs and sign allegiance, promising to abandon his claim to the throne. There is no mention of this in the bi-literal cipher so far as I have studied it in Mrs. Gallup's published works; the evidence of which is that the proofs of Bacon's royal birth had been stolen from him years before. However, in Vol. 1, p. 75, he says that the word-cipher would give facts not elsewhere stated: "Th' great cipher shall contain most importa't matters that will not elsewhere bee found, because this king is nothing lacking in diligence to suppres any printing that would acquaynt very youthfull yeomen with this strange clayme.". . . This shows that James knew what Cecil knew. But read the following passage (Vol. 1, p. 102). So long as Elizabeth lived, there was danger: "I had co'stantlie much o' feare lest my secret bee s'ented forth by some hound o' Queene Elizabeth: my life might paye th' forfeit and the world be no wiser then before. But that danger is past long ere now and nought but the jealousy of the king is to bee feared, and that more in dread of effecte on the hearts of the people then any feare o' th' presentation of my claime, knowing as he doth, that all witnesses are dead and the requir'd documents destroy'd."

The loss of the proofs is thus referred to in *De Augmentis*, 1623: "(Leicester) 'he it was who procur'd that certificate of birth from th' Court physitian, th' sworn and witnest testimonies of both midwife and th' attendant . . . and my adve'titious arrivall shortly

[1] Thanks to the courtesy of Messrs. Gay and Hancock, the publishers of Mrs. Gallup's *Bi-literal Cipher*, I am enabled to make these quotations from her works. I understand that she is still busy deciphering and that we may look for further interesting disclosures.

precedent to birth to well belov'd Ladie B., (th' dear friend by whose hand I was saved) of her still-born child". . . . He trusted to the last that Elizabeth would relent and acknowledge him. She had sworn a solemn oath that he should never inherit, and he had himself sworn, on pain of death, to keep the secret, hence his desire to keep the cipher close while she lived. Now, the few who were privy to the facts and who could have testified, were dead. He says: "A like accidental death tooke the Earle, soe that none, in whom nature could (so to speak) prompt his stammering tongue, was left to plead our cause. Also papers (which were at that distant day evidence of most or chiefest weight) . . . being stolen by the emissary and base hireling of one (Cecil) who hated both sonnes, were destroyed in the presence royall. We lost our last available proof or testimony therein." . . .

Robert Cecil poisoned the mind of the Queen against Francis.

"To Robert Cecil I owe much o' this secret, underhand, yet constant opposition: for from th' first hee was th' spy, th' informer to th' queen, of all the boyish acts of which I had least cause or reason for any pride. . . . In truth, Cecil work'd me nought save evill to th' daie which took him out o' this world.

"Through his vilde influence on Elizabeth, hee fill'd her minde with a suspition of my desire to rule th' whole world, beginning with England, and that my plan was like Absalom's, to steale th' hearts of the Nation and move th' people to desire a king. He told her that my every thought dwelte on a crowne: that my onelie sport amid my school-mates was a pageant of royalty: that 't was my hand in which th' wooden staffe was plact, and my head that wore th' crowne, for no other would be allowed to represent princes or their pompe". . . .

"These true words would cost us dearly, were one of th' tales so much even as whisper'd in some willing eare: yet for the sake of truth, humanity and justice, yea honour also, we resolved to write these histories, and thus disguised leave them for wits in th' ages adown Time's great rolling rive'. . . . Tis hope that helped me to woo poetry, to pursue Muses, to weave dramas, to delve deep in sciences, to pore over philosophie.

"And 'tis to posterity I look for honor, farre off in time and in place; yet should Fame sound her sweet ton'd trump before me here and at this time (and there is that in midst wondrous dreams maketh such strong protest against th' doom of oblivion) it is made most plaine to mee th' houre shall yet strike, when England shall honour me, their ill-fated Prince, whom all the Destinies combined to curse, and thwart each effort to obtaine that title—Prince o' Wales—which was in truth many a day rightlie my owne. . . . And afterwards my stile should justlie have beene Francis First of England—and yet of this no words availe. Too late it would bee—now that all our witnesses are dead, our certificats destroy'd—to bring in a claim to th' English throne. It would soone bring my death about". . . .
(Cipher in *Two Gentlemen of Verona*, 1623).

"The many spies employ'd by our mother, the constant watchfull eies she had upon us, marking our going out and our coming in, our rising up and all our movements from the rising of the sunne, to his rising upon the following morning: not a moment when we

could openly write and publish a true, accurate history of our times, since nought which Her Ma. disapprov'd could ever finde a printer. . . . This then is th' onely cause of my secrecy, but it is much too great an attempt now to reveale all this openly". . . . (Cipher in *Natural History*, 1635).

In *Nov. Organ.*, 1620, (cipher) he says: "My life had foure eager spyes on it, not alone by day but by night also. (Vol. I, p. 109); a number of papers were seiz'd, and many have beene subsequentlie destroyed, so that we could not wel lay clayme to th' scepter and establish it beyonde a doubt, ev'n whylst our parents be known to be royall and honourable, being truely wedded."

Again, he refers to his resignation and the Union of England and Scotland under the rule of James: "Th' face of our clayme clouded, so that, questioning of England's prosperity, we doubted our proper right to sever Brittaine, fortunatelie united, but unfortunatelie kinged."

Elizabeth refused to change her mind, and so it happened that the choice fell on James; (Vol. I. p. 135) "yet I am persuaded we had wonnne out if her anger agaynst the Earle our father (who ventured on matrimony with Dowager Countess of Essex, assur'd no doubt it would not bee declar'd illegal by our warie mother) had not outlived softer feelings. For in the presence o' severall that well knew to whom she referr'd when she was ill in minde as in body, and th' council askt her to name th' king, shee reply'd: 'It shall be noe rascall's sonne,' and when they preas'd to know whom, said: 'Send to Scotland.'" (Cipher in *The Parasceve*).

The year 1623 saw the publication of the First Folio Shakespeare and of the *De Augmentis*. In the cipher story contained in *Novum Organum*, 1620, he speaks of these two books as shortly to be published. "So few can bee put forth as first written without a slighte revision, and many new being also made ready, my penne hath little or noe rest. I am speaking of those plaies that were suppos'd Wm. Shakespeare's. If these should be pass'd over and none should discerne the secret epistles, I must needs make alphabets shewing th' manner of employing th' Cypher." As to the reason for bringing out more plays under the name of Shakespeare, who had now been dead seven years, he says:—(In the cipher of *Novum Organum*, 1620)—"By following our good friend's advice (? Jonson or Rawley) we have not lost that maske tho' our Shakespeare noe longer liveth, since two others (Heminge and Condell?), fellowes of our play actor,—who would we doubt not, publish those playes,—would disguise our work as well." And previously, in *Pericles*, 1619, he has written: "All men who write stage-playes are held in contempte. For this reason none say 'how strange!' when a plaie cometh, accompanied with gold, asking a name by which one putting it forward shall not bee recognis'd, or thought to bee cognisant of its existence. For this cause, if rare stories must have a hidi'g, noe other could bee soe safe, for th' men who had won gold in any way did not readily acquai't any man, least o'these a stranger, with his source of wealth as you may well understand."

Later on he wrote in *De Augmentis* (London edition, 1623): "It seem'd to mine own judgment expedient that the name long in such use should not be thrown off or

set apart, but as new plays came out under the former. though the tombe's edifice of stone imprison'd him upon whom at birth the name had fallen, meseemed 'twould bee thought strange, and that queries of some kind might at some time, or on some occasions, arise. *But surprise Sleepeth and Query is dead.* . . . never yet have I seen a quaerie put to another or doubt."

Apparently no one had suspected the cipher to be in the plays, for it had been hidden carefully, in scraps inserted here and there: for he had to "conceal as well as reveal" and (as he says elsewhere) had to find the straw as well as make the bricks. Thus he writes (*op. cit.*), p. 132 of Mrs. Gallup's First Volume:

"It is not easie to reveal secrets at th' same time that a wall to guard them is built. . . . It seemeth at last necessarie—and but little danger doth lurk in th' revelation—*to put forth a full treatise on my worthie cyphars* to show that to use all ordinarie methods of giving one's message to th' world sufficeth not, if one wish to pick out and choose his owne readers.

"Therefore there is soone to bee a little work which shall set clearlie forth these artes that have held manie, manie a secret from my times to carry it on to th' great future. If there bee none to decipher it at length, how many weary days will have beene lost: yet,—such is the constancy of hope in our brests—we hold to th' work without rest, *firmly trusting that coming times and th' future men of our siene and other lands* shall at last rewarde these labours as they soe manifestly shall deserve. . . ." [*italics mine*]

Yet after all he now wished the secret to remain dark till he had passed away. . . . "yet at the

bottome of every other desire is a hope that this Cypher shall not have beene seene or read when my summons shall come. . . I am torne betwixt feare that it bee too well hid and a desire to see all my devices for transmitting this wondrous history preserved and beque' th'd to a future generatio' undiscover'd." (1620)

Here I will add a few extracts, dealing with his personal feelings, from Mrs. Gallup's second volume (*De Augmentis*, 1623).

He complains of G. V.'s (George Villiers, Duke of Buckingham) "slow feeling" and of King James' "constant coldness," of the love of his brother Robert and of his mother Elizabeth's fault—"had my own remonstrances been heeded, both would have had th' black page white"; and regrets his own action that caused Essex' death—"him whose weakness kept him from sacrifice or giving life for life, fearing it might be in vain". He is weary of wrongs "which have, by my own heart's loss, giv'n manie theemes to frame dramatical works, great sorrow and pain (Othello, Hamlet, Macbeth and Lear), and the story of my fall (in *Henry VIII*) as it doth find in former times severall Car(dinal) W(olsey)'s all overthrowne might conduce to a better ce' sure (opinion) of justice".

In the same work he refers to the plays which dramatised his own life, *viz*:

Tempest: "My hidden story." "Youthful vigour, the strength of man, his virile more advanced age, all dissolv'd or vanish'd, as vanisheth dreams of the night houres, visions of other dayes, or anie similar illusio' or baseless fabrick."

Winter's Tale "showeth how even an owne parent would have cast me out".

Romeo and Juliet: "That unfortunate early love for ill-fated Margaret may be clearlie seene through manie stage plays where the theme is a like unfortunate love—happy at the outset, unfortunate in the end."

Lear: "Kings that have bowed proud heads to endure a private fortune . . . . men enjoying honour—such honour as but of late were mine—left naked and unfriended in their age."

Hamlet: "A prince dishonoured by his royale mother as was Hamlet."

Careful reading of the Shakespeare plays will convince one that certain of them were written off one after the other, while the same thoughts were in the writer's mind. The same phrases and ideas occur under like situations. He tells us that he wrote about six in one year. In the heyday of his youth, when he was at the French Court, fascinated by Marguerite, "fair Rosalind," he wrote those joyous plays, *Midsummer Night's Dream*, *Merchant of Venice*, *As You Like It*, *Romeo and Juliet*, *and Twelfth Night*. "In plays I wrote about that time, the story of bane and blessings, of joies and greefes, are well set forth. . . . Thorow love I dreamed out these five other plays. fill'd up—as we have seen warp in some handloome, so as to bee made a beautious color'd webb with words Marguerite hath soe ofte, like to a busy hand, shot dailie into a fayre-hued web, and made a riche-hued damask, vastlie more dear . . . . (*M. N. D.*, 1600, *quarto* ed.)

"*My love was labour lost*. Yet a certaine degree of sadnesse is to th' young pleasurable, and I desir'd by no means to be free of the paine". . . . (*Taming of the Shrew*, 1623).

"Also a fewe small poems in many of our early workes of various kinds, which are in th' French language, tell a tale of love when life in its prime of youth and strength sang sweetlie to mine eare, and in th' heart-beats could one song e'er be heard—and yet is heard". F.St.A. (*Merchant of Venice*, 1623)

I will add one more extract, written at a time when he had begun to despair of establishing his claims, for the Queen showed no signs of relenting. It is from Spenser's *Complaints*, 1591, in the epistle dedicatory, which is in italic cipher. [Mrs. Gallup gives this passage at the end of her second volume in facsimile, as a proof of her method of extracting the cipher story.] It runs thus:

"If it bee lost, we dye and make no signe. A man doth slowly eat his very inmost soule and hart, when these shall cease to bee a friend to whom he may open his inner thought, knowledge, or life, and it is to you, by means little knowne and lesse suspected at present writing, that we now addresse an epistle. But if you be as blinde to this as others, *this labour's lost, as much as lov's in th' play we have staged of late.*"

I have now, in this patchwork of quotations, shown enough to give an idea of the extraordinary interest attaching to the study of Bacon's true story, painfully unravelled by Mrs. Gallup during the last thirty years, spread through more than sixty volumes which she has deciphered, at one time losing her sight owing to her close applications, but overshadowed, as I believe, by the help of the Great Master, seen by some still in a solid human body, by others in waking visions and again by others "in midst wondrous dreams of jewell'd hours". He himself writes, as he believed

that even after many days the power of his thoughts would overshadow his decipherer: "We still stand close at hand (our wishes should wield some power) for th' protection rightfullie ow'd to th' workes, yet it is to bee desire'd that obscurity may wrap them round awhile, perchance untill my life of Time may slip unnoted and unregretted from th' earth. One doth not have wild passionate desires and longings for power, when the light from th' Eternall Throne doth fall on him, but we would leave a name and a work men must honour. "'*'tis th' hope that keeped me to woo poetry, to pursue Muses, to weave dramas, to delve deep in sciences, to pore over philosophie.*" (*Two Gentlemen of Verona*, 1623)

Bacon is said to have died in 1626, but the evidence of this is conflicting. We know no more of the circumstances of his death than of Shakespeare's. In her well known book, *Francis Bacon and His Secret Society* (1911), Mrs. Pott says in the preface, p. 5: "Current history fixes the date at the year 1626: but each one of four different writers (contemporaries and all moving in the same learned circle), when reporting Lord Bacon's death, assigns a different place for the event. One says that he died at the house of Lord Arundel at Highgate; another that he died at the house of his friend, Dr. Parry, in London; a third that he died at the house of his cousin, Sir Julius Cæsar, at Muswell Hill; and a fourth that he died at the house of his physician, Dr. Witherbourne. Not one of these authorities either confutes or confirms another.

"Long research, collation of books and records, and finally corroborative and emphatic assurance from two authorities as important and as indisputable as any.

have independently testified to the truth of conclusions arrived at by the present writer as to the death of Francis St. Alban—that he did not really die in 1626. The witnesses agree not together, yet neither do they check nor correct each other. We say then they are in league: they are of that fraternity which is bound 'to Conceal as well as Reveal' the secrets of their Great Master. In 1626 he died to the world—retired, and by the help of many friends, under many names and disguises, passed to many places. As a recluse he lived a life of study, revising a mass of works published under his pen-names, enlarging and adding to their number. They form the standard literature of the 17th century.

"Collation of many works and editions led and gradually forced the present writer into the belief that Our Francis lived to a very great age, that he was certainly alive and working in 1640, and that evidence spoke in favour of his still influencing his Society in 1662. Some years after these conclusions had been reached and communicated to some learned German correspondents, one wrote recalling this correspondence and making this clear and positive statement: 'Francis St. Alban, the Magus, The Miracle of Men, died at the age of 106—7 in the year 1668.' A portrait was also sent representing him in Geneva gown and shortened hair, as he appeared when he retired from the world, taking the name of Father X. His portrait in extreme old age figures as the counterfeit presentment of the Rosicrucian Father Johann Valentin Andreas, at the beginning of a work passing under this pseudonym."

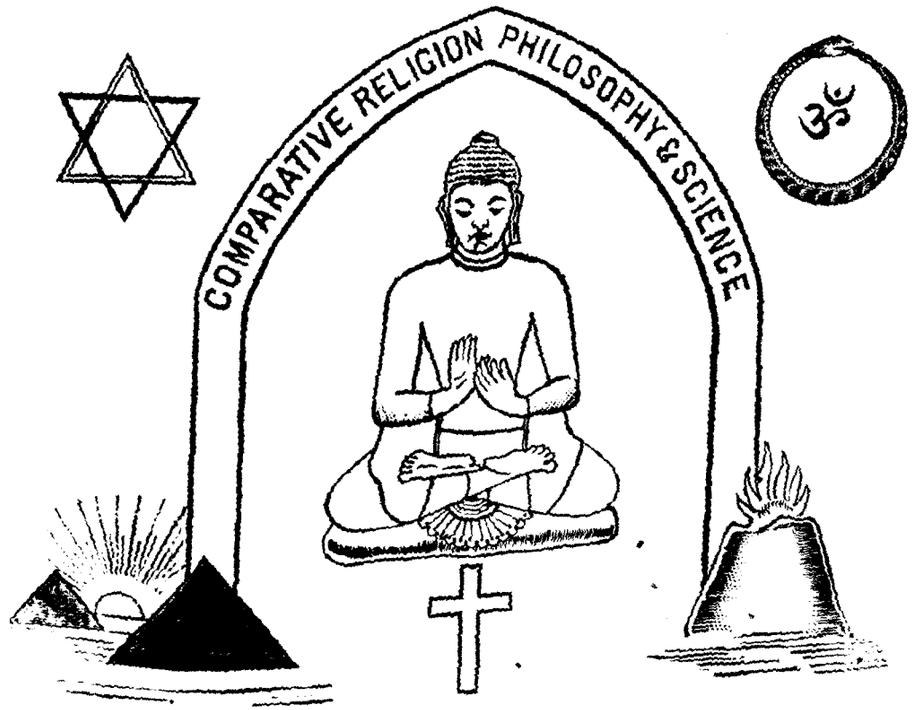
In Granville C. Cuningham's book, *Bacon's Secret Disclosed in Contemporary Books* (1911, Gay and

Hancock), the preface is written in bi-iiteral italic letters, which I have deciphered, and it reads thus: "Bac'n did not die in twa'ty six but retired into hiding, lived to a very great age, bringing out wor's."

I shall conclude this article with some extracts from Mrs. Gallup's Second Volume, relating to the disposal of the MSS. in secret hiding-places.

F. L. Woodward

(To be concluded)



SOME PARALLEL THOUGHTS FROM THEOSOPHY AND SHUḌḌHA ḌHARMA MAṆḌALA[1]

By Sir S. Subramania Iyer, K.C.I.E., LL.D.

THAT Theosophy is Brahma-Vidyâ and the one fount of all the great systems of Philosophy and Religion in the World is a proposition, the truth of which would be more or less evident to those members

[1] A Paper read at the Tamil Districts Theosophical Federation at Chingleput on July 22nd, 1917.

of the Society who have taken any trouble to study its teachings in comparison with the fundamental doctrines of one or other of those systems. We have often been told that one of the duties of a Theosophist is to endeavour to vitalise the particular faith of which he is a follower, so far as he can, by infusing once more into the leading tenets of his own faith the life that had been present in it at one time, but had been fading away through lapse of time. Without the least intention of suggesting invidious claims on behalf of the Indo-Āryan system, I venture to say there is a special and large scope for the discharge of such a duty on the part of Hinḍū Theosophists, since their system of Philosophy and Religion forms the great inheritance of the Fifth Root Race, to which the bulk of the population of India belongs. It is scarcely necessary to say that I have not failed to apply the clue furnished by Theosophy to the unravelling of some of the many obscure statements found in the Hinḍū sacred books bearing upon questions of high and real importance. These instances of comparative study, if I may be permitted to use such an expression with reference to my very humble efforts in this direction, have not been without profit and illumination to myself. And I have no hesitation in saying that similar work by members of the Society, possessing real qualification for the task, cannot but prove highly valuable in the interests of both Theosophy and Hinḍuism. In order, if possible, to stimulate those among us who are inclined to engage themselves in such useful research, I presume to take this opportunity of drawing their attention to a few points by way of supporting my advocacy in the matter.

