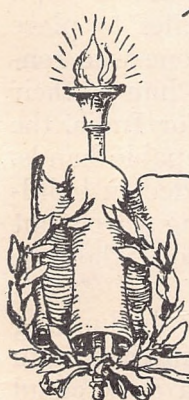


The American Theosophist

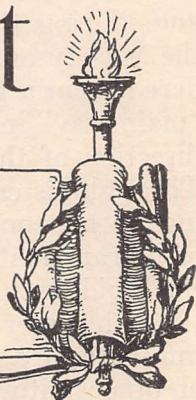


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BY THE EDITOR



DAY OF REMEMBRANCE



JUST as religious devotees in some lands make regular pilgrimages to a central shrine, there strengthening their religious bonds and renewing the freshness of their zeal, so once a year Theosophists the world over meet in their respective lodges in order to do honor to the memory of their illustrious founder. On May 8, 1891, Helena Petrovna Blavatsky finally forsook the physical form, but not until she had first bestowed upon the world renewed evidence of its greatest tradition, and since that time Theosophists have met year by year at the shrine of her memory and renewed their interest in the work she began.

At first May 8 was celebrated under the designation of White Lotus Day, but as time went on and more and more of the prominent workers in the ranks also passed on to higher labors, a more general designation was adopted—that of the Day of Remembrance, and now not only “H. P. B.” but others of the ranks are remembered.

Some day I hope that all the various bodies that owe their origin to that memorable occultist of the past century, however they may be organically divided on small points of human interest, may nevertheless find a common meeting-ground on this day of Remembrance, when all who love her may show their love by honoring the great principle of unity which was the central theme of her message to the world.

WILLIAM QUAN JUDGE



OF THE first members of the Theosophical Society there is no one outside the two founders, Madame Helena Petrovna Blavatsky and Colonel Henry S. Olcott, who has left a more lasting impress upon it than William Q. Judge.

Mr. Judge met Madame Blavatsky in the year prior to the founding of the Society. At once he became a devoted and faithful pupil and, during the difficult days that marked their struggles to place the Society on a firm foundation, the founders had no one who rendered them a greater service. They came to look upon him as their "main stay" in America and, when they sailed in 1897 for India, the direction of the entire American work passed to his capable hands. Through his energy and one-pointed devotion he succeeded in building up a strong and useful section, meanwhile producing an output of literary material that was regarded as priceless by those whom he was guiding.

In his later days Mr. Judge fell more and more under the limiting influence of a fatal disease, and this helped to make him the victim of other untoward influences that eventually brought a dark cloud over the unity of the Society. The sad incident and all that unfortunately grew out of it may well be forgotten in the fundamental good he did, in the high station he reached in his upward efforts, and in the strong and stable success which the Society has reached in spite of the mistaken step he sanctioned. Our President says: "He has come back into the ranks in which for long years he worked so nobly," and there are none more ready to cherish the good and forget the rest than those who follow the leadership of the Society's distinguished President.



MEDICAL MADNESS



DO not know how much truth there is in the current report that one sees in the newspapers, charging a prominent American and an equally prominent Japanese physician with using babies instead of animals as experimental subjects for serum tests. The press states that the Japanese physician acknowledges thanks to fifteen noted New York physicians for permitting him to inoculate forty-six of such patients. Practically all were in the public hospitals. The American physician claims to have inoculated one thousand with tuberculosis serum.

These revelations one may rightly say have shocked the entire civilized world, so far as it has learned of them. The idea of any human being using the helpless bodies of infants and small children of the charity wards in public hospitals as subjects for their serum tests, not only in tuberculosis but in cases wherein the germs of vile and incurable diseases were used, seems utterly unbelievable and, when one realizes that a portion of a vast fortune is being utilized to promote medical madness of this nature, one can only feel the hopelessness of the situation unless the Government can and will step in to protect the innocent and helpless human creatures whose rights are thus being so criminally violated.

The moral turpitude of conscienceless vivisectors is bad enough when their experiments are confined to the poor brutes, but when they turn to our helpless little babies, still higher in the scale of evolution and who, more than the animals, require the protection, the care and the kindness of their elders, their crime is intensified beyond anything that we might expect from the cruelties imposed by savage peoples. Certainly it must some day be realized that nothing of permanent value to science or to life in any of its aspects can be built upon a foundation so utterly false and degrading.

Far better would it be that these men of science should turn their talents toward problems of eugenics, preventive hygiene, compulsory sanitation, right feeding and exercise, and then their vile diseases, which they as physicians seem chiefly concerned with, will disappear.



PRACTICAL FORGIVENESS



ONE of the most remarkable cases on record is that of Mrs. Edna Gerson Montague, of Los Angeles, who has petitioned the Governor of the State to spare the life of the criminal slayer of her husband, now under sentence to be hanged for his crime. The letter which Mrs. Montague has written to the Governor is filled with a noble sense of brotherhood, and runs:

As the widow of Horace E. Montague, who was shot and killed in a Southern Pacific railroad train by Ralph Fariss on the night of December 1, 1913, I beg of you leniency for the condemned man.

I believe in the law of love, and that Jesus was right when He said: "Forgive them that persecute you and despitefully use you." I deprecate for civilized peoples the law of the jungle and the Mosaic law, "an eye for an eye and a tooth for a tooth."

Murder and all crime is moral sickness, the same as insanity is mental sickness and a fractured skull is physical sickness. Sickness should be treated by society constructively with an idea of kindly cure.

In the name of my two little daughters and myself and my dearly beloved husband, and in the name of humanity and God, I beg of you leniency for Ralph Fariss.

In an interview, among other things, Mrs. Montague adds:

I forgive the erring, soul-sick boy who crossed my path and in a moment of mental agony and moral cowardice killed my husband, and I ask the community to also forgive and to give that boy a chance to do good to others because of his terrible lesson and suffering.

It would be hard to realize a more Christ-like attitude toward an erring fellow human being, and the high nobility of Mrs. Montague's action is an example to all who would follow the ideals of the future.



SILENCE

By Rev. Samuel M. Hageman

*Earth is but the frozen echo of the silent voice of God,
Like a dewdrop in a crystal, throbbing in the senseless clod;
Silence is the heart of all things, Sound the fluttering of its pulse,
Which the fever and the spasm of the universe convulse.*

*Every sound which breaks the Silence only makes it more profound,
Like a crash of deafening thunder in the sweet blue stillness drowned;
Let thy soul walk softly in thee, as a saint in heaven unshod,
For to be alone with Silence is to be alone with God.*

*Go to Silence, win her secret, she shall teach thee how to speak;
Shape to which all else is shadow grows within thee clear and bleak;
Go to Silence, she shall teach thee; ripe fruit hangs within thy reach;
He alone hath clearly spoken who hath learned this: Thought is
Speech.*

*O thou strong and sacred Silence, self-contained in self-control,
O thou palliating Silence, Sabbath art thou of the soul!
Lie like snow upon my virtues, lie like dust upon my faults,
Silent when the world dethrones me, silent when the world exalts!*

*Wisdom ripens unto Silence as she grows more truly wise,
And she wears a mellow sadness in her heart and in her eyes.
Wisdom ripens unto Silence, and the lessons she doth teach
Are that Life is more than Language and that Thought is more than
Speech.*

MADAME BLAVATSKY

ON THE COMING WORLD-TEACHER

By F. G. Castaneda



WE ALL know that there are a few members of the Theosophical Society who do not believe in the near coming of the World-Teacher. This in itself is not surprising, since the only thing required to become an F. T. S. (Fellow of the Theosophical Society) is to be in sympathy with its first object and, consequently, a belief in the Laws of Karma and Reincarnation is not even necessary. What is really astonishing is that they hold this belief—or, rather, unbelief—almost solely because, according to them, Madame Blavatsky never foretold the near approach of such a Teacher; and they further affirm that she went so far as to tacitly state that He would not come for a long time yet.

We are going to try to show, using the very words of Madame Blavatsky, that she has neither said nor given to understand that a World-Teacher would not appear shortly but that, on the contrary, she clearly foretold His near advent.

This small minority has come to the following conclusions:

First: That a new Savior of humanity cannot appear in the present Kali Yuga, which (to be precise) in 1888 had still 427,010 years more to run its course; and

Second: That a World-Teacher cannot come till the appearance of the Sixth and Seventh Races.

To support these statements they are constantly quoting the following paragraphs from *The Secret Doctrine* and *Isis Unveiled*, in the belief that they amply corroborate their opinions on the subject:

Kwan-Shi-Yin and Maitreya Buddha are apparently two different entities, yet the two are one. . . . He will appear as Maitreya Buddha, the last of the Avatars and Buddhas, in the Seventh Race. This belief and expectation are universal throughout the East. Only it is not in the Kali Yuga, our present terrifically materialistic age of Darkness, the "Black Age," that a new Savior of humanity can ever appear. (Ante.) "He who is the first to appear at Renovation will be the last to come before Re-absorption (Pralaya)."

The Secret Doctrine, Vol. I., p. 510.



By courtesy of *The Word*

FROM AN EARLY PORTRAIT

T. Subba Row, Madame Blavatsky, and Dewalji Natu (standing)

The Dvapara (or third) Yuga (Age) differs for each Race. . . . For instance, the fourth sub-race of the Atlanteans was in its Kali Yuga, when they were destroyed, whereas the fifth was in its Satya or Krita Yuga. The Aryan is now in its Kali Yuga, and will continue to be in it for 427,000 years longer, while various "Family Races," called the Semitic, Hamitic, etc., are in their own special cycles. The forthcoming sixth sub-race—which may begin very soon—will be in its Satya (or Golden) Age while we reap the fruit of our iniquity in our Kali Yuga.

Ibid., II., p. 155, 3rd foot-note.

At the end of the Kali, our present Age, Vishnu, or the "Everlasting King," will appear as Kalki, and reestablish righteousness upon earth. The minds of those who live at that time shall be awakened, and become as pellucid as crystal.

"The men who are thus changed by virtue of that peculiar time (the Sixth Race) *shall be as the seeds of other human beings, and shall give birth to a race who shall follow the laws of the Krita age of purity*"; *i. e.*, it shall be the Seventh Race, the Race of "Buddhas," the "Sons of God," born of *immaculate* parents.

Ibid., II., p. 507.

Maitreya is the secret name of the Fifth Buddha, and the Kalki Avatara of the Brahmans, the last Messiah who will come at the culmination of the Great Cycle.

Ibid., I., p. 412.

"When Buddha [the Spirit of the Church] hears the hour strike, he will send Maitreya Buddha—after whom the old world will be destroyed."

Ibid., III., p. 159.

The fifth Buddha—Maitreya, will appear at His last advent to save mankind before the final destruction of the world.

Isis Unveiled, II., p. 260.

With regard to the first conclusion we venture to affirm that when Madame Blavatsky said that a new Savior of humanity could not appear in the present Kali Yuga, she could not possibly have referred to the Greater Kali Yuga which in 1888 had still to run 427,010 years longer. We have come to this conclusion on account of the following undeniable facts:

First: Because to accept such statement literally would be equivalent to admitting that Christ, Krishna, Buddha and others were not Savors of humanity, since They all appeared within the present Kali Yuga, which began in 3102 B. C. according to *The Secret Doctrine*: "The Kali Yuga began on February 16, 3102 B. C. at 2h. 27 m. 30s. a. m." (Vol. I., p. 725.) To admit that These were not Savors of humanity would be simply absurd; and if it is accepted that certain Savors have appeared already in this Kali Yuga, why should not others appear as well, since the further we enter into the Kali Yuga the more we should need Them.

Second: Because it would be illogical to suppose that humanity would be left without a Savior or Teacher during the 432,000 years of the Kali Yuga.

Madame Blavatsky warned us on several occasions that we should not take all statements literally. Referring to the dictum that fourteen Manus reign within a Day of Brahma, she says:

Now had we to accept this literally then there would be only one Manu for every 4,320,000,000 years. As we are taught that it took 300 million years for the two lower kingdoms to evolve, and that our humanity is just 18 and some odd millions old—where were the other Manus spoken of, unless the allegory means what the esoteric doctrine teaches as to the 14 being each multiplied by 49. *The Secret Doctrine*, II., p. 322, 4th foot-note.

If Madame Blavatsky thus interpreted this statement, why should not other statements—namely, in this case, about the Kali Yuga—be interpreted in a similar manner?

Third: Because the following quotations clearly show that when a reference is made to a Kali Yuga it does not necessarily mean the Greater Kali Yuga, which commenced in 3102 B. C. and has to last 432,000 years:

One thing is to be especially noted by the scholar who studies the Hindu religion from the *Puranas*. He must never take the statements found therein literally, and in one sense only; and those especially which concern the Manvantaras, or Kalpas, have to be understood in their several references. Thus these Ages relate, in the same language, to both the great and the small periods, to Maha Kalpas and to Minor Cycles.

Ibid., I., p. 396.

Let it be also well remembered that not one of our Orientalists has yet learned to discern in those "contradictions and amazing nonsense," as some call the *Puranas*, that a reference to a Yuga may mean a Round, a Root Race, and often a sub-race, as well as from a page torn out of pre-cosmic Theogony.

Ibid., II., p. 156.

[A Round consists of seven Minor Cycles.] These are the great Racial Cycles which affect equally all the nations and tribes included in that special Race; but there are minor and national, as well as tribal, cycles within these, which run their course independently of each other. They are called in Eastern Esotericism the Karmic Cycles. *Ibid.*, I., p. 704.

The simple secret is this: There are cycles within greater cycles, which are all contained in the one Kalpa of 4,320,000 years.

Ibid., III., p. 346.

As will be shown in Volume II., the computation of periods, in exoteric Hinduism, refers to both the great cosmic and the small terrestrial events and cataclysms.

Ibid., I., p. 396.

Fourth: Because, as proved already by the three foregoing conclusions, when Madame Blavatsky said that a World-Teacher would not appear in the present Kali Yuga, she could not reasonably mean the Greater Kali Yuga of 432,000 years. The following quotations further prove that when Madame Blavatsky made such a statement she meant some inner karmic Kali Yuga which would expire in 1897 and, therefore, what she meant to say was that a new Savior of humanity could not appear before 1897:

[The influence of the] "Brothers of the Shadow," embodied and disembodied . . . will last to the end of the first Kali Yuga cycle (1897), and a few years beyond, as the smaller dark cycle happens to overlap the great one.

Ibid., III., p. 488.

We are at the very close of the cycle of 5,000 years of the present,

Aryan Kali Yuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow. *Ibid.*, I., p. 671.

In about nine years hence [written in 1888, and therefore about 1897], the first cycle of the first five millenniums [the Black Age is about 5,000 years old], that began with the great cycle of the Kali Yuga, will end. And then the last prophecy contained in that book—the first volume of the prophetic record for the Black Age—will be accomplished. We have not long to wait, and many of us will witness the dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races. *Ibid.*, I., p. 27.

In *Isis Unveiled* we wrote that which we now repeat: *We are at the bottom of a cycle and evidently in a transitory state.* *Ibid.*, II., p. 77.

With reference to their second conclusion, namely: "That a World-Teacher cannot come till the appearance of the Sixth and Seventh Root Races," it is important to note that this belief is based on the repeated statements made by Madame Blavatsky to the effect that the Maitreya Buddha will appear in the Seventh Race.

Be it carefully noted, however, that there is a great difference between the Lord Maitreya and Maitreya Buddha, and that we have never said that we are expecting now the Maitreya Buddha.

We understand perfectly well that Maitreya Buddha will appear in the Seventh Root Race, and precisely on this account do we believe that the Lord Maitreya will appear several times before He reaches the Buddha state, just the same as the previous holder of the Office of Head of the Teaching Department of the World appeared as Vyasa, Hermes, Zoroaster, Orpheus and Gautama before He obtained illumination and became the Lord Buddha. These facts, rather than contradicting, support the possibility of the near appearance of a World-Teacher. As in the past, so in the future.

