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SHORT FORM OF BEQUEST

"I give and bequeath to the Theosophical Society, registered and incorporated at Madras, India, April 3rd, 1905, the sum of to be paid within months after my decease (free of duty) exclusively out of such part of my estate not hereby specifically disposed of, as I may by law bequeath to charitable purposes, and I hereby charge such part of my estate with the said sum, and I direct that the receipt of the said Society as provided for in its rules shall be a sufficient discharge for the said legacy."

THE THEOSOPHIST

ON THE WATCH-TOWER

ALL lovers of India have seen with delight that the new reign is to be truly Imperial, and that the Emperor and Empress of India will be crowned in Delhi. It is the first full recognition of the status of India in the World-Empire, and will bind her heart to the Empire as nothing else could have done. How the great Earl of Beaconsfield would have rejoiced over a measure so statesmanlike, so appealing to the imagination. India, when she sees her Emperor and Empress crowned in Delhi, will feel that they are truly hers, as never yet have been an English Monarch and his Consort, and love of the Motherland and pride in the Empire will be blended, as never before, in the hearts of her people. May the reign be as great as its beginnings are auspicious.

* * *

The Thirty-fifth Anniversary of the Theosophical Society, held at Adyar from December 26th, 1910, to January 1st, 1911, has been in every way a record one. The extension in days was due to the necessity of finding room for the various activities of the Movement, without intolerable hurry. The extension in numbers—the

attendance of members having risen to some 1,200—was comfortably met by the extension of area in the Adyar compounds, and a number of rooms in the ground and second floors of Leadbeater Chambers were in use, and were much praised by their fortunate occupants. Harmony and good feeling ruled throughout, and a large band of professors, masters and students from the Central Hindū College and School did yeoman service; some were present at the railway stations to help strangers—the railway authorities kindly allowing placards to be shown stating that enquiries could be made of the bearers; others watched the incoming carriages and sent them to the *Theosophist* Office, where a number were always ready to lead the newcomers to their places, already labelled for their reception.

* * *

The Headquarters' Committee, formed of the staff and of residents, did its work admirably, everything being ready in time, with the result that there was no confusion, as the hundreds of visitors poured in; Bros. Soobhiah Chetty, B. Raṅgā Reddy and J. Nāraṇiah arranged the housing; Bro. Srīnivāsa Rao had the Hindū cooking in charge, much helped by some Mysore members, and Miss Webb the European and Pārsi. Warm satisfaction with the arrangements made was heard on all sides.

* * *

A remarkable feature of the Convention was the very large number of representatives from abroad. France and Scotland sent their General Secretaries; Holland, Mrs. Windust; England, Mr. Davies; America, Mr. Cooper; Australia Miss Haycraft; New Zealand, Mr. Hawthorne; South Africa, Mrs. Taylor; while our own residents supplied additional representatives of New Zealand, Australia, America, South Africa, Italy, France, Germany, Holland, Java, England, Switzerland; the neighboring lands of Burma and Ceylon each sent a band of their inhabitants, while India poured in her children from every side. A notable Convention, alike in numbers and constituents.

The work of the Convention began on December 26th, with my lecture on 'The Opening of the New Cycle,' delivered to an audience of over 2,000, packed into our hall, another 1,000 being left outside. The General Council held a meeting on the same day, and after transacting the routine business, it passed some resolutions which are to be transmitted to the members abroad for their acceptance or rejection. A Masonic meeting closed the day, the evenings being divided between the E. S. and Co-Masonry. The Convention sat from 8 A.M. to 10-30 on December 27th, for the Presidential Address, Reports from National Societies and non-organised countries, and from the various subsidiary activities. These will all be found in the Convention Report. At 2 P.M. Mr. Leadbeater answered questions, and at 4-15—the hall being crowded before the time announced for beginning—Mr. Arundale delivered the first of the four Convention lectures: 'The Growth of National Consciousness in the Light of Theosophy'. Mr. Arundale acquitted himself well, speaking eloquently and with intense conviction, carrying his hearers with him and closing amid much enthusiasm. The series was very successful, and will in due course be published in book form.

* * *

The Convention of the Indian Section occupied the opening hours of December 28th, 29th, and 30th; the reports showed good progress everywhere, and harmony and good feeling prevailed throughout. The Council for the ensuing year was elected, and on the following day it re-elected Bro. Jehangir Sorabji as General Secretary—a good choice, as all who know him will cordially feel. A vote of thanks to Bro. Leadbeater for his splendid work during the year was proposed by Bro. James Scott, seconded by a number of members, and carried by acclamation. A Sub-Committee was appointed to consider the business arrangements for future Conventions, and reported on December 30th. Questions multiplied and made a formidable pile, and after the President had labored at it on the

28th, Bro. Leadbeater generously sacrificed himself to the eager querents on December 29th and 30th. A born teacher is he, luminous, patient, and over-flowing with knowledge.

* * *

The Photograph this year had to be taken in three divisions, and after this, on December 30th, the Indian Convention met for its last session and discussed and accepted the report of the Sub-Committee. Sir S. Subramania Iyer made a valuable speech on the duty of Hindū members to take part in the effort now being made to improve the administration of temple funds. At the suggestion of Bro. Narottam M. Goculdās, Bro. H. K. Mehta, during the Convention, made a successful effort to gain monthly subscriptions for the C. H. C., and secured an additional Rs. 211 *p.m.* The usual Pañchama Schools Exhibition was held at noon in the Headquarters Hall, while the T. S. Order of Service gathered under the large banyan tree and discussed Child Marriage, the Depressed Classes, Foreign Travel, and Religious and Moral Education. Mr. and Mrs. Alan Leo held two conversation meetings for enquirers into Astrology, and Mr. Dawson gave an address on Physical Culture.

* * *

On December 31st the Educational Conference was held, papers being read and discussion following. The papers will be published in a separate Report. The Sons and Daughters of India held two meetings during the Convention, one public and the other private. At the latter a very large number of new members was admitted in due form.

* * *

The Anniversary Meeting, as in 1908, gathered under the banyan tree, and was addressed by the General Secretaries of India, Scotland and France, by Bro. Hawthorne (New Zealand), Bro. Ruspoli (Italy), Mrs. Windust (Holland), Bro. K. Nārāyaṇasvāmi Iyer (Tamil), Bro. Srīnivāsa Rao

(Telugu), Bro. Igbal Narain Gurtu (C. H. C.), Miss Arundale (Benares), Bro. Trilokekar (Bombay), Bro. Cooper (United States), and myself. It was a delightful gathering, and the banyan tree formed a huge hall, with branches as galleries, the green leaves as roof, and the shafts of sunshine as lamps.

* * *

The Convention concluded on January 1st, 1911, with an E. S. Meeting, 46 Initiations into the T. S., and a lecture from myself on 'The White Lodge and its Messengers'. Owing to the impossibility of accommodating the crowd in the Hall, the lecture was delivered under the banyan tree, and with the benediction which fell on those whose hearts were tuned to a subject so inspiring, ended the memorable Convention of 1910.

* * *

The British Association for the Advancement of Science has been discussing the formation of a new continent in the Pacific Ocean. The rapid emergence of the Bagoslof Islands—near Alaska—has somewhat alarmed scientific circles, since it is calculated that if a new continent should emerge at the same rate, a tidal wave would be created which would engulf the world. The area of earthquake activity, in which the new continent is rising, is some 4,000 miles long, and it is calculated that the continent will stretch from the Philippine Islands, Japan, and the Aleutian Islands to the Islands of South-Eastern Asia, and the Malay Peninsula and Borneo. 1,071 earthquakes have been observed in the earthquake area, "the fire-ring of the Pacific," in twenty months, and the officers and crew of the U. S. A. steamship Albatross actually watched a great outburst which formed an island round a volcanic peak, which climbed upwards, and has now reached a height of 1,000 feet above sea-level. This news will not have the effect of novelty on our Theosophical readers, for the continent of the

Sixth Root-Race in the Pacific has long been predicted, Shāka, which is to appear above the waters. It is the fact that America, as a continent, will disappear, the present strip of Mexican California, now on its extreme west, forming a strip on the extreme east of the new continent. But that lies far, very far, in the future. And even then, the destruction will not be universal. Lemuria has sunk, Atlantis has sunk, but the world goes on. The new sub-race will people America before it is broken up, and many millennia of life still lie before it. But it is interesting to see scientists discussing one of the great seismic changes, which heretofore have been regarded as inevitable only in Theosophic circles.

* * *

Sir Oliver Lodge delivered a remarkable lecture on Incarnation in the City Temple, London, and it is reported in *The Christian Commonwealth* for October 19th, 1910. He says that his message is that: "There is some great truth in the idea of pre-existence," and he graphically pictures the incoming into man of the soul. He remarks on the disruption of memory and utilises the analogy of the hypnotic trance, making the significant statement:

It is true, and rather specially instructive, that in one of the highest states thus accessible it sometimes happens that the gaps of memory are filled up, and all events are more or less recollected—even those of lower states also; though as a rule the memory is discontinuous, and the appropriate thread is taken up again on re-entering any given state.

We may be said to be "comparatively speaking, asleep—entranced, as it were, by association with matter," and may take Wordsworth's phrase: "Our birth is but a sleep and a forgetting," as "an inspired expression of actual fact". The address, it seems, is a summary of part of a book just published, entitled *Reason and Belief*. Sir Oliver Lodge is doing a work of immense service to humanity in yoking his great scientific knowledge to the car of religion.

Mr. C. R. Srīnivāsa Aiyangar, B.A., who has already translated the *Rāmāyaṇa* of Vālmiki into Tamil, has begun the great work of translating it into English. His rendering is based on the South Indian Grantha text, which he considers to be the best, and he adds voluminous notes from many sources, and a mass of information on the subjects dealt with in the epic. The work is to be issued in sixteen parts, of about 200 pp. each, at Rs. 1/8 or 2/6, postage extra. We wish Mr. Aiyangar all success in his great and arduous undertaking.

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When this reaches the hands of our readers, I shall be paying my debt to Burma, the visit so often deferred. We shall be quite a large party—Miss Arundale, Miss Willson, Mrs. Van Hook and her son, Mr. Blech, Mr. Leadbeater, Alcyone, Mizar, and myself. We are to visit Rangoon, Maimyo, Mandalay and Moulmein, and quite a formidable programme has been mapped out. We should reach Adyar once more on February 14th. But “there is no rest for the wicked,” and February 17th will see me again in the train on the way to Kumbhakonam, where there is the opening of a new Lodge building, and the Conference of the Tanjore Federation.

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A story has been somewhat persistently circulated to the effect that I have resigned the Presidency of the T. S., and a well-known Indian paper gives the “Ex-President’s Address”. We do not know anything about this at Adyar, but then we often receive news about our doings which is really ‘news’ to us. Unfortunately it is so often unreliable.

* * *

This has come to me from a Japanese boy, a cadet at the Imperial Naval College, a composition on ‘My happiest recollection in life’. It is interesting, as a glimpse into his mind:

My happiest recollection is the time before I sleep every day, when I recall my deeds and words on the whole day, and if I had a bad conduct which strikes my conscience or wrong, impolite, and angry words, my heart is not pleased. But if I had not any bad conduct or bad words and besides had done a good conduct, my heart is pleased very much and my heart wishes more and more to do good conducts. Such recollection on a day seems to be a very small thing, but when it is done every day the result must be very large and thus myself will become a perfect man. So I think that few minutes before sleeping are the happiest time in a day, and I consider that the happiest recollection in life will be the time of recalling the past behavior.

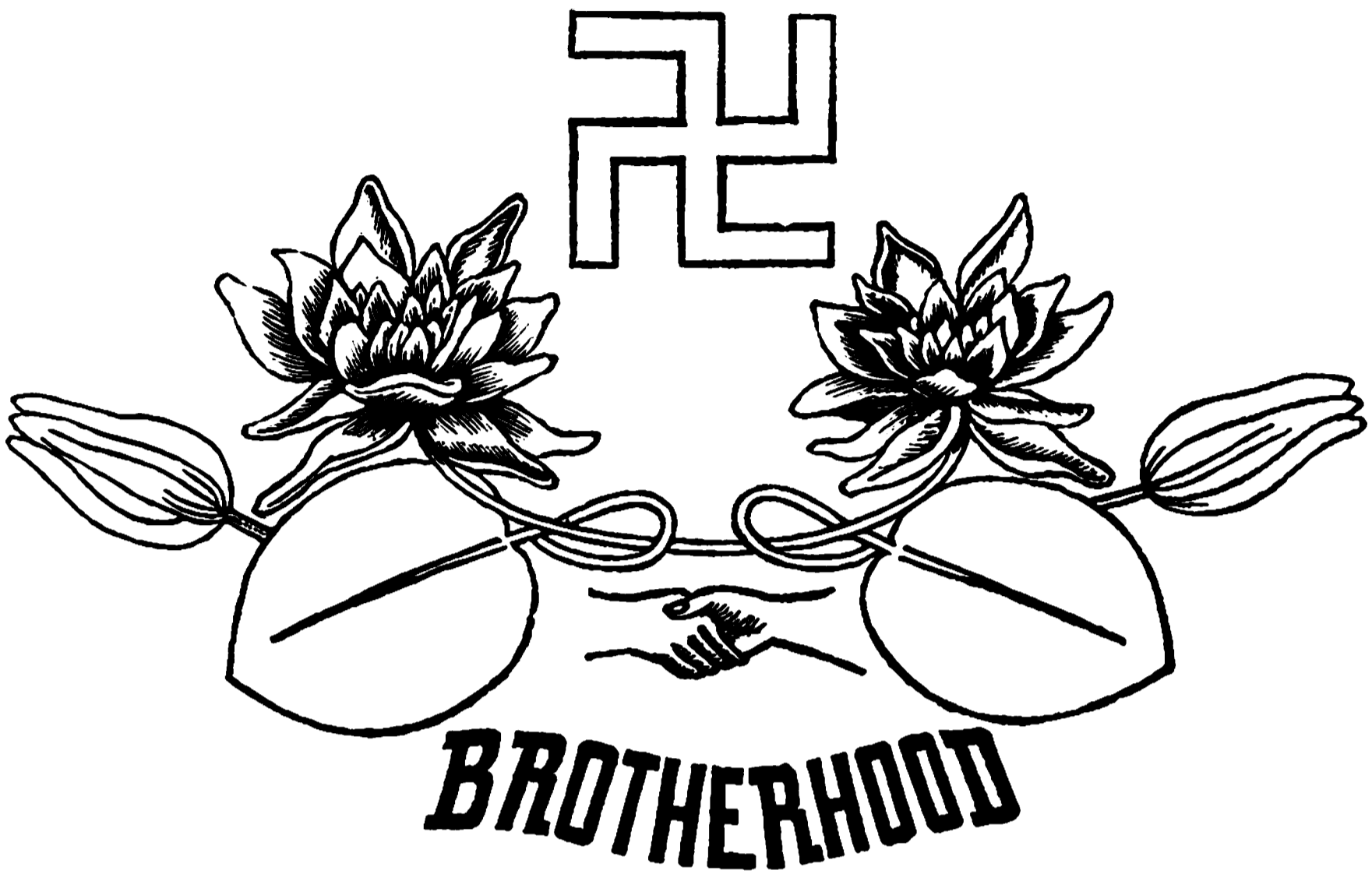
Has Japan many small boys who think thus? If so, her future will be secure.

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It is abundantly clear that H. E. the new Viceroy intends to govern according to the best Imperial traditions, and to follow the policy of sympathy initiated by his noble predecessor. He has given notice to Natal that the Resolution passed by the Governor-General in Council last July, to prohibit Indian emigration into South Africa, will be put into force on July 1st, 1911, if the grievances of the Indians are not redressed. All India will rejoice over this decision. Another great step in advance is his reception of a deputation from the National Congress, and the cordiality of his speech, in which he noted that:

A large number of those present to-day are members of my Legislative Council, through whose intermediary these and other questions, such as those enumerated by the Congress, can be brought in due course before the Provincial and Imperial Legislative Councils.

This linking of the Congress to the machinery of legislation is surely as statesmanlike as it is gracious. It unites, as all true friends of India have desired, the Imperial Government and all who seek to improve Indian conditions by constitutional means.



THE BROTHERHOOD OF RELIGIONS

CHAPTER IV

VIRTUES AND VICES IN RELATION TO SUPERIORS

SOCIETY consists of human beings who are related to each other in different ways, and these, as already seen, fall naturally into three groups for each of us: our Superiors, our Equals, our Inferiors. These are divisions which show themselves naturally and are found in every Society. Our Superiors may be summed up as: God; the Monarch, or Chief of the State; Parents; Teachers; the Aged. To each of these REVERENCE is due, *i.e.*, the Emotion of Love in presence of the Superior. Towards each of these FEAR is felt, when the Emotion of Hate is experienced.

REVERENCE to God is based on the knowledge that He is the Source of our Life, the One Self of all, nearest

of all, since our very being is rooted in Him. How can aught but reverence be felt for Him in whom "we live and move and have our being"?¹ Out of this spring *Trust* and *Submission*, a strong and glad *Content* and *Humility*, *Devotion*, *Peace*, *Serenity*, *Gratitude*, *Self-sacrifice*, and utter *Self-surrender*, with the *Joyousness* and *Optimism* that know surely that all shall be very well with His world. Out of this also come forth *Tolerance*, with *Wide-Heartedness* and *Broad Liberality*, virtues shown indeed towards Equals and Inferiors, but having their root in Reverence for God in all His innumerable manifestations. The cultivation of these virtues is all comprised in "our duty to God;" the unfolding of the spiritual nature in man depends on this Reverence felt towards God, and meditation on His perfection produces in us, by the creative power of thought, the image of that perfection. Worship, prayer, or meditation is the spiritual food of man, and Devotion lifts him above the storms of daily life; his feet become steadily fixed on the Eternal, and the waves of time dash harmlessly over him. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."² "Until man is able to compress the ether like leather, there will be no end of misery save by the knowledge of God."³

The Vices that grow out of the Hate Emotion, felt towards our Superiors, are all, as said, forms of FEAR, and their object is to lessen Fear by lessening the greatness of the one feared. The Superior having the *power* to injure, is credited with the *wish* to do so, and the effort is made to belittle him in thought, to believe that he cannot seriously harm, or to endeavor to deprive him of his position, or lessen his might.

Hatred towards God shows itself in *Unbelief*—not the intellectual incapacity to believe, which is blameless, but

¹ *Acts*, xvii. 28.

² *Isaiah*, xxvi. 3.

³ *Svetāshvatāra Upaniṣhaṭ*, vi. 20.

the wish to disbelieve, where belief is felt to be a moral restraint—in *Irreverence* and *Profanity*, idle flippant talk directed against religion, and against things dear and sacred to others. Serious argument on religious matters, thoughtful and courteously expressed dissent from the religious opinions of others, are not Irreverence. But mockery and scoffing are vicious, as being sins against Love as well as offences against good manners, and they vulgarise the nature which descends to them. Admiration for a high Ideal is a step towards its realisation, while the *nil admirari* attitude keeps the man on low levels of achievement. All high Ideals are summed up in the Name by which men symbolise the One Life, the Universal Father, and all attempts to belittle these are on the road to degeneration.

REVERENCE to the Sovereign is ever found hand-in-hand with Reverence to God; for the Sovereign is the embodiment of the Realm, as God of the universe. The Chief of the State should be treated with Reverence, even by those who only see in him the symbol of the will of the people, the representative of the greatness of the nation, as in the President of a Republic. Much more should the King be revered by those who see him as the symbol of the ruling and guiding Power behind all things, the symbol of the divine, rather than of the popular, Will. The true King thinks ever of his people's weal, rather than of his own pleasure; of his duties, rather than of his rights; of his responsibilities, rather than of his privileges. Such Kings are loved in life, honored in death, and even bad Kings have not eradicated the sentiment deeply wrought into human nature, of Reverence to the King. *Loyalty, Fidelity, Service*, are the Virtues which spring from Reverence to the Monarch, and their opposites, the vices of *Disloyalty, Treason, and Rebellion*, tear asunder social bonds, and wreck the nation that harbors them.

Patriotism and *Public Spirit*—one an Emotion, the other an Activity—are noble forms of Loyalty, the love

of the Motherland, the Devotion to the native country. To seek the welfare of the Nation; to see it as a living whole to which Service should ever be rendered; to hold up and follow a high ideal of public duty; to oppose every wrong wrought in the name of the Nation; to guard its honor and defend its safety; to put its welfare before private advantage; to hold the betrayal of a public trust as worse dishonor than a private treachery—these are the virtues which make the good citizen, and strengthen the stability of States. The Nation whose men and women do not show these virtues is on the downward grade and is doomed to extinction.

REVERENCE to Parents is a virtue which is becoming rarer in modern days than it was of yore. It is very closely intertwined with Patriotism and Loyalty, and is found highly developed in such a country as Japan, to which it has given the solidarity which has raised it so swiftly in the scale of nations. The family is the true human unit: "The man consists of his wife, himself and his children," says Manu.¹ The family is the basis of the State. Where due reverence and subordination are shown to the elders by the youngers, love and friendship among the equals, tenderness, protection, and compassion to the youngers by the elders, there all Virtues flourish and the nation is secure. National degeneration begins in the deterioration of family life, and irreverence to parents precedes anarchy in the State. The natural bond existing between members of a family is the model of all others: 'Father' is the name used in appeal to divine power and compassion; 'Mother' is that used in seeking the divine tenderness; 'Brother' is that of the cry for help to God incarnate; 'Son' is that of softest and most pitying gentleness to the suffering and the sinner. That which is due to God in the universe, to the King in the State, is due to the Parents in the household, and Filial Reverence in the home gives rise to Loyalty in the State and to Piety in the world.

¹ *Loc cit.* ix. 45.

REVERENCE to Teachers is the natural expression of the gratitude which flows out to those who open to us the gateway of knowledge, and smooth the way for our stumbling feet. The office of the Teacher is, next to that of the Father and Mother, the most vital in its bearing on the future of the nation. *Teachableness* and *Obedience* are Virtues readily evoked in the child by the Teacher who is worthy of the name, and his *Trust* and *Confidence* flow out readily where invited by *Gentleness* and *Patience*—the corresponding Virtues in the Teacher. But the relations with Parents and Teachers are poisoned and destroyed where FEAR—the form of Hate in relation to Superiors—takes the place of Love. Fear turns these naturally sweet and joyous relations into relations of misery, productive in the younger of the many vices which spring from Fear—*Cowardice*, *Falsehood*, *Mistrust*, *Suspicion*, *Slavishness*. Where Fear is less, *Arrogance* and *Insolence* are vices which ruin the relations with Parents and Teachers, provoking the exertion of strength in tyranny, and the ever-widening gulf between elders and youngers.

The Aged form the last class of our natural Superiors, and a tender REVERENCE for these is one of the most gracious qualities of hardy and vigorous youth. Respect for age has ever been held as a duty in the older civilisations, and it leads to the charming virtue of *Modesty*, a branch of *Humility*. Where this virtue is shown by the young, the Aged always readily place their experience at their service, and the gentle duteousness of physical strength to physical weakness is repaid with the willing gifts of ripe experience and thought to enrich the crudity of youth. *Disrespect*, *Conceit* and *Impatience* are the Vices which mar the relations between the Aged and the young, so that they become mutually distasteful instead of mutually helpful.

The class of Virtues which arises in relation to Superiors is, on the whole, the one which is most wanting in modern civilisation, in which the tendency is to depreciate, rather

than to admire, superiority. These Virtues belong especially to an ordered and graded Society, to leisure more than to hurry. They are the Virtues which lend dignity, grace and sweetness to life—the Virtues which are the mark of the gentleman and gentlewoman in every social grade. Those who possess them cannot be vulgar, mean, common, whatever their avocation; those who are without them are vulgar and ill-bred, whatever their nominal rank. They belong to the chivalrous and courtly life, whether led in the castle or the cottage, and are the mark of culture as distinguished from knowledge; the learned man may be brusque, ill-mannered and rough; the cultured man is ever polished, mannerly and gentle. They go with Self-Respect and Self-Control, and mark the highly developed Soul. If modern Democracy is not to turn nations into bear-gardens—and there are many signs of such return to savagery in the methods in which public contests are now carried on—these Virtues should be earnestly inculcated in every home and in every school, during the plastic time of childhood and youth.

For Manners are not idle, but the fruit
Of loyal nature and of noble mind.¹

CHAPTER V

VIRTUES AND VICES IN RELATION TO EQUALS

As Reverence is the natural form taken by Love when we come into relation with our Superiors, so is AFFECTION that which is its expression when we are among our Equals; and this branches out into the virtues which ensure harmony in family and social life among those on a similar level. Hate between Equals shows itself as ANGER, the violent effort to repel the object of dislike, to drive it away, if possible to destroy it. Hence is it truly declared that: "Whosoever hateth his brother is a murderer,"² for hatred, fully expressed, annihilates its object.

¹ *Idylls of the King*. 'Guinevere.'

² 1 *John*, iii. 15.

It is in the close relations of the family that man learns his duties to his race: reverence to his parents—his elders; kindness to his brothers and sisters—his equals; benevolence to his dependents—his youngers; the family is the perfect school of morals, the epitome of ethical life.

BROTHERLINESS, or KINDNESS, is the first virtue which grows out of AFFECTION, and to think kindly is the root of kind speech and kind action. Hence the supreme importance of guarding the thoughts from all that is uncharitable, unkind, depreciatory, in our mental attitude towards others. Where the thoughts are full of kindness towards all, kind speech and kind action will be their inevitable outcome. "A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh."¹

The speech which does not wound, which is affectionate and charitable, is one of the most valuable of family and social Virtues; speech which is harsh and cutting, which seeks to inflict pain, is one of dissolvents of family and social bonds. The ready smile and cordial gesture of welcome, the attentive hearing, the outstretched hand of help, the alertness to do service—all these are fruits of Kindness, and sweeten home and social life.

Courtesy and *Considerativeness* are Virtues which spring from Kindness, and endear their possessor to all with whom he comes into contact, and every day strews in our path opportunities of practising them; to help a worried mother with her children up the stairs of a railway station, to carry a parcel for an over-burdened stranger, to guide a timid woman across a crowded street, are all very little things, but they cheer the heart of the weary, and draw human beings closer together.

Hospitality is kindness to strangers, the outflowing of love towards those who are not of kin, or, to use the

¹ S. Luke, vi. 45.

favorite Hebrew expression, to "the stranger that is within thy gates" or to "the son of the road" of Islām. In the crowding of modern life this gracious Virtue has fallen too much out of practice, and the uninvited guest is regarded with disfavor rather than with welcome. Yet is it written: "Grass (for seat), room, water, and fourthly, a kind word—these are never wanting in the houses of the good."¹

TOLERANCE of the widest kind has its root—as pointed out in Chapter IV—in the Reverence for God who lives and moves in each; no man has any claim to dominate his equal, nor to restrain, even by words, the full liberty of thought and action of another. Infinite are the ways of expression of the Self in man, and to force on another one's own opinions and ways of action is an impertinence. Individuality is the precious result of the Self-directed course of evolution, and is to be respected in every divine manifestation. Rightful authority, derived from the Head of the State, has the duty of checking the individual when he interferes actively and wrongfully with his neighbors, and each man may justly repel aggressions on his own Self-possession; but he may not interfere with the similar Self-possession of another. Tolerance does not include passive acquiescence in wrongs inflicted by the strong on the weak; active interference to prevent such wrongs is to guard and respect the Self-possession which is too feeble to protect itself, and is hence the duty of every member of society; such action is of the nature of *Protection*, a duty owed to every inferior, and is not an interference with Self-possession and Self-expression, but a securing of both.

Then comes a group of allied qualities which are branches of HONOR, itself one of the chief aspects of Truth: *Uprightness, Straightforwardness, Fair Dealing, Trustworthiness, Fidelity, Honesty, Co-operation*—these are the invaluable qualities which mark the good citizen in all

¹ *Manusmṛiti*, iii. 101.

his dealings with his fellow-men ; he is open and above-board in all transactions, never seeking an unfair advantage, never deceiving his neighbor for his own gain ; his actions are honest, his words reliable ; he is faithful to his engagements, and is ever ready to co-operate with others for the common good. The name by which Muhammad was known among his neighbors, ere he became a Prophet, was 'The Trustworthy,' noblest recognition of social virtue ; and when, in the first dazzling effect of the divine Call, he doubted himself, his wife Kadijah bade him understand that God would not deceive a man who had never deceived another. Where these qualities are found, the community, or the nation, is prosperous and respected, and although for a time, in dealings with the base, a high honorableness may appear as a disadvantage, and there may be a temptation to accept their standard, to meet cunning with cunning, and guile with guile, yet in the long run it is "truth that conquers, not falsehood,"¹ and the perfidious reap the harvest of ruin from the dishonor they have sown.