You are aware of the existence of an Esoteric Organisation called Shuḍḍha Ḍharma Maṇḍala, of which a brief description was given by me in the course of four articles which appeared in THE THEOSOPHIST in 1915 and in later issues. Since those articles were written, one or two very learned members of that Organisation have made it possible for myself, in collaboration with Pandit K. T. Srinivasachariar, another member thereof who is also a Theosophist, to bring out for the first time certain small portions of the large body of literature in their custody, to which the general public has had hitherto little access. Our publications are under the title of Shuḍḍha Ḍharma Maṇḍala Series. The portion of the Samskrit text of *Praṇava Vāḍa*, corresponding to what is contained in the first volume of Babu Bhagavān Ḍās's well known and able abstract English translation of the work, forms the first volume of the said series. A little work called *Yoga Ḍīpikā*, and the first part of a large work bearing the name *Dharma Ḍīpikā* or *Anuṣṭāna Chaṇḍrikā*, and a new edition of the *Bhagavaḍ-Gīṭā*, constitute the rest of the series already before the public.

As may be inferred from my description of the Organisation in question, the treatises thus published come from a body who claim, not without foundation, to be members of an ancient institution which is carrying on its work under the great Hierarchy in charge of our globe, with *Bhagavān Nārāyaṇa*, the One Initiator and the Lord of the World, at its head. The constitution, rules and other particulars connected with the Institution will be found described, at some length, in the *Dharma Ḍīpikā*, of which an English translation is already in the hands of the printer. I should add that

part of the functions of the Organisation is to furnish true explanations of Hindū scriptural teachings, and it seems to me that there is enough to show, in the two or three hundred pages which form the second, third and fourth of the Shuddha Dharma Mandala Series, that such most useful function is being fairly fulfilled. It is these explanations which I have utilised in the course of the comparative study alluded to above.

Now, as to some of these instances to which my study related, take first those observations made by two of our leaders, Mrs. Besant and Mr. Leadbeater, which are spoken of as the reading of *Akāshic* records, and on which the articles "Rents in the Veil of Time" and the great work, *Man: Whence, How and Whither* were founded. Notwithstanding the opinion and doubts entertained by outsiders, and even perhaps by many among the members of our own Society, as to the amount of credit to be attached to the said observations, there are a considerable number in it who hold that they furnish true and reliable information regarding the subjects dealt with, namely the past lives of certain well known personages and the history of our world-system and man inhabiting it—information of priceless value to students of human evolution and the Law of Karma in relation to that evolution, among other equally interesting high topics. I am sure that those who take such a view of these readings of *Akāshic* records and investigations will welcome statements in the literature of the Organisation which go unmistakably to corroborate the existence of records of the description used by the said investigators. Among those statements, I may here refer to the passages cited by me in a note

to my Foreword to the *Yoga Dipikā* on pp. 31, 32, 33, which run as follows:

शुद्धमानसलोकस्य पञ्चमे वियति प्रभुः ।
चण्डभानुश्च भगवानास्ते शब्दपरायणः ॥
तत्पार्षदा बुधाख्याश्च देवाश्शब्दहरास्सदा ।
ब्रह्मादीनां च देवानां ऋषीणां भावितात्मनाम् ॥
तथाधिकारिणां चैव व्यवसायमुसाधनम् ।
वाच्यं स्वरयोगेन संगृह्य च तदा तदा ॥
आकाशकोशकुहरे लोकानां रक्षणाय हि ।
रक्षयन्ति स्वशक्त्या हि तद्वै सर्वेऽधिकारिणः ॥
सर्वेषां व्यवसायानां साधनं स्वरयोगतः ।
पश्यन्ति च परेभ्यश्च संप्रयच्छन्ति योगतः ॥
ब्रह्मविज्ञानिनस्सर्वे व्यासाद्याश्च महर्षयः ।
स्वशुद्धमानसे लोके ब्रह्मरूपं विभाव्य हि ॥
वर्णयन्ति परं ब्रह्म वाग्भिश्शुद्धाभिरादरात् ।
शब्दास्ते वाक्यरूपाश्च पदरूपाश्च योगिनः ॥
आकाशफलके दिव्ये लिखितास्ते भवन्ति हि ।
वेदास्त एव कथिताः साङ्गोपाङ्गास्सहस्रशः ॥
इतिहासवराः पुण्याः पुराणानि च योगिनः ।
अन्याः कलाश्च विद्याश्च विराजन्तेऽथ तत्र हि ॥
व्यासादिस्थानमारूढाः शुद्धलोकाधिकारिणः ।
यथादेशं यथाकालं सर्वविज्ञानसाधनम् ॥
शुद्धयोगेन वाक्यानि तानि व्योम्नि कृतानि च ।
परिभाव्य विशुद्धेन चेतसा लोकशर्मणे ॥
निष्फले प्रलये सिद्धाः यथादृष्टं वदन्ति ते ।

In the plane of pure mind, in the fifth sub-plane of the mental world, rules the *Lord Chandabhānu*, controlling all sounds. The celestials of His Court called *Budhas* are ever engaged in gathering sounds and conserving them by their own power in the repository on the Akāshic plane—sounds that serve as helps in the discharge of the functions of Gods like Brahmā, of sages who have realised their Self and other hierarchs. It is these sounds in the form of speech, serviceable to all in the performance of their various functions, that hierarchs are able to perceive and by their yogic power to confer on others of like capacity of perception.

Knowers of Brahman, and great sages like Vyāsa, describe, with loving reverence and in words supremely pure,

Parabrahman as they see It in their own stainless minds. These words and sentences become inscribed on the Ākāshic tablet, and are spoken of as the Vedas, their Angas or limbs, and Upangas or sub-limbs. Again, Yogins! Those words and sentences are the sacred Itihāsas and the Purānas—histories and traditional lore; other arts and sciences too shine therefrom. The hierarchs of Shuddha Dharma that have risen to the status of Vyāsa and the like, read through their Yogic power, with unclouded vision, such records writ on Akāshic tablets; and after pralaya the period of rest and inactivity is over, reveal for the welfare of the world, out of what they have thus read, just so much as will serve as the means for the right understanding of all things at the particular time and place.

These passages speak so clearly upon the point as to render any comments on my part superfluous. Apart from confirming, in the most unequivocal way, the truth of the state of things which have been utilised to such advantage in the articles "Rents in the Veil of Time" and in *Man: Whence, How and Whither*, the statements in question throw an invaluable light on, among others, the genesis of the Vedas, which have been accepted, with perfect reason, from time immemorial, as true Revelation, having regard to their origin as described in the above extracts.

The next instance to which I wish to allude, has reference to the all-important question of *Moksha*—liberation. It may seem presumption in me if I say that about no other topic greater misconception prevails, even among our learned Pandits. Nevertheless, there can be no doubt that such in truth is the case. Of course all are aware that the names of the four stages of liberation are *Sālokya*, *Sārūpya*, *Sāmīpya* and *Sāyujya*. According to the acceptation generally prevalent, it is *Sāyujya* that is taken to be the highest stage, and most people delude themselves with the idea that the final goal of man is complete absorption in the Godhead, and that,

once this takes place, he becomes Brahman and attains to a condition which transcends all description. This, as you know, is not the conclusion of Theosophy. If there be any among my hearers who are disposed to question the strict accuracy of my position on this point, I would draw their attention to the words in that book of books, *Light on the Path*: "You will enter the Light but you will never touch the Flame."

This single line expresses, with unrivalled felicity, the supreme truth that man's lot is ever to get nearer and nearer to Divinity and no further. That precisely is the doctrine taught by the teachers of Shuddha Dharma Mandala also, and they hold that *Sāyujya* stands on a lower level than *Sāmīpya*—proximity to Brahman—the latter being all that is possible and attainable. It will take up undue space to enter at length into the arguments by which this conclusion of theirs is reached, and I content myself with quoting what I said on the subject in pp. 33 and 34 of my Foreword to *Yoga Dīpikā*:

> The last and the fourth point which calls for remark is the statement that knowers of Brahman hold that, among the four well known forms of liberation, *Sāmīpya* is higher than the other three, *Sālōkya*, *Sārūpya* and *Sāyujya*. This statement may at first sight seem startling. But a little reflection will suffice to convince that it is right. Now, surely, the idea of absolute absorption in Parabrahman of any human or other entity, is, in the very nature of things, impossible. The one difference between the Absolute in its transcendental aspect and its self-aspect in the boundless Kosmos is the absence of the Monadic condition, or individuality, in the former, and the presence of it in the latter. *Paramātman* himself is a *manifestation*, though an ultimate one. He is the sole fount of individuality; all other individuals, countless though they may be, being but reflections of Him. To assert, therefore, that a human Ego has become completely merged in *Parabrahman* without possibility of returning to his conditioned existence, is to affirm the annihilation of his individuality, and thus necessarily to deny eventual purposefulness in the whole

evolutionary scheme. In other words, it is tantamount to saying that *Parabrahman* is a weltering mass of chaos, instead of a reasoned perfection of cosmos. The only escape from such an impossible position is to admit the never-ending continuance of individuality of Egos with ever-increasing expansion of consciousness without limit. And the necessary consequence of such a view would be that ceaseless approximation to the *Brahmic* state alone is possible to any individual. The glorious marks of this approximation, it is needless to say, are inexpressible bliss, ever growing in intensity, power that widens and widens, carrying with it boundless compassion, and wisdom which continues to expand as veil after veil falls away before the wondering gaze of the liberated Spirit.

Let me now turn to certain important words which some of us use in the course of our daily meditations; I mean the words: "There is a Power that maketh all things new. It lives and moves in those that know the Self as One. May that Power uplift us, etc." Now, what this Power was, was a matter about which my own ideas were by no means quite definite and clear for a long time, and I am not sure that the case has not been the same with many other members. Fortunately, however, for me, my doubts on the point have since been completely set at rest by reiterated statements in *Dharma Dīpika*, *Yoga Dīpikā*, and in the comments on the *Bhagavad-Gītā* by Gobhila, to whom I shall have more occasions to refer later on. These statements lead me to identify the "Power" referred to in our meditation with the *Brahman's Chit Shakti*, devotion to and worship of whom are insisted on in all these authorities as the *sine qua non* for the attainment of the final goal.

I take it that most of us are aware that this question of devotion to the *Shakti* has been a matter of much controversy among the different Schools of Philosophy

in this country. The view of the Sāṅkhya School may be cited as an example. The followers of that school, of course, admitted *Parabrahman* on the one hand and *Mūlaprakṛti* on the other. But they ignored the Logos and His *Shakti* or Light. It was this circumstance that led to their being called Nirīshvara or Atheistic Sāṅkhyas, as was well pointed out by the late Mr. T. Subba Rao in his able discourse on the *Gītā* on pp. 30, 31, Edition 1912. Shrī Kṛshṇa in the *Gītā* speaks of *Aparā-Prakṛti* and *Parā-Prakṛti*, describing the latter as the Life sustaining the Worlds. It is this *Parā-Shakti* that carries out the whole work of creation, preservation and disintegration in the Kosmos. And this is put nowhere more graphically than in the opening verse of *Saundarīya Lahiri*, where it is said that Shiva is incapable of moving even a piece of straw unless He be in combination with His *Shakti*. Many, many are the passages in the *Gītā* in which Shrī Kṛshṇa lays stress on the supreme nature of the functions of this *Shakti*. It is to Her Shrī Kṛshṇa refers in the verse commencing with the words यद्यद्विभूतिमत्सत्वं . . . as His *tejas*—His Light. Again it is this Light the entry into which is man's highest goal, according to the beautiful line quoted in connection with the discussion of the question of liberation.

No wonder, then, that the Teachers of Theosophy and those of Shuddha Dharma Maṇdala alike enjoin the necessity for invoking that *Light and Power* as the one path to the feet of the Logos—the Ishvara. Precisely as the Theosophist makes his invocation in the twilight hour of the morn to the Power in question, praying for his uplift, so does also the Shuddha Dharma Maṇdala disciple.

The short and solemn prayer of the latter is this: अभेदानन्दं सच्चित्त्वं परं ब्रह्म वेदमः यो अव्ययात्मा समचित्तरङ्गः देवीं कल्याणशक्तीं प्रपद्य सर्वं प्रविशति अमृतोहं अजरोहं लोकस्यम्मुखं एधताम् ॥ "Parabrahman is undivided bliss: Its picture is Truth; the perfect soul that thus realises It, making his mind the playground of equability and propitiating the glorious Divine Power, enters all. I am immortal and undecaying. May the worlds attain happiness." It may not be without interest to add that *Bringi Maharshi* was a standing example of one who tried to avoid this path in seeking liberation and failed. You know that he is said to have tried to bore a hole in the *Ardhanāri* form of Shiva, so as to enable him to worship Shiva apart from Shakti, but was frustrated in his attempt.

S. Subramania Iyer

(To be concluded)

THE KNIGHTS OF ST. JOHN OF JERUSALEM
AND
THE LAST OF THE GRAND MASTERS

By LIEUTENANT G. HERBERT WHYTE

FOREWORD

DURING a stay of some months in Malta, recovering from an injury received in the Balkans, I came across a very interesting portrait of the Grand Master Ferdinand de Hompesch, which arrested my attention at once, owing to its "striking" similarity to portraits of the famous Comte de St. Germain which I had seen elsewhere. This led me to look up the story of the connection of Monsieur de Hompesch with the Order. To my surprise most of the older histories referred to him in terms of scorn as having betrayed the island to the French. I came across a book, however, entitled *A History of Malta, during the period of the French and British occupation 1798 1815*, by William Hardman, edited with an introduction by J. Holland Rose, Litt. D. (Cantab), (Longmans 1909). This work is based entirely upon the official documents in London, Paris and Valletta, most of which are reproduced in full. I myself examined many of the documents now preserved in the Valletta museum. These official records throw a very different light upon the character and the Grand Mastership of Ferdinand de Hompesch.

From another authoritative work, entitled *A History of the Knights of Malta or the Order of the Hospital of St. John of Jerusalem*, by Major Whitworth Porter, R.E., 2 vols. (Longmans, 1858), I obtained an outline of the wonderful history of the Order throughout its seven centuries of life.

It is from these two books that the following narrative is compiled.

G. H. WHYTE

Malta, June 23, 1917.

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ORIGINS OF THE SOLDIER MONKS

THE beginnings of the Order of the Knights of St. John of Jerusalem take us back into very early Christian days. So far back as the fourth century, Palestine was becoming a place of pilgrimage for Christian pilgrims, and the Holy City of Jerusalem was the main object of their journey. The stream of pilgrims grew year by year, and many Christian temples and altars were raised by devotees. But with the fall of the Byzantine Empire Palestine passed from Christian control into the hands of the followers of Muhammad. At first this did not seriously matter, as the Muhammadans realised that the annual influx of vast numbers of pilgrims was a valuable source of revenue.

In the middle of the eleventh century some rich merchants of Naples obtained permission from the ruling Caliph to build a hospital within Jerusalem for the use of poor and sick pilgrims. Thus was founded the Hospital of St. John of Jerusalem. Many pilgrims received great benefits from it and on returning home gave rich presents to it, so that its influence and fame grew rapidly.

Unhappily the Muhammadan rulers of Jerusalem, after four centuries of power, were overthrown by a

horde of barbarians, bearing the name of Turkomans, who came originally from beyond the Caspian Sea. The lot of the Christian pilgrims now became a very sad one. Murder, robbery and outrage of every kind befell them, and the report of this spread far and wide through Europe. In 1093 Peter the Hermit began to devote himself to the rescue of the Holy Land, and on June 7, 1099, a Christian army appeared before the walls of Jerusalem.

With many other leading Christians, Peter Gerard, then Rector of the Hospital of St. John, was thrown into prison by the rulers of the city. On July 19 Jerusalem fell into the hands of the Christians, who, to their shame, celebrated the event by an appalling orgy of bloodshed, after which they walked bareheaded to the Holy Sepulchre!

Many of the crusaders, deeply moved by religious fervour, sought out Gerard, the ruler of the Hospital, and begged him to receive them as members of his community. Whereupon he conceived the idea of forming a regularly organised religious Fraternity, the members of which should take upon themselves the vows of poverty, chastity, and obedience, and should devote themselves to the service of the poor and the sick in Jerusalem. The moment for such a plan was well-chosen and the response was remarkable. Large numbers of crusaders joined the Order and endowed it with their wordly possessions; in 1113 it was formally sanctioned by the Pope and given many privileges.

The number of pilgrims to Jerusalem rapidly increased and, to assist them, Gerard opened hostels in most of the maritime provinces of Europe. In 1118, after having seen his labours bear ample fruit, Gerard died.

Although Christian rulers held sway in Jerusalem and in other cities of Palestine, the country was overrun by Saracens, who made communication difficult and interfered with the pilgrims. Accordingly Raymond du Puy, who succeeded Gerard as head of the Order, proposed that they should add to their obligations the further one of bearing arms in defence of their religion and its sacred places against the Saracens. As the members of the Order had all been soldiers and many of them were naturally somewhat surfeited with years of comparative inactivity, they welcomed this call to arms, and in this way the Knight of St. John of Jerusalem came to have the double character of soldier and monk, which distinguished him for hundreds of years.

Raymond du Puy organised the Order into three different classes; Knights of Justice, Religious Chaplains and serving Brothers. He drew up regulations for the Knights and established the simple ritual for the ceremony of admission, at which the black mantle with the white cross, each arm of which was double pointed, was placed upon the postulant in such a way that the cross lay over his left breast. "Take this sign, in the name of the Holy Trinity, of the Holy Eternal Virgin Mary, and of St. John the Baptist, for the increase of faith, the defence of the Christian name, and the service of the poor. We place this cross upon your breast, my brother, that you may love it with all your heart, and may your right hand ever fight in its defence and for its preservation. . . . We promise you nothing but bread and water and a simple habit of little value." The ceremony remained in force throughout the whole of the long history of the Order.

There was also instituted an Order of Religious Dames, having a home in Jerusalem and branches in France, Italy and Spain. The rules for their reception were similar to those for the Knights of Justice, and similar proofs of noble birth were required of them.

Very wonderful was the stirring of the spirit of chivalry at that time—a spirit which inspired the noblest hearts in Europe during hundreds of years, and influenced the whole profession of arms during the Middle Ages. For the time being modern commercialism has almost submerged it, but who knows but that a new chivalry, adapted for the needs of the new age, is not now arising?

Besides the Knights of St. John, wearing the White Cross, there was founded, also by a French Knight, at about the same time, the famous Order of the Knights-Templar, or Red Cross Knights, who bound themselves by the strictest vows, but took as their form of service the task of escorting pilgrims from all over Europe to the shores of Palestine.