Enough has been said to show how groundless are the arguments of those who, basing their conclusions on the misunderstood words of Madame Blavatsky, do not believe in the near coming of a World-Teacher. But we can go a step further and show with another quotation that she not only actually foretold the near advent of a World-Teacher but foresaw, as well, the organization of the Order of the Star in the East. The following quotation from the last page of *The Key to Theosophy* should be read carefully, noting particularly the words in italics and the notes which follow:

(1) 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 organized, living and healthy body when the time comes for the effort of the twentieth century. (2) 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, (3) the next impulse will find a numerous and *united body of people ready to welcome the new torch-bearer of Truth.*

(4) 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, (5) an organization *awaiting* His arrival, which will remove the merely mechanical, material obstacles and difficulties from His path.

The Key to Theosophy, Sec. Ed., pp. 306-7.

For the correct understanding of the foregoing it is important that these notes be taken into account.

1. Although the previous paragraphs may lead the ordinary reader to assume that this time will be at the end of the present century, yet we hold that this is not necessarily so.

(a) It is not specified in this paragraph when this moment will be, and hence it may be at the beginning, at the middle or at the end of the twentieth century. Besides, if the present successor of Madame Blavatsky affirms that this time will be at the beginning of the present century, we do not see why we should doubt it, since there is no evidence to the contrary in any of Madame Blavatsky's works.

(b) Students of Madame Blavatsky know—or should know—how cautiously she gave out portions of the truth. We have only to read *Isis Unveiled* to see how tentatively she spoke about the world being a little older than the age generally admitted, namely, about two or three thousand years; and later on she said in *The Secret Doctrine* (Vol. II., page 322, 4th foot-note) that “it took 300 million years for the two lower kingdoms to evolve, and that our humanity is just 18 and some odd millions old.”

The manner in which Madame Blavatsky disclosed this fact of the age of the world shows that she thought it dangerous to give out the whole truth about the matter at that time. If, in this case, she thought it wiser to give out first a short age of the world and, later on, an older one, is it at all unreasonable that she would do a similar thing with regard to the coming World-Teacher? Is it not logical to suppose that she knew that the times were not ready then for such a declaration? Is it not probable—at least to those of us who believe in the existence of the Masters and the sacredness of her mission—that she made such statement in the hope—nay, in the certainty—that her present successor would duly amplify her almost veiled prediction by speaking more categorically on the subject?

(c) But let it be granted, in spite of all this, that she really meant to say that the World-Teacher would not come until the end of the present century. Since in this paragraph she closely connects the work of the Theosophical Society with the coming World-Teacher, it is evident that the success of the latter depends on the success of the former. And it is not impossible that the admirable success of that Society has accelerated the coming of the World-Teacher. If we take this interpretation, Madame Blavatsky could not be expected to know the results of the founding of the Theosophical Society,

since not even the Masters know the exact extent of the working of certain forces once let loose. An instance of this we have in the French revolution, which was planned for the purpose of bettering humanity and yet it proved a failure. Let it be said, in passing, how curiously this reversal of the object in view is clearly seen even in the motto of the French Republic. "Liberty, Equality and Fraternity" seems to us to be completely reversed, since by the realization of brotherhood we take a step forward towards the recognition of the oneness of life or the equality of our spiritual nature, and thence we proceed to liberation.

In the present attempt the forces used for the founding and spreading of the Theosophical Society have been more fruitful of good results than was thought possible at first; and if in the former instance unexpected slaughter and desolation followed, in the present—if we follow this interpretation—unexpected blessing and happiness is to come by the acceleration of the appearance of the World-Teacher.

From whatever point of view this is considered we cannot come to any other conclusion but that the near coming of a Savior of humanity is an undeniable fact.

2. The present large and accessible Theosophical literature.

3. This numerous and *united* body of the people *ready to welcome* the new Torch-bearer of Truth seems to be the Theosophical Society.

4. The language ready for Him which He will find is none other than the Theosophical language, which has already been found useful and necessary by a younger teacher; Alcyone could not have written his book so well, perhaps, had he not found ready a Theosophical language.

5. The other organization *awaiting his arrival*, which will remove the merely mechanical, material obstacles and difficulties from His path, we take to be the Order of the Star in the East.

Although it may seem a trifle, yet it is important to note the mention made in this paragraph quoted of two different associations which admirably correspond to the Theosophical Society and the Order of the Star in the East; one, a numerous and united body of people *ready to welcome* Him, the other, an organization *awaiting* His arrival. It is further curious to note the words which have been chosen to describe the Theosophical Society, which may mean either that Society or a certain number of Fellows of the Society.

We have, therefore, shown plainly, using the very words of Madame Blavatsky, that she has neither said nor given to understand that a World-Teacher would not appear shortly; on the contrary, that she clearly announced His near advent and, further, that she clearly foretold the organization of the Order of the Star in the East.

K A R M A

By Ella Wheeler Wilcox

We cannot choose our sorrows. One there was
Who, reverent of soul and strong with trust,
Cried, "God, though Thou shouldst bow me to the dust,
Yet will I praise Thy everlasting laws.
Beggared, my faith would never halt or pause,
But sing Thy glory, feasting on a crust.
Only one boon, one precious boon I must
Demand of Thee, O opulent great Cause.
Let Love stay with me, constant to the end,
'Though fame pass by and poverty pursue."
With freighted hold her life-ship onward sailed;
The world gave wealth and pleasure, and a friend,
Unmarred by envy and whose heart was true,
But ere the sun reached midday, Love had failed.

Then, from the depths, in bitterness she cried,
"Hell is on earth, and heaven is but a dream,
And human life a troubled, aimless stream,
And God is nowhere. Would God so deride
A loving creature's faith?" A voice replied,
"The stream flows onward to the Source Supreme,
Where things that *are* replace the things that *seem*,
And where the deeds of all past lives abide.
Once at thy door Love languished and was spurned;
Who sorrow plants must garner sorrow's sheaf;
No prayers can change the seedling in the sod;
By thine own heart Love's anguish must be learned.
Pass on, and know—as one made wise by grief—
That in thyself dwells heaven and hell, and God."



GROUP-SOUL RELATIONS IN EVOLUTION

By Weller Van Hook

THE group-soul is a broad overshadowing of a collection of individuals—plants or animals—by a loose higher consciousness that at once informs them and gains its slow experience from the small happenings of their routinistic life. Contact with man often aids to bring about individualization, which is the attainment by a part of the group-soul of attachment to a waiting monad and thus the establishment of a unit relationship to the spiritual world instead of a group relationship.

But the group-soul concept, as it were the memory of group-soul relationship, is of transcendent importance to evolving man.

Savages cannot easily adapt themselves to the full realization of the advantages to be found in association in large groups. Indeed many phases of their lack of skill in the technique of physical life make this larger association impossible.

Savagery, then, is the period in which men are to study life in somewhat isolated forms and to learn how they may again be related, somewhat as before, in the life of colonies or states or nations.

Barbarians are a stage more advanced. But civilized men show in many ways the group-soul character.

The group-soul idea is especially to be noted as a necessity of the life of men in large aggregations. Their mere outer laws would be wholly inadequate to bind and hold them together if it were not for the inbred experience of the people in that kind of life and action which so closely resembles the life of flocks of birds and herds of animals.

But the group-soul relationship is often characterized, even among the birds and animals, by the recalcitrance of some of its members. For sometimes one refuses to obey the law and prefers to live alone. So with men; there is often one who longs to be apart, a hermit.

The centrifugal and centripetal forces must be neatly balanced in complex civilization in order that the life-form may not be dis-

rupted. Government must constantly be adjusted to the needs of the evolving mass and social relations are of equal moment.

It is in the unwritten law of communities where lie the rich stores of the accepted knowledge and law of group life. The existence of this knowledge testifies to the fact that the egos are somewhat advanced in strength of purpose as well as knowledge. The minor observances of life are here most important, as in customs, fashions of dress, the modes of speech peculiar to cities or to families or to certain sets of the socially inclined.

The force which holds together is the desire to hide from the Great Outer Self by retirement into absorption in the petty relations of the smaller self. Thought-force and the force of astral feeling aid the leaders at the nucleus in holding order. The lash of stinging speech and of contempt in thought-force help to restrain.

In all these minor life relationships the man must merge himself in almost microscopic forms—the round of life neither generous nor free. Out of this cramped life men often burst by will-force, driven by *ennui*, a sort of minor *vairagya*, or they may be expelled. Noblest are those who, if they must leave, do so to be free for worthier quests.

Multiplicitous are the vicissitudes of group-soul social life in the different eras of the world's evolving. Sometimes the conditions favor, sometimes encumber or harass the small attempt at brotherhood and wholeness.

Those who in our world-age see the end of our evolving and break away from inner social bonds to live the life of spirit are those who will later lead men out into the great group-soul life that will be of the completeness that shall belong to the return to God.

Our ending will be in the completeness of our spiritual unity, not in separateness. Group-soul relations will be reestablished in the races and nations of the world as they go on toward that completeness of union.

Once more we will be at one and that will be forever. Yet pioneering must be done and brave souls must be found that will leave the great group-soul of men and, joining fortune with the small but Mighty Band of the Great Brotherhood, make straight the Way for those who shall fast follow after.

It was Jesus who said, "If I ascend I shall draw all men unto me!"



Theosophy views the universe as an intelligent whole; hence every motion in the universe is an action of that whole leading to results, which themselves become causes for further results.

W. Q. Judge.

IS THEOSOPHY A RELIGION ?

By Elisabeth Severs



IS Theosophy a religion? Is it necessary or desirable for Theosophists to belong to a religion? Such were the perennial questions a small group of students discussed one night on the celebrated roof at Adyar. A considerable difference of opinion was naturally the result, though the "No's" had it finally, by a small majority.

One has of course to define in this connection the exact meaning, as well as the popular conception, of the words "religion" and "Theosophy." Theosophy is a difficult word to define and I shall allow our leaders to do it for me. In an official circular composed, I believe, by Mrs. Besant, it says: "Theosophy is the body of truths which forms the basis of all religions and which cannot be claimed as the exclusive possession of any." In *The Ancient Wisdom* Mrs. Besant defines Theosophy as "the central, primary body of doctrine"; but according to Mr. Leadbeater, in his *Text Book of Theosophy*, "Theosophy is not only the truth which lies behind all religions alike but is at once a religion, a philosophy and a science." The first question in *The Key to Theosophy* is whether Theosophy is a religion, and Madame Blavatsky answers that Theosophy is not a religion, but "is Divine Knowledge or Science." Mr. Jinarajadasa writes: "It requires generally a great deal of study in Theosophy before one realizes that it is not so much a religion, an exposition of life beyond the grave, as a consideration of all life."

Religion is, again, capable of many definitions. Chambers' *Dictionary* defines religion as "any system of faith and worship; the performance of our duties of love and obedience towards God." Religion has also been more broadly defined by Mrs. Besant as "man's search after God and God's answer," by Waite as "reunion," and by another as "a spiritual impulse framed in dogma."

It is impossible, it seems to me, for membership in a society which requires no creed from its members save faith in brotherhood, which has no system of worship and which prides itself on its lack of dogmas, to be a religion; though when belief in brotherhood is based on

the identity of the spiritual nature in God and man, something approaching a religious feeling is certainly in evidence.

One has, again, to draw a distinction between membership in the Theosophical Society and being a Theosophist. One does not—to me, at least—connote the other. A Theosophist is, to me, a person who believes in certain articles of faith and who has taken on himself certain responsibilities; who has accepted certain Theosophical doctrines as true and is endeavoring to guide his life by those doctrines, to carry theory into practice. Thus, to me, mere membership in the Theosophical Society does not constitute either being a Theosophist or substantiate the regarding of Theosophy as a religion, though membership in some of the ramifications of that Society might both act as a religion and constitute a Theosophist, if acted on in life. This obvious distinction is, I am inclined to think, one that is as yet often overlooked in discussion on this very debatable point. Many members confuse their feelings and beliefs arising from their connection with the ramifications of the Theosophical Society—the Order of the Star in the East, the Eastern School, and so forth—with their original T. S. membership and, because these developments satisfy their religious instincts, declare Theosophy to be a religion.

On the question of the desirability of belonging to any particular religion, no one can lay down a definite ruling. All that can be done is to give the answer as one sees it individually. The answer depends very largely on the temperament of the answerer whether it is emotional or philosophic, and also, though in slighter degree, on the mental equipment. We must not forget with regard to religion that, in our modern life of wide-spread liberality of thought, any cause to which people devote themselves with enthusiasm and entire conviction is apt to become to them a religion, in that it fills the place in their life of a spiritual impulse framed in the shibboleth and the dogmas of the cause. In the Woman's Movement in England this is noticeably the case; in Socialism and in Humanitarian Reform it is also to be noticed. I have heard it said also of orthodox—I mean masculine—Freemasonry. To the patriot, liberty or love of country is a religion. In Freemasonry, I imagine, the need for ceremonialism and for ritual is satisfied; in the other causes, plenty of scope is afforded for aspiration, entire self-surrender and complete self-sacrifice, which are among the finest fruits of religion. The same causes working in the Theosophical Society with the same effects, I can understand, though I do not share the position, that some might build for themselves from bare membership in the Society a satisfactory working religion. Its principle, its sole dogma, of Brotherhood would be to them a spiritual impulse and its conception, based on the unity of life in all that is, from God to a grain of dust, would act as a binding-back, a desire for unity.

To me, religion means more than this spiritual impulse; it means rites and ceremonies, faith and creeds, embodying a rigid body of doctrine. To me, Theosophy, to which all members of all the religions can belong, is by that simple fact totally debarred from being a religion. It is to me exoterically a philosophy, the basis of all religion, and so a much more inspiring spiritual ideal than if it were a religion. Its horizon is boundless; its tolerance is unlimitable. For what has philosophy to do with dogmas and doctrines, creeds and ceremonies? Its sole concern is truth.

To the questions, then: Is it necessary or is it desirable that Theosophists should belong to a religion? I personally answer "No," because I think that in Theosophy they have much clearer conceptions of the great and spiritual truths than the exoteric religions can give them; much more detailed knowledge of man's relation to God and God's relation to man; of the means whereby they may approach God; of the after-death states; and of human evolution; conceptions based on first-hand experience scientifically tabulated. Membership in the exoteric faiths is also undesirable, it seems to me, because of the separative and intolerant spirit that such membership generally induces. It is inevitable that, either from firm conviction or from ignorance of other religions, each member of a religion believes his own religion to be the best, else he would not be in its fold, but few are found liberally-minded enough to see that a membership in a religion is, as a rule, but an accident of birth and a matter of geographical expression (for our religion is, in the beginning, that of our parents and not of our own choosing, is imposed upon us by authority in our childhood, and if all stopped in the religion of their ancestors, no new religion could ever appear). A great deal of the misery of the world has been brought about by the mutual intolerance of the world's rival religions. Christianity and Mahometanism (to take the two egregious offenders) have persecuted, tortured, slaughtered wholesale, to bring about conversions or to punish heretics in the Name—oh! paradox of paradoxes—of a God they said was Love!

If we belong to no form of exoteric religion, it seems to me, we are more free to help all religions. I know the point is often raised that it is our duty to stay in the religion in which we have been born, in order to enrich that religion with our more liberal views. But you will generally find that, in practice, the members of the religion strongly object to this proposed enriching. You lose your influence with your co-religionists directly you are suspected of unorthodoxy. And, if you continue to attend the religious services of your faith from a wish to help, you may find your mere presence provoke either opposition, offence, or an idle spirit of curiosity that would outweigh any mental attempt to promote liberality of thought or to spiritualize the atmosphere. For on such occasions there is present, stored

up in the very building itself, years, perhaps centuries, of orthodox thought representing a conviction and an inertia very difficult to influence. The orthodox of any faith almost invariably resent nothing so much as an attempt to rouse them out of their accustomed trend of thought; it is to them simply a temptation of the devil. If, as members of a religion, they are content with what fare their faith provides for them, why try to disturb them before Karma brings them to the point where they desire more light? Our propaganda work as Theosophists always seems to me to lie with the spiritually dissatisfied, and we are more likely to influence them if we wear no sectarian label. To preserve a tolerant and sympathetic spirit towards all religions and to belong to none, seems to me the *summum bonum*.