MAGNANIMITY and FORGIVENESS are Virtues which neutralise the harm that arises from the infliction of injuries and wrongs by the evil-minded members of a community. Magnanimity is slow to see evil, ever giving others credit for good motives and not harboring suspicions ; when a wrong is indubitable, it then sees it in its true nature and proportion ; as to its nature, it is the result of a wrong committed by the sufferer in the past, and therefore is an opportunity to pay a debt owing by him ; as to its proportion, it is recognised as the trifle which it is, belonging to the level of the lower self, and unworthy of serious attention from one occupied with Realities. The magnanimous man takes a large view of life, and makes generous allowance for the weaknesses of human nature in others, while striving himself to live on nobler levels. FORGIVENESS, or Magnanimity in action, restores the offender

¹ *Mundaka Upanishat*, iii. i. 6.

to the equality he has lost by his ill-doing, and closes the gulf he has opened. They both belong to the **GENEROSITY** which keeps a memory for all benefits received, and a forgetfulness for injuries inflicted, knowing that benefits flow from the Spirit, the Self, and are therefore permanent in their essence, whereas injuries are of matter, the Not-Self, and are therefore transitory.

URBANITY is the outward, physical, expression of the generous, the magnanimous, nature, and is the outcome and proof of respect for the God in oneself and in others. It lies at the root of good manners, and is effective in drawing hearts together, and in oiling the social machinery, so that it runs smoothly and with as little friction as possible.

The Vices that spring from the Hate Emotion raging among equals show themselves among savages in **MURDER**, **ROBBERY** and physical **VIOLENCE** of every kind. These are forms of **ANGER** carried to physical extremes, and need scarcely be mentioned among civilised people. But **ANGER** in its minor manifestations lies at the root of most of the unhappiness found in families and nations: "Triple is the gate of this hell, destructive of the self—lust, wrath and greed; therefore let a man renounce these three."¹

Directly opposed to Kindness is **HARSHNESS**, beginning in hard thoughts of others, and manifesting itself in rough and cutting speech, in *Sullenness*, *Moroseness*, *Irritability*, *Peerishness*, *Impatience*, etc. All these drive men apart from each other, and by action and re-action perpetuate themselves. They are common every-day faults in the family and the community, and spread discomfort and unhappiness in every direction. Opposed to Courtesy and Considerativeness are *Rudeness* and *Churlishness*, the signs of a weak and undeveloped nature, conscious of its own inferiority, and assuming an aggressive appearance in order to impose on others the idea that it is strong. As says Chung-Tze, the wise Chinaman: "They call it independence, when it is only bad manners."

¹ *Bhagavad-Gītā*, xvi. 21.

BIGOTRY and **FANATICISM** are the opposites of **Tolerance**, and are the roots from which spring all sectarian controversies and disputes, destructive of true Religion. They have ruined the peace of families, and stained with blood the pages of history.

Criticism is also a frequently committed offence against **Tolerance**, and the critical attitude, so common in modern days, is the source of much family and social unhappiness. It breeds the habit of seeing faults first and merits second, and constantly ascribes to another evil motives which have no existence in his mind. It is prompt to perceive evil, slow to perceive good, and instead of seeking the "soul of good in things evil," it ever suspects evil lurking under the veil of good. It breeds *Cavilling*, *Carping*, and *Depreciation*, ugly faults which many unwisely regard as a sign of mental superiority.

The group of qualities which spring from **HONOR** are opposed by a similar group springing from **DISHONOR**, an aspect of **Falsehood**: *Crookedness*, *Deceit*, *Unfairness*, etc., are evils which undermine all social relations, because they destroy the mutual trust and confidence upon which the social union is built.

Suspicion, *Distrust*, *Backbiting*, *Slander*, *Abuse*, spring from **MEANNESS**, the opposite of **Magnanimity**, while **VINDICTIVENESS**, with its children *Revengefulness* and *Resentment*, is the ugly correspondence of **Forgiveness**. **Urbanity** finds its black counterpart in **AGGRESSIVENESS** and **INSOLENCE**, the remnants of a savagery which has donned too soon the outer garments of civilisation.

ANNIE BESANT

(To be concluded)

TWO POLICIES AND THEIR DANGERS

AS one might expect, there are two widely differing policies which have alternately had official sway in the T. S. (Unofficially they co-exist, and will do probably until the end; but this article is to treat of Government and not of individuals, so that is irrelevant for the present purpose.)

To begin with the policy now out of favor. This was passive. I imagine it fathered by the Buddha of the movement: for it inculcated such a gentle aloofness. I quote from one of Colonel Olcott's Books (*Old Diary Leaves*, 3rd Series, Pp. 69—71), in which its aims are stated in very clear and beautiful words. He writes:

It may be well to say a few words about the attitude of the Society towards . . . social abuses . . . As a Society we abstain from meddling with them, though as individuals we are perfectly free to plunge, etc., etc.

The T. S. is above all these limitations of the physical man, spotless, immortal, divine, unchangeable. That is why as President I never commit the Society to one side or the other of these questions.

This ideal was evidently that the Society should remain in the calm regions of the abstract. Like a great Temple upon the hill above the city, we were to be above the jar and fret and petty needs and sordid questions of daily life. The worshipper was to leave his lower self and its needs and its strife of separateness below, and ascending for meditation to the great stillness, was to mingle with those cosmic currents which feed the soul. Then when he redescended to take up earth cares again, the added strength and sweetness gained would show out in a thousand different ways. ("What we take in in meditation we give out in love.")

Under the influence of the same great and gentle calm was drafted the *Information for Enquirers* which we print at the end of most books and periodicals to this day. In this we said we were "composed of students". We were "an absolutely unsectarian body of seekers after truth, striving to serve humanity *along spiritual lines*;" and the idea was to endeavor to "check materialism and revive religious tendency," in that way: without proselytising, merely by example, by beauty of life.

Under an ideal such as this of course the danger is that we should forget to make the link with earth when redescending. Some, if not many, members must have thus forgotten; their lives must have been rather like beautiful dreams; for a highly placed official of the English Section tells me that the reproach levelled at us in the old days was that we were "not practical". That there was, so-to-speak, an attenuation which unfitted us for the moving of heavy incarnate things. But the critics of this system have also something to remember: namely that it is the Dreamers and the Idlers who really mould the world, and that it is not always easy to tell exactly when a man is idling, and "unpractical"; or when he is engaged in deeply essential work; for some of that work is done with closed eyes!

The second form of policy is on diametrically opposed lines. It breathes all through the spirit of activity, assertion, even of warfare. I imagine it to have been fathered by the Manu of the Society. (It is along these lines that the existing regime now works.)

The "T. S. Order of Service" Pamphlet contains a letter from one of the Masters of Wisdom written in the H. P. B. days, which sums up this second series of ideals and aims for the T. S. We read:

As *an association*, it has not only the right, but the duty, to uncloak vice, and do its best to redress wrongs. . . . But its Fellows or Members have *individually* no such right. . . .

This is discipline, a *volte-face* from the first system, which refused to bind the *Society* to opinion on concrete

matters, but left us free as *individuals* to plunge into any questions of the hour which interested us. To continue from the same source :

The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field.

With this ideal we come as a Society down to the concrete, to teach, preach, and to proselytise. We develop a moral code, as it seems. This second system has its advantages of course. We mould earth-life, we work, we improve, we help very tangibly and obviously, in a way that the man in the street (if his opinion is worth anything) can see and appreciate. But it has also its drawbacks. The penalty of action is mistake, the penalty of mistake is suffering and limitation. (And there is one inherent drawback and danger so great, that it has prompted this article; but I will leave this to another paragraph.) Individually of course we all have to undergo this humiliating ordeal of incarnation, this dragging down to physical level. And I imagine it must be a law of life—a cyclic law—that Societies as well as people must swing low to a Nadir on their way to the Zenith. I imagine that nothing short of such cosmic coercion would have made a Master of the Wisdom suggest that we should “entangle the cosmic philosophy and its lofty ideal, with the purblind aims and jealous strife of changing social laws,” to quote from the letter of a member on this subject.

Believing that some such reason lies behind the advice given, and feeling that the aim of the T. S. Order of Service is beautiful—it describes itself as “An organisation of all who love, in the service of all who suffer”—I try to reconcile myself to all its manifestations. But it is not an easy task! These shrines, leagues, booths, bookstalls—I had almost said workshops—that are being

built up under its influence all along the road to the great White Temple rather assail the senses, and distract the thought, as one climbs. "Down with neo-malthusianism." "Turn in here for anti-vivisection literature." "Are you a vegetarian?" "Why not votes for women?" All this clamor in the silence of the hills, and within the shadow of the veiled gate! From the point of view of one to whom Silence and Space are guides to the Unseen, it is very difficult to be tolerant to these busy folk in the variegated booths. Well—even the Christian Master found it hard to tolerate those who gave you small change or sold the sacrificial birds: "My Father's House shall be called a House of Prayer," He said.

But this is not a danger, only a trial to those who do not like this mingling of the Concrete with the Abstract. The crowning danger to which I allude is **SECTARIANISM.**

In the preface (written by A. B.) to the pamphlet from which I have just quoted, we read as follows:

It (the letter that follows) is a trumpet call, summoning the Theosophical Society to take up its great rôle as the pioneer of the Religion of Humanity, which will be the Mother of a new civilisation.

A religion of humanity does not at first sight seem likely to be in danger of narrowness of outlook or exclusiveness. But if it is to be a Religion wholly and solely for sixth Race humanity, the case changes. The Religion will then inculcate sixth Race maxims only, and these will inevitably clash here and there with the needs and ideals of the fifth Race people and nations. Some of these new Leagues are distinct embodiments of typical sixth Race "Counsels of Perfection," and it is my aim to show that they are now clashing with such of us as are still under the influence of some fifth Race customs or necessities. Many of us who see that "Counsels of Perfection" are perfect, are yet not willing

to grant that they may be adapted for universal application now, either within the limits of the Society, or in the great world outside those limits. We know by experience that every force is useful only when arriving at the proper time and used in the proper place. We know that to apply a principle before its time, and away from its proper place, is to bring ruin and chaos.

I gave several examples of this premature application of the ultimately good in my article of two years ago, written on somewhat similar lines to this. I now add another, a most recent and forcible one, to illustrate my point.

A neighboring nation in Europe, more famed for its quick generosity of sentiment than its hardheadedness, recently abolished the death penalty. When the number of criminals released from fear had so increased, and their behavior in the streets had become so terrifying, that private citizens began to go about armed, and lynch law was well in sight, the common sense of the nation overcame its sentimentality. They practically said: "Alas, too soon,"—and the death penalty was re-established! I leave readers to add more examples from experience and memory. I ask the zealous Leagues to ponder the moral of that scrap of history.

Now that which is premature for a fifth Race nation, is equally so for a fifth Race individual. And we have many fifth Races and Transitionaries in the T. S. If the Society therefore only affiliates sixth Race maxims into its official policy, these younger Brethren will first meet with unpopularity, then with ostracism, and a day may even arrive when we 'unsectarian' people positively expel them. A name is no guarantee for a thing. Witness the 'Free-thinkers' who welcomed Mrs. Besant when she left a church they disliked, and turned her out of their community when she joined a Society (our own) of which they disapproved.

Fortunately most of the Leagues are not of any particular type, they are impartial, not controversial. "The Braille League of Literature for the Blind." "The Raising of the Depressed Classes." "Abolition of Child Marriage." "Translation of T. S. Works," and so on, and so on. Serious local maladministration might make these work inharmoniously, but under ordinary circumstances there is nothing about these objects or ideals to raise argument. But when you come to the "League for Abolition of Vivisection, Vaccination and Inoculation" for instance: a very different state of things is at issue. It is purely sixth Race, and directly *antagonises* the fifth. Two years ago I asked if these Leagues were to act as examples of a more beautiful era to come, or to be used as weapons of offence. As weapons of offence they are to be used now. We read in the September *Vāhan* an ample reply to my far-off question:

As Theosophists we are pledged to work for the Brotherhood of man, and man is surely¹ interpreted by most of us to include the world of sentient beings. . . Apart from the question of the efficacy or the inefficacy of serumtherapy. . . the question whether we will endorse and try and benefit by the present methods of scientific experiment, or whether we will utterly repudiate and try to stop them.

This from the Chairwoman of the League for England. She wishes us officially to "try and stop" experiments on animals of all sorts and kinds. Do such people realise that in so far as you stop experiment you stop scientific progress? for experiment is the only path by which natural science will or can learn. She does not believe in any other method of gaining information; imagine the result of "stopping" the natural training of the thousands of young medical men that are in due time to take up the work of those now in practice. It is not as if clairvoyant diagnoses, spiritual healing, and so on and so on, were sufficiently developed to take the place of the present system of medicine. When they are, the present system

¹ I also beg to differ on the point that MAN includes all sentient beings. Personally I never couple a man (or woman) with a dog, cat, bullock, swine, ass, in argument, unless I am really in quite an unbalanced and un-Theosophical frame of mind.

will be obsolete and will die a natural death; but till you have something better to put in its place, imagine the result of "stopping" the free development of the existing system, on which our individual and national health depends!

The Chairwoman ends her letter to the *Vāhan* with a very doubtful assertion, but one which at least justifies Vivisection being considered from the point of view of its effects on man. She says the results on the Experimenter are so awful, sometimes here, and certainly afterwards. Certainly the effect on anyone of a fiendish habit of giving unnecessary pain, *should* be awful, whether the pain is inflicted upon animal, child, wife, or fellow-man. But though no doubt there is a percentage of blackguards among Experimenters (I am not prepared to say what percentage), there *are* men who experiment while avoiding unnecessary pain, and whose experiments are done with a view to finding out things of benefit to the human race. Such men are true and loyal workers for the Brotherhood of Man (not deserving of punishment hereafter), and should be welcomed members of our Society; but this League meets them on the doorstep. They need not belong to it of course. But this condemnation of their ways is part of the official activity, and they are only human and sometimes touchy.¹

¹ I leave it to the President to reprimand the discourtesy that occasionally appears towards our Brothers of the medical world, *i.e.*, when some enthusiast suggests that they are "poisoners".

And I leave it to the professional men who do not mind unpopularity, to point out the grotesque mistakes made by the well-meaning. They are numerous, and sometimes so obvious that even an untrained person like myself is moved to smile. Then the smile changes, for as a medical man wrote (in a letter to the *Vāhan* that remained unpublished owing to the wise decision to keep controversial subjects out of that paper): "*It seems to me a pity that some of our members should constitute themselves critics of medical matters which they only too evidently do not understand, and by their writings tend to bring ridicule, not only on themselves, but on our Journals, and even to reflect discredit on the Society itself.*"

All officials of these Anti-leagues should be people of experience; men who have spent some years on a serum-farm, and some months in laboratories, women who have nursed some scores of cases with serum and without. A "course of reading" was the thing recommended to me as a qualification to set myself against the overwhelming majority of

Now is our SECTARIANISM becoming apparent? We affront, not only every Experimenter, but every modern Doctor who uses Vaccine or Serum. We explain in our "Information for Enquirers" that we are 'unsectarian': and then this comes under their notice. It would be difficult to find a more *brotherly* set of men than the average run of serum-using Doctors. At your service day and night, equally gentle if you are a case of cancer or a case of hysteria. Patient with you during the querulous period of convalescence, utterly indifferent to risks of infection during the serious portions of your illness. But the present official policy practically suggests they are brutes, and vetoes the commonest of their customs in the name of humanity; though many experiments are under anæsthetics, and the making of vaccine implies practically no pain, and the making of serums only in some cases, they say.

If we wish to purge ourselves of this gross piece of bias, unbrotherliness and sectarianism, if we wish to remain sympathetic to a fine body of good men, and to those members who admire and believe in them, there is but one remedy. *Found a Pro-vivisection, Inoculation and Vaccination League side by side along with the Anti-Guard* if you will, in secondary clauses, the idea that all practices are to be carried out with as little pain as possible, but declare that the Fellows of this Pro-League consider that for the well-being of man and beast (has every one forgotten the 'Vet'?) experiments are considered necessary for some time to come, indeed until spiritual gifts shall have superseded natural ones.

the medical men of the civilised world; and I fear this is not the qualification of many members and more than a few Officials of the League quoted.

I am quite aware that there is a League for medically qualified people on the same lines; this would have had our respect, though it aroused our surprise. It has been in existence some time, but does not possess *one* member. It is described as being "in abeyance". (I have suggested that it should be omitted from the List of Theosophical Activities (?) and trust the advice will be taken.) We may treat it, I think, as a *quantité négligéable*. [The League had 8 members when this was written, and has now 11. Ed.]

I hope to see this League founded. I hope to belong to it. I hope in the future to see a Pro-League as a reply to every Anti that is founded on controversial subjects, each League claiming love of man as its basis. Thus, and thus only, shall we keep our balance, our equilibrium, which for the moment we have lost; for a Society is only 'unsectarian' when it gives official shelter to neither side, or to both sides.

In conclusion I wish to state, that though I cannot conceal my dislike to the change of general policy which has led to the founding of secular leagues *inside sacred precincts*, the President has my unswerving loyalty. I may dislike her methods of procedure at times, but I trust her Leadership with regard to the general trend of affairs. And frankly, I do not understand that species of loyalty "which alters where it alteration finds," and vanishes when the Government is not carrying out lines of thought which are sympathetic to the individual. I have heard indirectly that the President has expressed her willingness to affiliate *all* Leagues which claim Brotherhood as a basis, whatever her personal bias on the subject may be. I expect no less, from what I have seen of her wide tolerance to her enemies and friends, to disciples who agree with her in everything, and to those who cannot agree all round.

It will make rather a Kurukshetra of the Society to have opposing Leagues at close quarters, but it will be an opportunity to show that cordial admiration of the energy of a fellow-member can go hand-in-hand with cordial dislike of the form that energy is taking, and it will show the world that under our multiplicity of paths there is a common goal.

And since this article may mark the beginning of a controversy in which we may find it difficult to be gentle, let us echo the great wish: PEACE TO ALL BEINGS.

M. H. CHARLES

It has been plainly stated from the beginning that the T. S. Order of Service can include opposing Leagues, and that it was intended to preserve the non-committal character of the Society, while allowing groups of *similar-minded* members to combine for special purposes. In the original statement from which Mrs. Charles quotes, it is said:

Only those members who feel that the time has come for such an effort will, naturally, join the Order. Its Leagues will be animated by a common spirit—the effort to adapt Theosophy to the daily life of men, and to supply methods for co-operation among like-minded people—but they will be diverse in methods and in opinions. Those who agree in an aim, a method, a line of work, will form a League; another may be formed with the same aim, but different in method and in line of work. To take an obvious example: sincere Individualists and sincere Socialists have a common aim, the improvement of Society, but they differ widely in their methods and lines of work. In the Theosophical Society we have members of both kinds; both should work in their different ways, in different Leagues, with those like-minded with themselves.

Carrying out this official neutrality, I said, when asked if there could be a League for promoting Secular Education: “Certainly”. Official neutrality and non-committal of the Society as a whole may be preserved by inaction; it is equally well preserved by action on various, and even opposed, lines, pursued with perfect freedom.

I may add that Colonel Olcott—whose policy is approved—formed a large number of associations in India for religious education, founded five schools for the education of the depressed classes, and made the Buddhist Educational Movement in Ceylon. I—whose similar policy is disapproved—wrote “the *Information for Enquirers* which we print at the end of most books and periodicals to this day”!

ANNIE BESANT

THE LITERATURE OF THE UNSEEN

AN IMPRESSION

IN using the term 'Unseen' in the heading of this paper, the popular acceptation of the word is intended. The power to see or to hear, like that of running or walking, is a matter of individual capacity, in which some of us are more singularly gifted than others; but to by far the greater portion of humanity these faculties are confined within the physical limit. We see our fellow-men or believe we see them, we see motor cars, and churches, and ourselves in mirrors, and many other things well worth beholding, but beyond this our perception does not reach. That there is a Beyond we feel undefinably conscious; the dead go there, but to the normal man the dead do not return, and the memory of a still white face from which the passion and purpose of life have departed appears to be the last link with that familiar human personality which he knew and loved. Between us and the Beyond hangs a dark and impenetrable veil which our every-day consciousness fails to pierce, and from before which most men turn as from an impassable barrier, reverting with a sense of relief to the more obvious and tangible things of life, the butcher, the daily paper, the pleasant sunlit or lamplit streets, even to the troubles and tragedies; they at least are human. Yet do what we may to lose ourselves in these things, the mystery of the veil dominates us. It penetrates to the cheerful theatre party, and worms itself into the most exact demonstration of the scientist; it comes between the lover and his love, the mother and her child. What wonder then that some dwellers on the physical side, whether from mere inquisitiveness, from a longing to see again the face of one's loved and lost, or from the

higher motive of desiring to benefit those remaining, should turn for a time from the familiar and comfortable things of life and endeavor to explore the darkness. Many peer and pass on, seeing nothing, or attributing what they see to hallucination. Others with dull sight, further obscured by their own undeveloped and ill-balanced mentality, receive only grotesque and distorted impressions, which they proclaim as indisputable facts; and yet others, by assiduous watching and waiting, find the truth. They find that the terrible veil is not dense, nay that it is even luminous and transparent; but in making this discovery they have perforce dropped in the process some physical quality which will not come to them again.

It is one of the remarkable features of Christianity that the orthodox Christian asks for no proof of the doctrine preached to him by a teacher who, like himself, bases his belief on pure faith in the written Word, a faith which embraces the hypothesis of an extended existence as the aim and end of all spiritual striving and devotion. Strangely enough, however, while holding this belief, the good Christian looks with distrust at all attempts to pry into things unseen, and indeed classes them as little less than impiety. He believes; that is sufficient; but despite his belief and the strength and fervor of his faith, there is surely far back in his understanding an uneasy half-acknowledged sense of uncertainty. His dead are in heaven, where he hopes to meet them again in a glad re-union, but is not quite clear how. His mother died at the age of 80, a frail and broken remnant of humanity, weary of the burden of living and glad to go; and he feels instinctively that it would be hardly just to keep her indefinitely at this stage merely for purposes of identification. The baby whose loss was such a heart-break, will he never attain to manhood in after life? He does not know, but he knows that his wife looks forward with a perfect faith to the time when she will clasp the tiny dimpled form to her breast again. This question of

the final adjustment of the different personalities worries him, and if he ponders too long and too deeply on the subject he is apt to drift into what is known as 'unbelief'—an acknowledgment that he does not know anything for certain.

Nothing is further from my intention than to speak in disparagement of the orthodox Christian, who, even though there may be some flaw in his philosophy, is of the salt of the earth; but when we look at a map of the world on which different sections are colored—pink, to denote Christian; green, Pagan; mauve, Muhammadan; and so on—"it seems to me" to use the chosen expression of the Theosophical speaker, that to assume that all the dwellers in the pink area are followers of Jesus of Nazareth is to assume too much. The good Theosophist, even though the map-maker may tint him green or some other obnoxious color, must of necessity walk more closely in the footsteps of the Christ than many nominal Christians.

We are conscious, speaking broadly, of these two conditions of life—the life we live day by day and which most of us enjoy more or less, and that other life, the knowledge of which reaches us partly perhaps in personal hints and glimmerings, but chiefly from the written statements of those who have either passed through the veil in a conscious thinking body other than their habitual world-body, or who have by occult means come into contact with dwellers from the other side. A great many of these recorded experiences have been published, and the result is a mass of printed matter which constitutes remarkably interesting, if not always convincing, reading. The chroniclers of the Unseen and of psychic phenomena generally range from the fiction writer—or the writer who believes he is producing fiction because he puts into words at the prompting of some hidden force ideas which he conceives to germinate in his own brain—to writers such as C. W. Leadbeater, who treats the subject of the life hereafter with an intimacy and wealth of incident which to

the uninitiated is sometimes rather startling. I do not propose in this paper to venture on such a rash undertaking as to attempt to deal with what has been written about the unseen exhaustively; but I will say before going any further that a certain proportion of it is unquestionably valueless, mere verbiage emanating from ill-balanced minds, or uttered with the deliberate intention to deceive. In the section which we class as fiction alone there are many degrees. The cheap ghost story of the Christmas number may be treated lightly; we know beforehand, on the strength of our intuition, that the spectre will vanish at the "haunted tarn," that the pool will be dragged, the bones and casket found, and the rightful heir reinstated in his possession. But with such writers as W. B. Yeats and Robert Benson we cannot deal thus casually. These do not tell us that what they have to say in *The Countess Kathleen* or in *The Light Invisible* is true; indeed, in the literal sense of the term, it is not so; but all the same we cannot but feel that each book is an expression of a truth, a higher form of expression perhaps than could be evoked by mere literalness or honesty of purpose. In aspiring to handle such a great theme as the life that lies beyond, it is surely desirable that the recorder should display some quality of inspiration, if it were only in justification of his position. To read a statement purporting to be made by an exalted dweller in the spirit world, couched in the exceptional language of the *Complete Reference and Letter Writer* is in a manner disappointing, and leaves one with an unsatisfactory sense of earthiness. The communication may be a perfectly veracious one, but to make an impression it requires treatment of a different order; it is not allotted to everyone who burns to give the truth to the world to be a Yeats or a Benson. It is often difficult for a person not systematically trained, or endowed with special knowledge, to distinguish between the true and the spurious in the literature of the unseen, much of the latter being written with good intention and in all sincerity, though

the crudely written statement does not readily carry conviction; might not, on the other hand, a writer of literary attainment give us something drawn from his inner consciousness and his knowledge of history and humanity, which would certainly impress and which might influence us? I have in my mind a book entitled *Colloquies with an Unseen Friend*, by Lady Walburga Paget. It is a record of conversations with a disincarnated spirit, whom the author calls Fidelio, and it deals intimately and vividly with life and conditions during the later Atlantean period, with French history of the time of the Guises and Henry IV, the French Revolution, and other matters of deep interest. In describing the communicator in her introduction, the author says: "His personality is so strong that it is impossible ever to escape from it. He is a man of action and strong convictions, full of acumen, decision, wit and humor. He is sometimes a soldier, a courtier, a politician, a statesman, a humanitarian, but always a man of the world, and above all a gentleman. That he is profoundly and sincerely religious will be seen by his utterances."

Those who, like myself, have no special knowledge of Occultism, in reading this book must certainly be impressed by it; it rings true. Here is no stilted arrangement of phrases; the communicator is a living breathing personality, and even retains in his astral state his Roman Catholic bias. The very unconventionality of the statements, though they may clash at times with the views of the historian, recommends them to one's imagination as the utterances of a living thinking creature. We may have no test to apply which will establish an absolute proof of their *bona fides*, but no open-minded enquirer, who has read the book and the introduction, need hesitate to accept them as being purely honest in intention, and possible, nay, probable, in conception.

It is true that there are books of this class which even the most tolerant reader must receive with a feeling something akin to distrust. Such a one I had once presented to me, professing to be *The Mystery of Edwin*

Drood, finished by the spirit pen of Charles Dickens, which showed such a lamentable degeneration in the great novelist from the literary point of view as must have filled any of his myriad admirers who chanced to come across it with dismay. Though this book did not carry conviction for me, however, I do not profess to be in any position to accuse the publisher of fraud, but am merely conscious of a strong desire to acquit the astral Charles Dickens of the authorship of that ending to *Edwin Drood*. In the case of the standard writers on Theosophical subjects, whose works are obviously the result of exhaustive research and long training, the attitude of the reading public is usually a fair and generous one, though the familiar and every-day manner in which the astral conditions and spirit phenomena generally are dealt with may be at first a little disconcerting. The habit of scoffing at everything one does not understand, which was once attributed by an Englishman to Englishmen, is chiefly confined in these days to the ultra bigoted and the very illiterate; the normal man receives the written or oral statement of the Occultist politely, and decrees that it may be true, very likely it is, but he has never been to Spook-land himself and does not know for certain. He says he has never been to Spook-land, with all the readiness and assurance of a man who is wrong, for every night does he not lay his head upon the pillow and dream?

Many Christian people of the present day, in dealing with the Scriptures, still insist, as did the old Scottish divine of a past generation, on the literal reading of "every word between the two batters," holding that to question one of these words is to court damnation. This point of view is not without its merits; it embodies a principle of absolute fidelity, and entails the facing of life and death with the steadfastness and zeal which characterised the old-time martyrs. Unfortunately, however, with these great qualities are bound up the elements of

stagnation, and the good Theosophist does well in his dealings with outsiders, or with his more feeble fellow-members (among whom I rank myself), to avoid insisting too strongly on an unquestioning acquiescence in all that has been written by the leaders of the Theosophical movement. To reply to a fairly well-informed man, who has ventured on an opinion regarding the after-life, that he is altogether wrong, Mr. Leadbeater in such and such a book, page so and so, having expressed quite a contrary opinion, will have one of two possible effects on the rash thinker: he will either retire abashed and apologetic, or get angry; better the latter, for though he lose his temper he will at least keep his individuality. What a man believes, he believes; he may alter his belief, but he cannot dodge it, or get rid of it.