Still more venerable than either of these two Orders was that of St. Lazarus, whose legendary history goes back to the first century of our era. The earliest authentic date, however, is A.D. 370, when a large hospital for lepers was established at Cæsarea. Other similar establishments sprang up, all dedicated to St. Lazarus. When the Knights of St. John decided to take up arms, the monks of St. Lazarus determined to follow their example. Their Grand Master, who was, *ex officio*, a leper, and all those monks who were afflicted with the same dread disease, continued their hospital work, but those members of their Order who were not lepers,

donned armour and rode abroad, wearing as their emblem, it is said, a green cross.

Growth of the Order of St. John

For over forty years Raymond du Puy ruled the Knights of St. John as Grand Master, and upon his death in 1160 the name of a White Cross Knight was a synonym throughout Europe for courage and chivalry.

For many a long day their best energies were devoted to the maintenance of Christian rule in Palestine—a task in which success and failure succeeded each other several times. The most famous of their Saracen enemies was Saladin, to whom Jerusalem capitulated in 1187. The Saracen General, who had always had a great admiration for the White Cross Knights, who were his chief opponents, showed great generosity of nature in the terms of capitulation which he imposed, shedding no innocent blood and allowing certain of the Hospitallers to remain for a period in the city in order to complete the healing of some sick then in their hands. Some writers even assert that he himself took an opportunity of visiting their hospital, disguised as a poor beggar, and was so deeply impressed with the kindness shown to him, that he made a liberal donation to their funds. There is also a tradition that, after the siege of Alexandria, Saladin asked to be received as a Knight, and, because of the courage and skill which he had shown in defence of the city, he was actually received as a Knight of the Order.

The city of Acre was the last Christian stronghold in the Holy Land. For many years after the fall of Jerusalem it was the centre through which the

unceasing stream of pilgrims entered and returned from Palestine, and it became famous throughout Europe for this, and also for its great wealth and beauty; also unfortunately for its shameful immorality. It was strongly fortified, and the Knights of St. John, or Knights Hospitaller as they were frequently named, who were its principal defenders, were established in the city.

The story of the defence of Acre, conducted mainly by the White Cross Knights, became an epic in European history and typical of all that knightly valour should mean. When at length the city fell, only a bare handful remained out of the splendid company, and found themselves, on board a few galleys, gazing over the sea on the fast-disappearing coast of the Holy Land, whose Christian defenders they had been for two long and turbulent centuries.

This broken remnant of the Order landed in Cyprus, and so great was the renown in which they stood throughout Europe, that within a comparatively short time their numbers were increased by high-born recruits from all parts, and their coffers replenished by the gifts which were showered upon them.

They continued their work in a new element. They employed the galleys which had brought them from Acre, and others which they procured, in collecting and piloting the stream of pilgrims which flowed unceasingly towards Jerusalem, year after year, no matter what political changes occurred. In March and August of each year the ships of the White Cross Knights embarked the pilgrims from the ports of Italy and the Adriatic and took them safely to Palestine, waiting there to bring them home again.

This self-imposed task rapidly increased in its scope, for the Eastern Mediterranean was infested with Saracen corsairs on the look-out for such Christian prizes. The Knights increased their fleet, and ere long they had re-become on the sea, that which they had been in the land—the bulwark of Christendom against the Saracen powers.

Finally their Grand Master Villaret, a man of great force of character and military genius, decided upon leaving Cyprus, where they were but guests, and seizing by a *coup-de-main* the beautiful and very fertile island of Rhodes, lying off the coast of Palestine, as a permanent home for the Order. On August 5, 1310. the White Cross Banner flew from the ramparts of Rhodes, and remained there for two centuries.

The White Cross Knights in Rhodes

Although attempts were made from time to time to re-establish a Christian sovereign over Palestine, none of these were successful, and it remained under Saracen dominion.

When the Christian Emperor was drawn from Constantinople, as well as from Palestine, and Muhammadan power prevailed on the Bosphorus, in Palestine, Syria, Egypt and further east, the White Cross Knights of St. John, in their island home in Rhodes, became of enormous importance to the whole of Christian Europe, as they constituted themselves a frontier fortress of Christendom, ever standing in face of the Saracens who many times threatened and endeavoured to break through and penetrate into Italy and even to Rome itself.

The reputation of the Order, already very great, grew higher and higher. The island of Rhodes was transformed, by the expenditure of great sums of money and by the skill of the ablest soldiers in Europe, into a fortress of immense strength. The flower of the garrison consisted of the Knights, the older among whom were veterans of proven valour and ripe experience gained in Palestine, and the younger, scions of the noblest families in Europe—young men to whom chivalry stood as the very breath of life and who only lived for the supreme privilege of giving proof of their fearlessness and endurance in face of the common enemy. Discipline in the Order was strictly maintained, and a certain degree of prowess was required of an aspirant for Knighthood, ere he was permitted to take the vows and receive the accolade. Beautiful churches were erected in Rhodes, the naturally fertile island was tended with the utmost care, and the population deemed themselves highly honoured in being under the immediate protection of so illustrious a community.

A very high tone was undoubtedly maintained among the soldier monks, even during the peaceful interludes of their stay at Rhodes. There were some who devoted themselves to the religious side of their profession with the very greatest zeal, and a few who became famous throughout Europe on account of their piety and good works.

The Order was largely French in its origin, and the French influence remained strongest throughout its history. The majority of the Grand Masters were French.

For purposes of organisation the Order was divided into eight "Languages". Thus there were three for France—those of Provence, Auvergne and France—and

the Languages of Italy, Spain, Germany, Castille and England. Each "Language" had the traditional privilege of nominating a Knight to hold a certain Office; thus Castille had the right of filling the post of Grand Chancellor, Auvergne that of Captain General, and so on.

The power of the opponents of Christianity grew rapidly. The Saracen sway spread greatly under the guidance of a series of able rulers. Finally the Sultan Muhammad II. brought about the fall of Constantinople, and having consolidated a huge and very powerful Empire, he turned his thoughts to the problem of Rhodes, which lay off his shores, beautiful but threatening. In 1453 letters were sent from Rhodes to every dependency of the Order in Europe pressing for reinforcements of men and money to be sent for the support of the Order in the approaching terrible struggle with the infidel.

This appeal met with a splendid response, but it was some years ere the threatening blow fell, and in the interval the Knights spared no pains in strengthening their position. Peter D'Aubusson, of the Language of Auvergne, had been elected Grand Master, and he was fully alive to the great danger which overshadowed first the Order and then the whole Christian world.

On a morning in April 1480 the hostile Saracen fleet of 160 vessels, carrying 70,000 men, appeared off the island, and the siege began in grim earnest. So admirable had been the preparations made by the Knights, and so splendid was the courage that they displayed in face of this overwhelming force brought against them, that in less than three months the Ottoman ruler decided to withdraw his broken forces in the best order he could, and suffer the humiliation of defeat.

The fame of the Knights was once again proclaimed throughout Europe, and the venerable Grand Master D'Aubusson, whose skill and personal courage were of the highest, was hailed as the first soldier in Europe. He had been the life and soul of the defence and, at the moment of final victory, he lay unconscious in his palace, suffering from five wounds obtained in the repulse of the last desperate assault made by the Turks.

"Fearless in danger," he was also "compassionate in triumph," and a very touching story is told of the protection which he afforded to the younger son of his enemy the Sultan Muhammad. This young man, after the death of his father, through circumstances which need not be detailed, was in dire distress and in danger of his life. Believing in the chivalry of the Knights, he decided to throw himself upon their mercy. D'Aubusson received him most kindly, and a very deep affection sprang up between the young Muhammadan and the venerable and stately Grand Master. On taking his departure, the young man knelt before the Grand Master in reverent homage, but the stern old warrior raised him up and tenderly embraced him.

The character of D'Aubusson was one of the noblest of the large number which were moulded under the splendid influence of the White Cross of St. John. He may be said to have been the doyen of European chivalry in his age.

THE FALL OF RHODES

In 1521 Solyman, then Saracen ruler over Constantinople, Egypt and Syria, having decided to extend

his European dominion, captured Belgrade and turned his attention to Rhodes, the defenders of which had upset the plans of his ancestor Muhammad II.

Philip Villiers de l'Isle Adam, a Knight of France, was Grand Master, and, through his spies, was thoroughly well informed of events in Constantinople and of the danger threatening from that quarter. The various Commanderies of the Order sent all they could in the way of reinforcements and money to Rhodes, but the Grand Master felt that he required still further help in order to resist Solyman. He therefore sent embassies to the principal Courts, pointing out the great importance to Europe of the approaching struggle and asking urgently for further help. But the great European monarchs were so deeply involved in their own quarrels and difficulties at the time, that they could not be induced to make a united effort to help Rhodes, and the only extra assistance which reached the Grand Master was a useful detachment of five-hundred archers from Crete, and a very famous engineer, named Martinigo, who came from Venice.

Under Martinigo's guidance the fortifications were still further strengthened and stores of ammunition and food, supposed to be ample, were laid in. The Garrison consisted of six-hundred Knights and four thousand five-hundred men at arms, the Cretan archers, and a few battalions raised from such of the inhabitants of the city as volunteered for service.

The Sultan Solyman, mindful of the disaster which had befallen his ancestor's expedition, determined to leave nothing to chance. His besieging army numbered two-hundred thousand men, and included a large

body of peasants who were to provide working parties for trench-digging, mining and fatigue work.

On June 26, 1522, the outlook posted on St. Stephen's Hill signalled the news that the Turkish fleet (which numbered four-hundred sail) was in sight. It was the feast of the Octave of St. John's Day; the Grand Master was leading a great procession through the streets on his way to St. John's Church, when the news was brought to him. He directed that the procession should proceed, and continued to lead it. Mass was sung, and at its close, the Grand Master, mounting the altar-steps, elevated the Host on high and prayed aloud for strength and courage to face the terrific ordeal which confronted them.

Solyman set to work with care and determination to employ every means in his power to subdue the city, recognising that he had an able and valiant enemy in front of him. He succeeded in getting spies into Rhodes, who contrived to keep him informed as to events there by sending messages concealed in the shafts of arrows. He extended his ample forces in a wide semi-circle and dug trenches round the fortress from shore to shore, these completely cutting it off from all communication with the land, while his ships cut it off by sea. In his siege train he had enormous battering rams and brass cannon, and mortars capable of throwing balls of iron, brass and stone, and huge pieces of rock. He raised two stupendous structures, using his slave labour and paying no heed to the appalling casualties which the work entailed, close up to the ramparts of the fortress and finally overtopping them. From these towers he was able to pour down all manner of murderous missiles upon the ramparts.

For a whole month the air was constantly filled with the roar of his guns and the crash of falling masonry, as the huge projectiles struck against the ramparts. His miners drove shafts underneath the fortifications and although some of their efforts were frustrated by the skill of Martinigo, who sank counter-shafts at many points, yet in the end they succeeded. Two fearful explosions were suddenly heard and the Great Bastion of England came crashing to the earth. A huge breach was then formed and, in the inevitable confusion which followed, the besiegers rushed through and the standard of the Prophet was planted on the remains of the rampart.

At the moment of the explosion the Grand Master was at Mass, but on receiving the news he immediately rushed with all available forces and hurled himself upon the Turks. So terrific was the impulse of his attack and so inspiring his own personal valour, that the invaders were broken and hurled back into their trenches.

Time and again this story was repeated. Breaches were made and a rush of Turks came pouring through, only to be driven out again by the unwavering heroism of the Knights, foremost among whom the tall and commanding figure of the Grand Master was always to be seen. Undoubtedly the Knights would have compelled Solyman to raise the siege, even as they had forced his ancestor to do, had their numbers been greater and their supplies more ample. The Saracen losses through disease, as well as in the futile attacks which were constantly being launched and driven back, were terrible. But unfortunately in every assault the Knights too suffered some losses which they could ill

afford, and before long, the Grand Master was reluctantly compelled to realise that the expenditure of ammunition was far greater than they had anticipated, and that, unless relief reached him from the West within a reasonable time, his supply must be exhausted.

For six terrible months the Knights held Solyman at bay, and he had almost made up his mind to submit to the humiliation of a defeat and raise the siege. A hundred thousand of his men had fallen through disease or wounds, and although the ramparts were broken and tottering in a dozen places, yet no sooner did one bastion fall down than other mounds of stones and rubbish were found beyond, and waiting behind them, ever alert and tireless, were always the unconquerable White Cross Knights, gathered round their Grand Master. One circumstance made Solyman reconsider the situation, after retreat had practically been resolved on. One of his spies brought him word that the ammunition of the garrison was well-nigh spent, while the civil portion of the population, utterly worn out by the strain of the long struggle and terrified by the fate which awaited them if they fell into the power of the Turks, were bringing all the pressure they could to bear upon the Grand Master, to induce him to sue for peace, while there was still a chance of securing honourable terms.

Accordingly Solyman despatched a messenger with peace overtures of a generous character, provided the city and island were surrendered to him.

The Grand Master resolved to negotiate, not so much with a view to conclude terms, but rather in order to gain a little more time for the arrival of the reinforcements for which his longing eyes were often turned towards the West. A short respite was all that

he secured, for negotiations were broken off prematurely owing to an unfortunate outpost affray which broke out.

Fighting was resumed upon a bigger and fiercer scale than ever before, Solyman having resolved upon a last desperate effort with all his available strength.

On December 17th the Bastion of Spain fell.

Heavy was the heart of the Grand Master. No ships bearing help were in sight or even known to be nearing him. His ammunition was all but spent. He realised that no power which he possessed could prevent Solyman from entering the doomed city. The only point which remained for him to decide was whether the infidel should now be allowed to enter freely, or whether he should be forced to do so over the dead bodies of the few remaining Knights. Had the Grand Master been able to consider the fate of the Order alone, then undoubtedly his decision would have been to fight to the last. But he knew that the only hope of saving the lives of the civil population of the town, now clamouring for peace and in frantic dread of massacre, lay in capitulation while he was still in a position to ask for terms which should guarantee the lives of all survivors.

His decision was made, and with infinite regret he despatched an envoy, with full powers to sue for peace. Terms of surrender, highly honourable to the Knights and just to the civil population, were speedily arranged. Twelve days were granted to the Order in which to gather their possessions together and sail away with such of the people as chose to go with them.

Thus at the close of the year 1522 the small but glorious company of White Cross Knights embarked upon

a few galleys and sailed out into the Western sea. But their faces were turned to the East—to Rhodes, for two centuries their beautiful home, to Acre, where so many of their brethren had laid down their lives, and to the sacred city of Jerusalem, to the service and protection of which their Order had been consecrated for over four centuries.

It must have been some satisfaction to them to find, at every port at which they touched, that their reputation had preceeded them and that Europe was singing with the story of the glorious fight which they had made against Saracen forces out-numbering them forty times.

"There has been nothing so well lost in the world as Rhodes!" was the verdict passed upon their conduct by one great Emperor.

G. Herbert Whyte

(To be continued)

DEATH IN RELATION TO LIFE

By The Lady Emily Lutyens

THE problem of death is exercising the minds of more people at the present time than ever before. This is only natural, seeing that so many young lives are passing behind the veil. But if we are rightly to understand the problem of death we must first understand something of the problem of life. No event in evolution is isolated, but is always related in some way with others. Our belief about death and what follows afterwards must necessarily depend on our belief about life. For instance, the person who believes in one life, to be followed by an eternal hereafter, has a very different outlook both upon life and death from the person who, while believing equally in one life only, has no hope in the hereafter. Both again will differ in their outlook from the person who believes in many successive lives followed by transitory periods in the invisible worlds. Then, again, our belief about death must depend upon our belief about man and the nature of man; does man consist only, or chiefly, of this physical body? Does his consciousness function only on the physical plane, or has he an eternal existence elsewhere?

I think the generally accepted view of the ordinary man or woman of the Christian world is something as

follows. Man *is* a body; that is the one certain and tangible thing; that he *has* a soul is more problematical and uncertain, a matter for faith and not for knowledge. The soul, if it exists at all, functions only after death and has no relation to life in the physical body. Those who hold this view are therefore nonplussed by death when it comes, believing as they do that, if there is a continuing consciousness, it has been transferred to a region quite unfamiliar to them.

That the conceptions of what actually happens to the soul after death are very varied among Christians, is, I think, shown by the various hymns in use for the Burial of the Dead.

There is first the view, that the soul is resting somewhere until the last trump shall sound, when it will rise again with the body for the final Judgment. The following hymn gives expression to this view:

On the Resurrection morning
Soul and body meet again;
No more sorrow, no more weeping,
No more pain.

Here awhile they must be parted,
And the flesh its Sabbath keep,
Waiting in a holy stillness,
Wrapt in sleep.

For a while the tired body
Lies with feet toward the morn;
Till the last and brightest Easter
Day be born.

Soul and body re-united
Thenceforth nothing shall divide,
Waking up in Christ's own likeness,
Satisfied.

What this last Judgment means is also expressed in the following verses:

With Thy favoured sheep O place me,
Nor among the goats abase me,
But to Thy right hand upraise me.

While the wicked are confounded,
Doomed to flames of woe unbounded,
Call me with Thy saints surrounded.

The second view is that the soul after death goes straight to Paradise, there to rest in the arms of Jesus until the final day. This view is shewn in that favourite and popular hymn:

O Paradise, O Paradise!
I greatly long to see
The special place my dearest Lord
In love prepares for me;
Where loyal hearts and true
Stand ever in the light,
All rapture through and through
In God's most holy sight.

Still another view is that the dead immediately become glorified spirits before the throne of God, already partaking in that communion of bliss which belongs to those who have found salvation.

As there are many varying views as to the condition of souls on the other side, so are there many varying attitudes of mind about the dead themselves. The first is Fear. There are many to whom death is a grim enemy, and their fear of him is enlarged to include his victims. They dread to be left alone with the empty shell from which the soul has departed; the dead are put away from their thoughts and conversation lest speculation upon the enemy should bring him near. The opposite view glorifies the dead, so that all who have passed over become the "holy dead"; their sins and frailties having been transformed by the great change.

The third view is one of Resignation, expressed in the words:

What though in lonely grief I sigh
For friends beloved no longer nigh,
Submissive would I still reply:
"Thy Will be done."

If Thou shouldst call me to resign
What most I prize, it ne'er was mine;
I only yield Thee what was Thine.
"Thy Will be done."

Yet another view is that of Despair, held by those who cannot take the comfort of religious teaching, but who are yet without the calm composure of the Agnostic; these believe that death has finally robbed them of all that they hold dear.

All these different points of view which I have indicated separate death off from life. Death is one thing, life is another, and there is no connection between them. Into the modern world have come two great movements which have modified this point of view, and they are Spiritualism and Theosophy. Spiritualism does not attempt to formulate a philosophy of life, but it maintains that there is a direct connection between life and death, that those we love are not removed from us by death or blotted out from existence, but that they become inhabitants of unseen worlds which are near and around us even in life. The teaching of Spiritualism has lately been reinforced by Science, and a book like Sir Oliver Lodge's *Raymond* has brought comfort to thousands, as it is a scientist's proof of the existence of the spirit, and affirms that dead and living can communicate and that death does not materially change the character or the nature.