There has always seemed to me a subtle dishonesty in concealing one's real spiritual convictions under the guise of an orthodoxy. I know that it is often done, that men find it even possible to hold religious offices and to be Theosophists in name and in fact. I do not wish to impugn anyone's honesty; I know that in some cases they are sincere. It is a matter of temperament. I personally much dislike compromises and I prefer the plainest of plain sailing. For example, in my own case (one can but give one's personal experience), born and carefully educated in orthodox High Church Anglican Christianity, I recognized frankly and fully that my acceptance of the Theosophical teaching with regard to the Masters put me, while I held it, outside the Christian pale. The Christians of every division of Christianity hold—on whatever other points they disagree—that Jesus of Nazareth was and is the Incarnate Son of God, that He did for mankind once and for all what none other can do, and that He now occupies a position no other can or will occupy. How can these doctrines be reconciled with the Theosophical position, which sees in Jesus truly a man both divine and human—not an unique being, but simply one who has attained to a position which all men must reach in time and to which a certain number of men have already attained?

The Theosophical teaching with regard to the Christ and His second coming is equally unorthodox in Christian eyes. Christianity knows nothing of the periodical appearance of a Teacher of gods and men who, during His term of office, incarnates as necessity arises, to found new religions and to give a new impulse for the helping of the world. They would probably reject the doctrine, as the Hindus are inclined to do, on the ground that their Holy Books say nothing of such an One. I am treading, I know, on delicate ground and I certainly do not wish to hurt anyone's feelings, but I often think there is a regrettable want of mental clarity, an inclination to avoid unwished-for conclusions, a something approaching mental and spiritual dishonesty when the attempt is made to hold simultaneously the position of an orthodox believer in any religion and a Theosophist.

For myself, I can only say that when I have to attend any Christian ceremony I always feel as if I were perpetrating an act of spiritual dishonesty, as if my presence committed me to a tacit approval of beliefs I do not share. On ordinary occasions of worship I am always conscious of, as it were, an opposing stream of thought, of opposition between my unorthodoxy and the Church's orthodoxy, which does not conduce to a helpful co-operation in worship. I know that the beliefs I hold render me a heretic in the eyes of my fellow-worshippers and if they knew them would make me an object of dislike, of suspicion or of semi-contemptuous pity to them, for I have met all three expressions of feeling in the circumstances. Though from my immediate circle I encountered practically no opposition when I adopted Theosophical teachings and carried them, as it seemed to me, to the logical conclusion of declaring that I no longer belonged to the Anglican division of Christianity, of course it cost me the loss of some friendships and the reproach was flung at me that I was a deserter, that I had "betrayed Christ," as they usually phrased it. It is, I believe, the force of old associations, the desire to avoid the accusation of desertion (in which we feel there is some vague truth) that keeps so many of our members in the fetters of a religion they have in truth outgrown. But for me—and I speak only for myself—complete honesty in the spiritual life, clearness of intellectual outlook, oneness of aim are, above all, the qualities I prize most in the spiritual life as in the temporal. I must know, at any given moment, what I believe and why I believe. I intensely dislike vagueness, mistiness and uncertainty in all the relations of life, emotional, intellectual and spiritual.

We have, after all, the best authority for the saying that we cannot serve two masters; common sense confirms its truth, and that is what the attempt to reconcile exoteric and esoteric teaching often means. Though it is true, as is often pointed out, that a Master has founded each religion, so that in serving or belonging to any religion we have a tie with its Founder and are in reality serving Him and the Brotherhood, yet it is also an article of belief with all Theosophists (Theosophists *bien entendu*, in my sense of the term) that not one but two Masters founded the Theosophical Society and not only founded it but, as in the case of Founders of religions, guide, inspire, and consider it Their instrument for use in the physical world. It is, in fact, at the present moment the latest spiritual impulse put forward for the helping of the world. Shall they, our Founders, not have Their true followers and whole-hearted disciples as the Founders of religions have? Should we not be more true to the Divine Wisdom and to our Higher Selves if we, defying diplomatic and time-serving compromises, boldly avow ourselves Her followers and range ourselves openly under Her banner, come what may?

THE MEANING OF THE THEOSOPHICAL SOCIETY

By Annie Besant, P. T. S.



WHAT is the meaning of the Theosophical Society? May I make you a picture which will show you what I think that its meaning is? Imagine stretched out before your eyes some great maps or charts of the world. Imagine that you are looking at those charts and that, instead of showing you mountain ranges and river courses and the places where there are cities or forests or plains, these imaginary charts represent the currents of opinion, represent the thoughts of men, represent the movements to be found in the world of thought, represent the various religions now living among men, perchance also those of the past. Look in imagination at such a picture, and imagine that you may see there that every current of thought is given its own color, so that you can follow it from the beginning to the ending; that every religion is marked by some special hue, so that you may see it rising, passing over the countries of the world, established in century after century, mingling occasionally with other religions, influencing them, influenced by them, with many a rill of thought and tradition flowing into the main current of the stream, and perchance a little changing its color by the admixture of another. Imagine that as you study with great interest this wonderfully interesting map of human thought, you see the rising of a new kind of thought, of some new movement in literature, in art, in science, which makes its way among men. As you see these many streams and currents, a great network over the whole world, representing intellectual and devotional movements, imagine that you see that they all originate in some great Teacher, that each is colored, as it were, by the color of the Teacher, and so shows the line of its descent and its origin in the far-off past; and then imagine that you see these Teachers gathered together, as men may gather in a great group or lodge, and realize that all those Teachers and many others represent the great White Brotherhood composed of the Guardians of the race. You would see come down from Them the many impulses which modify and change the thoughts of men. You would see one stream of science flowing down into Middle Age Europe, meeting with many difficulties, gradually overcoming them,

and growing wider and wider and the current stronger and stronger, until in the nineteenth century, as it were, it spreads out into a great lake, in which the waters are ready for the fertilizing, for the irrigation, of the whole intellectual world. And when you have looked at this and have studied it and grasped its wonderful meaning, then your eyes may be struck by a white line, pure and spotless white, that has its origin in the White Lodge itself, and flows out of that as a white stream in which all the colors have lost their distinctive hue, and you see it pure and white, although containing and blending all. You follow that white river as it flows down into the world of men; you see it stopping at one point after another and making, as it were, a lake here, and a tank there, and a pond in another place; but ever they are full of this white light-giving water, for it flows from the great Lodge which is its source, from which its light is taken; and you will see how it goes to one centre after another established in ancient times, where other Teachers from the great Lodge have been and have made magnetic conditions for the spread of a new impulse of spiritual life. You would see it touching a religion, and the religion glowing out in brighter color, brighter, but not losing its distinctive hue; and you would see it touch some part of science, and new discoveries would break out wherever that fertilizing water touches; and as you trace it onwards and onwards, you would sometimes see a little village which sends out many streams of this white light, and you would see a great town all dark; and gradually you would realize that you are looking at the Theosophical Society and the great centres it has made in different lands; and some that are large have but little of this white current of light and some that are small are shining brilliantly in all directions; and you would see that ever and always it remains in unbroken touch with its source, so that its flood can never be exhausted, so that the light from the living water can never grow dim.

Drop my imaginary maps, and take another image. An embassy comes out from the King and carries his message to some far-off land. An embassy does not exist for itself; it exists for the sake of the King who sends it, for the sake of the country to which it carries his message. It is a message from a King to a friendly people. Such an embassy to all the religions of the world is the Theosophical Society in its meaning. It brings a message from the great King; it comes to a country in order to tell its message; it has no object to gain for itself, no reward which it can claim for obeying its Ruler; it carries its message and proclaims it, and leaves it to be accepted or rejected as the particular nation wills. Such an embassy from the Masters of the Race is the Theosophical Society to the religions and nations of the world.

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|-----------------------------|------------------------------------|------------------------------|---|-----------------------------------|------------------------------|----------------------------------|---|---------------------------------------|
| | | | | The Ineffable (Brahman) 108 | | | | |
| | | | | Ishwara 105 | Chit 106 | Nirvāna 107 | | |
| | | | | Kāranabhanga 104 | Lingabhanga 103 | Vāsnākshaya 102 | Karmakshaya 101 | Jñāna 100 |
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| Illusion 1 | Birth 2 | Selfishness 3 | Sin 4 | Lower Life 5 | Delusion 6 | Vanity 7 | Envy 8 | Passion 9 |

THE GAME OF KNOWLEDGE

THE GAME OF KNOWLEDGE

(Jnani Baji)

By Manilal N. Dvivedi



THE game of knowledge may sound rather a curious title for, although we hear of games in all departments of life, it is rather curious to find knowledge made the subject of a game. The word "game" is, however, used in this connection in the simple sense of play, or mere pastime. It is noteworthy—though the idea is curious—that the Hindus (ancient Aryans) have turned their pastimes to use, and the highest use imaginable. The nation accredited with having invented a game to meet the wants of Buddhi—Mind—the Chess, called *Buddhi-bala* in Sanskrit, has every right to stand alone in having found out something to satisfy the Atma—Spirit—as well. This game refers to the stages in the progress of an individualized spirit in all grades of life to self-recognition.

The board is marked out into 108 little compartments corresponding to the number of beads in an ordinary rosary used in the Hindu religion. The first compartment is assigned to "Illusion," an inseparable aspect of "The Ineffable," which occupies the 108th, and which, if the contents of the 108 compartments were arranged in a circle as in a rosary, would come nearest to it. With illusion begins evolution; the next stage is rightly marked "Birth," which invariably leads to "Selfishness," "Sin," "Lower Life," "Delusion," "Vanity," and the rest shown on the board. This is the general principle observed in filling up the compartments, but at certain points it will appear to be partially abandoned. We have at 12 the "World of Elementals," and the next stage is marked "Hell." Now it is not always certain that devotion to the elementals leads to hell, but the extreme proximity of the one to the other is meant as a caution to those who are addicted to the worship of elementals. There is indeed a very thin partition between the world of elementals and the nether regions, likely to break down at any moment under the smallest pressure of selfishness and cruelty.

There is yet a third way in which the appropriateness of the sev-

eral names has to be understood. We find 60 as the place of "Raja Yoga," and 61 that of "Dhyana, or Laya Yoga." Now it is not at all correct that Raja Yoga leads to Dhyana, for the first is impossible without the second. How do we explain, then, the order of succession apparently implied? There is nothing like succession in this instance; the two are only juxtaposed, and the superiority of Raja over all Yoga is indicated by opening a flight of steps from it direct to 100, the place of Jnana—supreme knowledge. This, indeed, is the use of the dozen ladders we find interspersed throughout the diagram.

And this leads to an explanation of the presence of an equal number of snakes distributed over the board. The principle is the same, only applied in the reverse order. The compartment where the mouth of a snake opens to receive the sinful wanderer is the last he traverses in that round, for the snake swallows him and throws him out at its tail in whatever compartment that be, whence he has to begin his journey again and pay in this manner the penalty of his sin. If at the tail of a snake there be the mouth of another, the fall will be still lower, for the end of the fall will be at the tail of the last serpent. If, for example, one comes to 30 and falls to 26, he cannot stop to rebegin his climb there, but must go yet further down to 7 and begin from that point upward. The same applies *mutatis mutandis* to the ladders. If one reaches 36, he finds a ladder ready to raise him to 68, whence again another will lift him to 96.

These particulars explain the principles of the game. Any two or more persons may play it, each having a distinct piece to himself. All the pieces should at first be placed in No. 1. Seven cowries—or seven small dice, each marked with an ace only on one face—should then be taken in the hand by one of the players, and thrown. The number of cowries with faces upward, or of the aces turned up on the dice, is the value of the throw, and the player moves his piece so many compartments onward. The players play in this manner by turns. At any one time each player throws but once. If the number scored in a throw brings the piece to a compartment where a ladder or the mouth of a serpent is present, the piece goes up or down, as the case may be, in the manner indicated in the last paragraph, the compartments through which a ladder or a serpent passes not being at all affected by these circumstances but being treated like ordinary compartments. When in this manner the player comes to 100 his difficulty begins. Care should then be taken that the throw scores nothing in excess of what is required; for otherwise the piece will have to retrace its way. For example, a piece is at 102; if the throw scores 7; the piece goes on to 108 but back again to 107. It goes again to 108 and wins the game only if it scores one the next time. The reason for this is obvious. Having reached the stage of

Jnana, the student is expected to take a correct measure of his strength and strides.

The game thus explained and presented in the accompanying diagram is arranged according to the principles of the Vedanta (Advaita); but almost all systems of religion in India have a similar game marked with names consonant with the tenets of their teaching. These games are not very generally known even here in India; only very old people here and there, who have perhaps never heard anything of bezique or whist, speak of such things and occasionally show them. I am not able to say whether we find this game mentioned in any ancient book, but at all events I know that it is very, very old; and if only for the very great ingenuity and usefulness of the arrangement, coupled with the simplicity in the rules of play, it deserves to supersede all those indoor games which entail the loss of valuable time and often money. This game, while serving as a pastime, is of very great use in inculcating the leading important principles of Advaita philosophy in the easiest possible manner.

(The foregoing article and diagram were first printed by Mr. Judge in a *Transaction* of the American Section of the Theosophical Society, June, 1893)



That man possesses an immortal soul is the common belief of humanity; to this Theosophy adds that he is a soul; and, further, that all nature is sentient, that the vast array of objects and men are not mere collections of atoms fortuitously thrown together, and thus without law evolving law, but down to the smallest atom all is soul and spirit, ever evolving under the rule of law which is inherent in the whole. And just as the ancients taught, so does Theosophy; that the course of evolution is the drama of the soul and that nature exists for no other purpose than the soul's experience.

William Q. Judge.

No act is performed without a thought at its root either at the time of performance or as leading to it.

William Q. Judge.

The moment we postulate a double evolution, physical and spiritual, we have arrived at the same time to admit that it can only be carried on by reincarnation. This is, in fact, demonstrated by science. It is shown that the matter of the earth and of all things physical upon it was at one time either gaseous or molten; that it cooled; that it altered; that from its alterations and evolutions at last were produced all the great variety of things and beings. This, on the physical plane, is transformation, or change from one form to another. The total mass of matter is about the same as in the beginning of this globe, with a very minute allowance for star dust. Hence it must have been changed over and over again, and thus been physically reformed and reembodied. Of course, to be strictly accurate, we cannot use the word reincarnation, because "incarnate" refers to flesh. Let us say "reembodied," and then we see that both for matter and for man there has been a constant change of form and this is, broadly speaking, "reincarnation."

W. Q. Judge.

CLAIRVOYANCE AND MENTAL HEALING

By Annie Besant, P. T. S.

[EDITOR'S NOTE—So many questions bearing upon the subjects above named have recently come in to the Question Department that we are offering a general answer to them by reprinting (1) part of a lecture which was delivered by Mrs. Besant in 1897 at Steinway Hall, Chicago (then reported in *The Progressive Thinker* and afterwards published in *Essays and Addresses*, Vol. I., *Psychology*, by Annie Besant), and (2) an article by William Q. Judge, which was first printed in *The Path* for December, 1890, and in which he declared his personal attitude on this subject.]

IN ORDER to understand clairvoyance we have to distinguish between its different stages. All of us possess normal sight, and that only means that we have certain cells which are modified so that parts of the cells vibrate in answer to ethereal vibrations that fall between two limits of speed. All the vibrations by which we see are comprised within narrow limits. Those which give us the sense of red and those which give us the sense of violet are the extremes of our vision.

The eyes of some human beings, as you probably know, are trained to such an extent that within the limits of that spectrum they can see a great many more colors than you and I can see. If, for instance, we had present a Cashmerian weaver, he would take a group of wools that you and I would say are all the same color, and he would divide them up, and sometimes a man will obtain twenty different shades of color where you or I could only see one. We have not yet developed the power of physical sight to that fineness of vision which distinguishes these intermediate shades, merely because by physical heredity our eyes have not been trained along that line. For hundreds of generations Cashmerian weavers have been trained to distinguish the minutest shades of color, and the wonderful softness that you get in Cashmere shawls, in Cashmere carpets and curtains, is simply due to the extraordinary eyesight of the Cashmerian weavers. They see differences where we see none and the result is that they grade their colors as none of us could possibly grade them, so that color fades into color by quite imperceptible modifications.