In the literature of the Unseen we find records of dreams, the narratives of those who having closed their eyes and their consciousness on the physical plane, have wandered for a space impelled by other powers and seeing with other sight along unwonted ways and among strange peoples. Many of these records are literal narratives of what has happened in the dream condition; they are frequently in the nature of a prophecy or warning, and are perhaps somewhat monotonous in the regularity of their tendency. A son dreams that he sees his father, standing by his bed-side, his clothing and hair wet and dripping, and his face ghastly pale and distorted. Greatly impressed by his experience, the son wakes up and looks at his watch; it is fifteen minutes past eleven. Next day he receives a telegram stating that the previous night, shortly after eleven o'clock, his father fell overboard in crossing the Channel, and was drowned. Many experiences of this kind have been related—notably by M. Flammarion and Mr. Leadbeater; they form a type of dream which, unless some other explanation can be found for the connexion between the event and the sleeper, seems to provide one of the most direct and popular pieces of evidence of

the continuance of existence after physical death. Some dreams appear to our returned consciousness nothing better than an outrageous farago of nonsense, a jumble of incongruous incidents and conditions, to be forgotten as soon as possible; but we have all of us on occasions dreamt dreams which had an odd sense of reality about them, and which cling to the memory as fragments from some active living condition. In one such which I relate, as a small contribution to the Literature of the Unseen, I dreamt that I walked down a narrow tortuous street dark with shadow, though the sky was blue overhead. The details of the street, of the people, if any, I do not retain, but remember that the narrow way debouched suddenly on an open square on which a fierce sunlight beat. The square was evidently in the heart of a city and the surrounding buildings were clearly eastern, though not gorgeously oriental in character. There may have been other pedestrians about, but, standing in the deep shadow on the footpath, my attention became concentrated on the figure of a man, tall beyond the ordinary stature of tall men, who stood on the opposite corner in the full glare of the sunlight. He was clothed in eastern dress of spotless whiteness, and his white turban surmounted a sinister eagle-like face, dark but not black. The features were clear-cut and refined, and the general bearing of the man was one of power and confidence, not aggressively insisted upon. From my position in the shadow I stood and studied this interesting personality attentively, till to my embarrassment I became conscious that he was also studying me with a quiet penetrating scrutiny, and that his attitude towards me was hostile. How long we stood there regarding each other I cannot say, but ultimately I found myself being jostled by the traffic of a busy street, and woke up. Some time after this I dreamt that I unlocked my studio to go in, but halted in the doorway on finding that the room had already an occupant. This struck me at the time as being odd, the door having been locked and there being

no other ingress. The intruder was a tall man clad in a well-fitting suit of grey tweed; his back was towards me, and he seemed to be engaged in looking over some papers which lay on a table. He turned his head when I entered, and glanced at me over his shoulder, with a look that was half amused, half indifferent. It was the same person whom I had seen in my former dream, and I felt instinctively as before that his presence was a menace to me. To neither of these dreams was there any *dénoûment*; we simply stood, in each case, steadily regarding one another till I awoke. Yet apart from their continuity, they possessed a quality of realism strong enough to make them live in the waking memory.

In nearly all the descriptions of life on the other side the idea of rest is absent—that rest in the quiet grave, which so many tired human creatures have longed for, and which so many have attempted to realise prematurely. Rather do the departed appear a busy people, so much taken up with work and progress that the earthly seeker after peace and repose may be excused for evincing just a little dismay at the prospect of so much activity in the hereafter. Though the present may not yield us much surcease from labor, nor the Seer be able to cheer us with a promise of future idleness, it is possible to evolve from one's inner intelligence a phantom condition, which will to some extent help to make good the deficiency. In my own mind I am able to conjure up an illusion of a walled rose-garden, bathed in a tender sunshine, a golden haunt of peace, where I sit, novel on knee, and smoke unlimited good cigars, the grateful aroma of which mingles pleasantly with the scent of the flowers. There are apparently no other occupants of this garden of selfishness, yet there is an agreeable consciousness in the air that nice people are within call, who could be summoned at will. So clearly impressed on my mind is this favored spot, with its winding paths and trailing half-neglected beauty, that I feel as though I could speak of

it with all the confidence and familiarity of one who had actually spent his days therein. This airy nothing is thrown from the spindle of the imagination. What people want to learn about the Unseen, however, is the truth, not a cunningly devised fable, and even those who are seemingly indifferent on the subject have their moments of anxiety as to what may happen when this chapter of bridge-parties and race-meetings is closed. Perhaps the sight of a friend who has been successfully kicked by a horse, or who has succumbed to some quite childish ailment, checks the arrogance of life for the moment, and induces some kind of thought, unwelcome thought, probably, which the thinker tries in vain to laugh off or ignore.

The primary duty of the historian of the Unseen is to make clear to us that there *is* an Unseen, and in view of the many varying human intelligences which have to be influenced, and of the obvious difficulties in finding proofs which will be beyond question, the task of the writer is no light one, and the records are of necessity diverse and unequal in treatment. Some books which make no direct claim to inspiration—such as Kipling's *They*, and *The Riddle*, by Michael Wood, though mere trivialities as compared with the works of the great Theosophical teachers—have yet a value of their own, and exercise an influence on the public mind which is perhaps out of the range of more important writings. There is not given to all of us the power, or indeed the will, to quiet easily the persistent note of interrogation within us; yet the courage and patience of those who elect to speak on this over-shadowing subject must always command our regard, even when their sincerity and reasonableness fail to satisfy us on all points: It were well perhaps, before clamoring too loudly for proofs, to consider calmly and impartially how many of the things we are in the habit of accepting unconditionally as facts have ever been actually proven. We may meet a man who says he came from a place called the United States of America, where he declares he lived for twelve

years, and who claims a knowledge of its various departments and cities. We have read of this alleged country in books and newspapers, and have even met other people who pretend to have been born there. The printed matter, though the statements may tally fairly, we can agree to treat sceptically, as the possible outcome of a conspiracy, but the testimony of the individuals whom we know to be otherwise absolutely honest is not so easily dismissed; indeed they, especially those who claim to be natives of the United States, are apt to express unreasonable annoyance at any question of their veracity, though they cannot produce these States, or any portion of them, in evidence of their assertions. Perhaps the wisest and most politic conclusion to come to in a question of this kind is to admit frankly and generously that the place in dispute may exist; we do not deny the possibility, but contend that, the bedrock of all argument being fact, we must decline to express or accept any opinions, until we have been assured, through the medium of our physical senses, that the United States of America are anything more than a vain illusion, generated in the imaginations of overstrung visionaries.

A. COLQUHOON

For the carrying on of spiritual warfare by which the knowledge of oneself and of God is to be obtained, the body may be figured as a kingdom, the soul as its king, and the different senses and faculties as constituting an army. Reason may be called the vazir, passion the revenue-collector, and anger the police-officer. Under the guise of collecting revenue, passion is continually prone to plunder on its own account, while resentment is always inclined to harshness and extreme severity. Both of these, the revenue-collector and the police-officer, have to be kept in due subordination to the king, but not killed or expelled, as they have their own proper functions to fulfil.

AL GHAZZALI



THE SYMBOLISM OF THE SUN

'Tis by the Sun, in very truth, all worlds are mighty made.

IN attempting to contemplate the mysteries veiled by the radiance of the Sun-image, we become aware how That which is at once the very source and ocean of our life, is after all known to us only through its effects and activity in a world of impermanence and dream.

For this reason it may seem to you, as also to me, that I shall speak of many things, save only the "One Dark Truth".

The Spiritual Sun, indeed, is the threefold Mystery—the "Three in One" of all creeds; for, in its apparent

annual travelling through the twelve Signs of the Zodiac, causing the alternation of the seasons, it typifies the Sun-hero, the individualised Son co-eternal with the Father, by whose sacrifice the world is both created and finally perfected through Love; as the continual source of Life for all its planetary brethren, it is the Holy Spirit, or Word, the power of Preservation in God, whereby He weighs the created and the uncreated in the equal scales of Wisdom; and lastly, as the unchanging central unit of our planetary system, it stands for the Eternal Fatherhood of the Unknown Divine Power.

It is of the first of these alone that I purpose to speak, for I believe that He is the only One of whom we can attempt to speak, and that in speaking of Him we include also the other Two, as it is said in the words of an ancient Egyptian Hymn of Praise:

The Gods adore Thee, they greet Thee, O the One Dark Truth.

The Gods bow before Thy Majesty, by exalting the Souls of that which produces them—and say to Thee:

Peace to all emanations from the Unconscious Father of the Conscious Fathers of the Gods.

Thou Producer of beings, we adore the Souls which emanate from Thee.

Thou begettest us, O Thou Unknown,

And we greet Thee in worshipping each God-Soul which descendeth from Thee and liveth in us.

Thus in the world of Man the Sun as Creator becomes the symbol of the Divine Selfhood in each of us: we are all Sons of the Sun, sent forth to labor until the evening of the great Night of Brahm.

I have found that with this fundamental principle of our Life there is always associated, under the garb of one myth or another, that other symbol of the Cross, or Tree; and I think it is again only by the observation of the one, that we, in our present phase of evolution, can hope to understand the other, for this Cross, or Tree, as I shall hope to presently make clear, is no less than the Way or Path of the Sun.

Before I speak of the relation between them, however, I should like to say a few words about the nature of the Tree-symbol itself; and I choose to speak of it rather in its Tree aspect than in its more abstract form of the Cross, because it is thus that the imagination of man has conceived it in the myths of all time—the spontaneous Art of the child-Man, or, if you will, the Fairy-stories told him by his great Parents and Teachers. Moreover it seems to me that when once the relative position is understood, the anthropomorphic form of a symbol does not lessen, but magnify, its meaning, and I remember that it was not in cold mathematical formulæ that the Seers of old had vision, but that the Lord of Ezekiel bade him prophesy upon dry bones, saying: “Behold, I will cause breath to enter into you, and ye shall live.”

The Tree then, was originally represented as inverted, with its roots in Heaven and its branches upon earth, and the more naturalistic way of representing it has gone far in blinding us to its true meaning; it is essentially a symbol of *Birth* rather than *Death*, the oblation of God and not the sacrifice of Man. For I have thought that there is something about the mere arrangements of the lines, in the case of the inverted Tree, that at once suggests to our imagination the downward rush of spiritual force brought to a conclusion only in the outermost husk of matter, which station of pause, and in one sense fruition, we represent by the horizontal line or branches. There is also, of course, a much deeper significance, by reason of the association of our thoughts, attached to the idea of the roots being in Heaven, or, if we look still deeper, in the Seed of the Uncreated Brahm. For the roots are the first unfolding from the ever-mysterious and Unknown Cause; from them the shaft descends shooting forth innumerable branches, becoming ever more and more complex in form and structure as they differentiate or recombine the elements of which they are composed, until at last the Flowers of Union fulfil the purpose of

their life, that is, in imitation of their Creator, they let fall their earthly Seed.

And so, you see, we have in the outermost expression of life a return in perfect imagery to the first act of God—the creative power in us is that wherein we most clearly discern our ancestry: probably all of us, at some time, and through one cause or another have been, as it were, stripped to the soul, nothing remains in life of reality and no *reason* prompts us to any action; yet I think at such times we shall all have found the creative *instinct* remaining to us, the root-nature of our being, and, hardly knowing what we do, we come forth once more to adorn ourselves in the garments of praise. This I take to be the meaning, or one meaning, of those words of the Prophet Isaiah: “He that is so impoverished that he hath no oblation, chooseth a Tree that will not rot.”

I hope I have now said enough to establish the Tree as a symbol of *Birth*, or perhaps to avoid the misunderstanding of those who are accustomed to use the word in its mystical, twofold sense, I should say of *Incarnation*, for from the human point of view Birth is the expression and not the submersion of the Divine in Matter, while Death is the re-union with the uncreated God, and is symbolised by Fire.

In saying that the Tree returns in the bearing of fruit to the original nature of its own being, I have already touched upon its relation to the Sun, for the idea will at once suggest to your minds the form of the Circle. They are two in their exoteric aspect, that is, observing them, as we must by the appearances of things: to the eye of the soul they are one without confusion, for the intuition sees things as they are. Until we have perfected the mental bridge however, we can only speak without compromise of the two ideas as distinct, uniting them according to the antique maxim, “as above, so below”.

The Cross in turning upon its own axis describes the Circle of the Wheel, which, moving through the four Elements of Fire, Earth, Air, and Water, each subdivided into the three states of Rajas, Tamas and Sat̥va, makes in all the twelve Houses and Signs of the Zodiac.

For those unacquainted with the terms of Astrology it would perhaps be well to explain that by this is meant that the Sun-God in each of us is first manifested in the form of the Cross: this being his first great Initiation, the descent into Matter, where, in order that we may become self-conscious throughout and have power on every plane, he has to pass through the twelve minor Initiations indicated in various ways by the different Sun-heroes of the Nations, by the twelve Halls through which Osiris had to pass each night in the Underworld, or by the twelve Labors of Herakles. Thus the Man is said to be "broken upon the Wheel," or, as in the rites of the Asiatic Adonis, his bones are "ground in a mill and then scattered to the Wind".

It is because of this primary association of the Sun-Gods with the Cross, or Tree, that scholastic writers have become so confused as to their identity, often averring that they are Gods of the fructifying principle of the Earth and of vegetation merely, instead of this being the way of their worship, as it is the path of their Initiation and power.

In order to illustrate the nature of these twelve Zodiacal Initiations, I propose briefly to outline the life of one such Sun-hero in relation to the twelve Signs, comparing him also with any others who seem more completely to express any point, for it is the type of the Sun-hero, rather than any individual, that I wish to disentangle from the many versions of his story.

Before I begin a discussion of these twelve Signs which I have called Initiations, I should like to make it clear in what sense I use this term, for to some it may

seem that I am too freely applying a sacred word to the experiences of our daily life. Those however to whom symbolism is a reality, and who recognise in it the plan on which the laws of the Universe are moulded, will perhaps feel with me that the ordeals and conquests of our present life are more near in spirit to those ancient and ever unrevealed mysteries of the Soul, than are the rites and ceremonies by which the many religions of the One Faith strive to give expression to them. That these also have their place I am the last to doubt, for to my thinking, it is the office of the Church to illustrate in its ritual the types of experience through which we all must pass, and thus by example alone to gather its children within the fold. Its teaching should be akin to that of Art, for Truth made self-evident by Beauty may never be denied.

I am not sufficiently acquainted with the ritual of all churches, East and West, to know whether they are all based upon the lives of their Founders; but I know that this was so in the worship of Osiris in Egypt, and I am told that the High Mass of the Roman Catholic Church is no less than a recital in chanting and gesture of the life and death of Christ: if this is so, then the Signs of the Zodiac through which the Son of God passes every year must be the first and greatest of the rituals, which at the same time veil and express the inward Initiations of which we may not speak.

I have chosen as my central example the 'Labors of Herakles,' partly because he is a hero of that Pagan type round which the clouds of myth have so thickly gathered that I believe there are many who do not seek for mystery at all in him; and also because he serves as an example of those who in the end gain freedom by the might of deeds, rather than those who by submission conquer through ideal of service; and it is in the first of these that I believe the fulfilment of the West to lie.

Now in so far as the Sun-hero is that aspect of God which puts on the veils of Matter, he must ever be born of an earthly Mother and a divine Father. Accordingly we find Herakles as the Son of Zeus by the earth-born Alcmene, but pledged from his infancy to the service of his elder cousin Eurystheus, if he would become at death an immortal upon Mount Olympus.

Eurystheus would seem to stand for the first individualisation of Matter, through which the laboring Spirit generates Karma and finally obtains release.

As the most usual account of the 'Labors' appears to me to have been entirely disorganised, I propose to take them in the order in which they seem to refer to the Zodiac.

First, then, in the Sign Aries, Herakles undertakes the capture of the Mares of Diomedes, who fed them on human flesh. Aries is the Sign of the Ram, or the Lamb that is "slain from the foundation of the World," by whose initial sacrifice it is made possible for us all to redeem ourselves. Reflected in the individual, the meaning is reversed (according to the laws of symbolism), and the sign stands for the binding of the passions to the service of the Intelligence. The Horse, I believe, is generally recognised as symbolising the intellect, and it is suggestive that these Mares only become tame after having devoured the flesh of their own master, whom Herakles kills; thus the Will having slain the lower passions gives them up to be as food to the mind.

In the Sign Taurus he captures the Cretan Bull, who had been sent out of the sea by Poseidon that Minos might offer it in sacrifice. Minos, however, was so charmed with its beauty that he sacrificed another in its stead, whereat Poseidon drove the animal mad, causing it to create great havoc in the island.

In Taurus, the physical body and the power of expression through it may be perfected, and in this story we

find the Bull—invariably representing the Earthly Principle, or material Form—east up from the universal sea of Substance for the purpose of sacrifice; but, retained for its own sake, it becomes mad—that is, self-energising—and tears the hearts of those who cherish it. It is noteworthy however, that Herakles afterwards frees the animal again, for it is not his purpose either to destroy or to confine the physical body, but only to tame it for his perfect service.

In Gemini, Herakles is sent to fetch the Oxen who live on the Island of Erythia in the West, guarded by a giant and a monstrous two-headed dog. On his way there he had to pass through the Straits of Gibraltar, where he erected the twin pillars of Calpe and Abyla. These would seem to correspond with those which Solomon erected at the entrance of his famous temple, and whose names, Jachin and Boaz, mean: “He shall establish in it His strength”—that is “shall establish in the temple of the body, the strength or Life-force of His Will”. For here we find the duality of Spirit and Matter standing at the entrance of the Holy of Holies in the land of the Sunset in the West, and it is for Herakles to slay the two-headed guardian and bring back the oxen for sacrifice, that duality may be no more. Before starting on this adventure, Herakles, one day, being annoyed by the heat of the Sun, shot an arrow at Helios, who so much admired the daring of the hero that he gave him a golden ship—wherein we recognise the universal symbol of the soul that weds Spirit to Matter—and thus he sails to the Island of the West and accomplishes his adventure.

In Cancer Herakles has to fight the nine-headed Hydra who is aided by a gigantic Crab.

Now Cancer is the sign ruled by the Moon, which I believe to be among other things a symbol of Reincarnation, and so as fast as Herakles strikes off each head with his club, two new ones grow in its place; and this was the case until, with the assistance of his friend Iolaus, he burned them away—all but the ninth which, was immortal,

and this he buried under a heavy stone. The story clearly indicates that the only means of escape from the Wheel of Rebirth is by purification and not by violence, and perhaps the ninth and immortal head, which he can only imprison, is that seed of the creative force within which life can but sleep and never wholly die.

In Leo, Herakles slays the Nemean Lion, the offspring of Typhon and Echidna, parents of all the animal brood of Hades. After using his club and arrows against him in vain, he finally strangles the animal with his hands. In Leo are perfected the passions, and the senses become a medium for the Light, which, having appropriated them, is enabled to strangle the powers of darkness in them. Ever after, Herakles wears the Lion's skin for his garment, and in this way, the Lion becomes himself the symbol of the Sun, for the senses are now as the outermost robe of the Soul, serving at the same time to reveal and to protect it.

In Virgo he is commanded to capture the Arcadian Stag, sacred to Artemis, which had brazen feet and antlers of gold.

For in this sign we attain the power of transmutation that lies in the soul. It is the moment of conception in which we realise our own latent divinity, and the power to shine with our own and not merely a reflected light.

Then it is said: "Behold a Virgin shall conceive and bear a Son," and later (for with this realisation comes the ideal of service) we reply: "Behold the handmaid of the Lord, be it unto me according to Thy Word," thus offering up our brass for transmutation into the divine gold.

In Libra, Herakles goes to fetch a girdle, treasure of Hippolyte, Queen of the Amazons, and presented to her by Aries, God of War. Hippolyte is clearly only a duplication of Aphrodite and her magic girdle, which made everyone who wore it an object of love and desire. Now

Libra is ruled by Venus and is the polar opposite of the sign Aries (symbolised, as you remember, by the flesh-eating Horses of Diomedes), it representing union and harmony in contradistinction to the ideal of sacrifice. It is the Covenant of God with man and the reconciliation of man with God through Beauty.

Herakles is first received kindly by Hippolyte, who promises him her girdle, but Hera incites the Amazons against him, and during the contest that ensues Herakles kills their Queen and carries off the girdle. This shows her proper nature to have been peace-loving and generous, but her equilibrium is easily swayed by influence, and Hera, who is continually setting snares for Herakles, is determined that the treasure shall not be so easily won. Hera was the Bride of Zeus in Heaven, and always hostile to those of His children born of earthly Mothers. Herakles was only reconciled to her after his death and ascension to Mount Olympus, where, as the Man Regenerate, he becomes re-united with non-manifested Spirit.

In Scorpio, Herakles was ordered to bring alive to Eurystheus the Erymanthian Boar, in order to compass which he chased the animal through deep snow until it was worn out and then caught it in a net. This method of pursuit illustrates well one of the chief characteristics of the sign, *endurance*, and the Boar, being at last caught in a net, calls to mind many other mythological instances in which the spirit of evil is thus snared, though usually by his own ingenuity being turned to account against him. Thus in a Norse tale, Loki transforms himself into a fish, only to be caught in the net which he was the first to invent for that purpose: and again I recall an Egyptian invocation addressed to the Scorpion, in which the words occur:

Open unto me that I may say what I have seen. Even Horus, as the Master of the ship, having mounted the throne of his father Osiris, and Suti, son of Nut, beneath the net which he had made for me.

I think that by this net is meant karma, which although apparently made for the entangling of the Spirit, is in reality the only means whereby we may attain redemption.

It is frequently in this sign that the Sun-hero suffers death, and in some instances, as in the case of the Asiatic Adonis and the Irish Diarmid, the boar is the instrument of his death, thus reversing the symbol. It is easy to see how this reversing of the symbol comes about, for he who has mastered his karma is free, if he will, to die, that is to cease from earthly labor, and thus the captured Boar becomes indirectly the instrument of the Hero's worldly destruction. So we find Keats treating him as that which in the end shall destroy all creation, in the lines:

I would that the boar without bristles had come from
the West,

And had routed the Sun, Moon and Stars out of the sky.

As the great Destroyer he even becomes identified with the Sun himself, for surely we recognise in this "Boar without bristles" the Sun Initiate at that period of his trial, when, being "shorn of his rays," which are replaced by a crown of thorns, he makes his descent into Hell.

This is the death of the Personality which closes initiation into the Lesser Mysteries—those of the Moon—and prepares the way for those Mysteries belonging to the resurrected Christ and ending in his final apotheosis, second death or Rebirth, when he becomes again united with the parent Self.

In the case of Herakles the difference between these two orders of Initiations is beautifully shown, in that the remaining Labors are not achieved entirely by his own power, but either he is the tool of some one of the Olympians, or else he makes use of the elemental forces as his servants.

In Sagittarius, Herakles had to expel the savage Stymphalian Birds who lived on a lake in Arcadia. These birds had been brought up by Aries, and they had brazen claws, wings and beaks, and fed upon human flesh. Herakles would have been unable to accomplish this task had it not been for the help of Athena, who gave him a brazen rattle with which to startle the birds; he then shot them with his arrows as they flew away.

Now Sagittarius is a sign ruled by Jupiter, the Lord of Wisdom and Compassion, attributes also of Athena, who had sprung from the head of the wisest and the most powerful of the Gods. Although often assuming the character of a warlike deity, she did so only in the interests of peace, and herself retained no weapons, using only those of Zeus, her father. She is always represented as hostile to Aries, and as quelling his savage love of war for its own sake, so that in thus assisting Herakles to destroy his savage birds, she was in truth only using him as the instrument of universal peace; for he has now so purified the waters of the soul that he can perfectly reflect the divine Will and Judgment, and the Gods that are within him, they do the works. -

After the death comes the entombment, or descent into Hades, and accordingly we find Herakles commanded to bring back Cerberus from the lower world. This was the hardest of all his tasks, but being again accompanied by Athena, and this time also by Hermes, he received permission from Pluto to carry off Cerberus, if he could accomplish it without force of arms. This he succeeded in doing, and, having showed him to Eurystheus, restored him again to his place in the underworld. Some versions of this story ascribe to Herakles a contest with the King of Hades, thus identifying it with that of the Christ in the Apocryphal New Testament, who, having descended into Hell, finally delivered Satan into the hands of Death.

Hermes, or Mercury as we call him in Astrology, is representative of Manas (even the Classical Dictionary

has to confess that to him is sacred the Number 4!) and as such he is the Messenger of the Gods, uniting the divine and material worlds and conducting the dead into Hades. We are not accustomed now, perhaps, to identify the mānasic principle with the idea of sacrifice, yet Hermes was originally regarded as the protector of sacrificial animals, and so indeed he is and will again become, when we have ceased to adore him for himself, and recognise that though he may guide us into Hell to find the buried treasure, it is the Sun-God alone who can lead us back to Light.

Herakles was also able to rescue some of the doomed from their torments, for this is an essential part of the career of every Sun-hero, and you may remember that in the *Secret Doctrine* we are told that the Initiate when in trance is watched over, and guided by the Hierophant into the Underworld, from which, if he is successful in his trials, he has the right of releasing seven suffering souls. These, in at least one of their interpretations, are the Neophyte's own lower principles, symbolised in the Apocrypha by Adam and the host of the Holy Ones, who together make up the soul's history throughout the Old and New Testaments.

In Aquarius, Herakles undertakes to cleanse the stables of Augeas in one day. Augeas had 3,000 oxen whose stalls had not been cleaned for thirty years; but Herakles speedily purified them by leading the streams of the Alpheus and Peneus through them, and they were thus cleansed in a single day. These rivers would seem to correspond with the Euphrates and Tigris, the twin rivers of the Soul—Reason and Intuition—which in Aquarius, the type of perfected Humanity, are united in Wisdom.

The story would seem to be yet another version of purification by flood, as in the stories of Deucalion, Noah, and the submerged Atlantis.

The oxen again are symbolical of the Earthly Principle, which, having been resolved into the original Waters of the divine Substance, emerges again in a purified state.

This is well illustrated in the story of Deucalion and his wife, who, after the abatement of the flood, consulted an oracle how the race of man might be restored: they were told to "cover their heads and throw the bones of their Mother behind them;" this they interpreted to mean the stones of the earth, which accordingly they threw behind them, and there immediately arose a new and pure race of mankind to repeople the world.

In the history of the Christ the same idea is told in the story of his physical resurrection, and the disappearance from the tomb of what had been his body.

In Pisces, Herakles has to fetch the golden Apples of the Hesperides, which were originally a gift from the great Earth Mother Gaea to Hera at her marriage with Zeus: this suggests that the Tree of Life was from the first created only to be again offered up in sacrifice; for Hera, as we have seen, is the Bride of Zeus in Heaven and has no part in manifestation.

The Apples find their counterpart in the symbol of the Fish, for these represent the Seed of Life afloat upon the Waters of the Great Deep—Alaya, the Universal Soul.

Here we find Herakles for the first time associated with the Tree, but only indirectly, for he has now almost concluded his labors and needs but to possess the Fruit in order to complete his cycle of Union.

Thus we find him sending the giant Atlas to obtain the Apples whilst he himself supports the weight of Heaven, indicating that he has achieved that condition of inward harmony in which to "Be" is also to "Do," for when we are all as the Caryatides of the world, we shall need but to send forth the Messengers of Thought to accomplish the deeds of the Will.

It is in this sign that the Christ ascends or is spiritually reborn "of water and of the Spirit," being again united with the Father; He has gathered to Himself the harvest of the Earth and has overcome the world.¹

This completes the cycle of the twelve Initiations which are no more than subdivisions or aspects of the great Tree-symbol—the symbol of Birth and therefore of Redemption.

There are however two other Initiations of which I must speak, for just as the Sun is a threefold symbol containing the dual powers of the expired and the inspired Word, breathed forth from that Nameless One who is at rest between them, so in some measure are these qualities bestowed upon every Ray He sends forth to become His Son. Both of these are contained indirectly in the Tree, for of each it may be said:

"Three in One, and One in Three."