Theosophy not only has its teaching to give with regard to the life after death but it is in itself a great philosophy of life. It teaches that if we rightly understand the meaning and purpose of life, death falls into its rightful and natural place as an incident in that age-long evolution; that man is an eternal spirit, a spark of God's own fire; that this eternal spirit is immersed in matter for the purpose of manifestation; that it uses bodies, not one alone but many, through which to express the different aspects of consciousness. At the present stage of evolution man is identified with his bodies which are but transitory, but as he grows in wisdom and knowledge he begins to identify himself with the soul which is eternal; his real life as a soul is going on all the time without cessation: death is only the putting aside of an outer garment, and does not in any sense affect his life as a soul.

When once we become conscious of this soul-life, the life of the body is of comparatively little importance. Death is an interruption of our relations with our friends as bodies, but it does not affect our relationship with them as souls. We shall realise that communion with those we love is continuous, and is not interrupted either by life or death. It should be the great purpose of our lives here on earth to learn how to live in the soul-consciousness instead of in the body-consciousness. We can practise this, not only in our relations with our friends, but in our whole attitude towards life. We can practise it in sleep when we are free from the trammels of the physical body and can work consciously on higher planes; then, when death comes to us, it will be only as a longer sleep. Some day we shall wake again in a new body on the

physical plane, and through that body contact fresh experiences, learn new lessons and overcome new difficulties.

The life of the soul is eternal and unbroken, and if we can realise this, our attitude towards death will necessarily change. There can be no fear of those so-called dead who are still living with us, near us, all the time; they need no glorification, for the dead are just as much themselves as when they were living, except for the fact that they have cast off the physical body. Perhaps it would be better if we glorified our friends a little more while they are still on earth, and tried to see something more of the eternal spirit shining through the veil of flesh. Certainly there need be no despair, because there is no real separation, neither need there be that attitude of resignation which comes from lack of knowledge and understanding of the great laws of Nature. Our duty is to try even now to live and love as souls, to live consciously in this unseen world, which belongs to us as much as this physical world. The dead need us just as much as the living, and we should learn to help them as consciously as we try to help the living. By selfish grief we can draw them down to this lower world, by love and courage we can help them to lift their consciousness, and in so helping them we lift our own to those planes which are beyond the physical. As we understand life better we shall understand death better, and shall realise that "the Flower of death is more abundant Life".

Emily Lutyens

THE BATTLE NIGHT

FLY like an arrow, my soul,
Through the perilous night,
To where he is lying forlorn,
Robbed of life, void of light,
Emptied of breath and of laughter,
Cold and unmoved—
He whom in far-away lives thou hast loved.

He never was known to thee here
In this present-day guise,
Never he stood by thy side,
Or looked into thine eyes;
But now through the doorway of death
Thou canst find him again—
So fly like an arrow, my soul,
'Mid the wind and the rain.

Now for an hour he is thine!
On the desolate field
Kneel at his side, let thy wings
Be his comforting shield.
Kiss his pale brow: he is still,
In defiance of fate,
Thine, now as ever—thy star-decreed mate.

Fly like an arrow, my soul,
Like a home-seeking bird!
Thy friend of the ages lies dead,
By war's clamour unstirred.
Hush! not a tear, not a cry—
Death is deaf death is blind:
But fly like an arrow, my soul,
Through the rain and the wind!

MERCURIAL.



THE CHURCH AND ITS WORK

By C. W. LEADBEATER

(Concluded from p. 542)

PRECISELY as in God there are Three Persons, so in man there is the Triple Spirit which manifests itself as Ātmā, Buddhi, Manas—spirit, intuition, and intelligence—exactly as the Three Aspects of the Trinity manifest Themselves as the Father, the Son, and the Holy Ghost. Therefore man is not a mere

reflection of God, but actually in some mysterious way an expression of Him; and each of those principles in the man is, in a way which we cannot yet hope to understand, part of a corresponding principle or Person of the Deity.

So the use of those words, with the effort of will to bless in that Name, brings down from on high that threefold force, which acts upon the three principles in man simultaneously. The force unquestionably flows from the Three Persons of the Solar Logos Himself, but reaches us only through intermediate stages. It is stored in the great reservoir of which we have so often read, and it seems to be drawn thence into the corresponding principles of the Lord Maitreya Himself, the true Christ and Head of the Church. At his ordination the Priest's principles were linked in a special way with those of his Master the Christ; and thus it is through the Christ and His Priest that the Divine Force reaches the child, and the thought which fills the form and makes the guardian angel is really that of the Christ. It is a force which will help the Ego in his endeavour to gain control, and will encourage him to persevere.

Baptism by a Deacon is less powerful than that by a Priest, as he is not so fully connected with the Lord; that by a layman is still less effective, for he cannot draw upon the reservoir or attract the force through the Lord Maitreya in that special way. In using those words with intention he calls, however ignorantly, upon the spirit, intuition and intelligence in himself, and they in turn draw down some influence from their far higher counterparts. So a layman's baptism avails, but it is by no means the same thing as that of a Priest.

The word "validity" is often used in this connection; but it is calculated to convey a false impression. The rite is intended to help, and does so with varying degrees of efficiency according to the means employed.

As soon as the Divine Force has been poured in, the Priest proceeds to close the centres which he has opened, so that the force may not immediately pass out again, but may abide in the child as a living power, and radiate from him but slowly, and so influence others. Therefore the next step is to take another kind of sacred oil, the chrism, and with that the centres are closed.

The chrism is that kind of sacred oil which contains incense, and therefore it is used always for purificatory purposes. Incense is made in various ways; but it almost always contains benzoin, and benzoin is a very powerful purifying agent. Therefore it is the chrism with which the cross is made on the top of the child's head—in order, as an old ritual said, "to purify the gateway". Remember that man in sleep passes out through the top of the head, and returns that way on awakening. Therefore this chrism is applied to the gateway through which he goes out and comes in, while the Priest says; "With Christ's Holy Chrism do I anoint thee, that His strength may prevent thee in thy going out and thy coming in, and may guide thee to life everlasting." (The word "prevent" is of course used here in the old English sense of "come before," not in our modern meaning of "thwart".) The four centres which have been opened—the forehead, the throat, the heart and the solar plexus—are now closed by an effort of the will of the Priest. The centre

remains distended, but only a small effective aperture remains, like the pupil of an eye. While it was open it was all pupil, like an eye into which belladonna has been injected. Now the pupil is closed to its normal dimensions, and a large iris remains, which contracts only slightly after the immediate effect of the ceremony wears off. The centre at the base of the spine is not touched, because it is not desired at this stage to arouse the serpent-fire. The spleen is not touched, because that is already in full activity in absorbing and specialising physical vitality for the child. The centre at the top of the head has been dealt with by the chrism, so that now all of them have been awakened, and set to their respective work.

It will be seen that a good deal of magic is connected with, and expressed in, this Service called Baptism, and the Sacrament is decidedly practical and useful. After that part of the ceremony has been performed, the Priest formally admits the child to the Church. To this action also there is an inner and magical side. The Priest lays his hand upon the child's head, and says: "I receive this child into the fellowship of Christ's Church, and do sign him with the sign of the cross." He makes the sign upon the child's forehead with the purifying oil. This is a beautiful symbol; but it is very much more than that, because the cross which is made in this way is visible in the etheric double all through the life of the person. It is the sign of the Christian, precisely in the same way as the ṭilaka spot is the sign of Shiva, and the trident of Viṣhṇu. Those marks are placed upon the forehead in India with ordinary physical paint, but they are the outward and visible signs of an inner and real dedication

which may be seen on the higher planes. This signing with the cross, then, is the dedication of the child to Christ's service, the setting of Christ's seal upon him, and his admission to the body of the faithful.

After that come two pretty little bits of ancient symbolism. The Church gives the child a white silk handkerchief, and the Priest says: "Receive from holy Church this white vesture, as a pattern of the spotless purity and brightness of Him whose service thou hast entered to-day, and for a token of thy fellowship with Christ and His holy Angels, that thy life may be filled with His peace." Then the Priest hands to the child, or to his godparent for him, a lighted candle, and says: "Take this light, enkindled from the fire of God's holy altar, for a sign of the ever-burning light of thy spirit. God grant that hereafter His love shall so shine through thy heart that thou mayest continually enlighten the lives of thy fellow-men." The Priest then lays his hand on the child's head and says: "Go in peace, and may the Lord be with thee."

The ceremony of Baptism is therefore an act of white magic, producing perfectly definite results which affect the whole future life of the child.

The next piece of help which the Church offers to her people is the Sacrament of Confirmation. This is administered at different ages in different parts of the Church; but usually when the child is about twelve. At this stage the Ego has definitely taken hold of his vehicles, and the child has come to years of discretion, comparatively speaking, and can think and speak for himself. So now he is asked to make a definite promise. The exhortation given to the children by the Bishop

fairly well explains the objects of this Service. He speaks as follows:

"My beloved children; on your entry into this mortal life you were brought into the house of God, and our Holy Mother, the Church, met you with such help as then you could receive. Now that you can think and speak for yourselves, she offers you a further boon—the gift of God's most Holy Spirit. This world in which we live is God's world, and it is growing better and better day by day and year by year; but it is still far from perfect. There is still much of sin and selfishness; there are still many who know not God, neither understand His laws. So there is a constant struggle between good and evil, and since you are members of Christ's Church, you will be eager to take your stand upon God's side and fight under the banner of our Lord.

"In this Sacrament of Confirmation the Church gives you both the opportunity to enrol yourself in Christ's army and the strength to quit yourselves like men.

"But if you enter His most holy service take heed that you are such soldiers as He would have you be. Strong must you be as the lion, yet gentle as the lamb, ready ever to protect the weak, watchful ever to help where help is needed, to give reverence to those to whom it is due, and to show knightly courtesy to all. Never forgetting that God is Love, make it your constant care to shed love around you wherever you may go; so will you fan into living flame the smouldering fires of love in the hearts of those in whom as yet the spark burns low. Remember that the Soldier of the Cross must utterly uproot from his heart the giant

weed of selfishness, and must live not for himself but for the service of the world; for this commandment have we from Him, that he who loveth God love his brother also. Remember that the power of God which you are now about to receive from my hand, will ever work within you for righteousness, inclining you unto a noble and upright life. Strive therefore earnestly that your thoughts, your words, and your works shall be such as befit a child of Christ and a knight dedicated to His service. All this shall you zealously try to do for Christ's sweet sake and in His most Holy Name."

The Bishop then asks the candidates whether they will strive to live in the spirit of love with all mankind, and manfully to fight against sin and selfishness; whether they will strive to show forth in their thoughts, words, and works the power of God which he is about to give to them. They reply in the affirmative, and the Hymn *Veni Creator* is then sung. Then one by one the candidates are led up to the Bishop, and each is directed to kneel before him and to put his hands together on the cloth which is spread over the Bishop's knees as he sits, and to say:

"Right Reverend Father, I offer myself to be a knight in Christ's service."

The Bishop touches the child's hands on each side, as the King touches the hands of those who kneel and offer to be his men, and says: "In Christ's most Holy Name do I accept thee."

The Bishop then says to the candidate: "Receive, the Holy Ghost for the sweet savour of a godly life; whereunto I do sign thee with the sign of the Cross, and I confirm thee with the Chrism of Salvation. In

the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

This, too, is a very wonderful and beautiful piece of magic, and one who possesses the higher clairvoyance can see the way in which it works. The power which the Bishop pours into the candidate is definitely and distinctly that of the Third Person of the Blessed Trinity, the Third Aspect of the Logos; but it comes in three waves, and it acts at the three levels upon the principles of the candidate. As in Baptism, there is first an opening up by the force, which moves from below upwards; then there is a filling and a sealing process, which moves from above downwards. But we are dealing now with the Ego, and not merely with his vehicles. At the words: "Receive the Holy Ghost," the divine power rushes in through the Ego of the Bishop into the higher manas or intelligence of the candidate; at the signing of the cross it pushes upwards into the next stage, the intuition; and at the words: "I confirm thee with the Chrism of Salvation," it presses upwards into the Ātmā or spirit. But it must be understood that there is a mānasic aspect to each of these higher principles, and that it is through it in each case that the work is being done. Some candidates are far more susceptible to this process of opening up than others: upon some the effect produced is enormous and lasting; in the case of others it is often but slight, because as yet that which has to be awakened is so little developed as to be barely capable of any response. When the awakening has been achieved, as far as it may be, comes the filling and the sealing. This is done, as ever, by the utterance of the great word of power, the Name of the Blessed

Trinity. At the Name of the Father, the highest principle is filled and sealed; at the Name of the Son, the same is done to the intuitional principle, and at the Name of the Holy Ghost the work is finished by the action upon the higher intelligence.

When this great act of magic has been performed, the Bishop again lays his hand upon the head of the neophyte, saying: "Therefore go thou forth, my brother, in the Name of the LORD, for in His Strength thou canst do all things."

Then he touches him lightly on the cheek as a caress of dismissal, and says to him: "Peace be with thee."

When the Confirmation is finished, the Bishop addresses a few words of advice to the candidates, telling them to see to it that their bodies are ever pure and clean as befits the temple of the most High God and the channel of so great a power; and he further tells them that as they keep that channel open by a useful life spent in the service of others, so will the Divine life that is within them shine forth with ever greater and greater glory. Then he makes a prayer in which he offers unto Christ the lives which He that day has blessed, asking that those whom He has thus accepted as soldiers in the Church militant here on earth may bear themselves as true and faithful knights, so that they may be found worthy to stand before Him in the ranks of the Church triumphant hereafter.

The object of this Sacrament of Confirmation is to strengthen both the Ego and the personality, to make the connection between them closer, and to make it easier for the Ego to act upon and through his vehicles. There is also the idea of preparing the boy for the

temptations and difficulties of attaining to puberty, and, generally speaking, to help him to think and act for himself a little. Its effect is undoubtedly a great stimulation and strengthening. What use the neophyte makes of this opportunity depends upon himself, but at any rate the opportunity is given to him by the Church. After receiving this, he is then considered eligible for the greatest help of all, the Sacrament of the Holy Eucharist, commonly called the Mass. I have written at considerable length upon this Sacrament, both in my book *The Hidden Side of Things* and in a recent article in THE THEOSOPHIST called "The Ceremony of the Mass". Any reader who will lay these two side by side and study them together will be able to obtain a fairly good idea of the way in which this most glorious Sacrament helps the Christian people. That is the most beautiful, the most wonderful, the most uplifting of all the Christian Ceremonies, and it is intended for the helping of the whole congregation all their lives long. The offering of this great sacrifice fills them with spiritual force every time they come near to it. It also floods the surrounding district, so that people far away in the distance are affected by the act. I need not repeat here what I have already written elsewhere, further than to say that there is a real line of living fire between that sacred Host and the Christ above; and this time we mean the Christ in the double sense—not only the World-Teacher, but also that Second Aspect of the Logos of which He is in some mysterious way so real an epiphany. For Christ is God and Man verily, and has indeed two Natures—not in the sense generally supposed, but in this far higher and truer meaning. Those who partake of that sacred

Bread do indeed draw into themselves that line of Divine and Living Fire, and are greatly stimulated and strengthened in every way by coming into so close a relation with this splendid manifestation of the Divine Power. That is an aid which is being offered every day by the Church to her servants. It is not necessary to salvation, certainly, but unquestionably magic such as that helps men very greatly to quicken their evolution.

On other special occasions the Church offers its help to its people. In the ordinary world, in many a man's life, one of the most important points is his marriage. From that point he begins a new section of his life, and the Church is ready to step in there to give him her formal recognition and blessing, and to start him on that new section with such help as can then be given.

Men often go wrong; they make mistakes of all sorts, and often these mistakes lead them into a condition of despair about themselves and their progress; indeed sometimes they feel as though it would be useless to try any further to lead a good and holy life. Again the Church is ready to step in and straighten things out for them by her Sacrament of Absolution. I have already written about that elsewhere, so I need not repeat it here. Putting it as briefly as possible, a man who commits what is commonly called a sin, makes a twist, a distortion, an absolute warp in the ether. He cannot straighten that again for himself. It will gradually rectify itself in the course of years. It is not necessary that a Priest should step in to help him, but one of the powers of the Priest is precisely that of straightening out that tangle for him quickly. And that is what is meant by the statement that a Priest has

power to forgive sins. But forgiveness is a very bad word to use in this sense, and has misled very many people. What is ordinarily called by that name of course does not come into the business at all. No one in his senses could suppose that God cherishes animosity against His people. That is an idea degrading alike to God and man. But when we understand the facts -the fact that when we do anything that we clearly and obviously should not, we create that warp or distortion in the currents—we see that there is an actual mechanical disturbance which has to be put right. The ordinary man does not know how to put it right, but that power among other powers is given to the Priest at his ordination, and so in providing the Sacrament of Absolution, the Church is again definitely helping its people on their way.

The Sacrament of Holy Orders is simply a scheme for carrying on the power of the Priest and handing it down through the ages. It has little to do with the ordinary member of the Church. There are some very interesting points in connection with it which I can hardly explain now, though I hope to do so some time in the future by the aid of diagrams. The three orders of the Clergy are Bishops, Priests and Deacons. Each Ordination confers its own special powers, and as he rises from one rank in the Church to the other he draws nearer and nearer to his great Master, the Christ. He comes more and more closely into touch, and he controls more and more of the mighty reservoir. In that reservoir itself there are different levels and different degrees of power. The working of the whole scheme can be indicated or symbolised by a diagram; but naturally anything in the nature of a mechanical

drawing can only very faintly adumbrate what is really taking place. For all these forces are living and Divine; and though there is a mechanical side to their working, there is always also another which can never be portrayed by drawings or by words.

There is also one other Sacrament, that of Extreme Unction. I can say very little as to that, as I have not yet had time or opportunity to examine its working. It seems to be calculated to help and heal the man if possible, but if his karma is such that he must leave his physical body, then it makes the parting easy and simple for him. Even at the first glance it seems obvious that we are here again dealing with the chakrams or centres of force; but exactly how they are treated I do not yet know.

Many people who are very ready to raise objections to a Church and its ceremonies, have never understood what a Church really is, and what it is trying to do for its people. Most people have never in their lives seen a ceremony intelligently performed. So once more I say, these matters should not be judged from outside or by preconception; enquirers should go and see for themselves whether the Church and its ceremonies appeal to them. If the enquirers are of the type that can be helped by such things, they will probably be agreeably surprised, and will find far greater influence and uplift than they had ever thought to be possible. If they are not of that devotional type, they can at least intelligently understand what the Church is trying to do, and can wish her God-speed in her work. All that the Church asks is justice, not prejudice; intelligent comprehension, not ignorant condemnation. The future is with the Church, for the

Seventh Ray—the Ray of Ceremonial Magic—is beginning to dominate the world. The day of blind and unreasoning devotion is passing; but that of the intelligent comprehension and use of Nature's forces is dawning upon us. The Lord Himself, who founded the Church, is coming to visit it once more; may He find it ready to receive Him, full of activity, devotion and love.