That is the first thing to recognize in connection with sight. The next thing to recognize is that we do not all see the same, even in regard to minuteness of vision in connection with the violet rays that

are the limit of our sight. Some people can see farther than others in this, and that only means that they can vibrate a little faster. Then you come to the ultra violet rays, which the normal eye, however highly developed, does not see, and the clairvoyant sees them. There is no break, there is no gap in this, the vision getting finer and finer. An ordinary clairvoyant of the poorest description will see the ultra violet rays, and it does not need very much to enable anyone to see those rays—just a little development of a centre in the brain which responds to more delicate vibrations of the ether than our eyes are able to answer to.

So we may go on, grade after grade in clairvoyance, until we come to those who are able to see by those vibrations that are known as the X-rays. That means, for instance, that a clairvoyant would be able to see through this board. Placing a book the other side of the board, the clairvoyant would read it. Place a book or key, anything you like, the other side of the board, and your Roentgen rays will enable you to see it. Now of course we know how that is done. It is by changing their vibrations by the instruments that are employed, in order to make them slow enough for the human eye to perceive them. The clairvoyant can see by means of those vibrations directly, without any of the methods introduced by apparatus; and so we get a class of people who, with their ordinary eyes, as is thought—but not really by their eyes but by the use of a centre within the brain thrown into vibration by these rays—can see an object, using those rays, as you and I see using the vibrations that we call light.

Anybody can do this if he is mesmerized. Anyone of you mesmerized would become clairvoyant. You all possess the power; but everyone has not developed it to the point where, without mesmerism, he is able to use it.

What is it mesmerism does? It simply makes you vibrate at a little higher rate than you normally vibrate. It is nothing more than a current of magnetism, which is thrown from one person to another, and sets the ether in the patient's body vibrating. When that ether is made to vibrate by this external stimulus, it vibrates all through the brain as well as through the rest of the body. It brings into momentary activity a centre in the brain which is normally inactive, and by means of that centre anybody becomes clairvoyant. So, in a vast number of experiments, a person mesmerized has been made to diagnose a disease. At many of the Paris hospitals they have people who will diagnose an obscure disease; being thrown into the hypnotic trance, they can see into the body of the patient and state exactly the condition of the internal organs; and there is many a doctor now who, when he is puzzled by a disease, will simply mesmerize a sensitive person and then utilize this clairvoyant power in

order to guide him in his treatment of the disease. As science understands this more and more, clairvoyance will be brought in more and more, in order to assist in medical science, until, after a time, this will be as normal a way of looking into disease as the very clumsy methods at present employed, the greater number of which depend on inference rather than on direct observation.

Let me go on to another form of clairvoyance which is sometimes a little puzzling. If you get out of health, you will sometimes become temporarily clairvoyant. If your nerves are strained; if you are under the stress of great trouble, great anxiety; if you have lost a very dear friend and so are suffering very keenly; any of these conditions may make you clairvoyant for a time; and it is under these conditions that people sometimes see the outer form of a friend who has passed away. Sometimes clairvoyance is simply in the world of ether; sometimes it goes on to what we call the astral world. Then things may be seen at a distance, then friends may be communicated with hundreds and thousands of miles away, and most of you would be able to develop at least partial astral clairvoyance if you were in the habit of trying to bring your minds into harmony to communicate with someone at a distance. By doing that you would organize your astral vision and you might without very much difficulty see your distant friend and so come into close magnetic relations, although thousands of miles might separate you from that friend. The method of doing it most of you probably know. You begin by an active act of the imagination. You think strongly of your friend's outer appearance. The effect of that is that the thought works in thought matter and makes an image of your friend in the mental world which, animated by and vibrating in answer to your thought, draws to itself astral matter which builds the astral form. The astral form being in existence, only a little magnetic action is needed to render that form visible even to a slightly developed physical sight; and that is perhaps one of the easiest of the experiments in which, without any danger, the power of astral clairvoyance may be developed.

There is a form of clairvoyance connected with ether which is very easily developed, and its action is similar to the action of the telephone. Supposing that in your own brain you set up vibrations which enable you, as it were, to realize very strongly the face of a friend. Some of you can visualize, as it is called technically. Every artist can do it. That is, by an effort of thought you can really see your friend's face. You can so clearly realize it that it becomes almost as though you were looking at a picture. When you have made such a picture, it has produced in your brain a likeness in ether. Those vibrations go out from you just like the ripples in water that you get if you throw a stone into it. That is exactly what happens

when you set up an electric vibration in the ether—electric ripples go out in circles all around you into space, and when you make an etheric picture of a friend's face those vibrations go out into space. When they are in space you cannot call them a picture—they are only vibrations—but let them be received by a similar instrument to the one that started them and they will produce in that similar instrument the picture with which they started. Take your telephone—the voice vibrations do not go, no sound travels along the telephone wire; all that travels are the electric vibrations, and those, when they come into touch with the other disc, make the disc vibrate, and it is the vibrations of the disc that give out the words and reproduce the voice of your friend.

Is it so very difficult to realize that, inasmuch as every thought that you think is a vibration, it causes an electric vibration in your own brain; that those electric vibrations in the brain caused by your thought can pass through ether and, reaching a brain attuned to your own by sympathy, reproduce the vibration in that brain, and the brain by its own action, like the disc of a telephone, will give the picture which is the thought originally produced?

That is really the rationale of thought transference. It is not your thought picture, friends, it is the vibrations connected with that picture; and when those come to a sympathetic brain, it is there that the picture is reproduced. It is not the picture that travels through space, it is the vibrations that travel through space, and the picture form belongs to the brains at the two ends—the brain that originates and the brain that receives.

This leads us on to the very interesting question of mental healing, for it all turns on thought vibrations. The mental healer will tell you, practically, that he can heal a disease by thought; that he does not want drugs; that he does not even need to see the patient. You can find plenty of mental healers who are able to heal at a distance. There are hundreds and thousands of cases in this country and in other countries where a well-trained mental healer, in answer sometimes to a telegram, will cure a case of disease without coming into physical contact with the patient at all.

The mental healer, as a rule, simply asserts power of mind over matter—a true assertion. He will say: "Mind is the controlling force. Make the thought right and the body will follow. Make the thought pure and the body will be in health. Identify yourself with the mind and your body will follow suit." This is carried so far by some schools of healers that they actually assert there is no evil, there is no pain, there is no disease, there is no suffering; and some of them cure by that assertion.

In some schools, for instance, in curing disease, the healer will instruct the patient to say: "I am not suffering; I am not in pain;

I am well and I am not diseased," and by the reiteration of that thought produce the healthy condition. That is one form of healing that probably very many of you are familiar with. Others do not go so far as to say there is no pain; that is, they do not deny the pain; they do not deny the disease; they do not deny the evil; but they say: "Recognize that you yourself are that which does not suffer, which is not diseased, and from yourself, which cannot suffer nor be diseased, can proceed nothing which will permit a material disturbance." By these means cures are often effected. Let us further recognize that sometimes the very reverse is brought about from that which is desired; that sometimes a physical disease disappears and a more subtle disease makes its appearance; that sometimes a bodily suffering vanishes and a mental suffering takes its place; that in some cases, while the physical disease has vanished, absolute mental injury has asserted itself and partial attacks of insanity have resulted; and if we want to understand, we must take the whole of these into consideration. All these things occur.

It is true that mind can cure disease. It is true that the action of the mind can either kill or cure and can either wound or heal. Science justifies that statement now in the mesmeric and hypnotic experiments that have been made; for many a wound has been produced by hypnotic suggestion, many a cure of paralysis has been made by hypnotic suggestion. Both curing and injuring have been done when the person has been entranced and the suggestion has been made. More than that, it is not necessary that any words should be used, for mental suggestion is quite enough. Any person can produce a result on the hypnotized patient by thinking clearly what he means to effect. He can produce a wound; he can produce paralysis; he can produce absence of pain or presence of pain; he can remove a nervous affection or he can impose that nervous affection at his will. Science admits this now to the full, and the essentials of mental science are really endorsed by orthodox science at the present time, and that is a matter that ought never to be forgotten; for all these mesmeric and hypnotic investigations have confirmed to the full the basis of mental healing.

Now let us take up the rationale of the healing. Suppose, for instance, that a person is suffering from a wound in the arm. The mental healer is going to heal that wound. How? Some of them would say: "Oh, we could not do that. We cannot cure a physical lesion; we can cure many forms of disease, but we cannot cure absolute lesion." That is not correct, because it can be cured if you know how to do it.

Now there are two great principles in mental healing. This is where the Theosophical understanding of the underlying principle may perhaps help some of our friends who have been looking at the

question partially rather than fundamentally. For there are two great lines of mental healing. One of them depends on expelling from the physical body any substance which is inharmonious with that body as a whole. That is one class of disease. Another class of disease—many separate diseases come under each—depends on inharmonious vibrations between the astral, the etheric and the dense parts of the body. You have got your vibrations jangled, instead of rhythmic and harmonious. Under that come all nervous diseases; under that a large number of digestive troubles; under that very many diseases arise from disturbance of circulation, and so on. These all come under one great head—lack of harmony in the vibrations that go on in your body, whether in the dense or in the etheric parts, or even in the astral. Another class altogether is a disorganization of tissues and those, as a rule, are not very much dealt with by mental healers.

Let us take first the class I mentioned, where you have something you need to expel. You have a foreign substance present in the human body which does not vibrate harmoniously; you have matter which does not build properly into that body and you have to get rid of it. How shall you do it? First, you need to recognize its presence and exactly where it is. Then you need to set up vibrations by your thought which will affect first the astral and then the etheric, and lastly the physical, and those vibrations, being in harmony with the key-note of the vibrations of the body of your patient, will throw out of that body everything inharmonious with it. Then you must know the key-note to which your patient vibrates and you must have, in order to discover that, knowledge which goes deeper than the knowledge or the mere assertion of the power of mind over matter. You have to develop the powers of your own soul, and when the soul is active you can find the vibratory note to which your patient responds, and until you do you are working haphazard; you are working without understanding exactly what you are doing; and in the mental plane you are just like the physician with his drugs—he is not quite sure of the effect, but he hopes this drug will turn out all right. If it does not, and the patient dies—well, it is unfortunate but he could not help it. If it does, he has more knowledge to help him in treating cases. I am afraid a good deal of mental healing is rather of that nature and character—the healer does not know exactly how to work and he simply tries to set up good vibrations, hoping that those good vibrations will work out the effect that he desires. So there is one class to be studied.

Now take the commoner class, where you simply have to regularize. It is in this that most of the success takes place, because all that is wanted then is to begin harmonious vibrations in the mind; get your patient to think harmoniously, peacefully, restfully, and then

you will gradually, from the mind of your patient, set up vibrations that will pass down through the astral to the physical and harmonize the whole. All that is wanted for that is the power of concentration and the power of will; but that is a good deal, and the reason why so many people fail in mental healing is because they cannot think; they cannot get their minds steady so as to send down steady vibrations. Unless you can fix your mind on that one point, and steadily from that point start perfectly quiet vibrations, you cannot cure disease; and the success of the mental healer depends on the power of concentration and then on the power of the patient to reproduce the vibrations set up from that quiet centre. If you want to do it for yourself, take a quiet time; sit down quietly where no one disturbs you; fix your mind on a high ideal; think some great spiritual thought; shut all the world away and let the whole mind grow quiet and still. Under those conditions when everything is quiet, set up the vibration of health, which is harmony, and in that way you will harmonize the whole vibrations of the body and soul gradually, without any risk of danger; expel the disease, as you may say; that is, bringing the jangling vibrations into rhythmic and harmonious working.

But let us come to that other class where actual lesion occurs, and where there is lack of material present and you want to deal with that. Suppose you have a bad sprain; suppose you have a wound; suppose you have a nerve which is becoming atrophied, and you want to heal those. There is only one way of doing that effectually, and it needs pure thought and physiological knowledge. First, you want to know what that tissue looks like in its healthy state, so that you can make a picture of it as it ought to be. That is the first stage of such healing—you must know how it ought to be. If, for instance, it is a wound, you must be able to know how that muscle ought to appear if it were healthy; and to know that you require clairvoyance, for you must be able to see the corresponding muscle in a healthy part of the patient's body. As all people differ in detail, what you want is to use the symmetry of nature to help you in your healing work. For this class of healing, then, clairvoyance is an absolute necessity. You must be able to see what that ought to be in a healthy state; and the way you do it is to look at the corresponding muscle which is uninjured or the corresponding nerve which is uninjured, and observe its exact state. You then proceed to make in your own thought a mental picture of that healthy condition. You then project that mental picture into the brain of your patient, producing that healthy picture in his brain. The vibrations set up by that are guided down the nervous road, as it were, the nerves cross to the place where the injury occurs and you build up, first in astral matter, a perfect picture of the healthy muscle or nerve. Then you build into that the etheric part, and then the body itself builds in the

dense particles which are wanted for the restoration of the healthy muscle. You must supply the model; nature then builds into that model. And that is why so few cures of that sort are done—people do not know really how to do it. They do not realize these stages—the making of a healthy picture, which is like a model at first, just as though it were a model of sand shaped out in a mold, and then the metal being poured in takes the shape of the mold. You make the matrix or mold of the healthy condition, and then nature, in her normal working, builds the physical particles into the matrix that you have supplied. In that way the wound is healed or the nerve is nourished, atrophy ceases, and the nerve or the muscle goes on cured again.

Those, as I say, are the most difficult cases, but they are well within the reach of mental science the moment the mental scientist understands the law with which he is working and trains his own mind to that fixity and concentration without which the mental processes cannot effect a cure.

You see how the Theosophical study proves and illuminates what you may call the practical work; how it brings a more complete theory in order to give that knowledge which is necessary to the thorough utilizing of these higher powers.

Supposing any one of you desires to use those powers: the first thing you have to do, before trying to use them, is to purify your own life and your own thought. If mental healers are not pure in life and in thought, if they are simply ordinary men and women sharing the ordinary weaknesses and frailties of commonplace humanity, they transfer their own conditions to their patients while they are conferring the bodily healing. There is where the danger of the whole of this practice comes in. Suppose that your mental healer has thoughts that are not thoroughly pure, those thoughts will be transmitted to you while you are being cured of your physical disease, and your mind will be demoralized while your body is being cured. The result is that poison is poured into the causes while you are only healing the effects; you will be continually sowing fresh seeds of disease at the very time that you are removing those which have grown upon that plant.

If, then, you are going to resort to a mental healer, choose your healer. Be careful whom you admit to that close relationship, to your inner life, for you are no longer dealing with the physical; you are dealing with the mental plane and you must be very careful who influences you on the mental plane and that you do not buy the health of the body by the injury or the poison of the mind.

You will then realize why it is that Theosophists speak so much about care; why they so insist that before anyone develops these powers he shall develop purity of character, nobility of life, compassion

and tenderness of thought; why they put the development of the soul before the development of powers; why they try to lead their students to develop these inner forces before they use them on the outer plane, before they employ them in connection with their fellow man. It is not that we challenge the facts; it is not that we do not realize the powers; but we also realize their far-reaching effect and we know that to be a mental healer, in the real sense, a man should be a saint at the same time; and the higher the power is that he utilizes, the cleaner should be the hands he brings to the divine work. All that were called the miracles of the saints were but the workings of natural law, the bringing of spiritual powers down to the physical plane—still loftier powers than the mental powers, more potent, more tremendous in their scope. Therefore, side by side with the healing of physical disease by the adept, there is always the reference to the sin which is in touch with the physical disease. Only as sins disappear can physical health be secured; only as the inner self is purified can the outer self be thoroughly healthy and secure in health.

We are going onwards to a humanity where disease shall be unknown; where pure bodies shall be the tabernacles of pure minds; with these the temples of the living God. The pure body, the pure mind, the manifested presence of the deity—these are the stages of human evolution, of that ideal humanity towards which we are evolving at the present day.

How vital, then, that we understand the forces that are coming more and more into manifestation. How vital that by careful study we should realize the presence of these forces and understand the methods of their working. But above all, let the spirit of love, of compassion, of sympathy, of brotherhood, be the motive power that shall underlie the utilization of all these forces in the world. As we become possessed of them, let us use them for human good. As we find that they come into our hands, let us utilize them in order to lift up humanity, to raise it spiritually, intellectually and physically at the same time. Let us realize that the raising power is from above, not from below; that pure minds are the things that we should search after; pure bodies will come as a necessary result. Therefore let us keep the proportion, let us keep the balance—have more of the mind than the body, more of moral evolution than physical, more of purity than of physical health. To put it in the words of a divine Teacher: "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you." But if you seek first the lower things, forgetting the higher, then you will often stumble and fall, even in grasping after the lower. Seek the highest; the lower will inevitably come into your hands; and your joy should be in the realization of your oneness with the Divine rather than in your power over the manifestation of physical nature.