I have said that it is through the Ritual of Union and thereafter of Rebirth, through the flowering and the fruiting of the Tree, that we, by the imitation of God, become again like unto Him: thus are we continually reborn in every act of the creative mind and in each outpouring of the Will, but the supreme Rebirth of which I now speak is only brought about by the Union of the Individual with the Universal Soul, the great Virgin Mother of Creation. She is the eternal

¹ I must mention that the last two labors were undertaken by Herakles in place of two which Eurystheus had declared unlawful. I have not been able to find a very satisfactory explanation of this, but I would suggest, that it may have some reference to the time when only ten of the Zodiacal Signs were recognised, Virgo-Scorpio being counted as one and Libra left out. This of course has reference to the androgynous period of the Third Root-Race, and it was at the time of the differentiation of the sexes that Libra was introduced to restore equilibrium.

It is, however, the deeds that belong to Cancer and to Aquarius that are said to be unlawful, the first because Herakles had received external help from his friend Iolaus, and the second because he had stipulated for a reward; so that, as you see, either my suggested explanation must remain very incomplete, or we must suppose the Greek version to be much distorted.

Substance of Existence, called alike the Mother, Wife, and Daughter of God; for She is the Child of the Uncreated Father, and the Mother in whom He inheres, or is conceived and brought to birth as the Sun-hero of whom we are speaking. It is She who bears Him, at His first Initiation—the descent into Matter—as the Son of God, and She again who, as the Virgin Bride, weds Him, the re-arisen Sun—the Son of Man.

Thus it is that the Mother and Bride are represented by one and the same person in the purest forms of the Mysteries, such as those which took place at Eleusis, those of the Neo-Platonists, and also of the Ancient Egyptians.

In some cases, however, it is the Initiate who is to represent the Sun-God after his death (usually his Son) whom She marries; but it seems likely that this version is of later origin, reflecting rather the priestly ritual than the ideas from which they had their source. In some again, the Sun-God is represented as having an earthly and a divine spouse between whom he divides his time, as in the story of the Asiatic Tammuz, who died an annual death, passing away to the Underworld to serve the dark Queen Allatu, and was yearly sought for by his forsaken first love, Ishtar, with whom he was eventually allowed to return and revive the life of the world in the season of Spring.

Such a dual love do we find in the myth of Herakles. We are told that from the first he desired to be betrothed to Iole, but that she was refused him and that he won, by fighting, Deianira, for his wife. Later, however, he captured Iole, and Deianira, afraid lest she should lose the affection of her husband, steeped his priestly robes in the blood of a centaur whom Herakles had killed for attempting to outrage her; for it had been said that this would cast a spell upon his will and bind him to her for ever. The centaur's blood however was poisoned by the

arrow of Herakles, and soon it began to burn his limbs, causing him the greatest pain, but he might by no means tear the garment from off him. Then Herakles in order to rid himself of the torment, raised a great pile of wood upon a mountain, and placing himself upon it, caused it to be set on fire, thus burning himself to death. Whilst the pyre was burning a cloud descended from Heaven, and amid peals of thunder bore him away to Mount Olympus, where he received his promised Godhood. Then Deianira, seeing what she had done, hanged herself, but Iole, according to the command of Herakles, was married to his son.

Here we have Deianira as Matter (for the earthly principle) instrumental, though unconsciously so, in her husband's agony and death, but still remaining that without which he could not receive his final Initiation. Yet if we look still deeper, it is Herakles who is the ultimate cause of his own death, for we see him as the Destroyer, shooting forth his arrows to slay the desire-nature, the blood of which is a kârmic debt upon his head, until he has offered up in sacrifice all those outer vestures or principles which do not permit of initiation and union with the Three that are the Self. Their Initiation is Death: they are burned away in the Fire of Spirit, because by that means alone can they be transmuted into the eternal Substance, the Motherhood of Man.

It is not enough, and neither, to my thinking, is it at all desirable, to crush out any instinct of our nature if that is going to leave us void, for all are capable of transmutation to the service of the Spirit.

Yet here, as also in the story of Christ washing the feet of His disciples, we have the idea that it is the physical body which is the last to be purified: "He that is washed, needeth not save to wash his feet, and he is clean every whit," for purification is no less than the

conversion of our whole nature from the negation to the assertion of God.

This, then, is the last Initiation, the sacrifice by Fire, whereby Man becomes re-united with the Father which is in Heaven.

Some speak of it as 'Death,' and say that he becomes merged in the Not-Self; others call it his spiritual 'Rebirth,' or attainment of the Self; both of these terms are interchangeable, for he dies only to be reborn in All; and so clearly has this been recognised by the different Faiths of all ages, that they adopt for their Master, according to their temperament, the Death by Fire or on the Cross, well knowing, in their hidden Wisdom, that Life and Death are but aspects of the One.

There is also at least one example of Birth by Fire in the story of Dionysos, who was born out of the flames and lightning of Jove's presence, when He appeared in all His Olympian glory to the earth-born Semele, who therefore had to die.

You may remember that in *The Secret Doctrine* it is said that in the Trial of the Sun Initiate, at the last moment of the solemn 'New Birth' the Initiator (that is, the Sun-God) passes the sacred Word to the Initiate, and immediately afterwards the latter has a weapon placed in his hand and is ordered to strike. We are further told that since it is always Death that generates Life, this immutable and sacred Law compels the Initiate to kill the Initiator, for, without this, Initiation would remain incomplete.

Although there are probably depths of meaning in this that I cannot hope to fathom, yet we are no longer children enough to be content with a formal and exoteric interpretation merely, though of its outward truth we cannot well doubt before the evidence of the lives of so many of the Founders of Mysteries, who like Orpheus in Greece, and Christ in Palestine, were put to death by the followers of that very creed which they had come to fulfil.

All of us, who would pass on the Word by which we have ourselves received Life, must die as regards that particular source of Life, as every Artist who has attempted to give expression to the visions of his Soul knows. It is perhaps only another and a fuller expression of that saying of the Christ: "He who shall lose his life shall find it," as perhaps also the story of the Magdalene who broke her alabaster vase over the feet of Christ; for, however precious and beautiful is the Form, it exists only in service to the Spirit, and must of necessity be shattered when the Life is shed.

It is in the shedding of his Life that the Sun-God is reborn, and at the same time the Initiation of those by whose hand he dies is made complete: this is the passing of that Word of Creation in which the dualities of existence are indissolubly united for ever.

In the story of the Christ, it is Judas to whom this sacred office is allotted, and you will remember how, in perhaps the most profoundly mystical episode of *S. John's Gospel*, Christ gives the sop to Judas for a sign, after which he goes out, Satan having entered into him.

By this it is made clear (as it was also of Herakles the name of whose wife, Deianira, means the 'weaver together of hostile things') that Christ is fundamentally the conscious cause of His own death, using in this case also the conscious instrument of Judas, who stands for Satan. Satan is the type of those Seekers after Death—those who "keep their life that they may lose it"—without whose self-slaughter creation and rebirth could never be. I know no other book save this of the *Gospel of S. John*, which has dared to reveal so much as to represent these twin powers, the Child of the Sun and Him of Darkness (which we so crudely speak of as 'good and evil') performing their outward warfare with perfect inward harmony and recognition of the rôle each has to play in the great Drama of the World.

We cannot fail, in studying the lives of almost any of the great Masters of Wisdom, to be struck by the continual insistence on the fact of outward strife and the pain of sacrifice; yet not one of Them but drew His wisdom and His very life from this realisation of essential harmony and love, and I am wondering whether the spiritual Sun is to pass the cup of Life from East to West, with still this sense of bitterness at the dregs, or whether the complete redemption of Matter does not demand that our outward life also should be sweet.

It may be that when there comes to a future Christ the temptation of "the Kingdoms of the World," He will answer that they are indeed His, for it is the meek that inherit the earth; and the only meekness Christ ever knew or cared for was that towards the divine Will expressed in Himself and latent in all creation, which thus awaits the reinstatement of its priestly Kings.

Now it has always seemed to me that the ideals of the West are but half fulfilled in the teachings of the Christ: He, and all that He stands for, are the natural offspring of the curiously isolated laws and worship of Judaism, isolated perhaps for the very reason that its followers sought to combine the abstract monotheism of the East with that ideal of citizenship which is so striking a characteristic of the West—so clearly shown in the early civilisations of Greece, which are to me as the unheeded works of some ancient seer, laid by in the dust of antiquarianism, until the Prophets shall be reborn who can awaken them to life again: for ideals no less than individuals and nations are subject to the laws of reincarnation.

However this may be, it is certain that all those who have attempted to unveil the mysticism of Christianity have done so by means of the more transparent teachings of the East; but it is just this fact of the greater richness in outward form and apparel—even perhaps the fact of the more personal worship of the Master—that

links it to the essential nature of the West, and may yet make of it a means of union and of understanding between the life of contemplative thought and that of the beauty of deeds.

For though the followers of Christ have bowed before the figure of One stripped of all earthly possessions, they have seen no disharmony in offering at their worship such wealth of outward Beauty as Paganism alone can rival; and rightly so, for by thus dedicating the fulness and the joy of our lives to that spirit of inward unity, do we at length come to discern the God that is hidden in All.

Nevertheless it has been more characteristic of the nations who have called Christ Master, to dwell upon the facts of outward fulfilment and inward beauty as distinct and even antagonistic. Yet we observe that in the childhood of Races no such severance is recognised, but the head of every family is both a temporal Priest and a spiritual King, and claims his descent from the Gods themselves.

Now the Greeks never grew away from their spiritual childhood, but perfected this system on the larger scale of the State. They had found the secret of Harmony in the perfect response of the outer to the inner; Life and Religion were one, as were the conceptions of Beauty and the Good; Sculpture and Painting went hand in hand, as did also Music, Verse and Dancing; for no activity was pursued for its own ends, but all were regarded as virtuous in so far as they expressed life nobly.

It was their aim to make God apparent; and it is because of this that I have called them Prophets. For I see no other end to all our worship—that makes us slowly turn, like flowers, to follow the arc of the Sun—unless it be that at the last the Earth too may shine with its own Light, the Light of God.

It is of course clear that such a period of attainment as was that of Greece in her prime, is doomed to dissolution, for

as an enduring life it is only possible when all our elements are perfected. For now we must ever be stretching out towards a greater realisation of our ideal, and this is only done by a process of elimination and intensification—the sacrificing of the many selves we might be to the one Self we mean to be.

Harmony is, as it were, the gathering together of power preparatory to a further spring, and between every such attainment the tendency is to specialise more and more. This is the meaning of what we call genius, and this it is which distinguishes it from Masterhood; for They dwell on the peaks of attainment.

As is it with the Individual so it is with the Nation; for who can imagine any part of the civilisation of our western world without reference to the Masterhood of Greece? And I think this will be found true of all those Nations who have left us their inheritance, for even India, to whom we may well look for our spiritual Fatherhood, was at the time of our chief glory also a temporal power.

I have called Greece our Master Nation; that is, the one that most embodies our ideals; and perhaps it is time that the beacon of her message should again be kindled, to remind men of the glory of that Funeral Pyre which is our Goal.

It is for this reason that I have dwelt at such length upon the growth of expression in this Spiritual Sun within us, as it slowly fades from the land of its rising in the East to find a great fulfilment, and at last a greater rebirth, in the land of its setting in the West.

For our souls must ever be awake to recognise beneath every changeful aspect of nature the one unchanging Life; and because Christ last came in the guise of a carpenter's son, it may be that this time we must look for Him beneath a kingly robe; yet I think we shall not find Him, unless we carry also in our own hearts the fearlessness of the joy and power of life.

It may seem that I have wandered far from the subject with which this paper began; yet at all times the practical application of any idea remains the test by which we know its reality to ourselves; and I think it is even possible that the conviction thus gained may go at last to swell the life of those great archetypal Ideas themselves, to which we all do homage.

Therefore, before I close, I would once more remind you in words from the Upanishats, that it is by thus asserting the Godhood of the Individual that we draw most near to that universal living Spirit who embraces all:

Both He who here is in the Man, and He who there is in the Sun—one verily is He.

DIANA READ

THE WHITE SAIL

'Tis evening—evening on the sea
 Brushed out the far horizon line—
 The friendly shore upon our Lee
 But yonder white sail's silvery shine
 Seems still to light the backward sea!

All now—one even dusk of sea,
 Above, below, all blurred in one;
 So night on Recollection's sea
 That drops on age so wearily
 Blots all save some far memory.

Oh! Dusky dream! Oh! Hueless sea!
 Night blots before thy road of light—
 And palls our bark so silently
 Till shrouded as the Dead are we—
 Yet still that fair sail follows me!

MARGARET EAGLES SWAYNE

FROM PESSIMISM TO MYSTICISM

IT is a truism that the recognition of the small worth of a present view-point is indispensable to the arrival at a new evaluation of the universe. Contentment is static, discontent is dynamic, a power which tends to progress; hence the pessimist is half-way to becoming a mystic. The main stages of such an evolution may be observed in Egyptian literature.

1. Life is of short duration, the end a dreary dream state; therefore let us eat and drink and crown ourselves with roses, for care cannot defer the evil day.

2. Life is a sorrowful pilgrimage; let us escape therefrom.

3. Life is evil, but only because men make it so; happiness may be reached; let us seek happiness by turning away our attention from the fleeting and seek the eternal forthshadowed in things temporal, and at the same time strive to make the seen a less garbled reflexion of the unseen, and prepare the way for the deliverer that is to be.¹

The short poem that I have chosen to illustrate the first of these stages, the lowest, is very well known and has repeatedly been published.²

¹ The papyrus Leiden 344, admonitions of an Egyptian Sage, which is illustrative of this stage, is of such importance, both in itself and in that it contains quotations from a source-document, as will be shown, of the Trismegistic literature, that it must be reserved for a separate article.

² *Aeg*: Zeilsch, 1878 (XI) Pp. 58, 73.
W. Max Müller, *Die Liebespoesie der Alten Aegypter* (Tafel I).
Maspero, *Etudes Egypt*, I. 130, 162.
Records of the Past, VI. 129.
Budge, *First Steps in Egyptian*, 138, 140.
Erman, *Chrestomathie*, 34—35.

It was written by Nefer Hotep, a priest of the tomb of Amoun, one whose duty it was to make the funeral offerings, a 'God-father,' to literally translate his title, corresponding roughly to the chantry priests of the Roman Church. He died in the third year of King Hor-em-pet (c. 1330 B.C.) and was buried at Qurneh, north-east of the tomb of Sen-em-aah (tomb No. 51 of the tombs of the Theban nobles).

The name Nefer Hotep (Fair Peace) was by no means an uncommon one amongst Egyptian officials, and in the Museum of Leiden there is a stele representing one of the same name, also a harper, in whose full face one might almost trace a state of mind which might have given rise to our little poem.¹

All things, he sings, go to their last resting place; men, women, children, even the sun himself growing weak at even, pass in procession to the land of silence. The moral that he draws is that of *Ecclesiastes*, before it was overwritten by the later moralising scribe; feast, perfumes, garlands, love, forget sorrow, for by taking thought the evil day cannot be thrust back. Not a very high stage of ethics, truly; but the germs of a discontent are present, and soon will such an one outgrow his toys. Food and drink satiate, flowers are a type of the transitory; and our poet must soon pass on to the second stage.

Here the man has tried pleasures of all kinds; even academic lore is unsatisfactory; he has reached the stage of Faust in the first act of Goethe's great tragedy.

The papyrus which illustrates this type is in the Royal Museum in Berlin, it was probably written about 2000 years before our era.

It was first published by Lepsius, more than fifty years ago, but presented such difficulties that little was done with it until Maspero, in 1879, commenting on it, described

¹ Beso. d. Aeg: S: des Need: R: Mus. *Stelen des Alten w. Mitt. Reich.* Taf. XXXIII.

it as a dialogue between an Egyptian and his soul, in which the soul demonstrates that death has nothing affrighting, and illustrates by some free renderings.

In 1896 Erman published an admirable critical edition of the text with full photographic reproduction of the manuscript, with most valuable notes and a translation of the more certain portions of the poem. He reaches an opposite conclusion to Maspero, *viz.*, that the story is of a man tired of life, whose soul dissuades him from suicide.

Maspero, in the same year, in a review of Erman's work, maintains his former interpretation and furnishes a free rendering of the greater portion of the poem, which differs in important details from that of Erman.¹

The difficulties which our story presents resolve themselves under the following headings.

1. The beginning is lost:
2. The remaining 155 lines are couched in highly poetic language and contain many words that have not yet elsewhere been met with; and finally:
3. The scribe was somewhat lax and many errors are to be met with.

I have ventured upon a third interpretation which conciliates the Erman and Maspero positions and explains certain difficulties in the story.

I would suggest that the dialogue is between a man and a spirit that he has evoked.

a. The term *hw* is used, it is true, for one of the many entities which the Egyptians regarded as being synthesised in an individual during the earth life, but which, in some way, were disintegrated into separate entities at death; but the same word is also used for other entities.

¹ A. Erman. *Gespräch eines Lebensmüde mit Seiner Seele*. (Pap. 3024, König. Mus: Berlin) Berlin, 1896.
 G. Maspero, *Causeries d'Egypte*, Paris, 1907.
 G. Maspero, *Etudes Egyptiennes*, 1, 73, 1879.
Aeg: Zeit!: 1873, 16.
 Lepsius, L. D. vi. iii, 112.

b. In the *Possessed Princess of Bekten* (11, 19, 23) the feminine form of the word is used to describe an extra-human entity who is the cause of the princess's malady, and which only yields on the intervention of the God Khonsw.

c. The same word is used in the Demotic Magical Papyrus of London and Leiden (Edition Griffith) to describe a class of entity evoked by magicians.¹ Now one of the chief methods of evocation was by means of the brazier or chafing dish, and if we accept this interpretation, we can explain line 149 of the papyrus before us: "Thou pressest weightily upon the brazier" otherwise quite incomprehensible.

It is curious to note that the word ḥw is always written in this poem with the determinative of bound captive (Möller, *Hierat: Paläog: 49 B.*), except perhaps in 148, when the determinative is changed;² in all other papyri the word is written with the determinative for 'God,' glorified one, or of light (45, 306, etc., Möller). I venture to suggest that the lost portion of the papyrus contained the following story. A man sick in body, abandoned by his friends, by whom he has been robbed, evokes a spirit, and addresses questions to him concerning the wider world; the answers that the spirit returns are not understood by the man, who believes them to refer to physical death; the spirit really was urging him to abandon a view-point, to strive to reach the wider consciousness, and seek his treasure therein.

The portion remaining to us contains some fragments of the last discourse of the spirit with the man's reply. In the translation of the remaining portion I have ventured here and there to add probable translations of portions left blank by Erman, and here and there I have had the temerity to differ from that great authority.

¹ 9, 25; 10, 1; 22, 1; 27, 3; 28, 12.

² 4, 5, 7, 11, 17, 30, 39, 52, 55, 86, 148.

The portion that I have omitted, 39—52, is quite incomprehensible to me, but seems to contain a contrast between the lots of two souls in the other-world.

Even through the medium of this faulty translation into a tongue but ill adapted to render the poetic idiom of old Egypt, I trust that something of the beauty as well as the profundity of the poem may be divined by my reader.

THE SONGS OF THE HARPER

Spoken of the singer unto the harp which is in the tomb of Osiris, chantry priest, Nefer Hotep, the true of voice.

He saith: Verily resteth the prince, equal his fate. Generations pass before thee, O Re, divine one. Youths go unto their own siege. (Even) Re giveth He Himself at morning prime, but as Alum resteth He in the land of the sunset.

Males that fecundate, females that are fecundated, every nostril that breatheth the breath of dawn, their very infants forsooth, even they go unto their own siege.

Make fair the day, O chantry priest! Use perfumed oil and fine oil. Gather before thee garlands of lotus flowers for the shoulders and the skin of thy beloved one who dwelleth in thine heart seated at thy side.

Give song! Make melody before thy face! Put things inauspicious behind thee, remember joys, until cometh the day of dismal departure unto the land which loveth the silence.

The Man and the Spirit

Behold my spirit transgresseth against me, I hearken not to him. He draggeth me unto death because unto him I come not; he casteth me on the fire to slay me. (14).

He cometh in unto me in the day of calamity; there

Two explanations are possible. (1) The dangers in which the sorcerer stood from the evoked spirit, a belief still current among the Fellaheen (Maspero, *Causeries d'Egypte*, p. 136); and (2) a possible reference to the burning sensation which accompanies the awaking even of a single strand of the fire of life.

standeth he, at my side, even as doth an accuser. This verily is the forthgoing which bringeth a man unto himself.

My soul! abandon not a wretched one to life.

Lead me to death, for unto him I come not.

Make sweet for me the West. Is it (*i.e.*, death) an evil thing? Life is a weary round, (even) trees fall. Oh to pass away from sin, unto (the land) where wretched ones are cleansed.

There Thoth weigheth me, Gods are appeased, Chons, a scribe in truth, defendeth me, and Re hearkeneth unto my words. There am I upborn upon the Sun boat, I'sds defendeth me in the house, my sin was weighty, (30) the God, who hath punished the secret things in my body, beareth one to pleasures.

Thus spake to me my soul: "Thou art a thing of nought, thou art at this time in the life-land, (here) thou fulfillest thy time.

"Thou takest thought on [earth goods], even as doth a man of substance."

I said: "Shall I go forth from that which is on earth?"

"Liberation is a leap, not that which binds to care."

.....

"Be kind to me, my spirit and my brother! Be

To complain, accuse.

Possibly a comment which belongs to the spirit, *i.e.*, not the forthgoing of death, but exit from the body in the mystic sense.

West, the Spirit world, placed by the Egyptians, as by the Greeks, in the West—a return to the home from which they had emigrated (?)

He had received the results of his evil karma on earth.

A tentative translation of an obscure passage.

By distributing the dialogue between the man and the spirit, some sense may be arrived at. The man speaks of physical death, the spirit of liberation.

thou mine embalmer, make thou due offerings standing by my bier, upon my burial day, watching my bed in the necropolis."

My spirit opened his mouth and answered that which I had spoken:

"If thou thinkest on burial, that is it which is a thing of sorrow, which bringeth tears, it is an abomination unto men. That it is which snatcheth away a man from his house and casteth him upon the high ground: thou goest up, but not so that thou mayest look upon Re.

There they build of red granite, they build a pyramid fair in workmanship, the masons are as gods. But soon is the stone of offerings bare, bare is it as that of a weary man who hath died on the river banks, with no survivor: the flood beareth off of him his portion, and the glowing heat in like manner carries away his portion, the fishes under the banks gossip with him. Harken unto me; behold is it good for a man to hearken! Follow the fair day, be not mindful of sorrow!

"A man of mean estate ploughed his croft, he laded the harvest into the hold of a barge, he towed it the voyage. His festival draweth nigh! (Not so) for he seeth the coming on of the night of the north wind, when he must keep

However the word that may be rendered 'salvation, liberation,' also means 'to rob'.

Cemeteries being on hills.

An abandoned corpse, partly destroyed by heat, partly by water, and partly eaten by fishes.

What the next two stories have to do with the main argument it is not easy to see; possibly the spirit seeks to remove the man's depression by showing him that there are others in worse state than his own.

watch in the boat when Re goeth on. Now went forth his wife and his children unto destruction from the abominable ones of the night, the crocodiles. He sitteth perforce and with broken voice he said: 'I weep not for that woman, for she hath no forthgoing from the West; my lamentation is for her children but newly broken forth from the egg; they have looked upon the face of the crocodile and they live not.' A man of mean estate begged his evening meal, and his wife talked unto him continuously until bread of even. Then went he forth exulting until hour of bed. When he returned home, he became as another, for his wife had dealt cunningly with him, and had not been faithful unto his bed. Empty was the heart of the messenger!"

I opened my mouth and answered that which my spirit had spoken:

"Behold is my name abhorred, behold more than stench of birds on summer days when burneth heaven.

"Behold is my name abhorred, behold more than a fisherman on the day of a catch when burneth heaven.

"Behold is my name abhorred, behold more than the stench of birds, more than a willow-hillock filled with geese.

It is interesting to note from these and similar references in other poems the sensitiveness of the Egyptian nose, and the important part that the sense of smell played in his economy of enjoyment.

"Behold is my name abhorred, behold more than the stench of a fisherman, more than one who hath left the marshes having fished therein.

"Behold is my name abhorred, behold more than the stench of crocodiles, more than one who hath satten in the mud amidst the crocodiles.

"Behold is my name abhorred, behold more than a woman who hath spoken leasingly against her husband.

"Behold is my name abhorred, behold more than a strong child. . . .

"Behold is my name abhorred, yea more than a beleaguered city, revolt within, his rear exposed.

"To whom speak I to-day? Brothers are froward, friends of a day are not worthy of love.

"To whom do I speak to-day? Men are bold of heart, each beareth off his neighbor's goods.

"To whom speak I to-day? The meek man is brought low, the brazen-faced cometh everywhere to preferment.

"To whom do I speak to-day? The quiet man is wretched, slighted are the good on earth in every place.

"To whom speak I to-day? A man enraged at evil fortune is made the laughing stock of all.

"To whom do I speak to-day? Robbers! each beareth off his neighbor's goods.

"To whom speak I to-day? When sickness entereth the heart of a man, he is regarded as an enemy by his brother.

"To whom do I speak to-day? A man thinketh not on yesterday, nor doeth he the deeds of that hour.

"To whom speak I to-day? Brothers are evil, they bring offerings to the uttermost rather than truth of heart.

"To whom do I speak to-day? Hearts are froward; there is no heart on which a man may rely.

"To whom speak I to-day? There are no righteous, the earth is left over to evil doers.

"To whom do I speak to-day? The righteous is not, ignorance is brought unto him who seeketh to know him.

"To whom speak I to-day? No man is contented, go with such an one and he is not.

"To whom do I speak to-day? I am burdened with misery, lacking one that is true.

"To whom speak I to-day? The evil one smiteth the land, no end hath he.

"To-day death to my face is as health after sickness, as is the going forth after a malady.

"Death to my face to-day is as the odor of myrrh, even as sitting under a sail on a windy day.

"To-day death to my face is as the odor of the lotus, even as is sitting on the brink of drunkenness.

"Death to my face to-day is as is a torrent path, even as one who cometh to his home (after service) on a warship.

"To-day death to my face is as a beclouded sky, as one who hath found that which he sought not.

"Death to my face to-day is as the desire of one to behold his home after he hath passed many years in captivity.

"He who is there, forsooth, is caught away as a living God; he setteth his face against the evil that he hath done.

"He who is there, forsooth, upstandeth in the Sun boat; to him is it given to offer the choicest parts in the temples.

"He who is there, forsooth, is a sage; his prayer is not turned back of Re when he speaketh."

Then spake unto me my soul:

The complaint is now at an end, the man has unburdened his heart, and now he begins to realise the spirit's meaning: not death, but an escape from the low life to begin the higher.

The Mahâyâna.

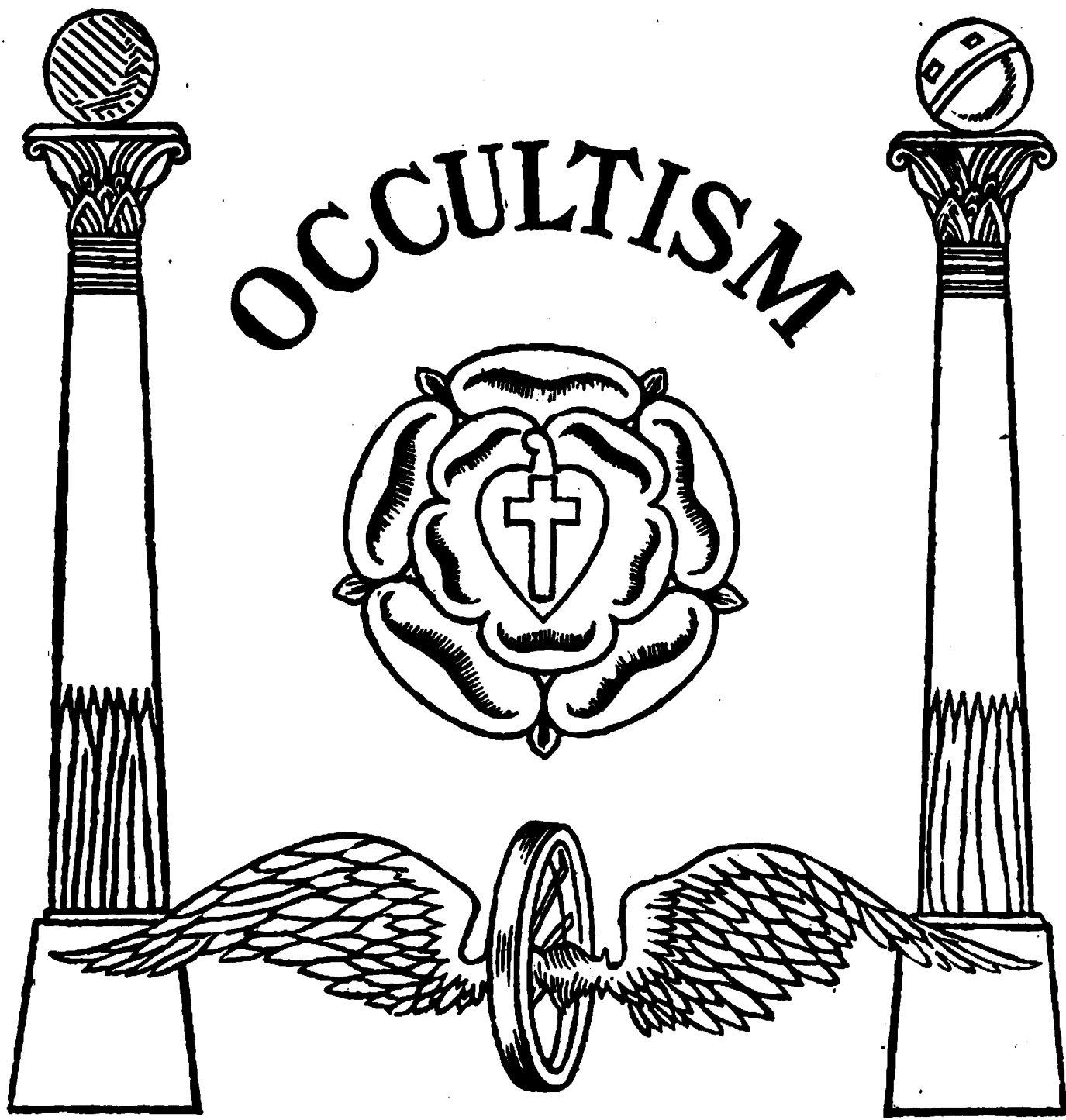
“Thou hast ceased to complain that thou art abandoned, my kinsman and my brother.