C. W. Leadbeater

THE DEVACHANIC STATE

By. A. P. SINNETT

THIRTY-FIVE years ago, when I was engaged in trying to put into literary shape the first great gift of occult teaching from the White Lodge, I well remember how troubled I was in attempting to deal with the Devachanic state. That seemed illusive and unreal, blissful no doubt, but unworthy of an intelligent human being, eager to make progress, acquire fresh knowledge, and do something useful. When I came back from India in 1883 and began to awaken interest in Theosophy among people in London, that Devachan story was a terrible stumbling-block. Enlightened, spiritually-minded people scorned the idea of inactive self-contained happiness. Nor did I, in those days, know enough of the real conditions of life in the Astral world to explain that the Devachanic state, as described in my book, was not the goal for all to aim at, but something very different from that.

Looking back to the difficulties we had to deal with when the exponents of Theosophy in London were still a small group, our imperfect comprehension of Astral plane life retarded the progress of interest in Theosophy more than any other early blunder. It set the whole body of Spiritualists against us. They knew we were wrong in talking contemptuously about their

"summer land," as though the region to which most people passed after death (to be known by the almost abusive expression "Kama Loka") was a dismal condition inhabited by "shells," through which good people had to hurry as fast as possible, getting on to the superior condition of what we called then the "Devachanic Plane". Properly dealt with, Spiritualism (which Mrs. Besant, I am glad to see, recognises in the May THEOSOPHIST as having been set on foot by the White Lodge to combat the materialism of the last century) should have been the broad pathway leading to Theosophy. Certainly Spiritualists were making mistakes. We could have helped them to see these, if we had not offended them past forgiveness by our own. But that milk was spilled, and it is no use crying over it now. Moreover, the circumstances have changed. In 1883 the Spiritualists knew more about the Astral plane, and the life conditions there, than the early beginners in Theosophy. Now, the students who have made progress in Theosophy know a great deal about the Astral plane that few Spiritualists have yet grasped. We have come to understand the geography (so to speak) of the region, its varied subdivisions, and the characteristics of each. Above all we have come to realise the enormous importance and the possibly protracted character of the astral life for people competent to profit by the opportunities it affords.

There was nothing definitely wrong about the early Theosophical idea of Devachan. The Mānasic plane surrounds the Astral and has wonderful characteristics. The Devachanic state is a condition within it for those whom it fits—more on that aspect of the

subject directly. But the higher levels of the Astral plane provide conditions of such splendid intellectual progress that the greatest men and women who have been distinguished in science and literature during the last few centuries, are almost all still there. They may have abundant opportunities for exploring higher planes, but for reasons quite within the grasp of our understanding, they make the Astral region their home. Indeed they do not care to remain always on the highest levels of the Astral world. We must understand this quite clearly in order to approach a comprehension of the Devachanic state. And no words we can use in endeavouring to describe the subtleties of the Astral world can exactly meet the emergency, because we must talk of higher and lower levels and yet not forget that the higher interpenetrate the lower, so that in one sense all are on one level. None the less the whole Astral world has a definite magnitude, as the atmosphere has, though its higher levels melt into vacuity so that they have no clearly defined outline. Anyhow, habitable regions of the Astral extend more than half way to the Moon, giving the whole region a diameter of, say, between 300,000 and 400,000 miles. And interpenetration to the contrary notwithstanding, the higher regions are higher than the lower in actual space.

Now counting from below upward, according to the habit of all our earlier writing, the first two subplanes are submerged below the solid substance of the globe. With the first or lowest of all, humanity has little or nothing to do. That is a region given over to decaying elemental forms, the sediment of an early period in evolution. Only by reason of Satanic action

during the present war, have any of them been re-animated and dragged to the surface. The second sub-level does receive the souls or egos of the vilest and most atrociously criminal examples of humanity when their diabolical activities on the physical plane are over. No ordinarily decent people can even imagine the impulses that give rise to such karma. The wildest excesses of mere vice and debauchery are innocence by comparison. These minor failings find appropriate curative treatment on the third sub-level, but that is too intricate a story to deal with here in detail. When we ascend to the fourth level we reach the beginnings of genuine happiness, and vast numbers of good people, constrained by the silly nonsense of ecclesiastical formulæ to think of themselves as "miserable sinners," slip through the third at death without knowing anything about it and wake up perfectly happy on the fourth.

But the fourth is a very wide and varied region. Its higher levels are still frequented by the great men of science, the great poets, the great artists, whose work or chief activities keep them most of their time on the fifth or sixth levels, as the case may be. But the higher levels of the fourth are not attainable—by reason of not being intellectually attractive—by good people of relatively undeveloped mind who have wakened up after death on the lower fourth. Now I reach the main point of my story. Those are the natural candidates for the Devachanic state. Assuming what is probable in such cases, that they have been capable of genuine love during life, they can be provided with the happiness they are entitled to, while awaiting their next incarnation, by the blissful illusions of

the shielded existence on the Mānasic plane, the dignity of which we drifted into overrating in the beginning of our Theosophical studies. And to this day I am painfully impressed by finding many people who appreciate Theosophical teaching up to a certain point, stopping short there and failing to realise that our early Theosophical books were simply the intellectual threshold of an infinite science.

Of course the blissful illusions of the Devachanic state are as real for those immersed in them as the solidest objective realities of the physical plane for the senses of that plane. The beautiful dream cannot possibly fade away. Nor is it in all cases merely an illusion. The thought-forms of beloved wives, husbands or children may under some conditions be animated by the egos of the persons thought of, more or less completely, so that though from one point of view we may think of the Devachanee as rolled up in a silken cocoon and put away on a shelf, from another we must keep in mind the possibility that the condition may be one of (limited) growth and progress. But broadly, the profoundly important view I wish to emphasise is that the Devachanic state is one which Nature provides for people who are good enough for it, and not too good—that is to say not intellectually or aspirationally qualified for a more profitable existence on one or other of the higher levels of the Astral. We many of us made a great mistake in the beginning in thinking of the Devachanic state as a condition for all to aim at. It is a condition that meets some needs that must be provided for by Nature, but it should not be thought of—as to my knowledge it was thought of by some of the brightest-witted of those first interested in

Theosophy thirty odd years ago—as a blot on the wonderful revelation then given to the world.

This little article, having a simple and definite purpose, need not be expanded by an attempt to interpret the conditions that carry some souls or egos after physical life to the free Mānasic plane, an existence quite unlike that of the wrapped up, shielded Devachanee. I merely refer to that to show that I am not unmindful of the stupendous possibilities of existence on that lofty plane; but these are no more shared by the Devachanee than by the man in the street, as yet blind to the fact that there is any sort of life beyond the one variety of which he is conscious.

A. P. Sinnett

SOME REMINISCENCES OF A VETERAN THEOSOPHIST

III. FROM 1884 TO 1886

By Francesca Arundale

IN looking back through such a long vista of years, memory often fails as to the when of the occurrence of certain incidents. The incidents themselves are clear and distinct, but the period during which H. P. B. was with us is so crowded with events and experiences of a startling character, that it is difficult for me to adjust the occurrences, as they stand out in my memory, in due order and sequence. There are events which may have occurred in the early time of her stay in London, and again they may have occurred on her return from Paris to our house at 77 Elgin Crescent. I do not think this uncertainty will matter, for it is the facts and incidents connected with H. P. B.'s visit that are of interest and not so much the exact week of their occurrence.

There are two points of interest that took place, however, during the first period of her stay that show how the Great Masters have been ever guiding, directing and encouraging those who draw near to Them in loyal confidence. A few members of the London Lodge had felt that there was not, among the general members,

that full and unbounded trust in the Masters and in Their teachings, which should mark the attitude of those who desired instruction from the Greater Ones of the race. We desired therefore to form an Inner Group, craving recognition from the Masters, pledging ourselves to obedience in all matters connected with spiritual progress, and praying for teaching so long as we remained faithful members of the group. We were bold in those days, and we asked the Masters to show Their approval by Their signatures to a paper which we wrote embodying our desire. I have this paper before me as I write, and I see that many who wrote their names on that bit of paper have passed on to another condition of consciousness. Some have had their opportunity and apparently have failed to persevere, but to the five or six remaining of that little "Inner Group" I am sure the Masters' words as then written will still be a source of joy and blessing. The words which appeared on the paper were found on it at our next meeting, and are as follows, in the well known handwriting of Master K. H.:

> Approved. The covenant is mutual. It will hold good so long as the actions of the undersigned are accordant with the pledges implied in the fundamental principles of the group and by them accepted.

This was signed by the Master K. H., and the word "Approved" and His signature was written by Master M. Truly and faithfully has the Masters' promise been carried out. It was but a small group in 1884, but it was a foreshadowing of the world-wide company known as the E.S., or the Master's School.

One other incident belonged to the same period. I desired above all things that my adopted son, George Arundale, then a child of six years old, should

be a servant of the Masters and dedicated him to Their Service. I gave H. P. B. a photograph of the boy and asked that the photograph might be taken to Adyar. Many years after, Colonel Olcott gave me back the photo. It was old and faded, but on the back was written in the Master's handwriting, "Accepted". Truly my adopted son has been "accepted," he has passed into the band of "Brothers," and is working out Their Will in service.

While H. P. B. was in Paris I sometimes had letters from her. She had a very amusing way of asking for something to be done. "My dear friend," she would say, "you alone can save the situation"; at first I used to wonder and used to read the letter very carefully to see what the particular trouble might be, and generally I found it at the end: "I can get no paper, of the kind I require, in Paris; please go to Oxford Street, and send me over a ream."

H. P. B. returned to London in June, and from the time of her taking up her abode with us at No. 77, Elgin Crescent, Notting Hill, became famous in the early annals of London Theosophy.

Mohini M. Chatterji accompanied Madame Blavatsky, and Col. Olcott was with us from time to time as his tours allowed. There was also a very important member of the Indian contingent, namely Babula, H. P. B.'s servant; in his picturesque turban and white dress, he created quite a little sensation in the Crescent, and on the afternoons when tea was served and H. P. B.'s Russian samovar glistened and shone on the table, and Babula bore cups of tea and sweet cakes to the visitors, we were certainly a unique house in suburban London. The house was always full of visitors, and as H. P. B.

often liked to invite friends to stay. I never knew whether I should have one person or twenty to lunch or dinner as the case might be. The house was not large, but there were two good rooms with folding doors between, and it was a sight to see H. P. B. seated in a big armchair surrounded by learned as well as fashionable people. A brilliant conversationalist, she kept young and old entranced, and at the same time her graceful fingers were constantly diving into the Nubian basket of tobacco that was ever by her side, and twisting the little cigarettes that she was constantly smoking. That was her social aspect. A very good description of these daily gatherings is given by Mrs. Campbell Praed in her book *Affinities*. Then very often Mohini Chatterji would answer questions on Indian Philosophy. I have rarely met with anyone who could give such clear and forcible explanations clothed in such beautiful language. His lectures were much sought after, and we rarely closed our doors till one or two o'clock in the morning.

During this time the little George Arundale was sent to a day school quite near, but he was not entirely out of it all, and I remember one afternoon a party was made up to go to the Zoological Gardens; I do not know why that especial place was chosen, but at any rate we all went there in carriages and the child with us. Then a Bath chair was procured for H. P. B. and we proceeded to visit the animals. There were no occult phenomena on that visit, but there was the manifestation of a trait that showed forth the kindly nature of H. P. B. The child was running about as children will, and running near H. P. B.'s chair suddenly missed his footing and fell to the ground. H. P. B., in spite of the fact that she moved with

difficulty, almost sprang out of the chair, throwing her umbrella on one side, and tried to help the child up. It was but a little thing, it is true, but it showed the same kindly disregard of self that was shown when she went steerage in order to provide for the passage of a poor mother and her children to New York.

I am sometimes asked if we ever had phenomena in the house when H. P. B. was there. Phenomena of one kind or another were so constant that if anything unusual occurred we were apt to seek an occult cause before an ordinary one. It would not have been a healthy atmosphere to continue, but it was the first stage in Theosophical teaching, and necessary to draw the attention of people to forces and powers in nature of which they were completely ignorant. I have been present many times when curious little "three cornered notes" came fluttering down, apparently from the ceiling, dealing with matters which we might be at the moment discussing. I remember one such small missive coming during a visit to Cambridge. We, H. P. B., Mohini and myself, were in a small lodging somewhere near the Union Society, and we were at tea, discussing something about the work there, when the tiny letter fell. We opened it and found some useful advice about the people we were going to see.

A curious happening which has never been effaced from my memory took place in the early part of H. P. B.'s stay with us. Many people at that time wished to get into communication with the Masters through H. P. B., and would sometimes bring letters asking that they should be forwarded to the Masters. H. P. B. always said: "It is not for me to forward the letters; the Masters will take them if they wish," and

the letters were put into a certain drawer in her room. Sometimes the writers received a message through H. P. B., very often they did not; but the drawer was kept open. One day Mr. Sinnett had something he wished to ask of Master K. H., and that letter also was placed in the drawer. More than a week passed and there was no answer, and I was grieved, for we all desired that the questions should be answered. Day after day I looked into the drawer, but the letter was still there. One morning at about 7.30 I went in to H. P. B. (I always went to her room the first thing); I found her at her table, writing as usual, and I said to her: "How much I wish that letter could be taken." She looked very straight at me and said: "Bring me the letter," in rather a severe tone. I gave the letter into her hand. There was a candle on the table and: "Light the candle," she said; then giving me the letter she said: "Burn the letter." I felt rather sorry to burn Mr. Sinnett's letter but, of course, did as she said; "Now go to your room and meditate." I went up to my room, which I had only left a short time before. My room was at the top of the house, in what we call an attic, for all the lower rooms were being used by our visitors, and I and the little boy slept upstairs. I went to the window, which looked on to a beautiful garden with lovely trees. Before the window there was a box, covered with a pink cloth, and I stood there for a minute or two wondering what H. P. B. meant, what I was to meditate on, and whether I had committed a fault in being impatient about Mr. Sinnett's letter.

In a few minutes I cast my eyes down on the pink cloth, and in the middle of the cloth there was a letter which either I had not noticed before or which

had not been there. I took up the envelope and looked at it, and found there was no address on it; it was quite blank, but it contained a thickness of paper and I concluded it was a letter. I held it in my hand and looked at it once or twice, and still finding the envelope without name or address, I felt sure it must be something occult and wondered for whom it could be. At length I decided to take the letter to H.P.B., and looking at it once again saw, in the clear writing of the Master K. H., Mr. Sinnett's name. That the name had not been on it at the beginning I am sure, nor during the many times when I looked at it most carefully. The letter was an answer to the one I had burnt, and it gave me much joy to be the recipient in the curious way in which it was sent.

There were several instances of the same kind. Once when the letter I wanted answered was very private to myself, instead of putting it in the usual drawer I carried it in my pocket unknown to H. P. B. or to anyone else. But one night when I was sitting with her just before going up to my room, she handed me a letter in the well known handwriting. I have that letter now, of course, and shall ever feel that the kindly answer from so great a being was one of the causes that determined my after life's work.

It was a time of continual excitement; many people of note came to see H. P. B. Among them I remember well Mr. Frederick W. H. Myers of Psychic Research fame. H. P. B. happened to be alone that afternoon, and she and her visitor began talking about the phenomena in which Mr. Myers was so interested. "I wish you would show me a proof of your occult power," said he, "will you not do something that will prove that there

are these occult forces of which you speak?" "What would be the good?" said Madame Blavatsky. "Even if you saw and heard, you would not be convinced." "Try me," he said. She looked at him for a moment or so in that strange, penetrating manner she had, and turning to me said: "Bring me a finger-bowl and some water in it." They were sitting in the full light of a summer's afternoon; she was to the right of Mr. Myers who was seated in a small chair about three feet away. I brought the glass bowl of water and she told me to place it on a stool just in front of Mr. Myers and a fairly long distance from her, which I did. We sat for a few moments in quiet expectation, and then from the glass there seemed to come four or five notes, such as we have called the "astral bells". It was evident that Mr. Myers was astonished; he looked at H. P. B. and her folded hands in her lap, and then again at the glass bowl; there was no visible connection between the two. Again the notes of the astral bell sounded, clear and silvery, and no movement on the part of Madame Blavatsky. He turned to me, and one could see that he was quite confused as to how the sounds could have been produced. H. P. B. smiled, and said: "Nothing very wonderful, only a little knowledge of how to direct some of the forces of nature." As Mr. Myers left he turned to me and said: "Miss Arundale, I shall *never* doubt again." But alas for the fickle, doubting mind, before a fortnight had passed he wrote to say he was not convinced, and that the sounds might have been produced in this way or that. H. P. B. was not one whit disturbed, in fact she said: "I knew it, but I thought I would give him what he asked for." This

incident goes to show that conviction is rarely gained through phenomena; they arouse the attention, and if the mind is receptive and willing to investigate and not declare that that which is not understood cannot be, then there is a possibility that new facts and laws may be discovered.

This was not the only time that I heard the astral bells. Once when Madame de Novikoff was spending the evening at our house, she had been playing on the piano; and as she got up from the piano and came to say good-bye, the last few notes that she had played came floating sweetly through the room, and again, as she passed through the hall to the door, the same notes echoed with our farewells.

H. P. B., however, sometimes gave rather hard lessons to those who desired to be chelas in the great occult school, and I remember how troubled I was once when we were out visiting at an afternoon reception; I had closed my eyes for a moment or two for I was tired, both with excitement and work, when I suddenly heard her call me by name and say: "What sort of a chela are you if you cannot keep awake?" I can only say that my desire for sleep was, for the time being, completely overcome. Mohini Chatterji also came in for a similar rebuff. She had told him to write a letter to someone, and when he brought it for her to see, there was something about it that she did not approve and he was told to write it again. This he did, but apparently with as little good result as the first time; and some very strong language was used, and he had to write it out a third time. If we had been alone there would have been no sting, but then the training to overcome pride would not have been given.

As I look back at those two or three months spent in her wonderful presence, I find that much that I did not understand then, now takes on a new light, and that things which I thought at the time unkind and unnecessary were not casual acts without an aim, but a definitely planned endeavour to strengthen and help those who to a certain extent were her pupils. In the next pages of my reminiscences I hope to be able to give one or two other incidents during her stay at our house, for all that can be recalled of her great personality is of interest to the members of the Society she founded.

Francesca Arundale

THEOSOPHY AND POLITICS

AS Sir S. Subramania Iyer and the *Amrita Bazar Patrika* have pointed out, Religion, from the Eastern standpoint, cannot be separated from Life. In the West, the Sermon on the Mount is not taken as a guide to conduct, except by men like the Quakers, Tolstoi, and the conscientious objectors. Christians, with no sense of inconsistency, sentence to hard labour the conscientious objector who obeys the command "Resist not evil". The sturdy common sense of the Englishman does not trouble itself with the commands of his religion, where obedience means the surrender of honour and liberty to the German autocracy. The Hindū and the Mussalmān recognise no such conflict between Religion and Life, and need no sophistry to enable them to do their duty to their country. Brahmavidyā, Divine Wisdom, Theosophia, are all-inclusive, and their followers accept Life as penetrated with religion. "Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya, do thou that as an offering unto Me." Theosophy permeates all affairs of human life, nothing is outside it, nothing is alien to it.