SHALL WE TEACH CLAIRVOYANCE ?

By William Q. Judge



IN USING the term "clairvoyance" I intend to include in it all clear perception on that plane.

1. I have for many years been convinced by proofs furnished by others and from personal experience that clairvoyance is a power belonging to man's inner nature; and also that it is possessed by the animal kingdom.
2. This faculty is either inherited or educed by practice.
3. Those who have it by birth are generally physically diseased or nervously deranged. The cases where clairvoyance is shown by a perfectly healthy and well-balanced person are rare.
4. The records of spiritualism for over forty years in America conclusively prove that clairvoyance cannot be safely sought after by persons who have no competent guide; that its pursuit has done harm; and that almost every medium to whom one puts the question "Am I able to develop clairvoyance?" will reply "Yes."
5. There are no competent guides in this pursuit to be found here or in Europe who are willing to teach one how to acquire it without danger.
6. The qualifications such a guide should possess render the finding of one difficult, if not impossible. They are: the power to look within and see clearly the whole inner nature of the student; a complete knowledge of all the planes upon which clairvoyance acts, including knowledge of the source, the meaning, and the effect of all that is perceived by the clairvoyant; and last, but not least, the power to stop at will the exercise of the power. Evidently these requirements call for an adept.

Who are the teachers of clairvoyance, and those who advise that it be practised? In the main, the first are mediums, and any investigator knows how little they know. Every one of them differs from every other in his powers. The majority have only one sort of clairvoyance; here and there are some who combine, at most, three classes of the faculty. Not a single one is able to mentally see behind the image or idea perceived, and cannot say in a given case whether the

image seen is the object itself or the result of a thought from another mind. For in these planes of perception the thoughts of men become as objective as material objects to our human eyes. It is true that a clairvoyant can tell you that what is being thus perceived is not apprehended by the physical eye, but beyond that he cannot go. Of this I have had hundreds of examples. In ninety-nine out of one hundred instances the seer mistook the thought from another mind for a clairvoyant perception of a living person or physical object.

The seers of whom I speak see always according to their inner tendency, which is governed by subtle laws of heredity which are wholly unknown to scientific men and much more to mediums and seers. One will only reach the symbolic plane; another that which is known to occultists as the positive side of sound; another to the negative or positive aspects of the epidermis and its emanations; and so on through layer after layer of clairvoyance and octave after octave of vibrations. They all know but the little they have experienced, and for any other person to seek to develop the power is dangerous. The philosophy of it all, the laws that cause the image to appear and disappear, are *terra incognita*.

The occult septenary scheme in nature with all its modifications produces multiple effects, and no mere clairvoyant is able to see the truth that underlies the simplest instance of clairvoyant perception. If a man moves from one chair to another, immediately hundreds of possibilities arise for the clairvoyant eye, and he alone who is a highly trained and philosophical seer—an adept, in short—can combine them all so as to arrive at true clear-perception. In the simple act described almost all the centres of force in the moving being go into operation, and each one produces its own peculiar effect in the astral light. At once the motion made and thoughts aroused elicit their own sound, color, motion in ether, amount of etheric light, symbolic picture, disturbance of elemental forces, and so on through the great catalogue. Did but one wink his eye, the same effects follow in due order. And the seer can perceive but that which attunes itself to his own development and personal peculiarities, all limited in force and degree.

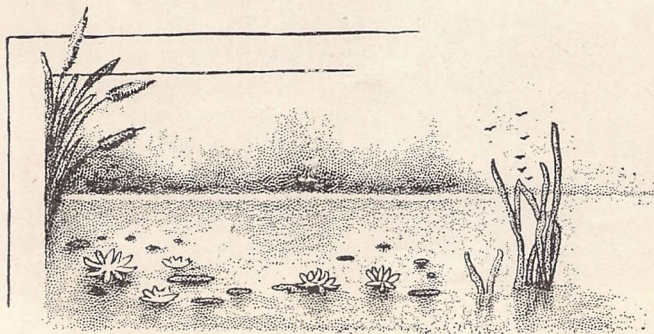
What, may I ask, do clairvoyants know of the law of prevention or encrustation which is acting always with many people? Nothing, absolutely nothing. How do they explain those cases where, try as they will, they cannot see anything whatever regarding certain things? Judging from human nature and the sordidness of many schools of clairvoyance, are we not safe in affirming that if there were any real or reliable clairvoyance about us nowadays among those who offer to teach it or take pay for it, long ago fortunes would have been made by them, banks despoiled, lost articles found, and friends more often reunited? Admitting that there have been sporadic instances of suc-

cess on these lines, does not the exception prove that true clairvoyance is not understood or likely to be?

But what shall Theosophists do? Stop all attempts at clairvoyance. And why? Because it leads them slowly but surely—almost beyond recall—into an interior and exterior passive state where the will is gradually overpowered and they are at last in the power of the demons who lurk around the threshold of our consciousness. Above all, follow no advice to “sit for development.” Madness lies that way. The feathery touches which come upon the skin while trying these experiments are said by mediums to be the gentle touches of “the spirits.” But they are not. They are caused by the ethereal fluids from within us making their way out through the skin and thus producing the illusion of a touch. When enough has gone out, then the victim is gradually getting negative, the future prey for spooks and will-o'-the-wisp images.

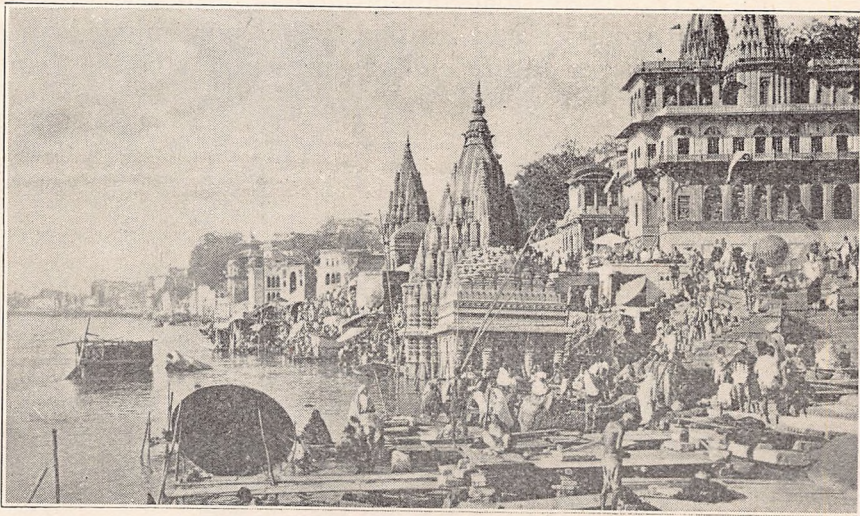
“But what,” they say, “shall we pursue and study?” Study the philosophy of life, leave the decorations that line the road of spiritual development for future lives, and—practice altruism.

The highest order of clairvoyance—that of spiritual vision—is very rare. Spiritual sight comes only to those who are pure, devoted and firm. It may be attained by special development of the particular organ in the body through which alone such sight is possible, and only after discipline, long training and the highest altruism. All other clairvoyance is transitory, inadequate and fragmentary, dealing, as it does, only with matter and illusion. The pure-minded and the brave can deal with the future and the present far better than any clairvoyant.





A BIRD'S-EYE VIEW OF BENARES, THE BEAUTIFUL. The natives often call it Kasi, the "Bright." Notice the Ghats, or landing places beside the river.



MANIKARNIKA is one of the more popular of many Ghats. Near by is a well believed to have been dug by Vishnu and filled with his sweat; great numbers of pilgrims bathe in its venerated water.

SCENES AT BENARES

By Eleanor Maddock



IN ancient days devout Hindus from the far north, when making pilgrimage to Benares by way of the Ganges, knew that when they reached a certain bend in the river the vision of all their hopes and longings would be spread as a feast before them. Towering up the sloping bank of the river were the gardens and splendid palaces of the Rajas, with the temple domes gleaming in their midst. Then, there were no sunken walls and broken masonry to mar the picture.

Much of the interest in Benares centres around the Ghats. There are ancient legends connected with them all, and behind the quaint allegories lie hidden many deep cosmic truths.

The Manikarnika Ghat, in the month of November, and during an eclipse of the sun, is visited by thousands of pilgrims. There is a well or, rather, a small tank at this spot into which Mahadeo once dropped an earring; so, in emulation of the Great One's example, offerings of flowers, milk, sweetmeats and water are thrown into it, and the smell arising therefrom does not invite either a very long or close inspection.

Although this is considered the most sacred of the Ghats, the Swami Kammedal, from Hurdwar, prefers the Dasaswamedh Ghat. His is a special white stone shrine placed well up on the bank, where he sits in *samadhi*, a *chela*—always in attendance—guarding the little spot of ground in front, where he had moulded, out of the grey mud of the Ganges, a peculiar looking symbol that had baked in the sun until it had become almost as hard as stone. It was shaped somewhat like a heart divided into compartments; in the centre a tiny fire was burning, which the *chela* constantly fed with bits of dry twigs. Within the outer rim of the figure some offerings of money and fruit were placed; one old woman, her rags scarcely covering her, hobbled up and deposited a handful of wild plums—which are hardly fit for food, being only eaten by the very poor—yet it was an offering, and probably her best.

Strange as it may seem, it is possible in these days to wander all over India and never see a holy man, although there are counterfeits without number, but there was no mistaking the atmosphere of sanc-



AT THE BATHING GHAT. The Hindus believe that one who bathes in the Ganges and drinks of its water is cleansed from all sin.



THE SNAKE-CHARMERS are among the many who gather to make a living from the crowds of pilgrims.

tity surrounding him who sat at the Dasaswamedh Ghat. He was not old, probably not much over thirty, with handsome regular features and long wavy dark brown hair, which in the early morning glistened from his bath in the sacred waters. His yellow robe was spotlessly clean and of the finest camel's hair. Occasionally he opened his eyes and smiled; on two occasions afterward we stood for some time at the shrine merely in the hope of seeing that smile again, but were not rewarded. Meanwhile, in striking contrast, we were being watched by a dirty, begging, misnamed "ascetic," who was barred from getting closer by the stone piers and, as is the custom with this type of creature, was sending curses after those who took no notice of him.

A curious crowd had gathered around a flatboat that was being pushed into midstream; an old man, wasted to a skeleton, was tied upright onto a seat weighted with stones; he had made a long pilgrimage without food and had died not more than half an hour before. It was rumored that he was an arhat, and the fact of his burial in the sacred waters of the Ganges proves his having been regarded as a saint at least, but it is not at all likely that this question would

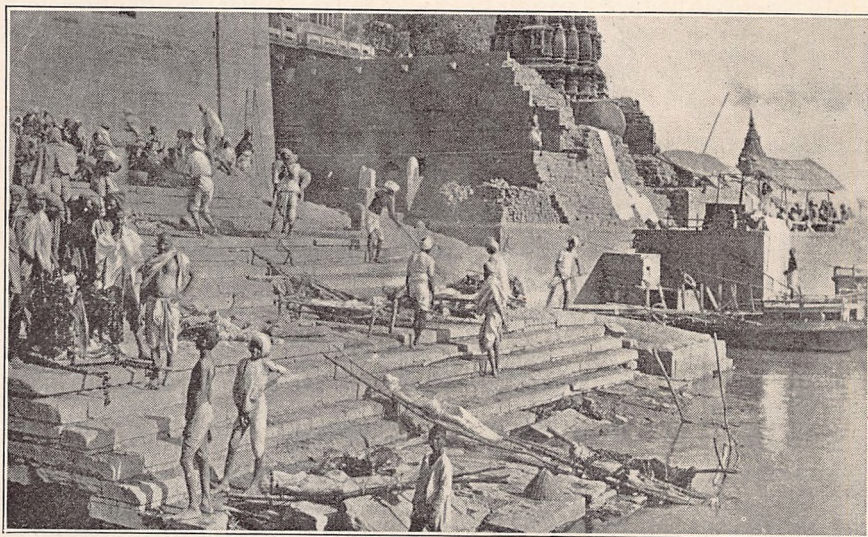


BHASKARAMAND SWAMI

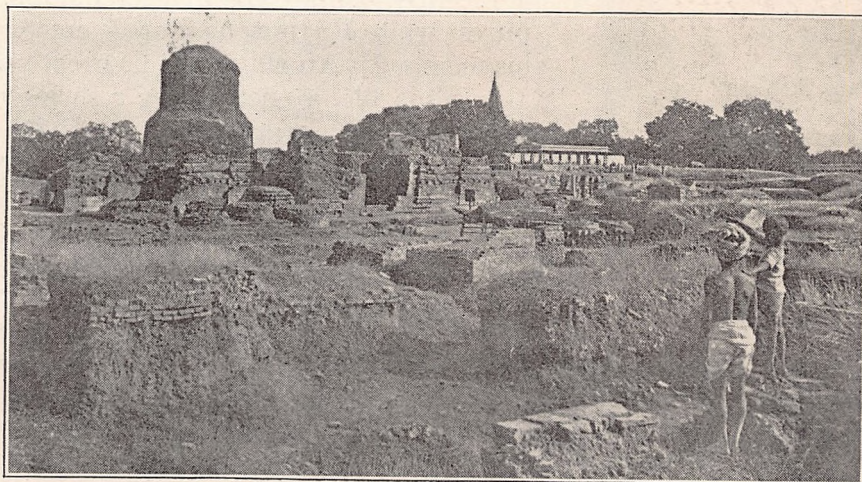
be raised by the hungry crocodiles waiting at the bottom of the river. It may be said that such burials are not frequent, although some years ago there was another—that of the celebrated ascetic Bhaskaramand Swami. In a beautiful garden adjoining the tank at Durga Kund there is a recently completed mausoleum of the purest white Rajputana marble erected to his memory. An effigy of this great saint, also in marble, is enclosed by a shrine in a corner of the garden where he lived for many years. He had attained to a very high altitude and was above all caste prejudices, so that he could shake hands with Europeans without being defiled. Mark Twain said of him that he had found what he had been searching for—a holy man.

Little soapstone images of the Swami are sold in all the bazaars.

Speaking of crocodiles, a legend relating to their marvelous origin may account for the veneration in which the reptiles are held; it runs as follows: An ascetic of great sanctity took a vow that he would travel the length and breadth of Hindustan without making his toilet. When he reached the end of his journey he stepped into one of the sacred tanks and shook himself; his traveling companions fell into the water, but so imbued with virtue were they, from having lived



THE BURNING GHAT. The dead are cremated, not buried, and the ashes being dropped into the river insure heaven for the deceased.



SARNATH lies about four miles north from the present city and is covered with ruins of brick and stone buildings.

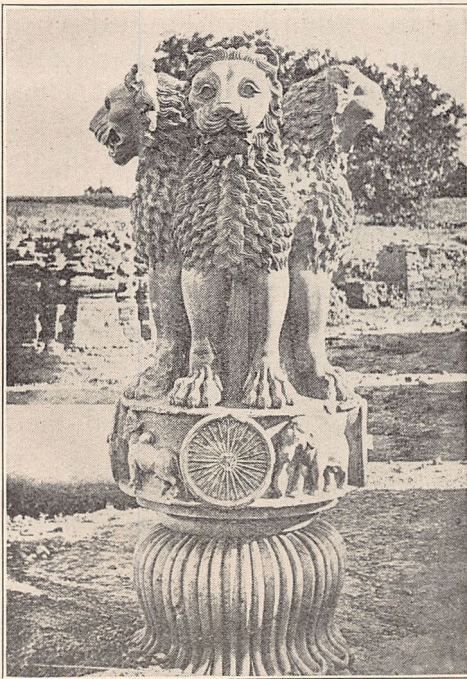
so long upon his person, that they did not drown but grew and increased in size and numbers until the tanks and rivers were stocked with "muggers."