“Thou pressest heavily upon the brazier. Unite thyself with this life of which thou speakest.

“I desired greatly to restrain thee from the West, (but now) I do concede unto thee that the West thou mayest attain. Thy limbs will fall to earth and I alight—let us together make an abiding place.”

From beginning to end this writing is completed.

J. R. SPENSLEY



RENDS IN THE VEIL OF TIME

THE LIVES OF ALCYONE

XXIX

IN the twenty-eighth life of our list Alcyone had much mental suffering, but yet he had remarkable advantages in his close association with Mercury and Zarathushtra. In the twenty-ninth life, which we have now to consider, his advantages were to be greater even than those; yet his birth was by no means a favorable one. It took place in the year 2472 of the Kaliyuga (630 B.C.), the fourth year of King Kṣhattraujas, near the town of Rājagrha.

It is true that his father Jagannāḍha was a Brāhmaṇa and a rich man, but his character left much to be desired. He was a grasping man, who had all kinds of ways of making money, some of which came perilously near to the verge of dishonesty.

With some other Brāhmaṇas he owned a temple, and the arrangement was that each of these joint owners took sole charge of the temple in turn and managed it for a certain specified time, and during that time all the offerings made by pilgrims and others came to him, and were his private property. This curious system led to a great deal of sharp practice on the part of these Brāhmaṇas; for example, Jagannāḍha had agents along the main tracks in all parts of India, who were instructed to warn him far in advance when any rich pilgrim, or any specially large party of pilgrims, was setting out. When he received the news, he tried to arrange it so that such pilgrims should arrive during his period in charge of the temple, and he directed his agents to contrive some pretext for hurrying or delaying them so that this might be managed. It was in this way that he had succeeded in amassing much wealth, though its possession was, strictly speaking, contrary to the rules of his caste. He also owned a good deal of land, and stood well in the favor of the King, to whom he now and then made politic presents.

Jagannāḍha was by no means unkind, and he gave his children a good education; but unfortunately, as soon as they were old enough, he also trained them zealously in his own peculiar methods of increasing the family fortunes. The mother was a kindly and gentle woman, careful and thorough in fulfilment of her household duties, but with little interest in anything beyond them—religious as far as the punctual performance of ceremonies went, but not capable of comprehending metaphysics or philosophy. She had had several children, but only Alcyone (whose name this time was Shivashankara) and

his sister Muli survived. Jagannāḍha had also adopted another boy, Mizar, who was the son of a cousin of his, and had been left an orphan at an early age. Mizar's name this time was Nivaran, and he was two years younger than Alcyone. The affection between the boys could not have been stronger if they had been brothers, though their dispositions differed widely. Alcyone was dreamy and romantic, with high ideals, while Mizar was keen and practical, but not always scrupulous. While they were still young their mother died, and they were left much to their own devices, as Jagannāḍha was always occupied with his schemes, or at least so full of them that he could talk of nothing else, which made Alcyone think him rather an uninteresting companion. Mizar entered much more fully into them, and even sometimes made ingenious suggestions, whereby the gains could be increased.

At the age of eighteen Alcyone married Irene, a good and spiritually-minded woman, and in a year's time a son was born to them. A year later his father died, and Alcyone consequently became the head of the family, and inherited the father's duties and possessions. He had therefore to take his place in turn in the administration of the temple and its sacrifices. He strongly disliked the sacrificial work, though since the duty came to him he did it for a time as a matter of course, as his father had done. It involved a large amount of slaughter, as the offering of animals to the deity was supposed to be meritorious. The sacrifice of a horse was thought to be in some way especially pleasing; goats were even more frequently offered, but were not considered so acceptable.

All Alcyone's feelings revolted against this wholesale slaughter, and he inwardly doubted whether it could be pleasing to any good God. Also, he further disliked intensely his father's methods of attracting pilgrims to the temple. He quite understood the advantage of the arrival of large parties of rich people during his tenancy

of the office; but his father had frequently resorted to direct trickery and shameless falsehood in order to produce this result, and Alcyone felt a strong repugnance for this; in fact, he absolutely declined to engage in it. He therefore made by no means so good a thing out of the temple revenues as his father had done.

His cousin Mizar did not at all agree with him on these points. The father's teaching had deeply impressed him, and he watched all this with a somewhat jealous eye, regarding Alcyone's scruples with some contempt, and often telling himself how much better he could manage affairs if he were the head of the family. He often urged Alcyone to follow in his father's footsteps, and intimated that not to do so amounted to a kind of disrespectful criticism of the father which ought not to be possible for a well-regulated Brāhmaṇa. Alcyone could only reply that Mizar might do what he liked in these matters, but that he himself did not feel that he could carry on the old customs. He cared little for money or for ostentation, but was much engrossed in domestic affairs, while Mizar on the other hand, though equally well-intentioned and kindly in disposition, still thought it a duty to carry out the plans of Jagannāḍha, and so set it before himself as a paramount object to have as much money as possible in the family.

About this time Mizar married Thetis, and unfortunately his wife was not at all the right kind of woman. She exercised a great fascination over him, and much increased his growing discontent, for she was essentially a schemer—an ambitious woman, who longed intensely for wealth and power. The young couple often discussed these affairs, and they both felt that if only they were at the head of the family they could contrive to accumulate wealth very much more rapidly. Naturally Alcyone's wife Irene always had to take precedence, and Thetis was distinctly envious of this, and as time went on felt more and more that she could not bear it, and that she

was not finding a fair opportunity to show what she really could do and be, though Irene was always very kind and gracious to her.

Another point was that Thetis had a son, and she wanted so to arrange matters that he should in due course inherit the temple and its revenues, instead of the son of Alcyone. She brooded over all these things until at last she began to plot and plan to bring about her wishes. A vast amount of intrigue was always going on in the Court, for the King could give or take away property as he chose, and everything depended upon his favor. Thetis therefore began very cleverly to set afloat rumors of different kinds against Alcyone and Irene, her hope being to undermine them in the favor of the King. She also caused a great deal of trouble in various ways in the household, managing by various ingenious schemes to cause friction between the two cousins, and even sometimes to get them into an open quarrel.

The other Brāhmaṇas who shared the charge of the temple with Alcyone were not especially well-disposed towards him, because of the attitude which he took both to their sacrifices and to their methods of squeezing money from pilgrims; so that they were quite prepared to accept the rumors which Thetis set afloat, and when the King, hearing these over and over again, began to think there must be something in them and to make enquiries, these Brāhmaṇas were quite ready to express their doubts, and to give Alcyone a somewhat indifferent character. All this plotting was very cleverly managed by Thetis, and such a net of constant intrigue was woven round Alcyone and his wife that finally this led to an open rupture with the King, and Alcyone, Irene and their child were all banished from the Court and the city. This was in the year 598, when Alcyone was already thirty-two years old.

Thetis was exceedingly triumphant over this result. Mizar was not in the secret of her plans, and was much distressed at his cousin's exile; but he certainly did think

that he could manage the temple and its revenues much better than Alcyone, so that as far as that went he was half glad of the opportunity which was afforded to him by the latter's disgrace. He had to take Alcyone's place, and he and his wife thus gained the fulfilment of their long-cherished desires, and were happy in the opportunity thus given to them, though Mizar never ceased to regret Alcyone's banishment, and presented several petitions to have him recalled.

Alcyone felt that he had been badly treated, especially as the country house to which he was banished was in an unhealthy and malarious place. His son caught a bad fever here and was ill for a long time. He finally recovered, but was never really strong again, as the disease had left a weakness of the chest. Alcyone and Irene always blamed Mizar and Thetis for this, and Irene at least bore a grudge against the latter for it, and never ceased to think of it secretly.

Four years later, in the year 594, King Kṣhaṭṭranjas died, and Bimbisara came to the throne. Alcyone, who had known him well when he was a young prince, immediately applied to be restored to favor. The new King at once granted this, so Alcyone was once more put in charge of his share of the temple, returned to his town house, and took his original position. There was then a great scene between the two cousins, and Mizar for the first time came to know some of the things which his wife had said and done, and they shocked him terribly. The feeling between the families was somewhat softened for the time, and Alcyone permitted Mizar and his wife to continue to live with them in the town house, though the ladies were still to some extent distrustful of one another, and even Alcyone could not quite forget that Thetis had been instrumental in procuring the banishment which had led to the ill-health of his son.

Thetis, however, was still dissatisfied, and continued to try secretly all sorts of plans for the purpose of

securing the succession for her own son in place of Alcyone's. She hoped that the latter would die, but as he did not oblige her, she formed a scheme to kill him gradually by slow poisoning, so that she should not be suspected. She, therefore, began to introduce the poison very cautiously into his food, increasing the dose little by little. Before this nefarious plot had fully succeeded, Alcyone one day discovered it, and was violently angry. His first instinct was to expose the whole affair, and deliver Thetis to his friend the King for judgment, but Mizar, though much horrified at the discovery, begged him earnestly not to do this. Eventually Alcyone consented to say nothing about it, but declared that he could never again feel safe in the same house with Thetis, so he stipulated that Mizar and his wife and child should retire to their country-house, to which he himself had previously been banished. Mizar thankfully accepted this as a comparatively satisfactory arrangement, and at any rate more than he could have expected after Thetis's treachery. Unfortunately the discovery had come too late to save Alcyone's son, who lingered on for some time, but could not be cured by such physicians as were then available, and eventually died in the year 590. Alcyone was inconsolable, full of despair, and sometimes almost of hatred for Thetis; he seemed to lose his hold on life, and no longer cared for anything.

In the first year of the reign of King Bimbisara the Lord Gauṭama came to Rājagṛha, and was asked by the King to preach; but He would not then do so, and went on His way to attain Enlightenment. After He became Buḍḍha the Lord Gauṭama remembered King Bimbisara's kindly request, and came and preached at Rājagṛha in the year 588. He was then thirty-five, having been born in the year 623. Alcyone went to hear Him, and was immensely impressed, and lifted clear out of his hopelessness and depression. The Lord Buḍḍha preached about sorrow and karma, and much of what He said

exactly fitted Alcyone's case and wonderfully relieved his aching heart.

He went again and again to hear those wonderful sermons, and one day the Lord spoke strongly about the necessity of kindness and compassion. The man who wished to enter upon the Path must put away from him even the slightest shadow of anger and of hatred, and must show nothing to friend or enemy but all-embracing love. Alcyone thought long over this, and the result of it was that he went out to the country-house to fetch back Mizar and his wife and child. He spoke to Thetis, whom before he had refused even to see, and told her that he regretted his hard feelings towards her, for he knew that in all that she had done she had been only the instrument of his own karma. She was utterly overcome by his unexpected kindness, and thus it happened that both she and Mizar were brought back again to share the home which she had desolated.

Alcyone on the first opportunity took Mizar to hear a sermon of the Lord Buddha. The scene was one never to be forgotten. Perhaps two thousand people were gathered there among the trees, most sitting on the ground, some leaning against the trunks, men and women together, and little children sitting with them or running about between the outlying groups of people. The Lord sat on a slightly raised platform—a grassy bank in the midst of the garden, surrounded by a band of His monks in their yellow robes, and with His glorious musical voice made all that crowd hear without an effort, and held them entranced day after day as they came listen to Him. Of Him it was indeed emphatically true, as was once said of another prophet, that "never man spake like this man".

The influence of His magnetism upon the people was incalculable. His aura filled the whole garden, so that all the vast crowd was directly under its influence—actually within Him, so to speak. The splendor of the aura

attracted vast hosts of the higher devas of all kinds, and they also helped to influence the audience, so that we cannot wonder when we read in the sacred books that often at the close of a single sermon hundreds or even thousands attained the Arhat level. Many of the people then born in that part of India were those who had followed Him in previous incarnations in far-away lands, and were especially born in India in order that they might have this inestimable advantage of direct contact with Him after His Enlightenment had been gained.

Those whose vision was confined to the physical plane saw only a gracious Prince of commanding appearance and of winning manner, who spoke to them with a clearness and a directness to which they were not at all accustomed from their Brāhmaṇa teachers. The latter had for many years taught little but the necessity of frequent offerings to Brāhmaṇas, and of constant sacrifice to the Gods, which of course always involved heavy fees to their priests. But now came this far mightier Teacher, who told them in the simplest and most direct language that the only sacrifice pleasing to the Gods was that of a pure and gentle life—that not animals but vices were to be destroyed and cast out, and that the great necessity was not gold for the temples, but purity and kindness of life among the devotees.

On this occasion, when the two cousins went to hear Him, He took for His text the subject of fire. He pointed to a fire which was burning near, and told them how it was no inapt symbol of delusion, in that the flame looked like what it was not; it seemed solid while it was not so, and it burned the man who touched it. Then He explained how all passion and all desire were like the burning flame—how with them, as with it, no half-measures were useful, since the fire was never safe until it was utterly stamped out—never certain not to re-appear and cause devastation until there was no single spark of it left. So, He said, must anger, passion, desire, delusion, be

stamped out in the human heart. Only then could peace be attained, only then could man enter upon the Path.

The impression produced upon both the cousins was indescribable. At once Alcyone announced his intention of giving up everything in the world, and devoting himself entirely to following the Lord. His wife Irene immediately agreed with him, and he proposed to turn over to Mizar his share in the temple, the headship of the family, and all his worldly wealth. Mizar, however, refused to receive this, and declared that if Alcyone devoted himself to the religious life he would do so too, and even Thetis approved of this, though she said that she could not dare to offer herself for it, after all that had happened. Alcyone thought that the family should be perpetuated and the office of manager of the temple should be carried on, because of their promise to the father Jagannāḍha; and finally they went together to the Lord Buddha, told Him all that had happened from the beginning to the end, and put themselves unreservedly in His hands. The Blessed One heard their story, and to Alcyone He said:

“Are you quite sure that there remains now no taint of hatred in your heart—that you forgive to the uttermost, even the death of your son, and that for all created beings you can feel nothing but love evermore, even for those who have injured you?”

And Alcyone replied: “Lord, this indeed is so; if my cousin’s wife has injured me, I have forgotten it. I give him freely all my wealth, for I need it no longer. I have now in life only one desire, and though it take me a thousand lives, I vow here at Thy feet that I will never cease the effort until I shall have accomplished it. I vow to follow Thee, to give myself as Thou hast done to help the suffering world. Thou hast freed me from my sorrow, and brought me to eternal peace. To that peace also will I bring the world, and to this I consecrate my future lives, even until I shall be as Thou art, the Savior of the World.”

And the Lord Buddha bowed His head and answered:

“As thou sayest, so shall it be. I, the Buddha, accept that vow which can never be broken, and in the far distant ages it shall be fulfilled.”

And so He stretched out His hand and blessed him, and Alcyone fell prostrate at His feet.

Then, turning to Mizar, He said: “You also shall follow me, but not yet. There is still much for you to do. Take up this charge which my new pupil has laid upon you. Take this which he gives you, for he needs it no longer, for the riches of the good Law excel all other wealth. Do justice and be merciful, and forget not that your time also shall soon come.”

So He dismissed him with a blessing, but Alcyone remained with Him, and followed Him thereafter in all His wanderings up and down that fair northland of India.

Mizar after this returned home to fulfil his duties, as the Lord Buddha told him to do; but because of the Buddha's teaching of mercy to all he steadfastly refused ever again to kill any animals for sacrifice, or to adopt any of the mean tricks by which Jagannāḍha had amassed so much wealth. Thus he lost much money, and made himself very unpopular with the other temple Brāhmaṇas, especially as he several times publicly announced his adhesion to the Buddha's saying that a Brāhmaṇa who does not live as a Brāhmaṇa should, is not in reality a Brāhmaṇa at all, no matter how high his birth may be, whereas even a Shūdra who lives the life of a true Brāhmaṇa is worthy of the respect accorded to a Brāhmaṇa. The other Brāhmaṇas therefore plotted against him, and reduced his revenues still further. Nevertheless, the King being pronouncedly Buddhist, they could not procure his deposition, though they often lodged complaints against him.

He had a good reputation among the people for humanity and kindness, in spite of all the stories which

the Brāhmaṇas were constantly circulating against him, so as years rolled on he grew richer in popularity, though poorer in pocket. It was a great triumph for him when King Bimbisara, moved by an eloquent sermon from the Lord Buddha, decreed that there should be no more slaughter for the sacrifice. The other Brāhmaṇas, though greatly incensed by this order, dared not disobey it, and because of the determined propagation of these ideas in earlier days Mizar stood well in the King's favor. Still there were many who distrusted him, because the hostile Brāhmaṇas had somehow come to hear a distorted version of the story of the poisoning of Alcyone's son, and of course they made the most of it.

Mizar still used some part of Jagannāḍha's organisation to bring large bodies of pilgrims into his period of management of the temple, not now in order to make money out of them, but in order to save them from the rapacity of his compeers—which naturally increased the hatred of the latter for him. His position was therefore always a precarious one, for though he had the favor of the King and the gratitude of many people, he had to face ceaseless intrigue and scarcely veiled malevolence in all sorts of small every-day matters. Still, for more than twenty years he contrived to carry on the work, and in that time introduced many useful reforms into the administration of the temple, in the teeth of much opposition. He was all the while quite openly and professedly a follower of the Buddha, and was living according to His teaching, though still remaining an orthodox Brāhmaṇa; and in this he was by no means singular, for the Buddha did not take people away from the older religion, and no one except those who actually assumed the yellow robe attached themselves *exclusively* to Him.

The end of Mizar's life was from a worldly point of view unfortunate. In 566 Bimbisara was murdered by his unnatural son. Ajātaśatru, who thus seized upon the throne. His plot had been carried out by the aid of the

Brāhmaṇas, and he therefore favored them and their religion, and was openly opposed to Buddhism. So, when the Brāhmaṇas of the temple preferred a complaint against Mizar, the new King readily gave ear to them and deposed him, and confiscated most of his property. He still had a little land, and he retired and lived upon this in comparative poverty and obscurity until his death in 562, at the age of sixty-six.

Meanwhile Alcyone had attached himself to the Lord Buddha, and never again left Him until death, but travelled with Him up and down the Ganges valley for many years, drinking ever more and more deeply at the fount of His wisdom, and participating in the private teaching which He gave only to His monks. He formed a close but reverential friendship for an older monk named Dharmajyoti, who was very kind to him, and helped him much along the road to perfect peace. This monk Dharmajyoti is known to us as Uranus; he was later Āryasaṅga, and is now the Master Djwal-kūl. The name selected by Alcyone upon assuming the yellow robe was Maitribalaḍāsa, which means "the servant of the power of kindness;" and the Lord said to him:

"You have chosen well; that name is prophetic."

For Maitreya is the name of the Bodhisattva, who succeeded the Lord Buddha in His office—the Christ who is to come; so the name may also be rendered "the servant of the power of Maitreya." Following thus in the train of the Lord Buddha, Alcyone naturally bore part in many interesting and historical scenes; for example, he was present when, in the year 580, Chatta Manavaka (Selene) was called up by the Lord, and taught the beautiful verses immortalised for us in the suttās. Whenever the great Master's travels took Him to Rājagṛha, Mizar invariably came to welcome Alcyone, and the affection between the cousins grew ever stronger as the years rolled on. Alcyone died in 559 at the age of seventy-one, sixteen years before the death of the Lord Buddha in 543. The latter

part of his life was passed in unalloyed peace and happiness.

A year after Alcyone's death came the great King Mars to hear the preaching of the Lord. With him he brought his son Herakles, who listened to the Lord and followed Him thenceforth, and after His death became one of His great missionaries, carrying His Law into Burma and the East. Herakles in his turn had many enthusiastic disciples—the eager, earnest Polaris and Capella, the disputatious Capricorn, the impulsive and blundering Gemini, and the ever-smiling Adrona. The latter was, however, drawn away from him by the arguments of a wonder-working Brāhmaṇa, Cetus, who had been acting as chief-priest at the court of another Rājā, Orpheus. An entire breaking up of the religious arrangements of that little State followed, for, after Adrona had pledged himself irrevocably to Cetus, Herakles succeeded in converting King Orpheus and his sons Siwa and Minerva. Cetus was very angry about this, and eventually he and Adrona left the country with a small band of followers, and took up their abode in a neighboring State, which they tried unsuccessfully to stir up into war against Orpheus. Tolosa and Olympia, with their wives Soma and Glaucus, later attached themselves to Herakles; so also did Telemachus. But his first and closest follower was his nephew, Iphigenia, with whom he had always a peculiarly strong sympathy, born of intimate relationship in the far-off past.

The effect of this life upon the characters of the two men particularly concerned was enormous—as well it might be when they had earned so great a favor as to be born upon earth at the same time as the Buḍḍha, and to come under His benign influence. Every vestige of anger and revenge was wiped from the heart of Alcyone, and the qualities of compassion, forgiveness and true affection were developed in him to the utmost. How deep and essential in its nature was the result produced by this most fortunate of lives may be seen by the fact that the average

interval between his lives has been entirely altered by it. Before this the average was about seven hundred years, and since then it has been twelve hundred. Mizar too was powerfully affected, for in the beginning he had had some scheming and selfishness in his character. Now most of that had disappeared for ever, and much of earnestness and love had taken its place, while valuable links had been formed, the result of which lies yet in the future. In his case, however, the average interval was not changed, and he therefore does not appear in the thirtieth life.

DRAMATIS PERSONÆ

MAHĀGURU :	... <i>The Lord Gauṭama Buddha.</i>
URANUS :	... <i>Dharmajyoti.</i>
MARS :	... <i>King. Son : Herakles. Grandson : Iphigenia.</i>
—————	
ORPHEUS :	... <i>Rājū. Sons : Siwa, Minerva.</i>
ALCYONE :	... <i>Wife : Irene. Son : Antares. Cousin : Mizar.</i>
MIZAR :	... <i>Wife : Thetis.</i>
HERAKLES :	... <i>Father : Mars. Nephew : Iphigenia. Disciples : Polaris, Capella, Capricorn, Gemini, Adrona, Tolosa, Soma, Olympia, Glaucus, Iphi- genia, Telemachus.</i>
TOLOSA :	... <i>Wife : Soma.</i>
OLYMPIA :	... <i>Wife : Glaucus.</i>
CETUS :	... <i>Wonder-working Brāhmaṇa.</i>

XXX

The wonderful influence of the Lord Buddha changed for Alcyone the length of the interval between his lives, but it in no way affected the tendency to spend those lives in India. Once more we find him in the sacred land—born in the eighteenth year of the reign of King Harsha (3726 Kali Yuga, or 624 A.D.), near Kanyakubja, now Kanauj, on the Ganges. King Harsha was also called Silāditya; he came to the throne in the year 606 A.D. Alcyone was the son of a Brāhmaṇa named Jayasekara (Antares); the family was Buddhist by religion, though Brāhmaṇa by descent.

Large numbers of people of all castes had at this period definitely embraced Buddhism as their religion, and they did not therefore recognise caste as such; but notwithstanding this, those among them who were Brāhmaṇas by descent were still socially recognised and treated as Brāhmaṇas by the others who held their ancestral religion. The bonds of caste were very strong, but yet the restrictions were not so irksome as at present, because these Brāhmaṇas who became Buddhists certainly did not in any way lose caste by doing so, even though it involved receiving and eating with men of other castes who also professed Buddhism. The Brāhmaṇa families who still held the Hindū religion intermarried quite freely with those Brāhmaṇas who embraced Buddhism, each party to the contract keeping to his or her religion without interfering with the other. However, those Brāhmaṇas who became Buddhists do not seem, as far as I can see, to have intermarried with people of lower castes, although socially they received them quite freely.

The period was a somewhat curious one, for in many ways it had the marks of an effete and worn-out civilisation. Everything was very highly specialised, and there was a great deal of luxury, while the virility which had characterised the race so markedly in the time of the Lord Buddha seemed to be absent. Everybody lived by rule down to the minutest circumstances of daily life; the civilisation was still a good and a noble one, but the people were doing good things far more because it was the custom to do them than because they felt strongly moved towards goodness themselves. King Harsha was a man of tremendous energy and a great conqueror; he tried to re-constitute the empire of Ashoka, but succeeded only very partially. He was, however, a great patron of Buddhism, and gave huge donations to its monasteries and temples.

Alcyone's name in this life was Upasena, though he was far better known by that of Dhammalāṅkara, which

he took afterwards, upon assuming the yellow robe. His mother was a good and pious woman, and he owed much to her early training. He had a strong religious sense, and as a boy he was always planning what he would do for Buddhism in the future. Another side of him which seemed somewhat incongruous was that he had a curious mechanical genius, and invented for the use of the household several useful little machines.

It was the fashion of the time for fathers to talk about dedicating their sons to the monastic life, and greatly to applaud any young man who adopted it; but the strange artificiality of the period showed itself again in the fact that though almost every boy born of Buddhist parents put on the robe for a year or two, and lived during that time in the monastery as did the others, the number who really made this permanently their life was comparatively small. In Alcyone's case, however, the pious mother was eagerly enthusiastic for the life of the Order, and at an early age she fired her son with the same enthusiasm, so that he promised her to make this his vocation.

That promise stood him in good stead in a time of trial, for he was scarcely more than fifteen when he fell deeply in love with Ajax—an unusually lovely young lady who was some sort of cousin of his. The girl fully reciprocated his feelings, for he was a strikingly handsome boy. Their affection was deep and true and passionate, and after their mutual confession of it and their pledges of undying love it would certainly have followed the usual path, but for the boy's recollection of that promise to his mother.

He said nothing of the matter to his father and mother, but he had a long and terrible struggle with himself, principally because, though he felt clear as to the direction in which his duty lay, inclination was careful to point out to him that perhaps he had no right, even though prepared to make the sacrifice himself,

to force a similar sacrifice upon Ajax. It cost him much to make his decision, and caused him many days of great mental anguish; but at last he decided that at all costs to himself his true vocation must be followed, and the promise to his mother must be kept, and that against the disappointment of his cousin, if he took one course, he must set the even greater disappointment of his mother, if he took the other.

So he spoke to Ajax and told her all; and though at first with many tears she tried to shake his resolution, when she found that it was unalterable she also rose to the height of the sacrifice, and declared that since he intended to join the Saṅgha she also for his sake, since she could never forget him or love another, would take up the religious life and become a nun. This she did, and she faithfully kept her vow.

Young as he was, this love affair had an enormous influence in his life. In many ways it made a man of him, there and then; and when the scene was over, and the vows of eternal fidelity—yet also of eternal separation—had been exchanged, he went straight to his mother, told her the whole story from beginning to end, and announced that he could keep his vow only if he were allowed instantly to become a *samanera*, or probationer, and so were permitted to enter the monastery. The mother understood, and though she wept for the suffering through which her son had passed, she at the same time rejoiced that he had been strong enough for this great act of renunciation, and that now he was fully resolved to dedicate his life to the noblest of all objects. So the boy went with her to his father, and rather announced his intention of assuming the yellow robe than asked permission to do so. The father applauded the idea, though he himself was far from wishing to imitate it, and the great ceremony of the *upasampada*, or consecration, took place as soon as possible.