The Theosophical Society, the standard-bearer of Theosophy, because of its international and all-embracing character, can stand only for great principles,

and cannot identify itself with their local and temporary embodiments. It cannot identify itself with one particular religion, but it must stand for Religion, and defend the religious liberty of all religions and of any religion which is attacked. Similarly, it cannot identify itself with one particular system of education, but it must stand for Education, the duty to educate, and can help in any country the best available education. It cannot identify itself with one particular social system, but it must stand for social justice and brotherhood as the foundations of Society, and help to find the best conditions for Social Reconstruction. It cannot identify itself with one particular political aim, but it must stand for Liberty, the condition of human progress, and ally itself with those who resist the destruction of human freedom to solve political problems.

When the Entente Cordiale was formed, its objects were to destroy autocracy and to maintain the sanctity of treaties. Russia was a Tsardom, France a Republic, England a Monarchy. The Entente did not concern itself with the local national problems and national political aims; it linked the Nations, differing politically, in one great struggle for human Freedom. In November, 1914, the President of the T.S., writing as an Occultist, declared that none could be neutral in such a struggle, the struggle between the White and the Dark Powers, between Freedom and Autocracy, between Progress and Reaction. No one, except in Germany, and pro-Germans, blamed her for that declaration. It was a question of Ideals, not of Nations. In India now, a similar struggle is raging between Autocracy and Freedom, and were not Mrs. Besant a victim of Autocracy as a champion of Freedom, we feel sure

that she would write of the struggle here as she did of the struggle in Europe in 1914. She would refuse to identify the Society with any particular political or other aims, but would declare that it was its duty to co-operate with all bodies who were struggling against the deadly power of Autocracy here, and the suppression of free speech on the urgent problems of the day, political or other.

Looking at the contradictory accounts given of her suppressed letter, by the Government of Madras, who hold it, and by Mr. Chamberlain, who may or may not have seen it, we are inclined to think that Mrs. Besant must have taken the above position, familiar enough to Theosophists and to all who know her opinions. It is, of course, capable of misrepresentation, either ignorant or malicious; but Mr. Chamberlain's statement that she identified the Society "with *the political aims* of other organisations" is, we are sure, false. She may have said that all bodies who were fighting against autocracy and for human freedom were one *on this matter*; but that no more identifies the T. S. with the political aims of any organisation than England's being a member of the Entente Cordiale commits her to adopt Republicanism.

When her letter is published, we shall know the facts. Meanwhile it is the Government, not Mrs. Besant, who shrinks from the publication.

—*New India, July 31, 1917.*

THE THEOSOPHICAL ARTS COMPANIONSHIP

ON several occasions during the last couple of years, when the residents at Adyar have been entertained by renderings of music, special pleasure has been taken in compositions by Theosophical composers and poets. Piano works by Scriabin and Sibelius, songs composed by W. H. Kirby or written by Ethel Clifford, have always been welcomed. Recently the work of Oskar Merikanto, the fine Finnish musician, who composed the Cantata for the Stockholm Theosophical Convention a few years ago, was introduced, the words being an English verse interpretation of the original. The singer had to repeat the song thrice, so anxious was the audience to get its full beauty both in music and meaning.

But music is not the only contribution to the Arts which Theosophists are making all over the world. Drama, poetry, sculpture, painting are coming forth, and it is quite evident that there is being developed now a body of veritable Theosophical Art; that is, Art coming naturally from a Theosophical conception of the Universe, and therefore much more significant and spiritually vital than the Arts of the past. Already the movement has thrown various workers in the Arts together: exquisite pictures, beautiful music, dramas of spiritual beauty and simplicity, poetry and prose expressing the Life of life, are the beginnings of a great renaissance of the Arts on a higher spiral, which will help to build the House Beautiful for the Lord.

Here in Adyar we have felt the same impulse, and the Arts League, formed last year, was a first effort towards finding those who are specially responsive along the line of artistic creation and interpretation. It is now felt that those who wish to lay their gifts of song or colour or form on the Altar of the Lord, for the purification of life and the upliftment of humanity, should have the opportunity given to them to band themselves for this most excellent service. To this end, one of the last acts of the President of the Theosophical Society, on the evening before her entering the temporary silence of internment, was to signify her approval of the formation of a Theosophical Arts Companionship, having its centre at Adyar. She herself will be its President, though a hidden one for a while.

The first step to be taken is to find all those who, by virtue of creative or interpretative ability in any of the arts, and fellowship in the T.S., are naturally Companions; also those F.T.S. who have the genius of appreciation, if not of creation or interpretation, and who are naturally Associates. An invitation is therefore extended to all such to send their names to the Correspondent, Theosophical Arts Companionship, Adyar, Madras. The next step is to secure the beginnings of a permanent collection of works by Theosophical artists of all classes. We may not be able to obtain large sculptures (though the beautiful marble group in the large hall by Mlle. Diderichsen is encouraging), but we can at least have photographs of them. We cannot have many paintings at first, but we may have reproductions in colour or otherwise. We *can* have the published compositions of Scriabin, Sibelius, Merikanto, Kirby, Shapiro and other Theosophical composers, and the poetry and prose of AE, Yeats, Wilcox, Holden, and of the at present bookless poets as they come into volumes. We have seen a design for a Lodge syllabus by a Lancashire Theosophist-artist: we should have a collection of such. Indian arts and crafts also must have a plan of equal importance with those of the other countries.

When a list of Companions and Associates has been received, various units will be organised, and Correspondents asked to be appointed. Meanwhile, any news-cuttings regarding the work of T.S. artists, or any notable work that shows the Theosophical spirit, will be gladly received and published in THE THEOSOPHIST, and articles on art topics will be welcome too, and if approved, published. A collection of such articles in book form is a not remote possibility. All communications should be addressed to the Correspondent, as mentioned above.

J. H. C.

CORRESPONDENCE

THEOSOPHY AND THE CHURCHES

Some time ago reference was made in the "Watch-Tower" notes to three organisations; the Theosophical Educational Trust, Co-Masonry, and the Old Catholic Church, and to the strong probability of these having an important place when the World-Teacher should come. Articles have appeared in THE THEOSOPHIST and *The Adyar Bulletin* on "The Old Catholic Church," and no doubt because of these references there is a widespread interest throughout the whole Theosophical Society relating to this Church.

To some of us, the existence of the Old Catholic Church has been known for a very long time, and reports concerning it have appeared in certain liberal religious papers, written in a friendly and appreciative tone. It is now a matter of common knowledge that certain members of the Theosophical Society have identified themselves with it, that at present the Bishop of the Old Catholic Church in England is a member of the Theosophical Society, and that the Order of the Star in the East has extended hospitality to it at its Headquarters in Regent Street, London, where a service according to its ritual is conducted on Monday mornings; and evidently such an arrangement has been agreed to because of a strong agreement with the statement in the "Watch-Tower" referred to.

This is a matter on which members of the Theosophical Society, and also of the Order of the Star in the East are entirely at liberty to have their own opinions. Mention has been made of a ritual adapted for the Order of the Star throughout the world—the Ritual of the Mystic Star—which is in course of preparation. The use of the ritual will not be obligatory; but there are many who consider that such a ritual would be a great help to the Order.

With reference to the Old Catholic Church, in Protestant countries there may be some chariness concerning it. The articles by Mr. Leadbeater on the occult side of the Sacraments, especially the Communion, may not have been altogether to the liking of some members of the Theosophical

Society who were not connected with Churches having Episcopal government. Scottish Presbyterians, to whom, in Scotland, Episcopalians are dissenters, may have wished to have an occult explanation of the force that is in their Sacraments, for they have always highly esteemed the Communion, and are as convinced as either Episcopalian or Catholic that their ministry is in the Apostolic Succession. In fact Presbyterians have always prided themselves on keeping closely to the usage of the Primitive Church.

Now there is nothing to be hurt or jealous about. Theosophy can come in here surely as reconciler and harmoniser among all the Churches of Christendom. Years ago the Harrogate Lodge had a long series of lectures from representatives of all the religious denominations of Christianity, including the Roman Catholic, and the whole course was admirably summed up by Mr. Hodgson Smith. Each denomination was shown to have its own particular phase of Christian belief to present to the world, and in the light of Theosophy the value of each aspect of truth was set forth with vivid distinctness.

The traditions of Presbyterians in Scotland and dissenters in England vary because of the different reformers who influenced each line. Scotland was under the influence of Calvin through John Knox; the English dissenters were largely influenced by Zwingli. Calvin was much higher in sacramental doctrine than Zwingli. The actual presence of Christ at the Communion in an especial manner, which was defined as a partaking of His body and blood "not after a corporal and carnal manner, but by faith," was a fundamental idea in the Presbyterian Sacrament, whereas amongst English Nonconformists it was generally regarded as simply a memorial. Dean Stanley was very friendly to Scottish Presbyterians, and preached in a Presbyterian pulpit. He paid Presbyterians the compliment of considering that their form and discipline came nearest to that of the Early Church.

If we take the New Testament records as our guide, the Last Supper was simply the Jewish Passover Supper, adopted by the Lord Himself to be retained in part by His disciples "in remembrance of Him," and as such it evidently was continued. The Church at Corinth did not realise its solemn import, and turned it into an orgy of drunkenness and gluttony, for which a stern rebuke was administered by the Apostle, with directions "from the Lord Himself" as to what took place at the Last Supper, and how it was to be administered.

Whence, then, the rich ceremonial of the Catholic Church, "the white magic" of it, which Theosophists speak of; and the very similar idea held of it in the Church of England and

other Episcopalian Churches? Surely those of us who have confidence in the leaders of the Theosophical Movement, and who are prepared to accept as genuine the results of the occult researches which have been put forward, need be at no loss for an explanation, and the reconciliation of two apparently opposing lines of tradition.

The Church, from its commencement, had its Inner Circle. The *Pistis Sophia* was related to the tradition of the Mysteries. Reference is made to the "mystery" in I *Corinthians* ii, 7: "But we speak God's wisdom (*Theou sophian*) in a mystery (*mysterio*)". This should be translated: "But we speak the Divine Wisdom in the cult"; and in this I have the support of an eminent theological professor. The whole chapter refers to those who had been initiated into "the cult," the Inner Circle of the Church. In *Esoteric Christianity* we are told that the Christ continued in touch with His Church through the Inner Circle for forty years after His death; appearing in a subtle form, and organising the inner life of the Church; communicating His Mysteries, and afterwards handing over the control to the strong hands of the Master Jesus, who in the higher stages of discipleship gave up his body for the use of the Lord during His three years' ministry. So long as this Inner Circle was in existence, so long as there was a body of Initiates at the heart of the Church, there was a channel for force to be poured into the Church. But the Church was growing rapidly. Nations were coming into it wholesale, simply because their kings were converted to the religion. With the deluge of newcomers, only slightly informed as to the real meaning of Christianity, popular forms of belief were being crystallised into dogmas, which were the distorted versions of ancient formulæ, and the Gnostical section and others of Alexandria were becoming branded as heretics.

We are told that the form of the Mass, with its attendant hierarchical orders, was more than "the succession of preaching" commonly accepted among Protestants outside of Episcopacy, and had its origin in a sort of Sunday School in Alexandria. That may have been the point where it was launched. But no doubt all had been well arranged and prepared for beforehand. The decline of the Mysteries must have been foreseen, hence the making of what has been called an "occult experiment," in the change of the Lord's Supper into the ceremonial of the Mass, thus making provision for an inflow of spiritual force into the Church, irrespective of the high or low spirituality of the priesthood or of any other section of the Church at any given time, say in the darkness of the Middle Ages. There were times when all that was left of Christianity was simply this ceremonial, which was watched with awe by the congregations, who scarcely understood the meaning of it.

At the Reformation, which came in with the "new learning," a tremendous intellectual quickening took place. Men like Thomas More and Erasmus would have willingly consented to a reformation which would have removed the undesirable elements of fear and superstition which had accumulated round the central ceremonial. More showed in his *Utopia* what his ideal of the culminating act of religious worship was, namely, all the sects, while each following its own line, combining in a supreme act of worship. Theosophists, now that they know Sir Thomas More to be one of the Masters, will turn with fresh interest to his life and read his *Utopia* from another point of view. Erasmus and More resisted the violence of Luther, and it is not without significance that More's advocacy of the two principles of religious toleration and Christian comprehension coincides almost to a year with the opening of the strife between the Reformation and the Papacy. Queen Elizabeth would have had the Church of England broad enough for all parties within its fold, and the Book of Common Prayer, as we have it to-day, is a compromise, for its Communion Service is Catholic, its Articles are Calvinistic, and ever since the time of Laud, its teachings have been Arminian.

The principles and constitution of the Old Catholic Church, permitting membership to "seekers for truth," and perfect liberty of interpretation as to the Scriptures and creeds, is as broad as the non-subscribing Presbyterian Church of Ireland, which for two hundred years has held firmly to the fundamental principle of Protestantism, *viz.*, "the right of private judgment," and has taken a prominent part in the struggle for civil and religious liberty all the world over.

In an article in *The Theosophical Review* on "The Key of Truth," a rubric containing the ritual and doctrine of the "Adoptionists"—a religious sect which existed in Armenia until 1837, when the last vestiges of it were cruelly exterminated, and whose belief concerning the Christ was that Jesus was of ordinary human birth and did not become the Christ until he was thirty years of age, when the Spirit descended on him at his baptism—we were told that here we were brought into touch with an unbroken line of tradition right from the beginning of Christianity, older even than that of the powerful Latin and Greek Churches. But with the Adoptionists the Sacrament was of a simple form.

Let the Catholic call the Last Supper the First Mass if he choose; whether or not it was then administered as such, certainly for a section of the Church it was made the Mass later on. The Presbyterian is amply justified in holding to his simple form of Sacrament as being nearest to the original form (and from the inner point of view it is very beautiful,

we are told), and to his ministry as being in continuity with the Apostolic Succession; but let both candidly recognise, as even such an eminent and staunch Churchman as Bishop Welldon, Dean of Manchester, has done, in his utterance before the Presbyterian Synod recently held in Manchester, that the Apostolic Succession is largely a mechanical thing. So it is, and so is the nervous system. The Succession was a carefully built up piece of mechanism, as much as are the dynamo and the wires which provide a city with electric power.

There is a movement afoot for reunion among the Churches. The Episcopalians and Presbyterians in Ireland are considering among themselves a basis for future union. In the Free Churches of England, the Free Catholic Movement is afoot; at Oxford, for some years past, there has been an Evangelical Catholic Church, a union of Unitarian teaching and Catholic ceremonial, the clergyman having received orders, first as deacon, then as priest, then as bishop, from the Nestorian Patriarch.

The Great World-Teacher when He comes will have to teach the world. The millions in the Greek and Roman Churches will have to be appealed to, as well as the advanced and liberal sections of the Church, and the great religions of the world. How useful to a teacher are models and diagrams and experiments. The Theosophical Society has for one of its fundamental missions the preparation for His Coming. Already He is in the ante-room of the world. And when He speaks His mighty Word, which will ring down through the centuries that are to come, and throws the illuminating rays of His Wisdom on Education and Brotherhood and Religion, surely these organisations, small perhaps, but brought as near as possible to perfection, will in His hands be made the models by which He can teach and convince by experiments which have proven to be successful.

PRESBYTER

BOOK-LORE

On the Threshold of the Unseen: An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death, by Sir William F. Barrett, F.R.S. (Kegan Paul, London. Price 6s. 6d.)

Although many eminent scientific men in the past and present generation, both in England and abroad, have testified to the genuineness and importance of psychic phenomena, official science still holds aloof. In fact, from an article in a recent issue of *The Saturday Review* from the pen of Sir Oliver Lodge, it would appear that its attitude is going to be one which can no longer be described in so mild a phrase. Sir Oliver says:

> Physical science in its many branches has now at length established for itself a strong position, but the spirit of persecution remains, though it has altered the focus of its activity, for only a short time ago I was informed in a semi-friendly manner that a determined effort was going to be made to put down the study of psychical science with a strong hand, and that I had better be warned in time and relinquish the pursuit, inasmuch as the effort was going to be an energetic one.

Under these circumstances it is fortunate that psychical science numbers among its exponents men of such stability and caution as Sir William Barrett. To the more headlong among students of the so-called "supernatural" it may seem rather late in the day to be discussing the possibility of table-rapping and other phenomena of the kind with which we have all been so long familiar, as the result of the action of a force external to the sitters; but if this science is to take its place among the rest, it must be developed with the same care and precision which has been bestowed upon the others, and along the lines recognised by scientific men as leading to reliable results. "As far as possible," we must add, because, as our author points out, there are elements in the phenomena to be studied

here which are absent in the objects of physical science—a fact which makes it impossible that exactly the same methods should be used in both cases.

For more than forty years Sir William Barrett has been investigating along the lines of psychical research, and he gives us in the present volume a carefully worked out, yet popular, account of his position as regards the various aspects of the problem.

Besides the physical phenomena of spiritualism, the author discusses the problem of mediumship, trance phenomena, evidences for survival after death, the possibility of receiving communications from the dead, clairvoyance, telepathy and many minor and more disputable phenomena. Cautions and suggestions to would-be experimenters are given, and in the last part of the book the writer philosophises regarding the lessons to be drawn from the interpretation of Nature, the mystery of the human personality, reincarnation, telepathy and its implications.

This book may be described as representative of the attitude and position of official psychical research, and as such will be useful to all who wish to keep themselves fully in touch with the movement.

A. DE L.

Canliniere de la Croix-Rouge, 1914-1916, by Marc Helys. (Librairie Academique. Perrin & Cie., Paris. Price 3 fr. 50.)

At a time when so much thought and effort is used in inventing and devising means of destroying in the most effective way the greatest possible number of human lives, it is a consolation to hear of all that is being done to relieve the miseries resulting from this most destructive of all wars. In France, relief work and war activities were created in great numbers very soon after the outbreak of hostilities. Marc Helys, a Theosophist, gave her services to several of them, visited the majority of those established in and around Paris, and in the volume we have under review, we are given the benefit of her notes. It is not a collection of statistics, but one of personal experiences and true descriptions of surroundings and conditions. Most interestingly depicted is "the

Paris of the Great War," so unlike the "Ville Lumiere" of happy times. From the first days the cosmopolitan element, and with it the "*flaneurs*" and *boulevardiers*" vanished; eccentricities and ultra-fashionableness in feminine attire were done away with, and even the most elegant women dressed with the greatest simplicity. Very striking, we are told, was the solidarity and brotherliness shown and sensed everywhere, in all classes of society. The French people lived Brotherhood, and realising themselves as all sons and daughters of the same mother, distinction of rank and position no longer existed. Everyone—man, woman, boy or girl—was eager to do his or her bit, and quite remarkable is the amount of war work accomplished, due to private initiative. The author says in her Preface:

> Our armies have saved Paris; but the Parisians—and even more, perhaps, the Parisian women—have saved her from a great deal of misery. Their clear judgment, their initiative, the devotion shown by all, have prevented endless pain and suffering. Charitable institutions in existence were rapidly adapted to the necessities of the moment, and new ones created. There was so much goodwill!