Many persons visiting Benares are content with chartering the *Pearl Boat* and, drifting slowly, close to the bank, obtain the best panoramic view possible of the historic Ghats. This method, though, is but little better than gazing at a moving picture in a theatre. In order to understand and fully appreciate the scene, it is necessary to become one with the busy throng. The endeavor to see with their eyes and from their view-point widens the consciousness and has a lesson to teach. At first it is difficult to realize that here the keynote is movement without haste; an attribute of action which the Europeans have yet to learn.

There is always a treat in store for those who care to visit Sarnath, the site of old Benares, long since buried but sanctified by the presence of the Buddha, for it was here that He came with five chosen

ones direct from Gaya, after attaining to Buddhahood, to "turn the wheel of the Great Law." And on the spot where He delivered His first discourse the great emperor Asoka made a pilgrimage to Sarnath in order to erect a stupa, or column, of carved stone, of which only the top remains. The Buddhist tope, erected three hundred years before Christ, still stands a conspicuous object, probably due to its exceedingly strong foundation of brick twenty-eight feet in depth.

For some years the government has been excavating; parts of an old monastery have come to light and the remains of a tank where the Holy One bathed, also another where He



ASOKA'S PILLAR

washed His drinking-pot and cooking utensils.

John Murray, the best authority on Indian history, says that half a mile from the monastery there was another stupa three hundred feet high, resplendent with jewels and surmounted with an arrow. One can easily believe that there might have been, although now there is no trace of it whatever.

IN THE OUTER COURT

By L. Turner Lindsey

(An address based upon Mrs. Besant's book of this title)



WHITE TEMPLE set on the crown of a lofty mountain, approached by paths winding round and round the grade to the summit—such a picture has been drawn over and over again before the eyes of men by those great spiritual Artists who guide humanity along the road of evolution which leads to the Temple of the Soul's light. For it is that Temple which is the goal of earth's pilgrimage.

We hear whispers that They who are within have finished Their course, that They have become "pillars in the House of Their Lord" and will "go forth" no more. But the same voice whispers that They, the Great Ones, who have breasted the mountain heights, who have sounded the trumpet call of the conqueror before the gate of the Temple, who have traversed the Outer Court, found the hidden door and passed through—there in the inner sanctuary will They remain, that They may help those, Their brothers, who are still climbing. For along that road around the mountain are the vast multitudes of humanity, climbing upwards indeed, but oh, so slowly and painfully, often straying off the path, turning backwards even, attracted hither and thither, with no purpose in their movements, often slipping, falling down steep inclines, often resting long periods to heal their bruises and overcome their weariness.

Why is it that they climb so slowly? Why is it that they take so long a journey? Why are they striving upwards to this Temple that stands at the top?

They travel so slowly because they see not their goal; they waste time on each day's march because they do not raise their eyes and understand the direction in which they are traveling; but they ever keep on because, though they know it not, the White Temple sends its rays of light always over the mountain sides and that light, though unrecognized by eyes bandaged with matter and, focussed there, that living light urges onward the forms that enclose it, that obstruct its return to the Source of Light, its Home.

But must this journey be always so long, so slow? Is there no briefer way than that which winds round and round the mountain?

Such shorter paths there are, that lead off at many points from the long spiral roadway where the crowd is traveling, paths that lead straight in the direction of the Temple. When some Soul who has long traveled the broad highway recognizes a purpose in his journey, when he catches a gleam from the Temple on the summit, then does its light show him the pathway, narrow, steep, lonely, but oh! so much shorter, leading directly up the mountainside beyond which the Temple gleams.

In that moment of recognizing the goal that lies in front, in that instant of understanding that instead of climbing round and round full many times there is a directer path, in that moment the Soul has been caught by one of those rays of light that come forth from the Temple, and after that first momentary glimpse the man is never again quite as he was before. It may have been only the flash of a moment, only a glimpse that came and vanished again, but there will remain in him the hope of seeing it again, and a desire to tread that shorter pathway will persist.

On day after day of the climbing will then the gleam return to the Soul, each one perhaps brighter than the last. Those who have even for a moment recognized that there is a goal and a purpose in life begin to climb with more resolution, more heedfulness than the others; although they are still winding their way around the mountain, they begin to practice more steadily what we call the virtues, so that they may gain strength for their advance; they give themselves more diligently to what we call religion, so that they may learn how to climb and how the Temple may finally be won. Such Souls get to the front of this endless multitude which is climbing along the road; they travel more swiftly than their fellows; they no longer aimlessly roam from side to side; they train themselves in definite ways—and they hold out helping hands to their brother climbers.

Then it is they find themselves at the entrance to that shorter pathway up the hill; they learn from its sign-post that it has a name and that name is "Service"; they learn from its arrow-head of direction that, before even the Outer Court of the Temple can be reached, the man must realize that life is meant for service and not for self-seeking, and that the only way to climb upwards more swiftly is to climb for the sake of those who are lagging, in order that from the Temple more effective help may be sent down.

So, with deliberate intention, a man turns his feet into the short path of service and, from the lips of his Soul there breathes forth a vow—a vow not yet of full purpose, but still with the promise of purpose within it—a promise to help in the progress of the race, a vow to give himself sometime wholly to the service of humanity.

It is that vow of the Soul which links the man with the Great Ones who have reached the Temple; it is that vow and that link which will make it possible for him to joyfully travel the narrow thorny "Path of Woe"; it is that vow and that link which give him the strength to achieve within a space of time that is to be counted by but a few lives that which the race will take myriads of lives to accomplish; it is that vow and that link which give him wisdom in the performance of those labors whereby the divine power can perfect itself within the human form.

Life after life, then, will that Soul—often with weary limbs but always with valiant heart—hew out its pathway to the Temple, each life of striving leaving him purer, nobler, wiser, stronger, until no longer is the vow the whisper of aspiration but the voice of will, the word of command. Then will that resolute will strike at the gateway which leads to the Outer Court of the Temple and strike with a knocking which none may deny. The door *must* swing open, and he will pass into the Outer Court.

What shall be his work in the Outer Court in order that sometime in lives to come he may be able to ascend the seven steps to the first gateway and await permission to pass over the threshold into the Temple itself? How shall he conduct his lives that he may become worthy to knock at the portal? Let us remember that none are in the Outer Court save those who have definitely vowed themselves to service, who have given everything, who have asked for nothing in return save the privilege of serving, who have recognized the transitory nature of earthly things, who have turned their backs on the flowery paths around the mountain and are absolutely determined to achieve, no matter what the cost, no matter what the strain.

Purification is to be part of the work of the one in the Outer Court, self-purification, until every part of the lower nature vibrates more and more harmoniously with the higher, until all the lower nature of the man gives "allegiance to the higher self." All work in the Outer Court is to be done for the sake of the Self that endures throughout the ages. So the man will there scrutinize the motives which impel him to effort and to action, he will look at these and at himself in the light that shines from the Temple. He will strive to purify his desire nature from every touch of the personal self; he will sacrifice everything which makes him in any way separate from those who are below as well as from those who are above. He will strive to purify his intellectual nature, he will strive to overcome temptations to intellectual ambition, intellectual pride, temptations to seek knowledge for himself, for what he may gain and hold for himself. He will strive there, in the Outer Court, to think rightly, to desire nobly, to act wisely. In this way he deliberately labors for growth, purifying always the lower nature with unceasing effort.

Ever he raises his eyes to those who achieved and never can he rest, never be content, till he sees the goal approaching, till there is little resistance in himself to the passage of the light divine. Those in the Outer Court dare not stand at the door of the Temple itself until that light shines radiantly within them. Therefore are they ever striving to make themselves absolutely transparent, *pure*. Therefore is it that in the Outer Court things that are painful elsewhere become a joy, and suffering that purifies is welcomed as a friend.

The candidate who has entered the Outer Court must further learn to recognize something behind the mind which is sublimer and vaster than the mind. This shines forth for a moment and then is veiled, yet he knows that it is himself, that instead of his mind being master it is now to be an obedient slave, an instrument in the hand that holds it. As that grows upon him he begins to train his mind in the habits of consecutive thought, no longer allowing them to just come and go but choosing that of which he will think, becoming master within his own mind. So he works until his mind, like his body, is but an instrument for service, useful and precious inasmuch as it is tuned and subdued to the soul itself, until it becomes an instrument of music fit for the Master's touch.

In sketching these qualifications of those who come into the Outer Court you will see that everything is from the standpoint of a deliberate self-training, towards an aim that is definitely recognized. It is not that the definite purification or the complete control of thoughts must be accomplished ere he can stand on the threshold of the Temple, but that, while in the Outer Court, he must lay the foundations of his building, he must sketch the outlines of the edifice which he hopes to carry to perfection. The working out of the architectural lines, the building on the foundation, the raising of the walls higher and higher, the placing of the crowning stone upon the work—that is done within the Temple itself. But however magnificent may seem the outline which is to be filled in, however great may seem the aspirations, that outline is to be definitely recognized in the Outer Court, and however lowly may be the achievements of the present they are none the less the definite foundations on which the glorious achievements of the future are to be based.

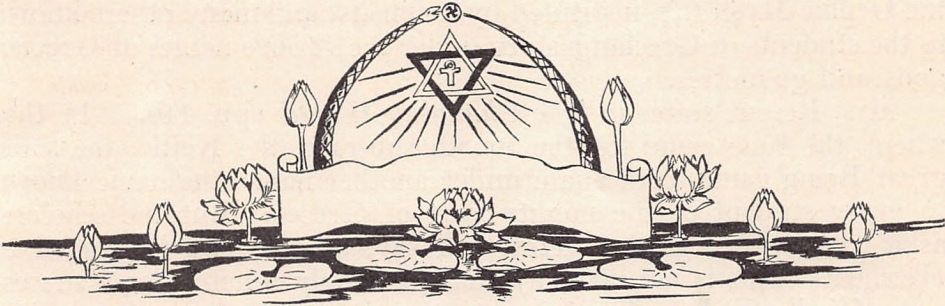
Thus the candidate in the Outer Court will set before himself a distinct and positive building of his character, not an effort in this direction today and in another tomorrow, but a deliberate building which begins with the materials at hand, which begins with the character as it exists, which estimates its strength and its weaknesses and sets to work to improve the one and to remedy the other; a deliberate aim, a carving in permanent material of a statue whose model has already been made. Into the Court of the Temple unhewn stones

may not be brought; the hewing of the rough ashlar must have gone on in many previous lives; it lies behind. In the Outer Court the worker is engaged with the building of positive virtues of an exceedingly high and noble type; not simply those that are recognized as necessary in the world, but rather those which the aspirant desires to achieve that he may become one of the helpers and saviors of the world. He knows that the law to which he has given himself is changeless and good, that it will bring all in its appointed time, when best for him and for the world. He knows that he must succeed; the law must give back the equivalent of all that he gives, and even if he give but little, that little will come back to him and from that he will build in the future, adding always something to the store. Thus the building of character goes on and will go on for lives to come, nobler and nobler in each life, mightier and mightier as each step is taken.

And the end? No brush ever dipped in earth's dull colors can limn the beauty of that perfect ideal toward which we shall eventually rise. No pencil of man can spell the words to describe that ideal, for it holds the grandeur of those superhuman beings who stand at the innermost shrine of the Temple; it holds compassion radiant in its perfection, glorious in its divinity; it holds tenderness so mighty that it can stoop to the lowest as well as rise to the highest; it holds the love that knows that God and man are one; it holds the joy that has conquered, that would have all others share its beatitude, that knows that beyond all sorrow and pain is peace, a serenity which naught can touch.

Now if we look over all the dwellers in this Outer Court, we will find one characteristic common to everyone there. They differ very much in their mental and moral qualities, in the progress they have made, in the qualifications they have obtained and even in the ideals to which they are shaping themselves, but one thing they all seem to have in common—and that is earnestness.

If you turn to any of the sacred scriptures of the world, you will find this quality of earnestness spoken of as one of the most essential for the would-be disciple, as one of the most valuable of attainments. It underlies all the work in the Outer Court—this quality of earnestness—whether it be the purification of the nature, the control of thoughts, the building of character or the transmutation of the lower into the higher. By the earnest Soul each step that is taken is taken forever until, finally, the seven steps leading up from the Outer Court will be trodden and it will stand before the golden gates of the Temple itself and they will swing inward—to the light which makes all earth's sunshine seem as darkness, to the peace that passeth understanding, to the joy that earthly sorrow cannot take away, to the place where forever there is bliss.



WORLD-TEACHERS OF THE ARYAN RACE

VYASA; HERMES; ZARATHUSTRA;
 ORPHEUS;* GAUTAMA BUDDHA;
 SHRI KRISHNA; JESUS, THE CHRIST.

(Continued from page 493)

Then a fourth time He came to the fourth sub-race, the Greeks, now as Orpheus, but He no longer spoke in Light but in Music; and by the Mysteries of Sound He taught the unfolding of the Spirit in man. And to the Greek He spake in Music, and the Orphic Mysteries were those in which the same knowledge was given. And the greatness of Greece was reached, and so by the Sun, by Light, by Fire, and by Music the World-Teacher spoke to the sub-races that have gone before. *Annie Besant.*

ORPHEUS

By Adelia H. Taffinder



AS WE turn our attention to the revelation which was given to ancient Greece by Orpheus, we seem to catch an echo of that far-away time; our imagination takes us to a land of beauty in sound, color and form, where that side of man's nature which responds to the note of beauty in the universe was brought to perfection and used as a vehicle for the higher teachings.

The beauty of sound was especially employed by Orpheus to instruct His followers. Looking at the dominant Greek thought of the time, we find that it reached its highest triumph in a certain institution known as the Mysteries. There were Mysteries in ancient

*The introduction to this series of sketches, compiled from writings by Mrs. Besant, appeared in the January number, and gave a bird's-eye view of the subject of World-Teachers. The present article treats of one special World-Teacher; succeeding months will similarly deal in turn with each of those named above.

Egypt, in ancient Persia, in ancient India, in all the countries of that older past, and among the Greeks also there were Mysteries—the Orphic Mysteries, instituted by Orpheus; and many others known to the students of Grecian history under the various names of Grecian gods and goddesses.

Mrs. Besant states in *The Changing World* (pp. 140, 141) that when “the time came for the fourth sub-race, the Keltic, the same great Being came forth again under another name, the name known to every student of the mighty past of Greece. But the scholars, as a rule, with regard to Him will say, as was said in regard to Hermes: ‘This is not an individual; it is only a name for a succession of individuals.’ There is a truth in that, for there was such a succession. The blunder lies in not realizing that such a succession must have an originator and that the first and mightiest of the Teachers, to whom everything ran back, is not necessarily a myth merely because He is so great. Those who started the Sun Myth have done a great deal of harm in clouding the story of the past, and it is only as the buried remains of that past are brought up and studied by the scholars of the time that people find that many of the so-called Sun Myths were mighty Teachers and mighty Kings in the childhood of our race. That has become more and more palpable as the excavations go into deeper and deeper strata, uncover more and more ancient civilizations; so that those who have been made into myths are now taking on again a semblance of humanity, but humanity so great, so divine, that it seems scarcely possible to believe that such Beings lived in the guise of men on earth. But you can trace down that Orphic tradition through all that was mightiest and most beautiful in Greece; you can trace it by the Mysteries, by the names of the great Greeks who declared that they took their inspiration from that tradition.”

The native country of the first and genuine Orpheus is Thracia, where many different localities were pointed out as his birthplace. Apollo bestowed upon him the seven-stringed lyre, which Hermes invented, and by its aid Orpheus moved men and beasts, the birds in the air, the fishes in the deep, the trees and the rocks. He accompanied the Argonauts in their expedition and the power of his music warded off all mishaps and disasters, rocking monsters to sleep and stopping cliffs in their downward rush. His wife, Eurydice, is bitten by a serpent and dies. Orpheus follows her into the infernal regions; and so powerful are his “golden tones” that even stern Pluto and Proserpine are moved to pity, while Tantalus forgets his thirst, Ixion’s wheel ceases to revolve, and the Danaids stop in their wearisome task. He is allowed to take her back into the “light of heaven,” but he must not look around while they ascend. Love or doubt, however, draws his eyes toward her, and she is lost to him forever. The

faint glimmer of historical truth hidden beneath these myths becomes clearer in those records which speak of Orpheus as a divine bard or priest in the service of Zagreus, the Thracian Dionysius, and founder of the Mysteries as the first musician.