It was very different in its ornate ritual from the simple yet most impressive ceremony by which the Lord

Buddha Himself had received him during his previous birth. Then he had simply bowed before the Lord, had answered searching questions, and made some promises; he was then taken aside by Dharmajyoti, and he cast off his ordinary dress and put on the yellow robe of those that help the world. Then, dressed in that symbol of his new life, he returned and prostrated himself at the feet of the Lord, who blessed him solemnly as His new pupil, and told him to see to it that his life proved worthy of the robe which now he wore.

That was the custom of the Lord, but by this time the whole affair had become an elaborate ritual, and the occasion for a great feast, to which all friends of the family were invited. The candidate was dressed with the greatest magnificence, all the family jewels being heaped upon him; he wore the crown of a prince, and robes made in imitation of the state dress of the King. In all this uncomfortable finery he held a kind of final reception, at which all his friends came and congratulated him and offered him presents, he presiding for several days over the feasting, and all honor being paid to him.

Upasena went through all this because it was expected of him, yet in the midst of all this apparent triumph he had no feeling but utter boredom and the keenest impatience for the time when all should be over. One feature which caused him much of suffering was that the cousin whom he loved so dearly was compelled by family custom to take part in all this entertainment, and to offer her congratulations with the rest.

At last came the day of the ordination ceremony, when he appeared before the head of the monastery, Aldebaran, who sat to receive him with all his monks mustered around him. One by one he took off all his jewels, his crown and his gorgeous robes, and cast them at the feet of the chief abbot, announcing that he had done with them for ever and with all that they symbolised.

Bending before the abbot, clad in one simple white robe only, he then had to submit to a long and weary catechism, and to hear the recitation of a great number of texts; but at last the vow of the Order was solemnly administered to him, and he was allowed to go with his chosen teacher (for every applicant must choose one among the elder monks for his responsible teacher) into a sort of vestry, where he cast off even his white robe and put on instead of it the beautiful dress of the Sangha.

That dress at least had been unchanged through all the centuries of his sojourn in the heaven-world; and even as he endued himself with the three robes which were henceforth to represent all his worldly possessions, the act seemed somehow strangely familiar to him, and there came to him a half-memory of the glorious Presence in which once before he had performed the same symbolical act. Then he went out again into the great hall of the monastery, and prostrated himself at the feet of the chief abbot, even as twelve hundred years before at the feet of the Lord Himself, and so once more he took upon himself the life of the ascetic, though this time at the age of fifteen instead of forty-two.

He plunged into his new studies with ardor, in order to help him to forget his love—or rather, not to forget but to sanctify it, and to raise it to a higher level. The monastery to which he belonged was a great and rich one, and among other things it was noted for its magnificent library. Dhammalankara devoted himself to this, even beyond the studies that were expected from him. He seemed to have a love for the books, and applied to the librarian for permission to arrange them and keep them in order, and in a surprisingly short time he knew the title and the exact place of every book in that vast library.

So passed some years of eager work, his mother coming often to see him and to talk with him, though now as a monk he might never look upon her face.

Some natural maternal sorrow she felt, that she could no longer embrace her boy; yet this was far outweighed by the solemn joy that now he had entered upon his upward course, and that her richest hopes had been fulfilled. Once it had been she who blessed him and breathed her vows over him; now she rejoiced to receive a blessing at his hands, and loved to recite her daily precepts at his dictation.

Though he might never again look upon her, there was no law to prevent her from looking at him when he passed through the streets unconscious of her fond regard. She watched him then with a joy and pride which had perhaps a certain amount of justification, for he was certainly by far the handsomest monk in the monastery, and the beautiful primrose robes added greatly to the effect of his appearance. For it must be remembered that the robes of the Buddhist monk, when new and after their first dyeing, are a lovely pale primrose color, though as that fades with constant washing and they are dyed again and again, they become a rich deep orange, and eventually if not renewed, a rather dirty brown. His father too came occasionally, but had little to say except platitudes, though he also was gratified at the appearance of his son, and at the reputation for diligence and sanctity which he had already acquired.

Unfortunately others besides his mother were attracted by his handsome face, and among them Scorpio—a woman of considerable notoriety in her own line of life and of doubtful—well, no, scarcely doubtful—reputation. She saw him passing in the street, and was smitten by an unholy affection for him; she came to hear him preach and tried to catch his eye, but without success. Then she came to consult him privately and to seek for advice, for which however he referred her to older monks, not seeming to observe the various obvious hints which she threw out.

Finding this ineffectual, she invited him to her house to recite the texts of blessing for a sick person—a call

which he could not refuse to obey; and while there she tried in various ways to entrap him, contriving to expose herself before him as a temptation to break his vows. The young man, however, was filled with disgust, and made his escape at the earliest convenient opportunity, so that Scorpio's lust was turned to hate, and she vowed to compass his disgrace and overthrow. Many men were in her toils, and were quite ready to help her in her schemes, so she worked out an exceedingly ingenious plot, inducing a certain girl to accuse him, and herself (with every appearance of reluctance) bearing false witness against him, and bringing several men to support the charge from different sides.

Alcyone of course indignantly denied the whole thing, but the case was pressed, and brought before the chief abbot. He, however, being an astute man, and somewhat of a reader of character after his years of experience, asked shrewd questions, which exposed contradictions in the story of the accusers. He soon discovered sufficient to warrant him in laying the matter before King Harsha, who promptly enquired into it, laid bare the whole nefarious plot, and banished the woman and her fellow-conspirators, confiscating all their wealth and transferring it to Alcyone's temple. The chief abbot, though thus entirely convinced of Alcyone's innocence, still thought it desirable to remove so handsome a young monk for a time from the place where such plots were so easily possible, and so he sent him out upon a pilgrimage to the great Buddhist shrines, which occupied him for more than a year.

A year or two before this, when he was just twenty years of age, his monastery had entertained a celebrated Chinese pilgrim, Hiuen-Tsang, who had been received as a distinguished visitor, to whom every possible honor was paid. On that occasion Alcyone was one of hundreds of monks who joined in a great procession which was arranged by the King himself—an extraordinary procession, many

parts of which must have seemed to the spectators in no way religious. Although the monks and the gorgeously caparisoned temple elephants took part in it, there were also men dressed as wild beasts, and others dancing and showing a curious sort of sword-play with long sticks, at which they were extremely clever. Still others were dressed to imitate aboriginal tribes, hillmen and foreigners, some apparently being intended for Greeks or Romans, with faces painted white.

This great procession was undoubtedly effective, though the rejoicings of the occasion came near to being marred by an appalling accident, for some Hindū fanatic (probably insane) rushed at the King and attempted to kill him. He was, however, seized and disarmed before he could effect his nefarious purpose, and King Harsha at the time took no notice whatever, but ordered the *cortège* to proceed as though nothing had happened. Afterwards, however, he made strict enquiry into the affair, and banished a number of Brāhmanas who were accused of complicity in the plot.

The King went in great state to Prayāg (now Allahabad), and there went through a curious ceremony of renunciation, or extravagant charity, giving away to the poor or to the temples all his jewels, his crown, and even his royal robes. Unfortunately, only a few years later, in the year 648, King Harsha died, and the great Empire, which he had built up so laboriously and at the cost of so much bloodshed, fell rapidly to pieces.

Immediately after his death his prime minister, a man of the name of Arjuna, seized upon the supreme power. He was, however, able to assert it over only a small part of the country that had owned Harsha's sway; and in less than two years he was summarily suppressed by a Mongolian army. After that there seem to have been several claimants to sovereignty, and presently a prince named Vasudharman ruled for some time—not, however, over Harsha's Empire, but over a far smaller State or

subdivision of it called Pāñchāla. Through all this disturbance the city of Kanyakubja seems to have been strangely little affected; its temples at any rate were entirely uninjured, and experienced no greater trouble than certain fluctuations in revenue, the Buddhist or the Hindū temples reaping the greater profit according to the religion of the ruler who happened to be uppermost at the time.

When Alcyone was sent on his pilgrimage he visited all the important Buddhist shrines in the north of India, and therefore naturally to a great extent retraced the steps of his previous incarnation, though he knew nothing of this. Twice, however, he had a curious vision which involved the recollection of some of the more striking scenes of that previous incarnation. The first time was at Buddha Gayā itself, where, meditating in devotional ecstasy under the Bo-tree, he had a very clear and vivid presentment of the wonderful scene of the Illumination. The other occasion was in the garden near Rājagrha, where on two successive days he was able to recall two pictures from the past—his own solemn pledge of future attainment given to the Buddha, and that scene in the garden when first he took his cousin Mizar to hear the teaching of the Lord. He visited Sāranāth also, and found there a magnificent grey granite lion-pillar erected on the spot where the great Master used to preach. This pillar was at the centre of a huge semi-circle of other pillars facing towards the great dagoba, while behind them, outside of the curve of the semi-circle, were arranged the enormous and thickly-populated monastery buildings.

Alcyone regretted the death of King Harsha, who had been a good friend and patron of his monastery; but, as I have said, the political troubles and disturbances of the next few years made wonderfully little difference to the temples or the monasteries. It is true that they missed the active patronage of the King, but the crowds

of pilgrims came and went in spite of the wars, and even the Mongolian army felt as deep respect for the temples of the Buddha as did the ordinary inhabitants of the country. Some six years after King Harsha's death, Alcyone's old friend and helper Dharmajyoti visited the monastery, but this time he was the celebrated teacher and preacher Āryasaṅga. He remained for some time in Kanyakubja, attracting huge crowds by his eloquence. Indeed they would fain have had him settle there altogether, but he had set his heart upon carrying the purer teaching of the Buddha into the highlands of Tibet, and so he would not tarry on his way.

Naturally the old tie at once re-asserted itself, though whatever Āryasaṅga may have done, Alcyone at any rate did not know the reason of the compelling attraction which instantly and at first sight drew him to the feet of the great revivalist. Āryasaṅga smiled upon the young man and drew him quickly into close relations with himself, and when in a few months the time came for his further journey towards the hills, Alcyone was one of those whom he chose to accompany him. The good abbot Aldebaran also thought much of Alcyone, but was quite willing to let him go upon such an expedition as this.

For many days they travelled, far up into the mountains, in the leisurely fashion of those days, making halts of weeks in duration at various monasteries on the way, Āryasaṅga always preaching to the monks and the people, and inspiring them with his own fiery zeal and enthusiasm. Many a time on such occasions he appointed Alcyone to speak to the people, and he always acquitted himself well. Their first long stay was at a monastery in a beautiful valley in Nepāl, and here Āryasaṅga and his band remained for nearly a year, teaching the monks, organising the religion generally over a very large section of the country, and making this monastery a kind of headquarters for their reformed faith. It was

at this monastery that Āryasaṅga left to his successors that wonderful book of extracts which he called *The Book of the Golden Precepts*, which commenced with the Stanzas of Dzyān, and included many quotations from the writings of the great Nāgārjuna (Mercury), of whom in an earlier life in Greece he had been so devoted a follower when he was Kleineas, and Nāgārjuna was Pythagoras.

When, after staying there for nearly twelve months he went on over the mountains to Lhassa, he left Alcyone at the Nepālese monastery to help and direct the studies of the community which he had re-organised; and it was Alcyone who prepared and added to that book the reports of the discourses of Āryasaṅga, three of which Madame Blavatsky has translated for us in *The Voice of the Silence*, so that we owe that priceless volume to his care in reporting, just as in this present thirty-first incarnation we owe to him our possession of the exquisite companion volume, *At the Feet of the Master*.

For some two years more he remained there, and then returned to his own monastery at Kanyakubja, in 657. The old abbot was unfeignedly glad to see him and received him with great honor. Though still quite a young man, he was regarded with great respect, because of his close association with the revered Āryasaṅga. He gradually acquired a considerable reputation of his own, both for learning and for intuition. People came even from great distances, and after hearing their stories (if the case was a difficult one and beyond his own judgment) he would pass into a condition of deep meditation, from which he always emerged with some inspiration as to what he should say to the people. The advice which he gave seems always to have been sound and wise, and it produced a great impression upon the minds of his visitors. He retained still his early love for books, and in addition to his other work he held for some years the post of librarian to the monastery.

In 667 there came to him an embassy from the temple in Nepāl, praying him to return thither and become abbot of that monastery, since he who had been appointed as the head by Āryasaṅga had died, and there was no one among the monks who felt himself worthy to take his place. Alcyone was much divided in mind, and hesitated long with regard to this matter; he loved his work and his books in Kanyakubja, and he could not but feel that he was of use to the many who came thither to consult him. But at the same time the temple in the hills represented the work of his great friend and teacher Āryasaṅga, and to help that also seemed a duty. After long consultation with the chief abbot, who had always remained his firmest friend, he decided to accede to the summons. The old abbot blessed him and wept over him, telling him that he himself would miss his help sorely, but yet that he thought on the whole that it was his duty to go.

So once more he entered that wonderful hill country, and dwelt for ten years in that lonely monastery, directing the work, keeping alive the organisation of Āryasaṅga, and guiding and stimulating the faith of a great mountain district. All this time, however, one of his chief objects was to train the Nepālese monks to manage their own monastery; from the first he selected Phoenix, the man whom he thought most suitable, and prepared him to take his own place and to set him free to return to India as soon as might be. There was much work, however, to be done, and it was not until 677 that at last he turned his face southward again. Even then it was only upon receipt of an urgent message from Aldebaran, his own chief abbot at Kanyakubja, who was by this time ninety years of age, and wrote that he found himself no longer able to administer the complicated affairs of that great monastery, and that there was no one into whose hands he could so confidently deliver his charge as those of his dearly-loved pupil.

So Alcyone solemnly installed as abbot of the Nepālese monastery the successor whom he had been so carefully training, and giving them all a final and solemn benediction, he turned his back for the last time upon that wonderful snowy range, and journeyed into the warmer country of the plains below. He was received with a popular ovation, and treated with the greatest reverence by all. The chief abbot welcomed him with tears of joy, and would have delivered at once into his hands the insignia of office. Alcyone, however, preferred to arrange that though he himself would do all the work and take all the responsibility, his old teacher should retain the nominal position as long as he lived. The old man lingered on for some happy years, but Alcyone practically ruled everything, and ruled it wisely and well, so that when Aldebaran died there was really no break in the continuity of the management.

Alcyone in his old age remained as enthusiastic as ever, but was gentler than in the days of his youth, and though he preached constantly against the great luxury of the times, he contrived to do so without alienating his audience, because he never attacked it fiercely or characterised it as wickedness, as did so many other reformers, but simply gently and persistently reminded his hearers that all this also would pass away, and that attachment to objects leads always to sorrow. He established and extended the influence which his old patron Aldebaran had gained for his temple, and he made it distinctly a powerful factor for good, not only in the town, but in the whole of this Kingdom of Pāñchāla. The times were troubled and there was much disturbance, but the influence of Alcyone and his predecessor aided much to hold steady a large proportion of the more influential of the people of the city.

Often the leaders of some of the rival factions would come to him to plead the justice of their cause and ask for his blessing upon their warfare; but his answer was always

the same—that no cause, however good, could make wrong right or justify slaughter and oppression; that the teaching of the Buddha was clear, that men should live together in peace and in love, and that it mattered little who bore the burden of ruling the country, so long as its inhabitants lived according to the precepts of the Good Law. So he died at last in the odor of sanctity in the year 694, and though in the line of his successors there were few men who were not more worldly than he, the prestige which he and his teacher had given to the monastery clung round it like a halo for some centuries to come, and even the barbarous invaders from the north usually respected the lives of its monks, though sometimes they robbed it of its treasures.

Many of our characters appear as monks in the monastery at Kanyakubja: Siwa, Mira, Regulus, Bellatrix, Orpheus, Taurus, Demeter, Fomalhaut, Perseus, Canopus, Minerva, Cygnus. Regulus, however, stayed but a short time in the monastery, and left it to join in some of the fighting of the time.

In this present thirty-first life Alcyone was again born in the south of India, and at thirteen years of age was brought under the fostering care of the President of the Theosophical Society. Soon after this the Master admitted him as a probationary pupil, and after only five months (the shortest probation yet known) passed him on to the second stage—that of accepted discipleship. After only a few days in this degree he was received into the still closer union of the third stage, and became a 'son of the Master'; and at the same time he took the most important step which an ego can take, for he 'entered upon the stream'—he attained that first of the Great Initiations which not only makes a man safe for ever, but also admits him as a member of the Great White Brotherhood that rules the world. What shall be the future of a life which opens

thus? The Theosophical Society may indeed rejoice that it has been counted worthy to receive such an one into its Headquarters.

The faithful Mizar is his younger brother this time, as he has so often been before. Many of those whose names have been mentioned in this chronicle have gathered round him to help and to be helped; and though in this life but few of them are related to one another by consanguinity, they are drawn together by the far closer tie of their common love for Theosophy and for him.

DRAMATIS PERSONÆ

URANUS :	... <i>Āryasaṅga.</i>
ALDEBARAN :	... <i>Abbot.</i>
ALCYONE :	... <i>Father : Antares. Mother : Irene. Lover : Ajax.</i>
PHŒNIX :	... <i>Head of Nepālese Monastery.</i>
SIWA :	... }
MIRA :	... }
REGULUS :	... }
BELLATRIX :	... }
ORPHEUS :	... }
TAURUS :	... }
DEMETER :	... } <i>Monks in the Monastery at Kanyakubja.</i>
FOMALHAUT :	... }
PERSEUS :	... }
CANOPUS :	... }
MINERVA :	... }
CYGNUS :	... }
SCORPIO :	... <i>Adventuress.</i>

(SECOND LIST OF ADDITIONAL DRAMATIS PERSONÆ)

I

Table on page 918, Vol. XXXI.

VESTA :	... <i>Wife : Parthenope.</i>
TAURUS :	... <i>Husband : Calliope.</i>
GIMEL :	} ... <i>Friends of Sirius.</i>
DALETH :	
FIDES :	... <i>Wife : Glaucus.</i>
ALETH :	} ... <i>Girl friends of Alcyone.</i>
BETH :	
SOMA :	

SOMA : ... *Husband* : Telemachus.

AURORA : ... *Wife* : Iphigenia.

III

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SIRIUS : ... *Governor. Father* : Gimel.

VESTA : ... *Wife* : Lomia. *Sons* : Libra, Minerva.
Daughters : Calliope, Parthenope.

FIDES : ... *Husband* : Ophiuchus. *Sons* : Tolosa, Berenice. *Daughters* : Iphigenia, Soma.

LEO : ... *Sisters* : Glaucus, Aleph.

CRUX : ... *Husband* : Telemachus. *Son* : Daleth. *Daughter* : Beth.

IV

Table on page 1047.

DEMETER : ... *Wife* : Fides. *Sons* : Telemachus, Gimel, Daleth. *Daughter* : Iphigenia.

ELSA : ... *Wife* : Calliope. *Son* : Parthenope. *Daughters* : Aleph, Beth.

CANOPUS : ... *Wife* : Glaucus.

MIZAR : ... *Wife* : Irene. *Adopted Daughter* : Soma.

V

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DALETH : ... *School friend of Alcyone. Mother* : Beth.

FIDES : ... *Husband* : Iphigenia. *Son* : Glaucus.

GLAUCUS : ... *Wife* : Soma.

POLARIS : ... *Mother* : Telemachus. *Wife* : Mizar.

PARTHENOPE : ... *Father* : Orion. *Wife* : Calliope. *Son* : Gimel.
Daughter : Aleph.

VI

Table on page 1074.

DEMETER : ... *Husband* : Wenceslas. *Sons* : Elsa, Iphigenia.

TELEMACHUS : ... *Sister* : Soma. *Husband* : Glaucus. *Daughter* : Theseus.

VII

Table on page 1175.

POLARIS : ... *Husband* : Fides. *Sons* : Melete, Libra.
Daughters : Minerva, Telemachus, Aleph.

ALDEBARAN : ... *Wife* : Calliope. *Sons* : Iphigenia, Daleth, Parthenope. *Daughters* : Beth, Soma.

BELLATRIX : ... *Wife* : Aquarius.
 GLAUCUS : } ... *Boy friends of Mizar who fought against*
 GIMEL : } ... *the pirates.*

VIII

Table on page 1183

SPICA : ... *Wife* : Telemachus. *Sons* : Glaucus, Iphigenia.

IX

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PHOCEA : ... *Girl lover of Alcyone. Father* : Alcestis.
 FIDES : ... *Wife* : Calliope.
 PHENIX : ... *Wife* : Telemachus.
 VIOLA : ... *Husband* : Iphigenia.
 ACHILLES : ... *Wife* : Helios. *Sons* : Glaucus, Parthenope.
 Daughters : Aldebaran, Ulysses.
 AUSONIA : ... *Husband* : Beth.
 BELLATRIX : ... *Wife* : Ulysses. *Sons* : Soma, Daleth.
 Daughters : Aquarius, Sagittarius.
 ALETHEIA : ... *Wife* : Aurora. *Sons* : Lyra, Olympia.
 Daughters : Gimel, Aleph.
 BOREAS : ... *Servant's Son.*

X

Table on page 1335.

CASTOR : ... *Wife* : Iphigenia.
 MIZAR : ... *Husband* : Glaucus. *Son* : Soma. *Daughter* :
 Telemachus.

XI

Table on page 1440.

VEGA : ... *Brähmaņa. Wife* : Auriga. *Sons* : Glaucus,
 Parthenope, Beth. *Daughters* : Calliope,
 Daleph, Aleph.
 CYGNUS : ... *Wife* : Iris. *Sons* : Proserpina, Fides.
 Daughters : Mizar, Orpheus, Telemachus.
 IPHIGENIA : ... *Friend of Alcyone. Husband* : Soma. *Daughter* :
 Gimel.

XII

Table on page 1452.

TELEMACHUS : ... *Wife* : Glaucus. *Son* : Soma. *Daughter* :
 Mizar.
 AQUARIUS : ... *Wife* : Iphigenia.

XIII

Table on page 1590.

FIDES :	... Wife : Daleth.
POMONA :	... Husband : Soma.
DEMETER :	... Husband : Calliope. Son : Beth. Daughter : Iphigenia.
MIRA :	... Husband : Parthenope. Sons : Aleph, Telemachus. Daughters : Gimel, Glaucus.

XIV

Table on page 1598.

ALCYONE :	... Father : Algol. Mother : Theseus. Wife : Mizar. Sons : Fomalhaut, Telemachus, Soma, Altair, Wenceslas. Daughters : Iphigenia, Glaucus.
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XV

Table on page 92, Vol. XXXII.

Third Generation

CENTAURUS :	... Wife : Gimel.
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Fourth Generation

LEO :	... Wife : Concordia. Sons : Deneb, Calliope. Daughters : Iphigenia, Egeria, Daleth.
FIDES :	... Wife : Glaucus.
CAPELLA :	... Wife : Soma. Sons : Telemachus, Aleph. Daughter : Parthenope.

Fifth Generation

CALLIOPE	... Wife : Parthenope.
TELEMACHUS :	... Wife : Egeria. Son : Beth.

XVI

Table on page 104.

MIZAR :	... Husband : Telemachus.
IPHIGENIA :	... Priest of the Temple. Wife : Glaucus.

XVII

Table on page 268.

FIDES :	... Wife : Parthenope. Sons : Calliope, Iphigenia, Beth. Daughters : Soma, Daleth.
MIZAR :	... Husband : Regulus. Sons : Aleph, Irene, Theseus. Daughter : Gimel.
ALGOL :	... Wife : Glaucus.
SIWA :	... Husband : Telemachus.

XVIII

Table on page 403.

IPHIGENIA : ... *Mother : Soma. Son : Telemachus. Daughters : Vega, Glaucus.*

XIX

Table on page 414.

PARTHENOPE : ... *Brother : Alcyone. Husband : Iphigenia.*

FIDES : ... *Wife : Cygnus. Son : Glaucus. Daughter : Gimel.*

ALGOL : ... *Husband : Calliope. Daughters : Telemachus, Daleth.*

OLYMPIA : ... *Wife : Soma. Son : Aleph.*

ARCTURUS : ... *Husband : Beth.*

XX

Table on page 419.

MIZAR : ... *Wife : Soma.*

PERSEUS : ... *Wife : Telemachus.*

CYGNUS : ... *Husband : Iphigenia.*

ORPHEUS : ... *Husband : Glaucus.*

XXI

Table on page 423.

First Generation

CALLIOPE : ... *Wife : Iphigenia. Sons : Glaucus, Aleph. Daughter : Elsa.*

Third Generation

EGERIA : ... *Wife : Flora. Daughter : Soma.*

Fourth Generation

CANOPUS : ... *Husband : Proserpina. Sons : Beth, Gimel, Daleth. Daughters : Parthenope, Telemachus.*

XXIII

Table on page 432.

Third Generation

CALLIOPE : ... *Wife : Phœnix.*

DALETH : ... *Wife : Algol. Son : Gimel.*

ARGUS : ... *Wife : Telemachus. Son : Aleph. Daughter : Soma.*

Fourth Generation

MIRA : ... *Wife : Parthenope. Son : Glaucus.*

THESEUS : ... *Wife : Iphigenia. Daughter : Beth.*

XXIV

Table on page 637.

HECTOR: ... *Third Rājā. Wife: Regulus. Sons: Glaucus, Soma. Daughters: Telemachus, Iphigenia.*

XXV

Table on page 644.

Third Generation

VIOLA: ... *Wife: Calliope. Son: Gimel.*
 SAGITTARIUS: ... *Wife: Parthenope.*
 GLAUCUS: ... *Wife: Minerva. Son: Aleph.*
 IRENE: ... *Wife: Telemachus.*
 SIWA: ... *Wife: Iphigenia.*
 EGERIA: ... *Lover of Orion. Husband: Soma.*
 CYGNUS: ... *Wife: Beth.*
 DALETH: ... *Wife: Polaris.*

XXVI

Table on page 651.

ALCYONE: ... *Father: Taurus. Mother: Virgo. Brothers: Pollux, Gimel. Sisters: Aquarius, Beth, Parthenope.*
 PSYCHE: ... *Wife: Calliope.*
 FIDES: ... *Wife: Aleph.*
 CANOPUS: ... *Husband: Daleth.*

XXVIII

Table on page 673.

ZARATHUSHTRA: ... *Disciples: Parthenope, Daleth, Telemachus, Gimel.*
 PARTHENOPE: ... *Wife: Beth. Son: Soma. Daughter: Iphigenia.*
 DALETH: ... *Wife: Calliope.*
 TELEMACHUS: ... *Wife: Aleph.*
 GIMEL: ... *Wife: Glaucus.*

YOGA-PRACTICE IN THE ROMAN CATHOLIC CHURCH

THE SPIRITUAL EXERCISES OF IGNATIUS DE LOYOLA

(Founder of the Order of Jesuits)

THE study of comparative religion being one of the objects of the Theosophical Society, it may be of some interest to compare the yoga-practices of the Roman Catholic Church with those described in the Oriental writings. We will then find that they are to a certain extent identical, consisting principally in meditation (prayer), shakti, self-control, abnegation, faith, concentration, contemplation, etc., or what Shaṅkarāchārya describes as Shama, Dama, Uparaṭi, Tīṭikṣha, Shraddhā and Samādhāna, not to forget bodily posture and the regulation of breath (Prāṇāyāma).

The most detailed instructions are contained in the writings of Ignatius de Loyola, a Catholic Saint, and founder of the (later on ill-reputed) Order of Jesuits. He was an officer in the Spanish army, born at Guipozcod in 1491, as the son of a nobleman. After having been severely wounded in battle his mind took a religious turn; he abandoned his military career, became an ascetic, made a pilgrimage to Jerusalem, studied afterwards at Salamanca and Paris, and became in 1541 General of the Order of Jesuits. His writings have been translated into German by B. Kohler, and the following pages contain some extracts from the same.

The exercises prescribed by Loyola are calculated to develop the powers of the soul, especially imagination and will. The disciple has to concentrate his mind upon the accounts given in the Bible of the birth, suffering and

death of Jesus of Nazareth, as if these were actual historical facts. He thus regards them, as it were, as a mental spectator, but by gradually working upon his imagination he becomes, so to say, a participator of it; his feelings and emotions are raised up to a state of higher vibrations; he becomes himself the actor in the play, experiences himself the joys and sufferings of Christ, as if he were the Christ Himself, and this identification with the Object of his imagination may be carried on to such an extent, that even stigmata, or bleeding wounds corresponding to those on the body of the crucified Christ, will appear on his body. In this way compassion and love are awakened and developed within the soul, and as the love of a divine ideal is something quite independent of the correctness of the scientific opinion which we may have concerning the actual existence of that ideal itself, this way of awakening divine love by the power of imagination may be very well suited for those for whom love without an object is at first unattainable. Therefore the spiritual exercises of Loyola consist principally of regularly prescribed and gradually ordered meditations and contemplations of the passion of Christ. If properly executed, they may produce freedom from the illusion of self and awaken the power of discrimination (Viveka) between the eternal ego and the temporal self.