In the different chapters of the book we are told how several of the activities were started, how they were carried on, how kept alive; and we are told also of what is expected of them in the future. Besides the innumerable ambulances and private hospitals opened in hotels and residential houses, there are organisations for visiting the wounded, for improving conditions for travelling soldiers, wounded and non-wounded; there are those which see to the feeding and clothing of the refugees and the destitute, provide them with shelter and finally with work; there are the orphanages and the homes for "lost" children, the homes for maimed and blinded combatants, with the educating and re-educating (owing to disabilities) departments and workshops, and there are a good many more—too long a list to enumerate.

The chief interest throughout the volume is the admirable attitude of the women of France, and one cannot help regretting that, being written in French, this interesting and inspiring work will not get a sufficiently wide circulation abroad, where Paris is thought of chiefly as a place for amusement, and her daughters as merely frivolous and pleasure-loving.

D. CH.

A Modern Job, An Essay on the Problem of Evil, by Etienne Giran; authorised translation by Fred. Rothwell. (The Open Court Publishing Company, Chicago and London. Price 2s. 6d.)

The author has taken his modern characters and facts, and called them by the Biblical names found in the story of Job. This at once lends atmosphere and puts the reader *en rapport* with the general situation and query running through the book: Why all this suffering?

Eliphaz, Bildad and Zophar undertake, each in his own way, to answer the cry with his own philosophy. One, that God is all-powerful and intervenes when it is wise, but until then He permits evil to continue on earth; the second, that God, although having willed the world into being, is conscious of his powerlessness; and the third states that God is in all and through all, expressing Himself, however, on earth as a duality. True to the original text, the old servant Elihu ends the discussion by reminding the speakers of the immortal words of the Master: "Beloved, a new commandment give I unto you, that ye love one another." The form is really misleading, and rather detracts from the metaphysical arguments as such, which are in many passages most telling and full of promise for the schools of thought of the present and future.

Some of the ideas set forth are in line with Theosophical thought, such as: the various Gods or religions indicate successive stages, veiling one reality; nothing is destroyed but everything undergoes transformation; it is human ideas, not eternal truths that come into collision in this war of words; there is no beginning, and no reason why substance should not have been from all eternity; matter and spirit are co-eternal aspects of the One; dualism is the dual aspect or nature of unknowable Unity—"we are in the presence of two principles, primordial variability and constancy"; the forces of darkness are still victorious. The author believes there is a whole series of lives before the Spirit, enabling it to free itself altogether from the mortal impress of matter. He states clearly that one must love truth above all things, and that the law of cause and effect leaves no room for miraculous intervention. He warns his readers not to imagine that "our power has increased because we can store in a percussion cap enough

energy to destroy a town". That is destructive power, while true power is creative, and "only love can create".

Existence, he states, results from the blind energy of matter brooded over by Spirit, while life comes from God. Man truly lives, he adds, only when his existence becomes life in God, manifested in humanity. Evolution, he says, consists in transferring one's environment; and finally through Zophar he sums up in these words: "Did I dare to interpret His will, I should say that He willed His dominion over substance to be established by mankind."

E. R. B.

The Way to Nirvana, by L. de la Vallee Poussin. (Cambridge University Press, London. Price 4s. 6d.)

This book consists of six "Hibbert" lectures delivered in 1916 at Manchester College, Oxford, on "Ancient Buddhism as a Discipline of Salvation". They represent the views of a shrewd and sympathetic scholar, untrammelled by orthodoxy, religious or scientific, and as such they are of real interest to the student of comparative religion who will take the trouble to follow the author's reasoning.

He is plainly not speaking for the delectation of the pious, and we can imagine many, whose acquaintance with Buddhism is limited to references in Theosophical literature, laying the book down hastily as being sceptical and materialistic. But even if this charge were true, which we do not admit, has not Buddhism a welcome for the honest sceptic and the scientific investigator of the laws of matter? It may even be that such are often able to appreciate truths that escape the whitewashing variety of patron. The interest of the book, then, is for those who delight in following the workings of a clear and unprejudiced mind confronted by problems that have never yet been completely solved.

At the outset M. Poussin announces his intention of confining himself to the actual discipline prescribed by the Buddha, as distinct from religion in the ordinary sense of the word; but as the discipline itself is inseparable from its aim and view of life generally, the reader is treated to a really brilliant analysis of various statements in Buddhist writings concerning the soul, karma, and "transmigration". One of the most charming features is the candid way in which

the author handles contradictions. He does not assert that one statement is right and the other wrong; he does not even claim to reconcile them. He just brings them out and lays them side by side, so that his own opinion seldom forces itself on the reader's judgment. Take the following delightful instance:

> The riddle or contradiction has been explained by the Buddhists themselves. At the beginning, they held firmly *les deux bouts de la chaine*—there is no Self, there is rebirth—without troubling themselves too much for an explanation. But they soon discovered the explanation when they combined the two ideas that are prominent in the oldest records of the Buddhist tradition, the idea of "causation" and the idea of "transitoriness" ("momentaneity"). These two ideas are merged in the idea of "continuity".
>
> It is true that, but for action, there would not be rebirth; it is true that the man who revives is the heir of the actions of the dead man; it is true that the man who revives is a new being, and that, therefore, there is no transmigration, no permanent entity (*sāsvata*): the texts, both scriptural and scholastic, are clear to that effect. But the Buddhist added, from the beginning, that there is no annihilation, cutting off (*uccheda*), because—as it was soon ascertained—if the being who revives is not the same as the old one, it is not, on the other hand, different from the old one.
>
> That seems a queer statement. . . In any case, it is quite Buddhist.

After this neat and very Bergsonian summary of the case, it comes as somewhat of a surprise to find Mr. Poussin driven to the conclusion that Nirvana is logically annihilation. He seems to suppose that most of the Buddha's followers were comforted by props, such as the blissful state of the Saint on earth, but that a few were worthy to be told the bare truth. However, there are distinct indications that the lecturer is not completely satisfied with this pessimistic interpretation, and it seems a pity that he did not venture to suggest that annihilation itself might only be relative to some subtler plenum.

Occasional flashes of humour enliven the obscurity of many of the problems attacked, as in the quaint picture of Brahmā presented on pp. 104-6, or the neat caricature of the self-styled saint:

> While dwelling in concentration, the Saint is happy. When he, sometimes, opens his eyes to the spectacle of the world, he is also happy. He contemplates from the shores of the island of serenity the painful agitations of men: he is free, they are fettered by desire. He enjoys one of the most delicate pleasures in this life, the pleasure of self-complacence coupled with altruism.

We shall not be surprised, therefore, if many orthodox Buddhists regard these lectures as rank heresy, while even Theosophists will find them a hard nut to crack. But they are excellent of their kind.

W. D. S. B.

A Simple Study in Theosophy, by Michael J. Whitty. (Mitchell Kennerley, New York. Price $1.25)

The need of a simple study of the principal teachings of Theosophy is often felt by those of our brothers who try to spread the ancient truth amongst men and women of the world, and we heartily welcome this little handbook which, we hope, will fill up a gap frequently recognised to exist. It is written in a concise, clear manner, and the author has succeeded in his attempt to make it neither too vague nor too difficult for the beginner, and to do away, as far as possible, with technical terminology, which so often deters the ordinary, every-day person.

The first chapter briefly expounds what Theosophy is; the second, entitled "God," tries to convey an idea of the Absolute and the Manifest, and of a planetary system. In the third, "Man," we are told of the seven planes, of man's bodies, of the involution and evolution of spirit and matter, leading up to Reincarnation. "The method of man's growth" brings us into the astral and mental worlds, and describes the conditions of life in the astral and mental bodies. Chapter V, "The Law of Man's Growth," explains the Law of cause and effect, and gives intelligently chosen examples to illustrate it. Then comes "The Goal of Man," and finally the Conclusion, which is, says the author, "intended to bring to the reader's attention some of the observable facts which seem to show that the teachings of Reincarnation and Karma are true"; this is followed by a short bibliography of some of the books relating to Theosophy.

The book is clearly printed and nicely got up, but its rather high price will, we fear, stand in its way for the purpose of propaganda, as there are already in existence several pamphlets and little handbooks for enquirers and beginners at much cheaper prices and by better-known authors.

D. CH.

The Holy Qur-ān, with English translation and explanatory notes, Part I. (Anjuman-i-Taraqqi-i-Islām, Punjab. Price Rs. 2 or 3s. 6d.)

This translation is being published in thirty parts, by the above Anjuman, with the help of Muhammadan scholars, well versed in Arabic as well as English, and conversant with the traditional explanations of the Qur-ān. This Anjuman is a body of Muhammadans who believe that the Messiah promised by their prophet has already made his appearance, and departed in 1908. The views of this new cult are much more tolerant about other religions, as compared with those of the average Muhammadan. All the same, the peculiar view of the fanatic Muslim, that the Qur-ān is quite self-sufficient, and the best revelation of all revelations, and that therefore a Muhammadan has no need whatsoever to look into the books of others, though they may be the revelations of older prophets —this view seems to be very much present in the teachings of this cult of the so-called recent World-Teacher. All the same, the English translation and notes, coming from Muhammadan scholars, is no doubt much superior to any other translation that has as yet appeared. The price of the book is rather prohibitive, as all the thirty parts together would cost sixty rupees for the cheapest edition. We hope that this new explanation of the Qur-ān will remove a great deal of blindness on the part of the Orientalists as well as the Muhammadans themselves.

N. S. M.

The Silent Voice, in two volumes. (G. Belland and Sons, Ltd., London. Price 1s. each.)

These two little books are compiled from instructions received through the "spirit world". The teachings are of a high order and, it is said, were given by Christ Himself. Some of the instructions in the first series seem to have been dictated by a disciple, though it is not expressly so stated. Nevertheless the words of the books have a clear stamp of coming from a very highly developed Being.

N. S. M.

THEOSOPHY IN THE MAGAZINES

RECONSTRUCTION—OF WHAT?

On opening *The Hibbert Journal* for July we naturally turned to the article by the Dean of St. Paul's on "Survival and Immortality," as being the most promising ground for finding Theosophical ideas in a fairly popular form, but on the whole we were not sorry to get to the end of it. Dr. Inge's special brand of mysticism, though sometimes reminiscent of neo-Platonic aphorisms, is almost impossibly fastidious, and so intolerant of harmless phenomena that it dismisses spiritualism as necromancy and banishes the soul to the frigid zone of theoretical abstractions. So in spite of the Dean's shy nibble at reincarnation, we turned with relief to a clear-cut and original little contribution by Helen Bosanquet, as being nearer to the life-interests of most Theosophists at present.

The title we have quoted leaves no doubt as to the line that is followed—a searching examination of the values that lie behind the volume of talk about reconstruction that one hears everywhere nowadays. In spite of the vague desire for a better arrangement that is almost universal, the author warns her readers against the powerful and natural tendency of things to slip back into their old grooves "as if a jig-saw puzzle were assembling its scattered pieces and feeling more and more comfortable in proportion as each piece fitted neatly into its old place". This so-called "recuperation," she admits, may be invigorated by extra efforts to improve social conditions in directions already recognised, such as better wages and housing, a more liberal public expenditure on education, and attempts to check infant mortality. But something radically different is also necessary, says Mrs. Bosanquet:

> For is it not conceivable, nay, even likely, that the new society which they will aid us to construct will contain just the same seeds of strife and devastation, only with their power for evil intensified to a still higher pitch of destructiveness?

Here follows one of the most incisive exposures ever written of the quicksands on which many imposing structures are already being reared.

> Consider the spirit in which some of these reforms are being urged. Why are all European nations pressing the cult of the baby with such vigour? The motives are mixed, no doubt; but the one which has most power, the one

which works politically and extracts grants from Governments, is the desire to have more men for the next war. Constantly the number of infants which die is compared with the number of deaths on the battle-field; repeatedly we are told how many more divisions we should have been able to put in the field to-day if we had instituted schools for mothers twenty years ago; solemnly we are warned that the enemy will omit no measure which will enable him to outstrip us in the growth of population. The method works; babies are kept alive; but if they could be aware of the fate which awaits them, they might well enter their feeble protest.

Education, again, is being stimulated largely by the motive of surpassing Germany in efficiency, though some more enlightened educationists are seizing the opportunity to raise the ideals of education to a more spiritual level. The author contends that this deadlock between nations will not be surmounted, even by a League of Peace, as long as existing ideas survive.

But the truth rather is that it is *ideas* which are at the bottom of human warfare. Amongst civilised peoples, at least, it is ideas of religion, of wounded honour, of lessened prestige, which lead to war, rather than the crude desire to drive cattle, or snatch wives, or to acquire territory. And even where the desire to acquire territory persists, it is based upon the wrong idea that no benefit can be derived from the land without exclusive possession.

The remedy prescribed is an eminently Theosophical one—a realisation of the effect of ideas on action, and a wholesale revision of accepted ideas, tested on the basis of permanent values. Some simple examples are given of how the adoption of some ideas, almost too obvious to be disputed, would revolutionise existing methods; and as a concluding idea Mrs. Bosanquet takes the vital question: "How far is it true under present conditions, and how far necessary, that one man's gain is another man's loss?" We cannot refrain from quoting the final paragraph, which comes like a fresh sea breeze to the jaded toiler in the factory:

Would it be too much to expect as a result of such a study that men might one day, perhaps in the far future, come to reject all gain which involved a loss to others? I do not think so, provided always that we began early enough with the children. If they were helped, at home and at school, to care most for what is best, to find their happiness in the things which gain by being shared, to know the difference between liberty and licence, and to respect each other's rights and their own duties, we might safely expect them in after life to accept a loftier conception of profit and loss than that which prevails to-day. And with such a reconstruction we might perhaps hope also that war would become a thing of the past.

W. D. S. B.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 11th February, to 10th March, 1917, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Presidential Agent, Spain, for Spanish Lodges, for 1916, £24. 10s. 0d.	358	5	2
Mr. Frank Wade, Cairo, for 1916, £1.	15	0	0
Mr. and Mrs. G. L. Garratt, Toronto, W.E. Lodge, Canada	7	4	0

DONATIONS

Presidential Agent, Spain, from Spanish Lodges, £12. 6s. 0d.	179	15	0
Mr. O. K., Tuticorin	60	0	0
Mr. C. R. Parthasarathy Aiyangar, High Court Vakil, Chittoor	30	0	0
	650	8	2

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

Adyar,
10th March, 1917.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th February, to 10th March, 1917, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
A Theosophist, Adyar	35	0	0
Miss C. L. Bemister, Madras	20	0	0
Mrs. E. R. Broenniman, Food Fund	10	0	0
Mr. Shutts ,, ...	10	0	0
Donations under Rs. 5	3	0	0
	78	0	0

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

Adyar,
10th March, 1917.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Montclair, New Jersey, U.S.A ...	Montclair Lodge, T.S. ...	2-11-1916
Memphis, Tennessee, U.S.A. ...	Memphis ,, ,,	16-11-1916
Mexico, D.F., N. America	Sirco ,, ,, ...	22-11-1916
Atlanta, Georgia, U.S.A.	Atlanta ,, ,, ...	23-11-1916
Montgomery, Alabama, U.S.A. ...	Montgomery ,, ,, ...	30-11-1916
Copenhagen, Denmark.	Olcott ,, ,, ...	27-12-1916
Wonogiri, Soerakarta, Java ...	Wonogiri ,, ,, ...	1-2-1917
Dharmatam, India ...	Dharmatam ,, ,, ...	15-2-1917
Hagare, Bellary, India ...	Hagare ,, ,, ...	15-2-1917

Adyar,
26th February, 1917.

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

Printer: Annie Besant, Vasanta Press, Adyar, Madras.
Publishers: Theosophical Publishing House, Adyar, Madras, India.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 11th March, to 10th April, 1917, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Australian Section, T.S., account fees for 1917, £30. ...	438	7	8
Indian Section, T.S., Balance for 1916 ...	244	0	0
Presidential Agent, Spain, for 1916 and 1917, £2. 18s. 0d.	43	0	0
Major E. B. Peacock, Simla, for 1917	15	0	0
Mr. F. A. Belcher, Toronto, West End Lodge, Canada, dues of new members for 1917 ...	14	12	0
	731	5	10

DONATIONS

Legacy by Miss Ruth Standeven, £50. ...	75	0	0
Mr. Henry Hotchner, Adyar ...	50	0	0
Mr. Y. Srinivasa Row ...	46	0	0
Presidential Agent, Spain, £3. 2s. 0d. ...	1,657	9	6

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

Adyar,
10th April, 1917.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th March, to 10th April, 1917, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mrs. Bai Amanbai, Surat, in memory of Mr. Cooverji Rustomji Nanavati, towards Food Fund	100	0	0
Miss C. L. Bemister, Madras	20	0	0
Ladies' Order of Service, Brisbane, T.S., £1. ...	15	0	0
Australian Section, T.S., £1.	15	0	0
Mr. A. K., towards Food Fund ...	10	0	0
Donations under Rs. 5	3	0	0
	163	0	0

Adyar,
10th April, 1917.

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Nidamangalam, Tanjore Dist., India ...	Mangalanida Lodge T.S....	20-3-1917

Adyar,
17th April, 1917.

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

Printer: Annie Besant, Vasanṭā Press, Adyar, Madras.
Publishers: Theosophical Publishing House, Adyar, Madras, India.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 11th April, to 10th May, 1917, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Presidential Agent, South America, T.S., for 1915, £86. 10s. 4d....	1297	8	4
New Zealand Section, T.S., dues of 1,145 members, for 1916, £38. 3s. 4d.	558	4	2
Mr. Frank Wade, Cairo, £1. for 1917	15	0	0
El-Hekmet-el-Kadim Lodge, Cairo, dues of 6 new members, for 1917	25	8	0
Mr. M. Jones, Singapore, 5 shillings for 1917 } £1.	15	0	0
Mr. V. R. Menon " 10s. " for 1916-1917 } ...	3	12	0
Mr. S. Anandayah " for 1917			
Mr. C. C. Halling "			

DONATIONS FOR ADYAR LIBRARY

Doctor Andrew Crowford, Scottsbluff, £6. 5s. 7d. } £11. 10s. 3d....	168	3	6
Seattle Lodge, £5. 4s. 8d. }			
	2083	4	0

Adyar,
10th May, 1917.

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th April, to 10th May, 1917, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
A Friend, Adyar	600	0	0
Mr. John Winter, Wheately, North Australia, £5. ...	75	0	0
Karachi Lodge, T.S.	12	0	0
Two Juvenile Musicians	9	12	6
Mr. Ambalal Bulakhidas Shah, Ahmedabad ...	5	0	0
Mr. Shutts	5	0	0
Donations under Rs. 5	0	8	0
	707	4	6

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

Adyar,
10th May, 1917.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Regina, Saskatchewan, Canada, U.S.A. ...	Regina Brotherhood Lodge, T.S. ...	27-11-1916
Stockton, California, U.S.A. ...	Stockton Lodge, T.S. ...	4-2-1917
Phoenix, Arizona, U.S.A. ...	Phoenix " " ...	4-2-1917
Shikarpur, Sind, India ...	Shikarpur " " ...	19-4-1917
Rajahmundry, S. India	Gaulaina Mahila Divyagñana Lodge, T.S. ...	19-4-1917
Bhind, Gwalior, India ...	Bhind " " ...	19-4-1917
Ichapuram, India ...	Ichapuram " " ...	19-4-1917

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

Adyar,
4th May, 1917.