Orpheus, like all great Teachers, gave both an outer and an inner teaching, and on the latter were founded the Mysteries. All true religions show this division into an exoteric teaching to be given to those who are yet babes in their development and the "strong meat," or esoteric teaching for those who are ready to receive it. In ancient Greece were various schools of the Mysteries; for example, the Eleusinian, the Orphic, the Bacchic—all springing in common from one source.

The central truth of these Mysteries, as of all others, was that man was the microcosm of the macrocosm, which means that man was the individualized fragment of the One Great Reality. Those who desired admission to this inner knowledge had to take the most solemn oaths not to communicate the secret teaching to the profane. Here is an oath, attributed to Orpheus, which had to be taken by neophytes:

So keep me Heaven; work of God, great and wise. So keep the Word of the Fathers which He first spake, when He established the whole universe in His wisdom.

The Mysteries were divided into two main parts—the Lesser and the Greater—and beyond these was a third degree which was kept a profound secret from all except the few who were considered worthy to be initiated therein. The initiate into the Lesser Mysteries wore a spotted fawn's skin. This symbolized that which we know as the astral body; its spotted appearance indicated the many colors found in the astral body, and so it was an appropriate covering for those initiated into the minor Mysteries, as the teaching given there chiefly concerned the astral plane. Those who were initiated into the Greater Mysteries had as their emblem the Golden Fleece of Jason, the symbol of the mind body, and were taught concerning the heavenly, or mental, world.

In these Mysteries symbols were used which reminded those who were able to read their inner meaning of many profound truths. There was the thyrsus, for example. This was a staff with a pine cone at the top; the staff represented the spinal cord and the cone the pineal gland, about which much occult teaching of a practical character was given. And then there were the "toys" of Bacchus—Bacchus standing for the Supreme Cause of All. He played with dice, representing not ordinary dice but those five regular figures known as Platonic solids. These represented the lines of action of the force which surrounds the atoms of the various planes. In learning about these solids knowledge of the higher planes was gained,

for the geometric figures represented truths about them. This was known as a knowledge of mathematics. The top of Bacchus represented the whirling atom; His ball, the earth; and His mirror was a symbol of the astral light in which the divine ideas were reflected.

According to Pythagoras and other followers of Orpheus, the body is the sepulchre of the soul, which they consider to be buried in our present life; or, again, the body is regarded as the sign of the soul, because the soul manifests through the body. Indeed, the followers of Orpheus appear to have established the Greek name for body, for the English word "body" is derived from the same root as the word "bind" and therefore, as Plato suggests in the case of the Greek word, it apparently signifies the enclosure of the soul, principally because the soul suffers punishment for its former guilt while in the body and the body is an enclosure which may be compared to a prison in which the soul is bound, as the Greek word implies, until the penalty is paid. Plato affirms: "I should not wonder if Euripides spoke truly in saying, 'Who knows whether to live is not to die and to die is not to live?' and we perhaps are in reality dead (while living). For I have heard from one of the wise that we are indeed now dead; and that the body is our sepulchre, and that the part of the soul which is the seat of the passions and the desires can be persuaded and influenced upwards or downwards."

The Mysteries were the reflection of the great initiations belonging to the Occult Hierarchy that guides the religious destinies of men, a shadow of the supreme initiations thrown down upon the mirror of earth for the helping of ordinary humanity. In them there was a certain grade marked with the name Christos, the Anointed One. It was the grade of the initiate who had triumphed over suffering, who had carried the cross, who was to know no more compulsory birth. It marked him as having crossed the threshold of the super-human and as being ready to enter that higher grade of life. It was natural and inevitable that, in a time when Greek thought was marking the highest point of human attainment and dominating Europe, the Greek name should be taken to describe the mighty One revealed as Teacher upon earth.

James Freeman Clarke, in his *History of Ten Great Religions*, shows that in all probability Orpheus brought from Egypt into Greece what Moses took from Egypt into Palestine, the Egyptian ideas of culture, law and civilization; that Orpheus reformed the Bacchic Mysteries, giving them a more elevated and noble character and for so doing he lost his life. He says:

While we cannot give much of Orpheus himself, we can give a much better account of the Orphic Mysteries and doctrines. As far back as the sixth century B. C. there were scattered through Greece hymns, lyrical poems and prose treatises, treating of theological questions and called Orphic

writings. They were not philosophy, they were not myths nor legends, but contained a mystic and pantheistic theology. The Orphic writings develop, by degrees, a system of cosmogony in which Time was the first principle of things, from which came chaos and ether. Then came the primitive Egg from which was born Phanes, or manifestation. This being is the expression of Intelligence, and creates the heavens and the earth. The soul is but the breath which comes from the whole universe, thus organized, and is imprisoned in the body, as in a tomb, for sins committed in a former existence.

(This shows distinctly that the followers of Orpheus believed in reincarnation.)

Life is therefore not joy, but punishment and sorrow. At death the soul escapes from this prison, to pass through many changes by which it will be gradually purified.

The Orphic influence effected the gradual influx of religious ceremonies and emotions into Greece and the diffusion of special mysteries, schemes for religious purification in honor of some particular god—celebrated apart from the citizens generally and approachable only through a course of preparation and initiation—sometimes even forbidden to be mentioned in the presence of the uninitiated, under severe threats of divine judgment. Occasionally such voluntary combinations assumed the form of permanent brotherhoods, bound together by periodic solemnities and vows of an ascetic character; thus rules for the Orphic life forbade animal food universally and, on certain occasions, the use of woolen clothing.

In writing of this Orphic brotherhood, Victor Durney claims that the sect was half philosophic and half religious, that it found its chosen home in Athens and developed the idea of the harmony of the world by securing the observance of moral laws, and that it believed in the remission of wrong doing by expiatory acts which gave the certainty of bliss in the Elysian world. Its teachings were that the soul, upon leaving the body, entered upon an intermediate state of reward and punishment. Plato and Virgil both give the duration of this intermediate state as approximately one thousand years, which seems to have been the customary Orphic teaching. At the expiration of the intermediate state, the character of the soul during each new state of its career upon earth was determined by the degree of "purity" or "holiness" which it possessed at the moment of incarnation.

In opposition to the accepted views concerning the state of the soul after death, like the Egyptians and Orientals, they taught the necessity of the purification of the soul by religious consecration and the use of methods of expiation alleged to have been made known by Orpheus.

Most of the great religions of the world have passed through a stage in which their doctrines were fixed by the priests. The Orphic movement tended in this direction but was soon checked by political,

social and religious forces; yet it remained a power in Athens from the sixth century B. C., so we must believe that its permanence was due to its truths.

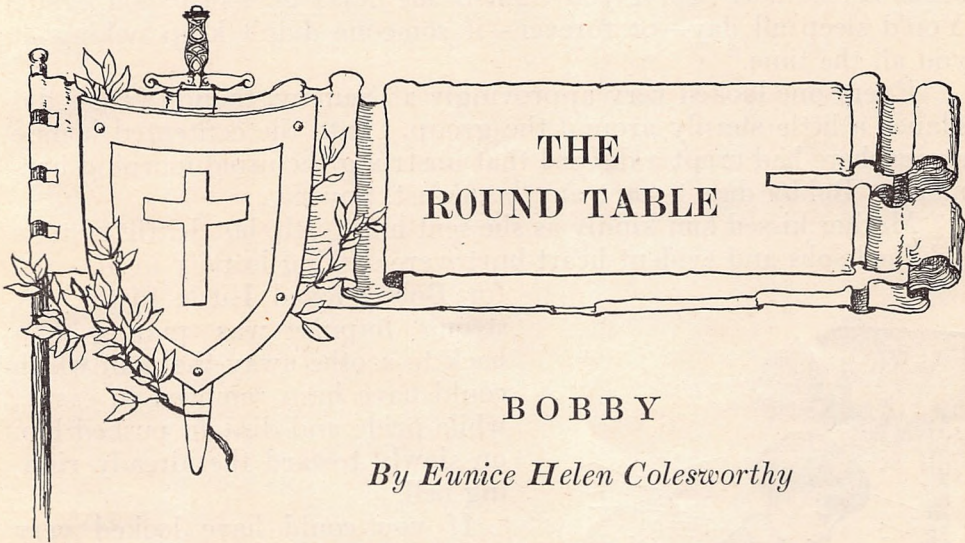
Out of the apocryphal Orphic literature there have been preserved an epic poem on the exploits of Orpheus during the Argonautic expedition; twenty-eight songs of consecration, or hymns; prayers to various gods and *daemons*, intended to be recited at bloodless offerings of incense; and an epic poem upon the magical powers of precious stones. In speaking of the particular influence of precious stones, Orpheus taught that it is possible to affect a whole audience by means of a lodestone, but does not state the method by which it is used.

Some historians deny his existence and assert that Orpheus was merely a name, deduced from the Phœnician language. Origen does not doubt his personality. Plato speaks of Orpheus as a real person, and refers not only to the Orphic writings but to those of the individual himself. He was supposed to have lived before the Trojan era, which would bring it about eleven or twelve hundred years B. C. The school of Onomacutis thrived in the sixth century B. C. and it is said that this writer forged the name of Orpheus to his writings; therefore Orpheus must have lived prior to this date. John M. Robertson, in his book on *Pagan Christs*, says:

If Orpheus was a personality, the proposition is not to be proved by the documents, and those who hold to the affirmative do so on the strength not of the records but of the tradition and of the presumption in favor of a personal influence behind a notable development. Wherever the tradition tells of a founder of doctrines or mysteries, criticism, on search, finds myth, and if we leave open the bare surmise that there was an Orpheus who taught something, it must be with the avowal that we know nothing of what he specially taught. If we take the whole series of traditional teachers down to the Christian era, we find them to be more or less clearly the products of the same tendency as led to the conception of teaching Gods—the habit of supposing that everything good came from a specifically divine or supernatural source.

Of great importance for the correct appreciation of the teachings in regard to the origin and destiny of the human soul are the Orphic Tablets, which consist of eight inscribed gold plates discovered about 1875, six in the tombs near the site of ancient Sybaris, one near Rome, and the eighth upon the island of Crete. The inscriptions upon these tablets, which date from the third or fourth century B. C., consist of instructions given the soul for its guidance in its journey through the afterworld, and confessions of faith which remind us of the Egyptian *Book of the Dead*. Fragmentary and short though the Orphic Tablets are, they nevertheless give an epitome of Theosophical teachings in regard to the divine and the animal in man, the preexistence, rebirth and final freedom of the soul from earthly chains.

(To be continued)



BOBBY started off to school this morning with lagging feet. They fairly dragged along and dug ridges in the grass as he sullenly snarled his toes in the oozy spots by the roadside. The least interested sort of person would have noticed that Bobby's books were heavier than his feet and his heart heaviest of all. It would have taken no sage to note his reluctance to keep even his face toward the little schoolhouse in the near distance.

He had bounced out to join the family circle just as happy as possible this morning. It is true he was quite late, because of the extra doze he had taken after being called. Of course he was always full of spirits and couldn't help it if he (being in a great hurry to reach the breakfast table) ran plump into Little Sister, who was toddling with puffy steps to hurry him up a bit. She needn't have made so great a fuss about such a little matter! Little Sisters of that age were always tumbling down many times every day and certainly should get used to it. Besides, how could he stop to pick her up, finish breakfast and reach school on time? She need not have howled quite so loud or so long. She just wanted to have mother hasten to her in sympathy and look her reproach at Bobby. After all, Little Sisters were a great responsibility and not an unalloyed joy. Bobby sighed heavily.

Brother Sammy, only one year older, had put on airs and said, with much dignity:

"It's a wonder you wouldn't be up in time and not trot Little Sis-

ter out every morning after you till she has the habit, whether mother sends her or not. Serve you right if she never goes near you again. You'd sleep all day—or forever—if someone didn't keep poking at you all the time."

Every one looked very approvingly at Sammy, though father did glance a little sternly around the group. Into the contented homey atmosphere had crept a discord that unstrung the usual morning harmony. Bobby didn't want any breakfast, anyway.

Mother kissed him kindly as she sent him forth, but Little Sister's subdued sobs and evident heart-hurt were sighing heavily in his ears,

for Bobby loved Little Sister. A strong impulse was pulling him back to soothe away the pain which could have been removed so easily, while pride and disdain pushed him on slowly toward the already ringing bell.



If you could have looked very closely at Bobby, a great surprise would have been in store for you. You think you know why he had lagged on the way, but you had not before noticed those funny little objects bobbing along the grass close at Bobby's heels. Actually, they are jangling little weights tied with ugly gnarled twine just above his shoe tops. They tangle themselves all in a heap whenever he gives a sudden jerk of anger or fresh annoyance. With those magic wizard glasses you have, you now see that those leaden weights that drag along

behind are stamped deeply with lurid letters that cannot wear away. One of them has turned now and stares out at you with the word "Lazy" in full view. A half-dozen more are tied to the same string; "Selfishness," "Thoughtlessness," "Rudeness," "Anger," "Resentment," "Pride," and many others whose names we may perhaps guess are sneaking along face down. We see it is really these jagged weights, tied with knotted thongs, that are dragging and pulling Bobby back, while he doesn't even suspect his companions or hear their clank as he steps on to the pavement before the schoolhouse.

The morning dragged wearily. The lessons were all out of tune and our boy was chided for inattention. Recess brought him his first relief. In the brisk games he forgot his troubles. The rest of the

day he was his sunny, cheery self, though deep down in his heart a nasty coward feeling was prodding his thoughts every now and then, while the same heavy weight preyed on him as he returned homewards.

After school, he and Little Sister always had such jolly times together; Sam thought himself too great a boy to bother with them and found his interests away from their afternoon fun. By this time Bobby was convinced that he was very much ashamed of himself because, if he had been willing to wake up promptly when first called it would all have been avoided. He was honest enough to realize this, though pride kept digging away with other stories.

As this more generous suggestion took possession of him on the homeward way, you would have been again surprised to see floating down toward him the loveliest, fluffiest, daintiest fairy, with brilliant wings of gauze, who actually lighted right on Bobby's shoulder and stayed there. He didn't know a thing about it, though she kept whispering softly to him that he was a fine lad after all, that she had always believed in him and that she was going to remain right there with him just so long as he would permit her. Of course, if he scared her away with those dreadful outbursts—you know fairies are timid folk—she would simply fade away or dissolve, like sugar in water, the very moment he spoke unkindly. Gauze Fairy saw, too, that the heavy knots tied round his ankles were loosening and might come off, with help.

Bobby found some of those bright, hard berries that make such perfectly splendid chains for dollies, and so gathered enough for Aunt Jemima. Little Sister came running with outstretched hands and this time did not fall. Bobby hugged her to him, spilling some of the berries in his ardor. He did not seem to notice that his act of love in gathering the berries had attracted a spanking new, rosy-hued balloon of just the very right size to float straight before him; it really and truly hooked itself right onto his jacket as though it meant to stay. Neither did he see that, when his heart forgave Little Sister and he greeted her with the kiss of welcome, another downy, fluffy, dear White Fairy hovered and lighted also.