The exercises and penances which Loyola taught to his disciples he practised himself, and they were by no means easy. He spent seven hours in prayer, and scourged himself three times every night for the purpose of subduing the desires of his 'flesh'. Some of the Catholic Orders still practise such severe exercises. The Trappists, for instance, have to work very hard and their only recreation is prayer. Each brother receives at his entrance to the Order a gown as his only garment, which he has to wear until the hour of his death, without ever being permitted to take it off, whether in day-time or at night, unless it should become so dilapidated as to have to be replaced by a

more solid one. Their matins begin at midnight, lasting for one hour, and one being followed at short intervals by others, so as to allow very little time for rest. They are exposed to the summer-heat and have to do without fire in winter, being permitted only a hard bed to sleep on and barely sufficient cover. Moreover they are not permitted to speak with each other or with anybody, and the food they receive is hardly sufficient to keep up their strength.

The Catholic Church, as a whole, may be regarded as an *exoteric* school of religion, and the different Orders therein as *esoteric* schools for practising Yoga. How far some of these Orders have become degraded and lost the right to be called schools for Yoga is not our purpose to investigate at present. Certain, however, it is that the mysteries contained in the Catholic Church are far too high to be grasped by everybody, be he priest or layman, and that the greatest danger which threatens the Catholic Church is the great number of its followers, who are incapable of understanding its true spirit, in consequence of which its doctrines are misrepresented and misunderstood. Nevertheless, in some of the Orders practising the above described austerities, some of these mysteries are still alive. These people lead a life of great hardship, and there are probably only few among 'our parlor-yogis' and would-be magicians willing to exchange places with them; but we meet smiling faces and joyous hearts among them, and the fact of their having voluntarily taken upon themselves "the cross of Christ" testifies to their intrepidity and sincerity.

Loyola objects to theoretical explanations regarding the divine mysteries, as they would only gratify scientific curiosity in unripe minds and disturb them; he only gives instructions concerning the practice of meditation, etc., because if this practice is properly carried on the mysteries will reveal themselves in the natural course of time.

The states of mind under consideration are in their progressive order as follows :

1. *Cogitation*. The state in which the mind is moved and swayed by influences coming from without. These emotions have to be subdued.

2. *Concentration*. The ego assumes power over the thinking process, regulates his thoughts according to his will, and uses them accordingly.

3. *Meditation*. The ego closely examines the object upon which his mind is concentrated.

4. *Contemplation*. The mind enters the object of its meditation ; it becomes an indweller of its sphere.

5. *Sanctification*. The mind becomes pervaded and sanctified by this association with the holy object ; it becomes penetrated by its divine influence.

6. *Unification*. The contemplating mind becomes one with the object of its contemplation. To this may be added :

7. *Mortification*, or the entire disappearance of the illusion of separateness ; there is no separate self which knows, because the knower, the known and the knowledge are one.

The object of meditation is, as has already been stated, the life and the suffering of Christ. This is divided into different periods for contemplation, from the incarnation to the crucifixion and resurrection. At first only the memory is called into action by studying the supposed historical facts ; next comes the imagination, associating itself with the actors in the divine play, and finally the mind becomes the actor itself ; *i.e.*, Christ is born, lives, becomes crucified and resurrected within ourselves.

There are numerous instructions given, as to how these practical exercises are to be carried out, of which we will mention the following :

The first thing is to free oneself from all sinful thoughts and sensual emotions, and to seek to realise the

direct action of the divine will; one should not seek to pry with one's intellect into the divine mysteries, but wait in humility for their interior revelation. This is far more useful in the end, than lengthy explanations on the part of the teacher.

The disciple should, while engaged with one object of meditation during one week, not be informed of what will be the object given to him for the next period; but he should be warned against the aggressions of evil spirits, and have their nature explained to him.

He should meditate for five hours every day, beginning at midnight, each meditation lasting at least one hour, and he must not let his mind wander from the object of his meditation.

He should never make a solemn promise or vow until he is perfectly certain that he is able to keep it; that is to say, until God (the Master) Himself reveals to the soul His readiness to receive her. Then he does not follow his own selfish desires, but obeys the divine will.

The teacher should not seek to pry into the sins and innermost thoughts of the disciple; nevertheless, he should observe him, so as to be able to give him such guidance and instruction as his case may require.

Ignorant and uneducated persons cannot be guided in the same manner as those who have more intelligence. No one should be offered spiritual truths, which he is not yet ripe enough to grasp or comprehend.

Each meditation should begin with the prescribed prayers (the 'Lord's prayer,' 'Ave Maria,' etc.).

The candidate should go to confession once in every week, and take every fourteen days the holy sacrament of communion.

He should separate himself from all his friends and acquaintances, and avoid all external disturbances, directing his mind solely to the service of God. The more he

frees himself from all external attractions, the more will he become ready to receive the light, the grace, and the blessing of God.

The disciple should be instructed, according to the degree of his capacity to understand, about the origin and the real object of his life, which is to praise God and to serve Him. He ought to be made to see the relative worthlessness of all earthly things, and the value of that which is of eternal duration.

He should examine himself carefully every day, and compare the results of each examination with those of the previous one, in the same way as a father watches his child to see what progress it makes.

He should carefully avoid all doubt and despair and also all spiritual pride, and not dwell upon his own personal merits, but sacrifice them to God.

SPECIAL DIRECTIONS

Upon rising in the morning the disciple should at once firmly resolve to avoid all those sins of which he wishes to purify himself, and hold fast to that resolution during the day. Before retiring to rest he should examine himself again, to see whether he has been steadfast in his purpose, and it is useful to note his failures in some diary.

Resist and suppress every evil thought as soon as it arises.

Avoid all useless talk and gossip.

Look upon all worldly possessions with contempt; desire nothing for yourself, neither bodily comfort nor mental consolation, neither riches nor fame.

The disciple should be indifferent to wealth or poverty, honor or disgrace, suffering and death, and always be ready joyfully to accept martyrdom for the glorification of Christ.

(Here follow certain rules which may be found somewhat objectionable from our point of view, namely:

He should never think of agreeable things, such as the joys of paradise; but always have his mind dwelling upon grief and repentance for his sins, and think of death and the last judgment.

He should always keep his room dark and exclude all light, keeping doors and windows closed except while he is praying, reading or eating.

He ought never to laugh, nor say aught that may cause hilarity in others.

He ought never to look at anyone, except at receiving and taking leave of a visitor.

He ought to avoid in eating or sleeping not only that which is superfluous, but even as much as possible of what is considered necessary.

He ought to castigate and lacerate his body by means of lashes, applied with rods or ropes or in other ways, but without injuring the bones. This is for the purpose of doing penance for past sins and for conquering the lusts of the flesh, and also for entering into sympathy with the tortures suffered by our Lord Jesus Christ.)¹

THE THREE METHODS OF PRAYER

The first method or step is to meditate successively upon the seven mortal sins, the three powers of the soul, and the five senses of the body. This may be done while standing, sitting, kneeling, or in a recumbent position. While meditating upon the seven deadly sins compare them with the seven cardinal virtues.

The second step is to meditate about the meaning of each separate word of the prayer, sitting or kneeling, and keeping the eyes either closed or gazing steadfastly upon some selected spot, and not letting his thought or eyes wander around.²

¹ It is hardly necessary to remark that these ascetic exercises have fallen generally out of use, and are only practised by certain religious Orders at certain times, or by some especially fanatical persons.

² Compare *Bhagavad-Gītā*, vi. 13.

Thus he ought to remain for one hour or more, always beginning his meditation with an invocation and ending with repeating the 'Lord's prayer,' 'Credo' 'Anima-Christi' and 'Salve Regina'. He ought not to proceed to meditate about another word before he has found in the previous one full satisfaction.

The third method consists in regulating the breath according to a certain measure of time. While drawing each breath some word of the prayer ought to be spoken within the heart, so that between each inhalation and exhalation and during the whole time that this lasts, only one word is inwardly spoken. For instance, if you meditate about the 'Lord's prayer' beginning with "Our Father which art in heaven," let your whole attention be directed only to the word "Our" and its meaning, and then proceed to the next word, etc.

THE MYSTERIES OF THE LIFE OF OUR LORD JESUS CHRIST

These mysteries cannot be satisfactorily explained to the human intellect; but they can be spiritually grasped by identifying oneself with the events historically described in the 'New Testament,' and mentally participating therein.

In this way the imagination acts upon the will and the emotional nature, causing the higher vibrations of the soul to enter into action, to lift the mind up to the region of spiritual perception and the love of God to enter the heart. It is then necessary to learn to discern between good and evil influence. Only God has the power to illuminate the mind without any preceding cause; but if there is such a cause the good angels, as well as the evil ones, may send comfort to the soul; the first ones with good intentions, the evil ones with an evil object (such as to incite vanity or spiritual pride, etc.) in view, and the evil spirit may assume the shape of a messenger of light for the purpose of leading us to perdition. We therefore ought to examine the origin, current, and object of our thoughts. If the beginning, the

middle and the end are good and the object the highest, it is the sign of a good influence; but if the thoughts are disturbed by doubts and turned to inferior objects, it is a sign that an evil spirit is at their back. Moreover the touch of a good influence is mild and sweet, and that of an evil one at first harsh and disturbing; but if the heart is inclined to evil, the evil spirit also enters silently, as if it were into his own house through the open door.

Finally, it may be of some interest to hear what Loyola says in regard to the Church.

We must never use any judgment of our own, but be always ready to obey in all things the orders of the true bride of Christ, our holy mother, the Church.

If I see that a thing is white and the Church calls it black, I have to believe in its being black.

We must always approve of and praise the sayings and doings and manners of our superiors, whatever they may be; even if they are not such as can be praised publicly, because to do so would lower these persons in the estimation of the crowd.

One ought not, to the ignorant, to say much about 'predestination' [karma]; because, instead of working for their own improvement, they will become lazy and say: "Why should I trouble myself?—If it is my predestination to be saved, I will be all right, and if I am predestined to be damned, I cannot prevent my damnation." One ought also not to speak about the divine grace of God as if it were a gift, rendering all our own works unnecessary. The highest truths are frequently misunderstood, and the best medicine becomes a poison if misapplied.

Some of the rules given by S. Ignatius de Loyola may be objectionable, but nowhere do we find among them the often quoted Jesuitical maxim that the object sanctifies the means. Moreover there is no doubt that while an object, be it holy or unholy, cannot sanctify its means, a holy purpose can and will sanctify the means, provided they are neither holy nor unholy, but indifferent. Thus, for instance, the using of a knife upon a man's body may be a holy or unholy act. If it is done for the purpose of cutting his throat, it is unholy; but if the surgeon

uses it for saving a person's life it is holy, and the purpose sanctifies the means.

The Roman Catholic Church has originally derived its doctrines and practices, and even its ceremonies, from the Northern Buddhistic School. Loyola is a true representative of its spirit. His spiritual exercises are in many ways identical with the instructions given in the East for the practice of Rāja Yoga, and a comparison of the two systems may be useful for those who do not merely desire to gratify their curiosity in regard to the astral plane, but desire to become more spiritual by letting the divine powers within their soul become awakened and developed through the influence of divine Love, divine Wisdom, and eternal Life.

FRANZ HARTMANN

ELEMENTARY THEOSOPHY

THE THREE THREADS OF THE CORD OF FATE

[The articles that appear under this head may be reprinted by anyone. The author's name or initials should be appended, and underneath should appear the words: *Reprinted from the Theosophist, Adyar, Madras, S.—ED.*]

TO the Greek there were three Fates who span the cord of life. To the knower of the Wisdom there are three Fates also, each of them ever spinning a thread, and the three threads they spin are twisted into one, and form the strong cord of Destiny which binds or looses man's life on earth. These three Fates are not the women of the Greek legend; they are the three Powers of the human Consciousness; the Power to Will, the Power to Think, the Power to Act. These are the Fates which spin the threads of human destiny, and they are within the man, not outside him. Man's destiny is self-made, not imposed upon him arbitrarily from without; his own powers, blinded by ignorance, spin and twist the cord that fetters him, as his own powers, directed by knowledge, liberate his limbs from the self-imposed shackles, and set him free from bondage.

The most important of these three Powers is his Power to Think; *man* means thinker; it is a Samskr̥t root, and from this are derived the English *man*—identical with the Samskr̥t root—the German *mann*, the French *homme*, the Italian *uomo*, etc. The thread of thought is woven into mental and moral qualities, and these qualities in their totality form what we call character. This connexion of thought and character is recognised in the scriptures of nations. In the Bible we read: "As a man thinks, so is he." This is the general law. More particularly:

“He that looketh upon a woman to lust after her, *hath committed adultery* already with her in his heart.” Or: “He that hateth his brother *is a murderer.*” On the same lines declares an Indian scripture: “Man is created by thought; as a man thinks, so he becomes.” Or: “A man consists of his belief; as he believes, so is he.” The *rationale* of these facts is that when the mind is turned to a particular thought and dwells on it, a definite vibration of matter is set up, and the oftener this vibration is caused the more does it tend to repeat itself, to become a habit, to become automatic. The body follows the mind and imitates its changes; if we concentrate our thought, the eyes become fixed, the muscles tense; an effort to remember is accompanied with a frown; the eyes rove hither and thither, as we seek to recover a lost impression; anxiety, anger, love, impatience, have all their appropriate muscular accompaniments; the feeling which makes a man inclined to throw himself from a height is the inclination of the body to act out the thought of falling. The first step towards a deliberate creation of character lies, then, in the deliberate choosing of what we will think, and then of thinking persistently on the quality chosen. Ere long there will be a tendency to show that quality; a little longer, and its exercise will have become habitual. We spin the thread of Thought into our destiny, and find ourselves with a character bent to all noble and useful ends. As we have thought, we have become. *Thought makes Character.*

The Power to Will is the second Fate, and spins a strong thread for the cord of destiny. Will shows itself as desire: desire to possess, which is love, attraction, in innumerable forms; desire to repel, which is hate, repulsion, driving away that which is to us undesirable. As truly as the magnet attracts and holds soft iron, so does our desire to attract draw to us that which we wish to possess and hold as ours. The strong desire for wealth and success brings them into our

grasp; what we will to have, steadily and persistently, that comes to us sooner or later. Fleeting, indeterminate, changing fancies, these have but little attractive force; but the man of strong will obtains that which he wills. This thread of Will brings us objects of desire and opportunities for gaining them. *Will makes opportunities and attracts objects.*

The third thread is spun by the Power to Act, and this is the thread which brings into our destiny outward happiness or outward misery. As we act towards those around us, so do they re-act upon us. The man who spreads happiness round him feels happiness flowing in upon himself; he who makes others unhappy feels the re-action of unhappiness upon himself. Smiles beget smiles, frowns frowns; an irritable person arouses irritability in others. The law of the spinning of this thread is: *Our actions affecting others cause a re-action of a similar nature on ourselves.*

These are the threads which make destiny, for they make character, opportunity, and environment; they are not cut short by death, but stretch onwards into other lives; the thread of thought gives us the character with which we are born into the world; the thread of will brings or withholds opportunities, makes us 'lucky' or 'unlucky'; the thread of act brings us favorable or unfavorable physical conditions. As we are sowing, so shall we reap; as we are spinning, so shall be destiny's cord in the future. Man is the Creator of his Future; man is the Maker of his Destiny; man is his own Fate.

ANNIE BESANT

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MADAME KAMENSKY,
Gen. Sec., Russian Theosophical Society.

THEOSOPHICAL WORTHIES

ANNA KAMENSKY

[Our General Secretary in Russia slipped out of her place among her colleagues, by the absence of the necessary biographical details at the proper time.]

ANNA Kamensky was born at Pavloosk, in the environs of Petersburg, in 1867, of a family belonging to the Russian nobility. A domestic tragedy robbed her in childhood of her father, and at two years of age she left Russia, with her grandmother, mother, godmother, and two sisters; they lived first on the borders of the Staarenbergsee, near Munich, and later near Stuttgart, and then near Frankfort-on-Maine; in 1875 they went to Geneva, and the young Anna studied there—as so many of her compatriots have done—until 1882.

Her mother was poetical, artistic and musical, and this surrounded her childhood with a sunny atmosphere, made yet happier by her godmother, who was her tenderest nurse and friend, a woman of extraordinary sweetness and spirituality, a veritable saint, of whom her godchild speaks with intense devotion and gratitude.

In 1882, she returned to Petersburg, and began to study for the University, but in 1883 the family was in great financial straits, and she found herself, at sixteen, with her family to support; abandoning her studies—which she took up again from 1896 to 1900—she devoted herself to earning money by teaching.

In 1887, doubts drove her out of the Greek Church, and she found herself deprived of the help of religion, torn with agony over social and humanitarian problems, the sufferings of her country becoming a poignant personal pain. Her inner sufferings did not, however, harden her heart,

and she labored earnestly to raise her people, especially by taking part in free education. The reward of her self-sacrifice came. In the midst of a hopeless night of despair and anguish, the light of Theosophy dawned upon her, on hearing, in 1902, the lectures delivered in London by myself. It was, as she wrote: "as the sudden illumination of a radiant light in a house closed up in darkness for years, like a tomb. Since that blessed moment I have worked with enthusiasm for the cause; in the midst of tempests I am happy; I breathe 'the peace which passeth understanding'. Whatever may come in the future, whatever trials may test our work, I know that the end of all is Light, that though forms may break, the Spirit abides, and all is well."

Again, she writes: "One thing which seemed strange to me, before studying Theosophy, was the intensity with which I lived in the past, my passionate love for the East, for Egypt, for India, and my worship for those who were the idols of my soul since childhood—Hypatia and Giordano Bruno. I have cried bitterly in those early years over the idea that they were no more, that I lived in another age, that I could never see them nor know them; I had been born too late, and the world without them was grey and void."

It is to Anna Kamensky's steadfastness, courage and wise discretion that the Theosophical Society owes its Russian child. Mlle. Nina de Gernet has also worked assiduously, sowing the good seed far and wide, and she was the pioneer of Theosophy in Russia. Her warm devotion for her country made her one of the nursing sisterhood during the Russo-Japanese war, and she could not reap the harvest of the seed she sowed. Her work was taken up and carried to a successful conclusion by the strength and tact of Anna Kamensky. It was no light task to obtain a legal status for the T. S. in Russia, and for many years members were in danger of imprisonment, and their meetings liable to be broken up by the police. Now Theosophy is becoming respected; it has

a growing literature, its propaganda is public, its meetings safe. All honor to the noble band that labored valiantly through the darkness, and to Russia's first General Secretary, Anna Kamensky.

A. B.

DEATH, THE DELIVERER

Welcome! O King of Kings, O Lord of Lords!
Thy frowning countenance but ill accords
With the great Message which Thy Presence brings,
With the glad tidings through the Heaven that rings.

"I come to loose the troubled souls of mortals,
But they must first pass through my heavy portals.
I come to show the way to joys unknown,
But they are won by strength of will alone."

He led them faltering through his dark Domain,
Shadows of evil followed—rage and pain,
Doubt and Despair—Remorse with Sin and Shame,
And slimy things that crawl and have no name.

"Not mine" He cried, "these grisly forms of fear,
'Tis your imaginations bring them here.
Earthborn they are, and foes to Truth and Right,
Bred to cause sorrow and destroy delight.
Dreams of strange darkness which you cannot see
In the clear, cold light of Eternity."

He raised on high His mighty, sceptered hand,
And in a tone of low but stern command:
"Avaunt ye coward crew! Your work is done!
Dare not pollute the footsteps of my Throne
With useless tears and sighs and abject moan."

He cast His iron sceptre down, the clang
Re-echoed loudly through the halls of Death;
The noisome phantoms vanished in a breath;
The massive sculptured doors flung open wide,
A dark-browed angel stood on either side.

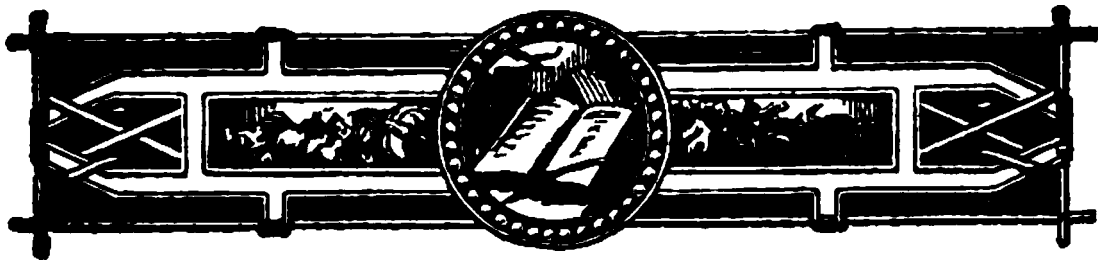
They passed the solemn Portal and beheld
Rising resplendent over sea and feld,
A star, whose radiance filled the Heaven with light
And made the earth to tremble with delight.
Strange music floated from it soft and wild,
To where the great Deliverer stood and smiled.

He bade the eager pilgrims look around;
"Here is the Path, this place is Holy Ground.
Dangers await you, but be of good cheer;
Help will be given you, and the way is clear."

Then turning to the East His reverent face,
With invocation of a mystic grace,
He spoke: "List to the voice of yonder Star!
Follow its light for it will lead you far.
It is the star of the dear Master, born,
Upon this Day of Days, at earliest dawn.
It is the star of will and strong endeavor,
The star of earnest faith that wavers never,
Of peace and joy and hope of unity
Which shall together bind Humanity.

And now farewell! my aid you need no more,
Press onward ever, till you reach the shore
Where roll the waves of that Immortal Sea
Which holds the vision of Futurity."

U. M. B.



REVIEWS

The Key to your own Nativity, by Alan Leo. (Modern Astrology Office, Imperial Buildings, Ludgate Circus, London, E. C. Price 10/6. Obtainable at the *Theosophist* Office, Adyar, Madras, India).

Mr. Alan Leo is so well-known among all who are interested in Astrology, and he has done so much to raise Astrology from the position of a superstition to that of a science, that any book from his pen is sure of a welcome among serious students. And this book is the ripe outcome of his long experience and thorough knowledge of his subject summarised for the benefit of his younger brethren.

The plan is simple, but its simplicity is the result of much thought. We have 629 short paragraphs, each not exceeding half a page in length. The first twelve give concisely and precisely, in short bullet-like sentences, the characteristics of persons born under each of the twelve signs, *i.e.*, of the Rising Sign. A personal description of the physique belonging to each Rising Sign is added as an appendix to this first chapter, but this has to be so much modified by various influences that it is somewhat dubious as a guide. Then follow nine paragraphs on the seven Ruling Planets, and on Uranus and Neptune—less well understood.

Chapters follow, all written in the same concise style, on the influence of the Ruling Planet in each House, on the Moon in each Sign, and, in succession, the seven Planets in each as Rulers. Uranus and Neptune are dealt with in the Houses, as they are not Rulers of Signs. After this the types of the individual are given—the Sun in each Sign, and of the personality—the Moon in each Sign. The Moon is also studied in each House. Then we pass on to Mentality, the position of Mercury in each Sign and in each House, and from this to the all-important subject of Aspects. This

disposed of in the same method of crisp well-packed paragraphs, we are led through the Houses for information on the various matters with which they are connected in any horoscope, and then some most useful summaries are given.

The remainder of the book deals with subjects rather more difficult, and their use demands more judgment and intuition; 'Polarities' are particularly interesting, but a beginner would probably go astray in applying these unless he merely copied down these well-considered paragraphs. Future prospects are dealt with in a chapter on the progression of the horoscope, but here again one feels that experience and good intelligence alone can carry the would-be astrologer through the difficulties besetting his path.

In conclusion we may say that Mr. Alan Leo has added a most valuable volume to his admirable series, 'Astrology for All,' and we must congratulate both him and his readers on his luminous and well-digested treatise.

A. B.

The Universal Text Book of Religion and Morals, edited by Annie Besant, issued by the General Council of the T. S. (The *Theosophist* Office, Adyar, Madras. pp. 191. Cloth Re. 1 or 1s. 6d. Wrapper, 12 As. or 1s.)

At length the long-felt want is supplied by our President by the issue of this admirable Text Book. It is the natural outcome of the desire to fulfil the first two objects of our Society—to prove the existence of Brotherhood in the great faiths of the world, based on a careful comparative study of their ethics and philosophies. The discrimination that threw the result of such study into a coherent whole, weeding out the unessential and emphasising the essential, came from the wisdom of Occultism that understands the unexplained laws of Nature and uses the powers latent in the average man. The book is divided into seven chapters, each treating of broad, fundamental and important truths and each very fully illustrated by scriptural quotations from the chief religions of the world. Written in simple but impressive language, the book will be greatly appreciated by every student of Religion and religions, and we hope ere long it will find its place as a text book in schools and colleges where moral and religious education is imparted. To the Theosophical student the book will be indispensable. In the preparation of articles for the

press and lectures for the public the book will be found very handy and useful, and what the *Advanced Text Book* of the C. H. College has done for Hindūism and India, this text book will do for all the faiths the world over. The illustrative scriptural quotations provide delightful reading, bringing home in quite a unique manner the oft-repeated fact that Truth is one and universal while its expressions through many channels are varied and different. We have a feeling that the book will eventually mark a new epoch in the religious history of the world and is a precursor of the Text Book of the Wisdom Religion, which will be the blending into a harmonious and perfect whole of all the faiths of the world. Needless to say that we recommend the book and wish it the wide sale it deserves.

B. P. W.

Bhagavad-Gītā. J. Roviralta Borrell. (Canto del Señor). Coloquios entre Krichna y Arjuna, principe de la India. Traducción del sánscrito, con notas filológicas y aclaratorias. Segunda Edición esmeradamente revisada y corregida. Barcelona, 1910.

It is a gratifying sign of the times to see the *Gītā* continue its rightful triumphal march throughout the civilised world in our present times. That the Theosophical Society has at least played a considerable part in this spiritual conquest of the modern world by ancient wisdom is once more borne out by the present volume containing a second edition of a Spanish translation of the *Gītā*, in prose, dedicated to the memory of H. P. B. The list which is given in the book of literature consulted enumerates, amongst others, works on the subject by Mahāḍeva Shāstri, Annie Besant, Bhagavān Dās, T. Subba Row, Manilal Dvivedi and other bearers of familiar names. There is a useful introduction of some 40 pages, and there are copious footnotes to each page of the translation, aggregating a bulk of equal extent to that of the text. An appendix gives short and well arranged explanations of the technical terms in the text, arranged under the three headings of Sāṅkhya philosophy, Yoga philosophy, and Karma and Reincarnation. A glossary explains all proper names and terms in the text and covers some 40 pages. The translation is elegant and readable and the whole is a good piece of work. Here follows as an example that magnificent saying of IV, 11:

En igual forma que los hombres acuden á Mi, yo los acojo á ellos; cualquiera que sea la senda que ellos sigan, aquella senda es la mia.

The first edition of this translation appeared in 1896. The author confesses in his foreword that he made it at a time when he knew as yet very little Samskr̥t, but the present translation was made directly from the original text. This is claimed to be the first direct translation in Spanish. Many years ago D. Francisco de Montoliu made a Spanish translation of Judge's English rendering, a translation which seems to have been lost somewhere in South America. In 1893 another Spanish translation was published, in Buenos Aires, after the French version by Burnouf, and in 1908 a Spanish translation of Mrs. Besant's English version appeared in Spain. Without having seen it ourselves, we find, however, yet another direct translation mentioned, made by J. A. Bolufer, and published in Madrid in 1896.

J. v. M.

The Influence of the Mind on the Body, by Paul Dubois, (William Rider & Son, Ltd., 164, Aldersgate Street, London, E. C. Price 1s. or 12 Annas. Obtainable at the *Theosophist* Office, Adyar, Madras).