Printer: Annie Besant, Vasanta Press, Adyar, Madras.
Publishers: Theosophical Publishing House, Adyar, Madras, India.

SUPPLEMENT TO
THE THEOSOPHIST

AN APPEAL

I TAKE the liberty to draw the attention of our members to the Treasurer's Report for 1916 and the Budget of the T.S. and Adyar Library for 1917, published on pages 21, 22, and 183 of our Annual Report. From the figures and explanations given therein it will be seen that so far as the T.S. Headquarters' Account is concerned, we hope to make both ends meet during the current year. Our Budget for the Adyar Library, on the other hand, anticipates a deficit of about Rs. 4,000, to which must be added the deficit of Rs. 6,800, in 1916. Unless donations for the Library to the extent of Rs. 10,800 come in, we shall be obliged to encroach on our Library Endowment Fund, which will not only mean an unwelcome reduction of capital and consequent diminution of our income from interest, but will also entail a considerable loss on the sale of Government Paper, which has declined since the outbreak of the war from Rs. 95 to about Rs. 65 per cent.

Will members who can afford to do so kindly help our Adyar Library and bear in mind that it is in constant need of support, as its Endowment Fund is not nearly sufficient to meet our annual expenditure from the interest on investments. We shall be very grateful.

A. SCHWARZ,
Treasurer, T.S.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 11th May, to 10th June, 1917, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

NIL

DONATIONS

	Rs.	A.	P.
Mr. Nowroji Hormanji, Rutlam, "for Adyar Library"	50	0	0
Mr. N. H. Cama, Rutlam, "for Adyar Library" ...	5	0	0
	55	0	0

Adyar,
12th June, 1917.

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th May, to 10th June, 1917, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Anon.	75	0	0
Mr. F. Ward, Mansfield, £1.	14	14	1
Delhi Lodge, T.S.	10	0	0
Mr. D. Sreenivasa Ayangar, Bangalore City ...	10	0	0
Mr. T. V. Gopalaswamy Aiyar, Adyar ...	10	0	0
Shanti Dayak Lodge, T.S., Moradabad, "Food Fund"	7	0	0
	126	14	1

Adyar,
12th June, 1917.

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

Printer: Rao Saheb G. Subbayya Chetty, Vasanta Press, Adyar, Madras.
Publishers: Theosophical Publishing House, Adyar, Madras, India.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 11th June, to 10th July, 1917, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Secretary Cairo Lodge, T.S., Egypt, £3. 5s. 6d.			
Annual dues of 8 new members, Rs. 34 2 0 Branch Charter Fee, Rs. 15 0 0	49	2	0
French Section, T.S., £40. 15s. 2d.	596	2	8
Irish Lodges, T.S., £8. 11s. 0d.	124	4	10

DONATIONS

"A Friend," Adyar, for Adyar Library ...	500	0	0
Mr. W. H. Kirby, Genoa, for Adyar Library ...	50	0	0
E. S. Members of Besant Lodge, Melbourne ...	45	0	0
X. Y. Z., Madras	10	0	0
	1374	9	6

Adyar,
11th July, 1917.

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th June, to 10th July, 1917, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Melbourne, T.S., £4.	60	0	0
Mr. R. K. Kulkarni, M.A., LL.B., Gwalior ...	5	0	0
Mr. S. G. Katti, B.A., Cawnpore	5	0	0
Donations under Rs. 5	1	0	0
	71	0	0

Adyar,
11th July, 1917.

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Chicago, Illinois, U.S.A.	Pioneer Lodge, T.S. ...	4-2-1917
Santa Ana, California, U.S.A. ...	Santa Ana Lodge, T.S. ...	28-2-1917
Unao, U.P., India ...	Shanti „ „ ...	30-4-1917
Ujjain, Gwalior, India ...	Ujjain „ „ ...	28-5-1917
Mexico, D.F., Mexico, Cuban Sec. ...	Teo-Citlalin Lodge, T.S.	20-4-1917
Wishaw, Lanarkshire, Scotland ...	Wishaw „ „	12-5-1917
Tiruvadamarudur, Tanjore Dist., India ...	Tiruvadamarudur Lodge, T.S. ...	22-6-1917
Alexandria, Egypt ...	Annie Besant Lodge, T.S.	1-7-1917

Adyar,
9th July, 1917.

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

Printed and published by Rao Saheb G. Subbayya Chetty,
at the Vasanta Press, Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 11th July, to 8th August, 1917, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Presidential Agent, Spain, for 1917, £3. 10s. ...	51	2	2
Mr. Percy Proctor, Brisbane, for 1916, £1. 1s. ...	15	12	0
Mr. A. Halling, Singapore, for 1917	15	0	0
Mr. Egizio Veronesi, Cairo, Egypt, for 1917 ...	12	12	0
Miss Margaret Russell, Toronto, West End Lodge, 10s.	7	8	0

DONATIONS

An Indian, Coconada, for Adyar Library ...	25	0	0
Mr. C. D. Shores, Coconada, for Adyar Library ...	100	0	0
Mr. C. D. Shores, Coconada, to Headquarters ...	15	0	0
	242	2	2

Adyar,
8th August, 1917.

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th July, to 8th August, 1917, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Blavatsky, Dharmalaya, and Shri Krishna Lodges, T.S., Bombay	24	0	0
Mhow Lodge, T.S.	5	12	0
	29	12	0

Adyar,
8th August, 1917.

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Hernosand, Sweden ...	Hernosand Lodge, T.S. ...	17-4-1917
Cannes, Alpes Maritimes, France ...	Apollonius of Tyana Lodge, T.S. ...	7-5-1917
Gadag, Dharwar, India ...	Gadag Lodge, T.S. ...	25-7-1917

Adyar,
1st August, 1917.

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

Printed and published by Rao Saheb G. Subbayya Chetty, at the Vasanta Press, Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 11th August to 10th September, 1916, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Hon. Edward Drayton, Barlados, B. W. I., for 1916, £1.	15	0	0

DONATIONS

Through Mr. Samuel Studd, Melbourne, £21. 7s. 0d....	320	4	0
Mr. P. Vander Linden, Oakland, California, £3. 14s. 0d....	55	2	9
Mr. Fricke, Holland	31	4	0
Mr. C. R. Parthasarathy Iyengar, High Court Vakil, Chittoor	20	0	0
Hyderabad Sind Lodge, T. S.	15	4	0
Mr. O. R. Carras, Brazil, 10 shillings	7	5	7
	464	4	4

Adyar,
11th September, 1916.

A. SCHWARZ,
Hon. Treasur

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th August to 10th September, 1916, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
"A Friend," Adyar, towards Food Fund ...	400	0	0
Lotus Circle and Servants of the Star, Brisbane, £2.	30	0	0
	430	0	0

A. SCHWARZ,

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

11th September, 1916.

ADYAR LIBRARY ASSOCIATION

A few years ago an Association was formed under the above name to group together friends of the Adyar Library able and willing to help that Institution financially by means of annual donations. Up till now a sum of Rs. 420 has been collected in that way. As the undersigned is leaving Adyar and severing his connection with the Library, he has handed over the amount to the Treasurer of the Theosophical Society.

Adyar, 1st September, 1916. JOHAN VAN MANEN

The above sum of Rs. 420 has been duly received by me, and will, unless a desire to the contrary be expressed by any of the donors, be booked to the credit of the Adyar Library as a gift.

Adyar, A. SCHWARZ,

1st September, 1916. *Treasurer, T.S.*

Printer: Annie Besant, Vasanta Press, Adyar, Madras.
Publishers: Theosophical Publishing House, Adyar, Madras, India.

SUPPLEMENT TO

THE THEOSOPHIST

CONVENTION OF THE THEOSOPHICAL SOCIETY, 1916, AT LUCKNOW

The Executive Committee of the Theosophical Society having accepted the invitation of the Lodges, and the President having given her approval to the same, the T. S. Convention of 1916 will be held at Lucknow in the month of December next (Christmas week).

In the absence of any Headquarters at Lucknow, arrangements will have to be made from now for the comfort and convenience of the large number of delegates that are likely to attend the First Theosophical Convention at Lucknow. In order that as little inconvenience as possible may be suffered we request the intending visitors:

1. To notify their coming by November 14th at the latest. Each member attending the Convention should send in the usual registration or delegation Fee of Rupee One, and send notice of his coming to Pandit Rai Iqbal Narain Gurtu, Theosophical Society, Benares.

2. To bring with them bedding, mosquito-nets (if needed), towels, soap, travelling lantern and drinking utensils.

Further particulars will be published in due course.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Giridih, Dist. Hazaribag, India ...	Tattwa Lodge, T. S. ...	9-6-1916
Colombo, Ceylon ...	Service „ „ ...	30-6-1916
Karaparamba, India ...	Ram Krishna Lodge, T. S. ...	30-6-1916
Dewas, Central India ...	Dewas Hindi Lodge, T. S. ...	2-9-1916
Trichinopoly, India ...	Varaganeri Lodge, T. S. ...	2-9-1916
Balasinore, Bombay Presidency ...	Maitrya Lodge, T. S. ...	5-9-1916
Tiruvattar, S. Travancore, India ...	Adikeshava Lodge, T. S. ...	25-9-1916

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

Adyar,
2nd October, 1916.

LODGES DISSOLVED

Location	Name of Lodge	Date of Dissolution
Hart, Michigan, U. S. A. ...	Hart Lodge, T. S.	1-6-1916
Omaha, Nebraska, U. S. A.	Olcott „ „	30-6-1916
New York, N. Y., U. S. A. ...	Unity „ „	30-6-1916
Pelham, N. Y., U. S. A. ...	Pelham „ „	30-6-1916
Webb City, Mo., U. S. A. ...	Webb City Lodge, T. S.	30-6-1916
Fairhope, Alabama, U. S. A.	Fairhope Lodge, T. S.	30-6-1916

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

Adyar,
25th August, 1916.

Printer: Annie Besant, Vasanta Press, Adyar, Madras.
Publishers: Theosophical Publishing House, Adyar, Madras, India.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 11th October to 10th November, 1916, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
Mr. Egizio Veronesi, Egypt, Charter Fees, Entrance Fees and Annual Dues of 6 new members, Dues of Mrs. Olga de Lebedef and Mr. Egizio Veronesi, for 1915-6	45	8	0
T. S. in the Netherlands-Indies, Dues of 963 members for 1916	481	8	0
Miss A. Wernigg, £1. for 1917	15	0	0
Mr. F. A. Belcher, Secretary, Toronto Branch, T.S., Ontario, Dues of 2 new members for 1917	7	4	0

DONATIONS

American Section, T. S., £209. 11s. 0d.	3,088	15	2
Mr. C. R. Parthasarathy Aiyangar, High Court Vakil, Chittoor	40	0	0
Captain Meuleman	12	8	0
	3,687	11	2

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

Adyar,
10th November, 1916.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th October to 10th November, 1916, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mr. Chester Green, Massachusetts, U.S.A. ...	15	0	0
	15	0	0

A. SCHWARZ,

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

10th November, 1916.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Toulouse, France ...	Giordano Bruno Lodge, T. S.	16-2-1916
Dijon, France ...	Stella Lodge, T. S.	30-3-1916
Morningside, Edinburgh...	Morningside Lodge, T. S.	15-6-1916
Fargo, North Dakota, U. S. A. ...	Fargo Lodge, T. S.	1-7-1916
San Diego, California, U. S. A. ...	Blavatsky Lodge, T. S.	1-7-1916
Paris, France ...	Volute „ „	7-9-1916
Maidstone, Kent, England	Maidstone „ „	7-10-1916
Heliopolis, Cairo, Egypt ...	The "Ra" „ „	11-10-1916

Adyar,

1st November, 1916.

J. R. ARIA,

Recording Secretary, T.S.

Printer: Annie Besant, Vasanta Press, Adyar, Madras.
Publishers: Theosophical Publishing House, Adyar, Madras, India.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 11th November to 10th December, 1916, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
American Section, T.S., for 1916, £177. 13s. 8d. ...	2619	3	4
Scandinavian Section, T.S., for 1915 (734 members), and for 1916 (776 members), £50. 6s. 8d. ...	743	5	0
Australian Section, T.S., balance for 1916 (1,388 members), £16. 5s. 0d.	239	8	7
Scotland T.S., for 1916 (476 members), £15. 17s. 4d.	238	0	0
Italian Section, T.S., for 1916, £10. 1s. 7d. ...	148	12	7
South African Section, for 1916 (265 members), £8. 16s. 6d.	132	6	0
Burma T.S., for 1916 (240 members)	120	0	0
Norwegian Section, T.S., for 1916 (219 members), £7. 6s. 0d.	109	8	0
Mr. Charles Iver MacIver, for 1917, £1. 5s. 0d. ...	18	6	3
Mr. Felix A. Belcher, Toronto Branch, of 2 new members for 1917	14	12	0
Dutch East Indies, T.S., Charter Fee, £1. ...	14	11	3
"Ra" Lodge, T.S., Cairo, dues of 2 new members for 1916-17	8	8	0
Mr. J. R. Hall, Belfast Lodge, for 1916-17, 10 shillings	7	5	1
Russian Section, T.S., (379 members for 1915 and 433 members for 1916)	406	0	0

DONATIONS

	Rs.	A.	P.
Miss I. A. Boyd, London, £50.	738	6	4
Netherland-Indian Section, T.S.	500	0	0
Mrs. Annie Besant, for Garden Expense ...	390	0	0
Mr. James Scott, Junagadh	150	0	0
Mr. C. R. Parthasarathy Aiyangar, Chittoor ...	20	0	0
Mr. B. Ranga Reddyar, Adyar	30	0	0
Three Friends for Adyar Library, £1. 1s. 0d. ...	35	7	0
	6684	3	5

Adyar,
11th December, 1916.

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th November to 10th December, 1916, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mrs. Annie Besant, Adyar	1,000	0	0
A T.S. Member in Java	508	0	7
Miss C. L. Bemister	40	0	0
Mr. Henry Hotchner, towards Food Fund ...	20	0	0
Mr. Chhaganram A. Mehta, Surat	5	0	0
"A Theosophist"	35	0	0
Donations under Rs. 5	2	0	0
	1610	0	7

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

Adyar,
11th December, 1916.

Printer: Annie Besant, Vasanta Press, Adyar, Madras.
Publishers: Theosophical Publishing House, Adyar, Madras, India.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 11th January, to 10th February, 1917, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Cuban Section, T.S., of 433 members for 1916, £15. 0s. 2d.	215	9	6
Lieut.-Col. A. G. B. Turner, for 1917	15	0	0
Mr. J. Arnold, Hankow, for 1917	15	0	0
Mr. Egizio Veronesi, Cairo, Egypt, of new members	12	4	0

DONATIONS

Arundhuti Lodge, T.S., in Santiago de Chile, £1. 8s. 0d.	20	2	4
Leadbeater Lodge, Talcahuano, £1. 3s. 1d. ...	16	11	8
Mr. C. R. Parthasarathy Aiyangar, High Court Vakil, Chittoor	20	0	0
Mr. Haribhai Vageshankar Gowrishankar Ozir of Bhownagar	10	0	0
	325	11	6

Adyar,
10th February, 1917.

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

'OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th January, to 10th February, 1917, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
A Friend in Adyar, for Food account	400	0	0
Mr. A. G. Vreede	50	0	0
A Theosophist, Adyar	30	0	0
"Three Donors, per C. J.," for Food account ...	25	0	0
Pandit Somasundaram Pillai	15	0	0
Mr. N. H. Cama, Hubli	5	0	0
Mr. A. K. Sitarama Shastriar, Adyar	5	0	0
Donations under Rs. 5	4	8	0
	534	8	0

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

Adyar,
10th February, 1917.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Fargo, North Dakota, U.S.A.	... Fargo Lodge, T.S. ...	1-7-1916
San Diego, California, U.S.A.	... Blavatsky Lodge, T.S. ...	1-7-1916
Newark, New Jersey, U.S.A.	... H. P. B. „ „	24-9-1916
Chickasha, Oklahoma, U.S.A.	... Chickasha „ „	27-9-1916
Alamosa, Colorado, U.S.A.	... Alamosa „ „	1-10-1916
Hamilton, Ontario, U.S.A.	... Hamilton „ „	2-10-1916
Portland, Maine, U.S.A.	... Portland „ „	8-10-1916

Adyar,
1st February, 1917.

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

Printer: Annie Besant, Vasanta Press, Adyar, Madras.
Publishers: Theosophical Publishing House, Adyar, Madras, India.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 11th December, 1916, to 10th January, 1917, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Netherland Section, T.S., for 1916, £48. 14s. 0d., (1,461 members)	713	7	1
Swiss Section, T.S., for 1916, £10. 3s. 0d., (321 members)	152	4	0
Trinidad Lodge, T.S., for 1916, £3. 10s. 0d. ...	52	8	0
Mr. M. Manuk, Hong-Kong, for 1917	15	0	0

DONATIONS

Major C. L. Peacocke, for Brookhampton ...	75	0	0
Adelaide Lodge, T.S.	45	0	0
Mr. C. R. Parthasarathy Aiyangar, High Court Vakil, Chittoor	20	0	0
Mr. Amritlal Mahasukram, Jadia	15	0	0
	1,088	3	1

Adyar,
10th January, 1917.

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

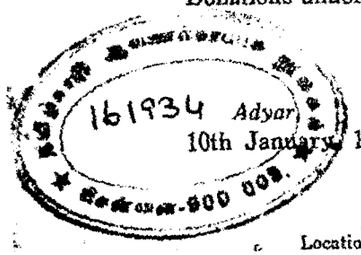
OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th December, 1916, to 10th January, 1917, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
"Madras European"	100	0	0
Major C. L. Peacocke	64	14	7
"Three Friends"	45	0	0
Miss C. L. Bemister, Madras	20	0	0
Donations under Rs. 5	1	0	0
	230	14	7



A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

Adyar,
10th January, 1917.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Lausanne, Switzerland ...	Union Lodge, T.S. ...	20-5-1916
Bulle (Fribourg) Switzerland ...	Karma „ „ ...	9-6-1916
Malleswaram, Bangalore, India ...	Malleswaram Lodge, T.S. ...	29-11-1916
Rotterdam, Holland ...	Besant Lodge, T.S. ...	23-9-1916
Habana, Cuba ...	Surya „ „ ...	1-10-1916
Panama, Cuba ...	Amor Fraternal Lodge, T.S. ...	7-10-1916
Aguadella, Puerto Rico, Cuba	Nivritti Marga Lodge, T.S.	12-10-1916
Ashford, Kent, England ...	Ashford Lodge, T.S. ...	6-11-1916
Chorlton-cum-Hardy, England	Chorlton-cum-Hardy Lodge, T.S. ...	6-12-1916
Paris, France ...	Sursum Corda Lodge, T.S. ...	3-12-1916
Boulogne sur Mer, France	Entente Cordiale Lodge, T.S.	7-12-1916

Adyar,
15th January, 1917.

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

Printer: Annie Besant, Vasanta Press, Adyar, Madras.
Publishers: Theosophical Publishing House, Adyar, Madras, India.

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