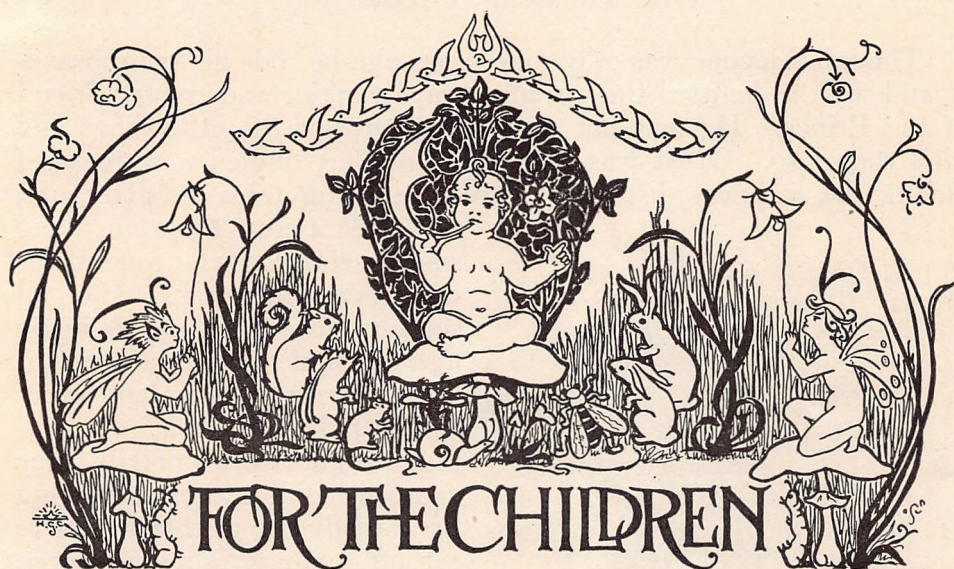


But if you will wear those powerful wizard glasses for a while, you *can* see that, tied up and down Bobby's sturdy legs are haggled, jagged lumps of lead, fastened with gnarled, snarly string, some tied tight with heavy twine, some held by tiny threads already frayed, others almost untied, ready to fall away in the grass to wait for the next naughty boy that calls them. And you can see right there on Bobby's shoulders, balancing themselves with steady grace, the nicest assortment of fairy ladies that ever danced in moonlight. They seem entirely at home, with the best intentions of remaining, if they only may. Here and there goes a lovely silken cord on a strong and firm hook that attaches the nicest balloon you ever saw any blackfaced man hold on the street corner.

Bobby looks ever so funny with all these queer trimmings. Next year they will have multiplied in number. They will even have grown a little, as Bobby himself grows. The ugly cords will have become more knotted and heavy, the leads lumpier and bumpier. The balloons will dance aloft in merry style, the fairies balance as gayly as circus riders. The balloons will keep on expanding till they are the shiniest and lightest you ever beheld. The fairies' wings will become large, lovely and brilliant, almost like moonlight itself.

If Bobby grows to be a manly boy and loses his mean habits, the ugly weights will detach themselves entirely from him, so he won't look like a man with ball and chain at his heels. With every good, generous, honest and unselfish thought and act, he will wonder why he feels more light and happy. He hasn't discovered that it is the fairies glowing over him and the balloons lifting him.





A LONG MARCH

Adapted from "Rents in the Veil of Time"

By Betelgueuse



ALCYONE was mounted on a rough sturdy little pony. His cheeks were red with excitement and his black eyes were shining. All around him were mounted warriors and great covered wagons laden with household goods, on top of which perched women and children. At a little distance stood pack animals, and yet further off were herds of cattle and flocks of sheep, while bustling about in and out among all were men, women and children, laughing, talking and running about. It was a scene of great excitement, for all this vast crowd was about to set out on a long march from Central Asia to India, a distance of many hundreds of miles.

At last the expected moment arrived and Alcyone whispered eagerly to his mother: "The Prince, mother, the Prince has come!" for, riding slowly amidst his loyal followers, came the great leader of the expedition—Mars, the son of the ruler of the country. How affectionately and yet how reverently his people saluted him as he rode past them! Little Alcyone's heart swelled with pride when the Prince smiled on him, and he thought of the day when he should be old enough to serve him as King.

Mars gave the signal for starting and slowly the vast body began to move forward. The great march was begun!

Though Alcyone was only nine years old, he rode his pony bravely and well, as befitted the son of a brave warrior and trusted friend of the Prince. He was not alone, for many of the other boys and girls rode also. Great was their sport as they dashed now forward among the warriors, listening to their thrilling tales of adventure,

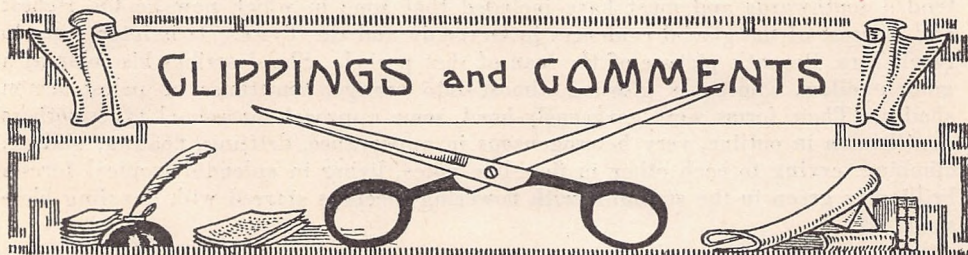
now back among the women and smaller children who rode in the centre, carefully protected on all sides by warriors who were ready at a moment's notice to ward off attacks from savages and other hostile tribes.

At night how merrily they camped beside the great roaring fires, ready the next morning to set off again bright and early. And so time passed, and Alcyone and his little friends grew to young man- and womanhood and some of them were married, Alcyone choosing his favorite companion. The boys took their places among the warriors, partaking of the adventures themselves. One day Heracles, Alcyone's elder brother, who was a bold and daring rider and loved to take risks with his company of young men, had a mishap which came near costing him his

life. He was away from the main body of the march when he was attacked by savages and, but for the prompt action on the part of Alcyone, would most surely have been killed.

On and on went this strange march, stopping now and then for long intervals of rest, but ever again resuming the trail which led to the new land. For fifteen years they journeyed, now over high bleak mountains, now through fertile valleys, and at last, worn and tired and ready to rest, they reached their stopping-place in the beautiful land of India and the great march was over.





TEN GOOD REASONS WHY YOU SHOULD STUDY THEOSOPHY

1. It solves the Riddle of the Universe, harmonizing the facts of science with the fundamental truths of religion.
2. It proves life worth living, by rendering it intelligible and demonstrating the justice and the love which guide its evolution.
3. It removes all fear of death and much of its sorrow, recognizing birth and death, joy and sorrow, as alternating incidents in a cycle of endless progress.
4. It insists upon the optimistic view of life, proclaiming man the Master of his own destiny, child of his past, parent of his future.
5. It demonstrates the Power, the Wisdom, and the Love of God, notwithstanding all the sorrow and misery of the world.
6. It brings hope to the hopeless, showing that no effort is ever wasted, no error irretrievable.
7. It proclaims the Fatherhood of God; hence the Sonship of Man and his ultimate attainment of perfection.
8. It declares the universality of the Law of Causation, maintaining that "whatsoever a man soweth, that shall he also reap" in this and in all other worlds.
9. It regards the world as a school, to which man returns again and again, until all its lessons are acquired.
10. It affirms the Brotherhood of Man; and provides a basis of union for all who desire to work for its realization.

Sydney Lodge, T. S., Australia.

THE AGE OF MAN

Scientists are indefatigable in their study of anthropology and are evidently leaving no stone unturned—barring the capstone of occult science—in their efforts to follow man's "footprints on the sands of Time." Artists give scope to their imagination as to their conception of him in the interglacial period and attempt to portray the "missing link" between the Old and the so-called New Stone Age. Scientists affirm that in the ice ages there were living races of men, and that these had reached a stage of culture rather higher than some human tribes still living. They have no manner of doubt that the famous Heidelberg jaw-bone found deep in the sands of Mauer a few years ago was a true human ancestor. It is considered the oldest known relic of man. Three recent discoveries have been of capital importance, the crowning, as it were, of three-quarters of a century of study. In the building of the new Kiel Canal, and again in excavations near Leipzig and elsewhere in Germany, flint instruments of unmistakable paleolithic character have been found in beds deposited by melting glaciers. It is now certain that the men of the Leipzig and Kiel excavations lived at least a hundred thousand years ago, and that the earliest of the races of which there is unquestionable evidence must have lived several hundred thousand years ago, while the man of Heidelberg may have lived in an antiquity so remote that it is difficult for the human mind to grasp.

Thus say the anthropologists and wisely, for, according to *The Pedigree of Man*,

by Mrs. Besant, the formation of the second continent, called the Hyperborean, extended southwards and must have included that zone in which now lie the richest and clearest of the glacial evidences in Germany and the Tyrol. It is interesting to recall Mrs. Besant's picture of the man of that period. She describes his color as a golden-yellow, sometimes glowing almost into orange, sometimes of palest lemon shades. Their forms were gorgeously-hued, some approaching animal types, others semi-human in outline, very heterogeneous in appearance, drifting, floating, gliding, climbing, crying to each other in flute-like notes, living in splendid tropical forests brilliantly green in the sunlight, with flowering creepers starred with dazzling blossoms.

ULTRA VIOLET MAGIC

Giulio Ulivi, the Florentine, is going on with his ultra violet magic. In an experiment conducted by the Italian navy, he put his apparatus in a tower and, upon a signal from Admiral Fornari, blew up four torpedoes that were two miles out at sea. There is no telling what the ultra violet ray will accomplish next, although the name of it and the thing itself, as far as the ordinary mind is concerned, sound like the mistiest Theosophy.

Elso Paso Herald.

THE SIXTH SENSE

Scientists in Denmark are greatly puzzled by a man named Emil Knudsen, aged thirty-six, a Norwegian from Christiania. He has been an object of interest to the medical faculty for some time, and lately Professor Friedenrich, one of the leading nerve specialists of Europe, suggested an experiment. Knudsen was blindfolded, placed at the wheel on a steamer, and told to pilot it through the intricate channels of Copenhagen harbor. This he did without any mishap whatever. He displayed no nervousness or hesitation. He took a dozen sharp corners, and followed a zigzag course throughout without any uncertainty. He explains his gift as a sixth sense, and the scientific men who have him under observation are inclined to believe that this explanation is the true one. At present, anyway, they are unable to account for the performance on any other hypothesis.

SCIENCE NOTES

The possibility of taking radiographs of very thin and delicate objects, as recently done by Dr. Hall-Edwards of London, is very interesting, for it opens a way to avoid dissection and to get better results. The internal arrangements of insects and flowers can now be observed and put upon record without destroying their form. Stereoscopic views can also be taken which show every detail standing out in relief. Sooner or later the human race will develop clairvoyance and save themselves both time and effort in this line.

With the possible exception of the sensitive plant, the vegetable kingdom is usually considered quite blind. A German scientist is said to claim, however, that this is quite erroneous and that not only trees, but grasses and some lilies have eyes. He says that the epidermic cells of the leaves form lenses which record visual impressions in the same way as the facets of an insect's eye. With the aid of microphotography he has even reproduced some of these images and has shown that they are similar to those formed in the eyes of human beings.

A chance of our ever being able to control the weather at our will seems remote, yet we have all heard tales of people who could do so, or who claimed that they could.

Sir Oliver Lodge is said to have suggested that the discharge of large quantities of positive electricity from the tops of mountains into the atmosphere would be one step in the right direction. He believes that the sun discharges a mixture of positive and negative electricity upon the earth, but that the magnetic poles attract the positive portion and leave the rest of the world only the negative ions. This unbalanced condition leads to irregularities of climate, which would be corrected by the above suggestion.

Dr. Ernest F. Nichols, of Dartmouth College, has designed a radiometer which, it is said, will measure the heat of a candle at the distance of sixteen miles. It is expected that many dark stars and planets will be discovered with this instrument and that our star maps will have to be changed. A dark asteroid about five hundred miles in diameter is reported by the Rev. Joel H. Metcalf, who has specialized in this group of planetlets. It is not stated whether a radiometer was used to locate the new find, nor how the diameter of a dark body can be determined.

The asteroids are a group of very small planets whose orbit lies about half-way between Mars and Jupiter. They are supposed to be the remnants of a dead and lost planet, and they may be drawn together and fused into a new one if it is needed. Theosophical literature tells of ten schemes of evolution within this solar system, only seven of which now have physical planets. This leaves a possibility that the asteroids are due to the disintegration of the planet of one of the other three schemes, but there is no such statement as yet.

Astronomers say that Mars and Venus may be inhabited by living beings of some sort, and that the climate and conditions are so like our own that if transported there we could probably live. Theosophists go further, and say that many of us have lived upon Mars at one time and that some of the greatest Beings now on this earth came here from Venus.

THE LATEST CO-OPERATIVE COLONY

An interesting economic and business experiment in the form of a co-operative colony is being made in the State of Colorado by a group of prominent social reformers. Co-operation applied to business in any large and comprehensive way seems, to the large majority of people, too utopian and idealistic to be practicable. There are, however, many students of economic problems who believe that some form of industrial co-operation on a national scale is destined to supersede the present social order. They claim that economic democracy abides latently in co-operation and that only by means of co-operation on a large scale can justice in the distribution of wealth be established. It will be interesting, therefore, to watch the developments of this latest experiment of a co-operative Utopia on a considerable scale.

A new city, to be in some respects the poet's "city beautiful" and to be called "Industrial City," is to begin to be built this spring on seven thousand acres of irrigated land in Jackson County, known as North Park, Colorado. All of the different industries to be created are to be conducted under one management on a co-operative plan, by which the "co-worker citizens" are to receive approximately the full product of their toil.

This enterprise has already acquired four extensive and valuable properties which are to serve as a working basis for its ambitious and idealistic aims. It owns the water and irrigation rights for seven thousand acres of fertile agricultural land, where the new city is to be built. In addition to this, it is already conducting successfully a three-thousand acre co-operative farm in Sedgwick County, not far from the new location. As tributary to its larger operations, it is also developing one of the most beautiful summer resorts in the Pike's Peak region on eight hundred acres

of land which it owns in the famous Ute Pass, within walking distance of Manitou, at the foot of Pike's Peak. Here it has a summer hotel, with numerous rustic cottages and a school for advancing co-operation. Its fourth property of large importance is a pickling factory at Lafayette, near Denver, to which is to be added a factory for the canning of vegetables.

In an interesting article in a recent number of *La Follette's* magazine, Rev. Hiram Vrooman, of Chicago, described this utopian project; Judge John Barnd is the president of the promoting corporation and the Hon. Leo Vincent in charge of its central office in Denver.

THE FIRST FRUITS OF REPENTANCE

The conversion of ex-Governor Malcolm R. Patterson of Tennessee to belief in Christ, the making over of his private life and his complete change of front concerning the liquor question, has been a recent topic in many newspapers. He had been the ablest champion of the liquor interests and had for some years been leading the forces opposed to the churches. While not being an habitual drinker, not long ago he overstepped and became intoxicated to such an extent that he was arrested. This humiliation brought him to the turning-point in his life and he renounced the demon of alcoholism. It is an interesting story, as he related his change of heart at the Columbus National Convention of the Antisaloon League, and his transformation may be comparable to that of Saul of Tarsus into Paul the Apostle.

Governor Patterson in describing the spiritual change he had experienced said, in part: "I have seen the trail of liquor everywhere. . . . I have seen its forked lightning strike my first-born, the child of my young manhood, and I have borne with him the suffering and tried to help him in his brave but sometimes melancholy struggle for redemption. At last I felt its foul and stealthy blow as it turned upon me its deadly and shaming wrath—upon me, who had pleaded before the people for its very existence. . . . I needed help, for I was groping and my feet were stumbling in the dark. . . . When logic failed and reason gave no answer I cast aside all pride of opinion, all thought of what the world might say or think, and went to the throne of Almighty God. There, on bended knees, I asked for light and strength, and they came. The curtains of the night parted and the way was clear. I arose a changed man. An invisible hand has led me on to where the vision is unobscured. From a critic of others I looked within. From an accuser I became a servant in my own house to set it in order. From a vague believer in the guidance of divine power I have become a convert to its infinite truth. From an unhappy and dissatisfied man, out of tune with the harmony of life and religion, I have become happy and content, firmly anchored in faith and ready to testify from my own experience to the miraculous power of God to cleanse the souls of men."

BROTHERHOOD

The first of the three objects of the Theosophical Society is the formation of "a nucleus of the Universal Brotherhood of Humanity." It has sometimes been said, and as often denied that the Society has neglected this object in favor of the study of the superphysical worlds and man's powers therein. But the work is being done although some of its forms bear no resemblance to others; anything which draws together the nations of the world, its religions or its laborers may be taken as a step in the right direction.

In 1911, six universities entered into an agreement to share in the expense incident to securing a Japanese exchange lecturer. The following year Dr. Inazo Nitobe lectured in this country upon the life and customs of the people of Japan, while Dr. Hamilton Wright Mabie interpreted America to the Japanese. In 1913, the