The object of this valuable booklet is to show the influence of the mind on the body, which it proceeds to do in a most intelligent, interesting and conclusive manner, after first analysing the influence of the physical over the mental. The statement that physical and moral conditions are affected by heat, cold, pure or vitiated air, barometrical pressure and food, is proven with accuracy and a certainty that is undeniable. In fact it is a very useful treatise on the nature of humanity and the way to perfect that nature by self-education. The author tells us that we come into the world endowed with certain qualities, inherit some, and make still others; and he illuminates the way to combat the evil effects of all, illustrating his theories by common-sense and reason. The book is full of consolatory advice and is of practical value to all who have fallen under the noxious influences of disease and disaster of diverse and imaginary sorts. As all thought is accompanied by material phenomena in the brain, one may by means of the mind, by moral deportment, escape illness, prevent troubles and diminish suffering. The vast number of symptoms are curable because they are not bodily. Nervous

affections outnumber bodily ills, and are subject to improvement through the action of the mind. Man differs from the animal in that he exercises his imagination to create and exaggerate his sufferings. As all we receive through our five senses is dependent upon our attention for its intensity, and the attention increases the reality of all it fixes itself upon, it is clear that a sensation disappears if the attention is elsewhere, and therefore to shift the attention is to change conditions. Exaggerated emotionalism in its many disquieting forms may easily be combated by "mental hygiene" which is quite as necessary and simple as physical hygiene. Confidence in our own strength, and power to resist morally and physically, sound confidence in health, and to know how to say: "That is nothing. It will pass," are some of the effective panaceas recommended for the majority of ills, while a brave and gay spirit is another factor in our own hands for the wielding of benefit to ourselves and others. Half the ills of life might be eliminated by following the rules so well expressed and admirably translated, and therefore we recommend the wide circulation of this book. G. G.

Seven Essays on Theosophy and Architecture, by Claude Bragdon. The Manas Press, Rochester, N. Y., with nearly 100 illustrations from the hand of the author.

To readers of the *Theosophic Messenger* the essays collected in this volume will be more or less familiar. Yet the author should have no difficulty in quickly exhausting his first edition of only 1000 copies, since it is a book that Theosophists should find most valuable not only for their own instruction in Architectural Æsthetics, but especially and principally as one of that very rare type of book that bridges over the gulf that sometimes separates the Theosophical standpoint from that of the ordinary man of the world. This series of delightful and instructive essays so beautifully embellished and illustrated by the drawings of a real artist, who feels what he sees in form, may very well be the means by which many lovers of the Arts and the Muses may have their eyes and intuitions opened to the Real, and their consciousness further unfolded from the mere appreciation of the beautiful in form, to a wider realisation, and even revelation, of the One Life beautiful, underlying all. Many lay worshippers at the various shrines and temples of one or other of the Muses, indeed, may get a glimpse of their true

nature and obtain a key by which he may penetrate within, and realise the cause of the 'beautiful necessity' by seeing the Muse face to face.

The first essay deals with the Theosophic view of Architecture, and the author ingeniously locates music at one end of a sort of spectrum of the Arts, and Architecture at the other. Thus he says: "Music, which is in time alone, without any relation to space, and Architecture which is in space alone, without any relation to time, are thus seen to stand at opposite ends of the Art spectrum and to be, in a sense, the only 'pure Arts'. Poetry, Drama, Sculpture, Painting, he places in intermediate positions. Again, he says Music and Architecture are allied as being "alone of all the Arts purely creative, since in them is represented not a likeness of some known idea, but a *thing-in-itself* brought to a distinct and complete expression of its nature." The well-known expression that "Architecture is *frozen* music" is in itself so true and so graphic a description, that it is pleasant to find in the seventh essay this subject very happily treated and aptly illustrated by one, who in Architecture and design at least, is fully qualified to instruct. As the author rather poetically puts it: "Music is pure beauty, the voice of the unfettered and perpetually evanishing soul of things; Architecture is that soul imprisoned in a form, because subject to the law of casualty, beaten up by the elements, at war with gravity, the slave of man. One is the Ariel of the Arts, the other, Caliban."

After dealing in the second essay with "Unity and Polarity" with the One Life which in manifestation is dual in Form, with the inevitable duality which arises from the process of subdivision of all things in the world of forms, the author goes on in the subsequent essays to show how all 'pairs of opposites' have a relation between them, imply a trinity of necessity, and, with many examples and illustrations from well-known constructions, he illustrates this and deals most interestingly with consonance, diversity in monotony, balance, rhythmic change, radiation and all the many complicated arrangements which can be traced to some quite simple common factor as the underlying origin or principle.

The relation of the human form to nature's forms, as also to works of Architecture, so too the analogy of the

'bodily temple' are fully dealt with; and the geometry and arithmetic of Beauty are revealed in many exquisitely executed illustrations, which, taken together with the very interesting subject-matter, convey a quantity of instruction and new light to the reader. The feeling one has after reading Claude Bragdon's book is that all forms take on new life in one's eyes—in other words that one's attention in the contemplation of forms is no longer arrested so much by their outer objective presentation, as rather by the fact that one's inner intuitions desire to summarise the outer expressions in order to understand the meaning that underlies that expression, the life that manifests in that form, the permanent reality of that transitory arrangement of matter.

And if the reader, after perusing the book, stops a moment and thinks of all the hundred or so illustrations taken from all over the world and summarises them in his mind, he cannot but feel that the life in all forms throughout the universe is but the trying to express itself of some fraction of the One Reality, the One Self.

W. H. K.

From Passion to Peace, by James Allen. (William Rider & Son, Ltd., 164, Aldersgate Street, London, E. C. Price 1s. or 12 Annas. Obtainable at the *Theosophist* Office, Adyar, Madras).

This little book is replete with the usual helpful precepts to be found in the writings of James Allen. The high moral and logical truths woven into its contents are so simple, concise and convincing that one need but follow out its teachings to reach the high state of development it depicts. There are no intricate flights in the teachings of the chapters on Passion, Aspiration, Temptation, Transmutation, Transcendence, Beatitude and Peace, but merely a lofty and forceful appeal to the nature as it grows from the human into the divine. Passion is placed as the natural and essential force which starts one on the upward path of progress; and it is also asserted to be the arch enemy of mankind, the slayer of happiness, the opposite and the enemy of Peace, the source of suffering, the maker of misery, the promulgator of mischief and disaster. The keynote is sounded in the terse aphorisms that: "The wise man subdues his passions, the foolish man is subdued by them," and: "The seeker for wisdom begins to turn his back on folly." Understanding of self is the sure remedy suggested to lead one to the overcoming of misery.

and selfishness, into the rightful inheritance of joy and peace. Perception of one's own ignorance leads to the first step onwards—to aspiration which is fostered and strengthened by daily habits, just as is desire. Temptation naturally follows, and a most enlightening chapter is devoted to its meaning, and the condition of conquering. Transmutation is the process used by man as he gradually learns to disregard all outward disturbing influences by transmating his own imperfections, which are the real source of his sufferings. Transcendence is but a normal stage in the process of evolution, to which few have attained, but which is the sure goal of all mankind. This brings one into the inevitable beatitude or bliss, which belongs only to the perfected state. Absolute peace is the final fate of all, and it is but ignorance that causes men to pray for peace, yet cling to passion, but “by the way of self-conquest is the Perfect Peace achieved”.

G. G.

Labberton's Gîtâ Transcriptie (Voor Meditatie). Atha Sjrîmad Bhagavad Gîtâ. Mama sjişyaisj sjişyébhyasj tja likhitâ. 5012 Kali-Yoega, Aham-sthala-dama. Amsterdam, 1910. Theosofische Uitgeversmaatschappij.

Thus runs the title of a neat little volume of 147 and some introductory pages, well printed with blue ink on light green paper (the latter combination probably due to a sentence in Mr. Leadbeater's article on the beginnings of the sixth root-race). The booklet is a transcription in Roman script of the whole of the text of the *Bhagavad-Gîtâ* and is intended for those ignorant or little acquainted with Samskr̥t, who yet want to meditate on the verses of the Gîtâ in their original form. The author, or rather transcriber, Mr. D. van Hinloopen Labberton, must undoubtedly ascribe some mântric effect to the sound of the Samskr̥t text, for otherwise his production would scarcely have a sufficient *raison d'être*. He has of course a system of transliteration of his own, and he attempts to give as close a phonetic spelling, according to Dutch rules of orthography, as is possible. Whether he has succeeded or not is a moot question. In principle we hold that the peculiar qualities of sound inherent in any language—and which may be briefly summarised as its own proper phonal genius, or more shortly still, as its accent—cannot be indicated by any script, either its own or (and still more so) that of another language. There is no existing alphabet, not even

ḍevanāgarī, notwithstanding its many extraordinary excellencies, that really expresses sound. Letters only symbolise, or indicate, sound, or a part of it. Therefore it may be roughly said that any transcription is as good as any other if it faithfully preserves the system and proportion of its original. Sounds are not learnt from writing, but the writing may recall sound once it is known; sound is the primary thing, the writing is the secondary thing, a mere mnemotechnic instrument. And still less is mere script a guide to metric values or vocal stress. For this reason we do not believe that—if there be māntric value in the original shlokas—even this transcription, methodic though it is, will help the meditator without further aid to an unravelling of the mysteries thereof, and in view of this consideration the utility of the undertaking may be called in question. It may be recalled, however, that the author of the booklet published it as a guide and legacy to the study classes which he has held in Holland, in which he taught Samskr̥ṭ pronunciation and *Gīṭā* recitation. He does not mention the fact in his book. Against the above it may be noted that the author has constructed a very ingenious, though still controvertible, system of transliteration which quite deserves study from a standpoint of phonetics. We add the first verse as an example:

Dharma-kṣétré koeroe-kṣétré,
 sam-avêṭā yoeyoetsawah
 māmakāf Pāṇḍawāsṣj tjaéwa
 kim akoerwata Sanjdjaya?

The dvandvas and composite parts are as much as possible separated by hyphens, proper names are printed in italics and names or personal pronouns pertaining to the Deity are printed in capitals. For a non-Dutchman it would be easy to familiarise himself with this system and the book may serve him when desirous of reading the *Gīṭā* in a Romanised text which is now-a-days difficultly to be had. The impression is very correct.

J. v. M.

The Hindū Sea-Voyage Problem: A Shāstric Solution, by A. Mahāḍeva Sāstrī, B. A., M. R. A. S., Curator, Government Oriental Library, Mysore.

The learned author of this pamphlet of some fifty pages has been endeavoring for years now to help on the cause of the restoration of "The Dharma proper, the higher and broader

Vedic Religion, as distinguished from what...passes now-a-days for (it),...mere ceremonialism and ablutions of a semi-materialistic character." This pamphlet is the fourth of a series in which he combats the narrow and degenerate view prevailing among the so-called orthodox on such vitally important subjects as Marriage, Vedic Religion and Caste, and Social Reform on Shāstric lines. In the present booklet, sea-voyage is dealt with in the light of the Shāstras. With all the weight and authority of his scholarship and his position as the head of the Library of one of the largest Hindū States of India, the learned Paṇḍit declares that "the Veda nowhere prohibits sea-voyage of any kind". He discusses the intention of the very rare references to the subject in the Smṛtis; shows that such statement do "not apply to the Vedic ideal of life, (which)..... is independent of rituals," but only to ungrown souls who need constant regulation and do not carry within themselves the principles of pure thinking and clean living, possible in all places; and points out that even in the case of such un-grown souls who could not be relied upon to keep themselves pure, a "process of purification under that freedom from the usual restraints which would come to them during such voyages and residence in foreign lands (is) prescribed." Then he goes on to show how and why 'custom' began to regard this purification as insufficient and 'the demands of Society' came to be "set higher than those of religion". "This is no doubt due to the religious and sacramental life having degenerated into a lifeless ceremonial formality." Finally he exposes "the injustice and inconsistency in the orthodox custom" and shows that "the Shāstric remedy" lies in the restoration of this old ideal of "the Vedic Religion" "which is not a religion of race or blood," but "embodies the laws of a true spiritual life which is above all race, castes, creed and sex".

On the whole a most excellent pamphlet on the subject—but how will its stimulating and liberalising influence reach those who need it most, but do not know the English language?

B. D.

Dr. J. W. Boissevain. Bhagawad-Gītā. Uit het Sanskrit vertaald. Tweede, geheel omgewerkte en vermeerderde druk. Amsterdam.

Holland also brings a *Bhagavad-Gītā*, translated directly from the Samskr̥t, in native dress, and also in a second,

improved and enlarged edition. Our fellow-member, Dr. Boissevain, is the translator and the slender little volume containing the first edition, a bare translation and no more, is scarcely recognisable in the well-to-do and much expanded form of this second issue. Since Dr. Boissevain issued his first translation he has been unceasingly polishing and chiselling it, and after a lapse of six years he has published what, practically, may be called a new book. First of all he has added a copious bibliography which contains some quite interesting data. He enumerates translations in ten different languages. Of these 29 are in English, 3 in Latin, 1 in modern Greek and in Russian each. Further he mentions 49 articles and monographs on the *Gītā*. An excellent introduction (pp. 21—52) is also added, discussing the name and genesis of the poem, its place in Indian literature, its relation to the *Mahābhārata*, and its chief doctrines. At the end of the volume a register gives references to a fulness of topics treated in the *Gītā*, with indications of the places where they are to be found. The translation is forcible and good, and only sparingly enriched by (brief) footnotes. A distinctive characteristic of this translation is the systematic, and on the whole very successful, attempt to *translate* names and terms instead of merely *transcribing* them, as most translators do. Of course only a purely Teutonic idiom (if we leave Greek and perhaps Latin out of the question) could allow such an attempt without danger of ridiculous results. German and Dutch can in many cases furnish or form nearly as complicated compounds as Samskr̥t itself, and these without artificial stiffness or monstrosity. By this expedient many of the terms have become in their Dutch translation their own commentaries, and a certain transparency and directness has been gained which other translations often lack. Some typical examples are the following:

Ahaṅkāra=Ikheidszin=I-ness-tendency.

Mokṣa=Bevrijding=Liberation.

Caste=Geboortestand=Birth-standing.

Mantra=Denkspreuk=Thought-saying.

Deva=Hemelwezen=Heaven-being.

Yogī=Eenheidsstrevver=Unity-striver.

Yoga=Eenheidsstreving=Unity-striving.

Satṭvam=Evenwichtsvermogen=Equilibrium-power.

Guṇa=Grondeigenschap=Fundamental-quality.

Kalpa=Heelaltijdperk=Universe-period.

Kāmadhuk=Wenschkoe=Wish-cow.
 Mahātmā=Machtigzelvige=Mighty-selfed.
 Nirvāna=Opgelostheid=Dissolvedness.
 Asura=Onhemelsch=Unheavenly.
 Kshatṛiya=Ridder=Knight.
 Prakṛti=Wereldaard=World-nature.

The experiment here indicated merits a careful study. Mr. Brooks has, in his English translation of the *Gītā* (second edition), already proved that much in this direction can be done even in English, which by its nature is more refractory to the process than her more purely Teutonic sisters. It is scarcely necessary to point out that every note which can be dispensed with by substituting the translation of a term, if natural, euphonious and correct enough, for a mere transcription of it, is a substantial gain in value to the whole rendering. In fine, we congratulate Dr. Boissevain most heartily on the outcome of his solid and thorough labors.

J. v. M.

Fatalo Suldo. Lionel Dalsace. Paris, 1910. The well-known Theosophical novel written by one of our French members in his mother tongue under the title of 'Dette Fatale,' has now been translated into Esperanto by Eugénie Ferter-Cense. The work, covering more than 300 pages print belongs to the as yet still small category of more extensive works in Esperanto, and it is interesting to note that Theosophy again is thus represented in the new language in such a substantial manner. It will be remembered that we recently announced a Spanish rendering of the same book.

J. v. M.

Saṅgīt Sūr, Parts II and III, compiled by H. H. the Mahārājā Sawai Pratāp Sinha Deo of Jaipur. (Gāyan Samāj, Poona.)

We welcome these two more parts treating of "Instruments and Instrumental Music" and "Art of Dancing Expression and Dramatic Acting." There is much that is valuable in these books and the student of Music will appreciate a great deal which perhaps for the lay reader "is stale and unprofitable".

B. P. W.

Dorothea, A Lyrical Romance in verse, by W. Siebenhaar. (Jarrold & Sons, 10 and 11, Warwick Lane, London, E. C.)

This is a readable book well printed and beautifully illustrated. The illustrations form the chief feature of the book

and as frontispiece is given a reproduction of a painting by Miss Fuller, a resident in our Adyar Headquarters. We have no space to go at length into the merits and weaknesses of the romance and we leave it to our readers with a recommendation to peruse it in moments of leisure.

B. P. W.

VYĀSĀSHRAMA PUBLICATIONS

Mr. F. T. Brooks is issuing a series of books, containing the matter of his lectures on the *Bhagavad-Gītā* and the Upaniṣats, lectures which have been so much appreciated in India. The first of these is *The Gospel of Life*, Vol. I., "an introduction to the study of the *Bhagavad-Gītā* and the Upaniṣats." It is a volume of 400 pages, and is issued in three forms: Cloth wrappers at Re. 1-8; cloth gilt, Rs. 2; morocco gilt, Rs. 3. There is a foreword by Mrs. Annie Besant, and a biographical notice and preface are added by the author. The Introduction deals with "The Dawn of a New Era and the Rise of a World-Scripture," pointing out that all the nations are being forced together after centuries of separate development, and international awareness, leading to international organisations, is evolving. Part I is "Service," and the need for exertion is the keynote, the "Gospel of Exertion" being the title given to the *Gītā*. The book deserves to be read; its worst blot is its abuse of that Master of Dharma, Bhīṣma, who is misconceived in the most astounding way.

B.

PAMPHLETS

Kurukshetra, a Lecture on the Holy War, by Mr. F. T. Brooks (Vyāsāshrama, Adyar, Madras, S., Price As. 6) is a condensation of some of Mr. Brooks' recent lectures, of which a full recension is to be published later.

The Teaching of Inhumanity, by Emily Cox, M. A., is a pamphlet of the Animals' Friend Series priced at 2d.

The Conversion of India and other letters to the editor of the *Ārya*, by William Sharpe, M. D., are issued in a pamphlet form at 6d.

TRANSLATION

In the Outer Court, by our President, is translated into Russian by Mme. Kamensky (Alba).

THEOSOPHY IN MANY LANDS

A VISIT TO THE BLAVATSKY INSTITUTE

On an afternoon towards the end of October I journeyed from West Didsbury to Hale to visit the Blavatsky Institute, only a few days after its present tenants had come into possession. The weather was not kind, and one seemed to be wrapped round in that impenetrable cloak of dreary greyness which so often is a characteristic of many of the busy northern towns. Arrived at Hale, I was met by Mr. C. Lazenby, and whirled in a taxi-cab to the Institute. The distance from the station is not long, but the change was great as we presently turned out of the main road into a narrow country lane, and came unexpectedly upon the Institute surrounded by fields and trees and standing in its own grounds. There is even a little wood at the other side of one of its boundary palings, the haunt of rabbits and peasants, and one realised with a great relief that we were no longer in merely a suburb of Manchester, but had reached a bit of Cheshire country, where damp and smoke and stunted leafless trees were exchanged for the smell of the clean moist earth and the yellows and reds and golds of autumn.

The Institute is built four-square and consists of only one storey except for cellars; the walls are very thick, everything is most conveniently arranged and evidently no expense was spared in its construction. A wide hall runs the whole length of the building, with large rooms opening out of it on either side. The walls and ceilings are entirely panelled with wood, chiefly oak, which in itself lends a great sense of dignity and friendliness. Here it is intended that study of many kinds shall be earnestly carried on and a very full programme has been arranged and printed in a little booklet which redounds to the credit of the Lipika Press. Here also now is the home of the Lipika Press, though the actual work of printing is at present done outside. The whole of the building is to be devoted to work, so that the students will live scattered round about in the village.

It was a pleasant time that I spent there, and I was given a most hospitable welcome. I left for Manchester feeling that here was one more great opportunity, for all who could use it, to prepare themselves and others for the work of the future; feeling also admiration for the initiative and enterprise of those who had been ready to take the risk of starting this new venture.

S. M. S.

GREAT BRITAIN

The wave of Theosophical activity which seems to be gathering force in every land, rolls onward in England with increasing volume. Indeed the Sectional activities are becoming so numerous and varied that it becomes impossible to refer to many of them in our monthly letter. Never before have there been in our Section so many workers, and so many different kinds of work initiated.

In London throughout October propaganda work was carried on by courses of lectures in different neighborhoods. At Headquarters the Sunday evening lectures attracted large audiences, and two of the four speakers were new to our London platform.

Other Sunday evening courses in London were held at Fulham, Hampstead Garden Suburb, and Lewisham, at all of which the lectures were well attended and much interest was shown by questions. So that during the past month several hundreds of persons in London have heard the glad tidings of Theosophy.

The audiences in some of our provincial towns, however, make Londoners feel quite small about our successful courses. In Leeds, for instance, where the Lodge Council had the courage to engage the large Philosophical Hall for a series of lectures, their confidence was fully justified, for audiences of two, three and nearly four hundred attended the different meetings, and on one occasion so many (written) questions were sent up to the speaker that a subsequent meeting had to be arranged on another evening for the purpose of answering them.

To many the most important event of the past month has been the visit of Mrs. Russak to our Section. The mere chronicling of the meetings she has held and the addresses she has given would afford but little idea of the inspiration

and instruction which she has brought to us ; but these are remembered in the grateful hearts of the many members she has helped by her gracious presence and inspiring words.

Two important Sectional events of the past month have been the Northern Federation held at Sheffield and presided over by Mr. Wedgwood ; and the Southern Federation held at Southampton under Miss Green's presidency.

We are of course all delighted to have Mr. Wedgwood again amongst us, and only hope we shall not work this ever-willing helper too hard.

The presence of Mrs. Russak was a chief feature at both Federations, and contributed largely to their success, and a talk on Adyar, illustrated by photographs, which Mr. Wedgwood gave on each occasion, was also greatly appreciated. The Secretary of the Southern Federation writes that in the latter he told of "the spirit of love and harmony that enfolds its dwellers, making us realise that our Headquarters is indeed the Place of Peace".

The Southern Federation (formerly the S. W. Fed.) has not been in existence so long as the Northern Federation, which latter embraces some of the most active Lodges and oldest members in the Section ; it is encouraging therefore to hear how much progress has been made of late in the South of England. From Oxford, Brighton, Folkestone, Dover, and Cheltenham comes news of increased activity. The four last mentioned towns are places where the population, largely a leisured one, is constantly changing, and consequently there have been great difficulties in the way of establishing Lodges, but now we hear on all sides of successful meetings and increased interest. In Oxford—that old centre of learning—one might be inclined to expect that the Wisdom Religion would meet with ready hearers, but something—perhaps the conservatism of recognised culture—has always made Theosophical propaganda difficult in University towns ; we rejoice the more therefore to hear that the Oxford Lodge has nearly trebled its membership during the past year, and is attracting to its meetings as regular attendants many of the men and women students from the University.

From Harrogate we hear that the public meetings have been attracting larger audiences than ever before, and our veteran propagandist Mr. Hodgson Smith is, with Mr. Bell and others,

now engaged upon a campaign in Cumberland where two lectures a day are being given at five different towns for a period extending over four weeks. A great source of strength to these propaganda tours is admitted to be the meditation group, working regularly in the town which sends the lecturers out. Another new activity which we must not omit to notice is the offer made by the Activities Bureau to several of the great shipping lines, of the President's *Popular Lectures*. This offer has resulted in the acceptance, up to date, of 200 copies for the libraries of long distance steamers. May the 'bread' thus literally cast upon the waters be found again after many days. In the political world there is not much of note to chronicle—another general election has been announced to take place before Christmas; the deadlock between the two chambers still continues and it seems almost as though the nation were just marking time before some great event.

A very interesting pronouncement has come from Professor Alfred Russell Wallace, the veteran friend of Darwin, in which he emphasises his unchanging belief in the purpose and the continual guidance and control which lie behind the operations of nature; and this guidance he describes as exercised by "beings superior to us in power and intelligence, call them spirits, angels, gods, what you will". He goes on to say that we have got to recognise between man and the ultimate God "an almost infinite multitude of beings working in the universe at tasks as definite and important as any that we have to perform on earth". The burden of his song is that "everywhere we are confronted by Power and Intelligence;" that "materialism is as dead as priestcraft for all intelligent minds;" that "the future will be full of wonder, reverence, and a calm faith worthy of our place in the great scheme of things". Theosophical students will eagerly anticipate the forthcoming work, in which the Professor is to give his final contribution to the philosophic side of evolution.

As a rather amusing comment on this wide-minded belief of the great scientist, we note an article in a Free-thinking journal which deplores "the recrudescence of practical belief in the doctrine of guardian angels among a considerable section of the Anglican clergy". The regret was called out by a statement made by a priest who had gradually arrived at the conviction that "in our study of the scriptures we had left out of the case one simple factor—the ministry of angels". This priest had

prayed that if there really were angels they might instruct him, and he was surprised by the immediate answer to his prayer. Later he became more fully aware of the presence of two angels, and recognised their help in the work of his parish. The materialistic commentator on the priest's statement derides his credulity, but amusingly confirms the truth of what the priest described by recounting how in his "very small boyhood I had an invisible friend who came at my call—and I very frequently held conversations with him". One cannot help feeling pity for the man with the one talent, who "went and digged in the earth and hid his Lord's money".

W.

NEW ZEALAND

It may interest you to hear that the Dunedin Lodge has at last—after many years of effort—secured new rooms, and is safely settled in them, and ready for developments. Towards the end of September the opportunity was offered, and, once it was accepted, the Lodge, realising the double significance of the fast approaching 1st of October—its being our beloved President's birthday, and at the same time leading in the new half-year—determined to leave no stone unturned to enter into possession by the 30th, and open the Rooms formally on the auspicious day. The officers and their committee, with a few others who were able to give the time, set to the work with vigor, and by midday on Saturday, or perhaps mid-afternoon, the thing was done; the rooms were ready; nothing was wanted but the formal speech from the new platform by the Lodge President, our old friend Mr. Maurais, and the declaration of the fact.

The evening came; the rooms had been sweetened by the burning of a stick of incense—they were sweet, too, with the scent of flowers—and soon the members of the Lodge began to drop in, every heart aglow with an emotional flame in which two of the chief ingredients were joy, and a sense of what is best termed, perhaps, re-dedication. A wonderfully 'homely' feeling spread through all the place, in spite of the obvious newness of walls and floor; the old shelves and their load of well-used volumes helped it; and still more did the pictures on the wall—H. P. B., Mrs. Besant, Colonel Olcott, the Countess Wachtmeister, Mrs. Besant yet again, and Schmiechen's picture of a Master, often called the Master Jesus. The President's pictures were wreathed, the one with oak-leaves, the other with

exquisite white blossoms, to symbolise, as a speaker later on explained, her splendid strength and courage, and the fact that she, in her all-round development, might well be looked on as the flower of our race.

About eight o'clock the President of the Lodge addressed it, giving an interesting history of its life from its first founding till to-day; and as he unfolded the difficulties and the persecutions of a time so recent, yet so utterly dead and done with, it was difficult for some of the later members of the Lodge to take it in at first—to believe that but a decade since such things had actually obtained. Their difficulty is the best possible of proofs that times have changed. Mr. Maurais described in detail the various abiding-places of the Lodge: now in a fairly comfortable station, now at the far top of I know not how many flights of stairs, again below the level of the ground, in a vault, or crypt, where gas was a *sine qua non*, even in broad day; then to the Liverpool Street rooms, now deserted, where many not uneventful years were spent; lastly to Dowling Street, with the Lodge lecture Hall under its own roof, and possibilities of all kinds before it.

After an interval Miss Billing spoke on the ever-useful doctrine of diversity in unity—the spectrum and the One White Light, applying the idea to the group and individual work of an ideal Lodge. Miss Horne followed, taking for her text 'The House Beautiful,' and speaking first of the actual earth-plane beautifying of the Lodge Rooms, recognising them as a temple of the Holy Ones; then on the house not made with hands, in its individual, and yet greater phases; and the need for its steady, earnest, wisely planned beautification. At the close of her address the Lodge spent five minutes in sending loving thoughts to Mrs. Besant—and felt the better for it. Lastly Mr. Burn spoke on 'The Spirit of old Rome,' taking up specially the virtue of patriotism, and the associate virtue that made it sweet and wholesome—loyalty. He spoke of the *sacramentum*, the military oath of allegiance, and expressed his hope and his belief that the Dunedin Lodge would, like the Roman soldier, never shrink from the hottest fight, but remain true to its Great Leaders. He closed by reading the poem I forward—*Et Violenti*, copies of which were handed round to members before the meeting closed.

After the formal closing there was observable a most delightful tendency to linger talking and looking about the

rooms. When now and then someone woke up to the fact that it was growing late and home was far, he would say half-ruefully: "Well, I suppose I must be getting home!" and every one would smile, as if the desire not to go was perfectly intelligible and laudable. That 'homeyness' will be the dominant note of the new centre; already it is arranged that the rooms be open every afternoon; the Art committee has all sorts of schemes in view; and, as I said before, all sorts of possibilities are before the Lodge, so it but ceaselessly remember that its true function is to form a Heart whereto and wherefrom the Light and Life of the White Lodge shall come and go, doing its glorious work for man.

B.

HUNGARY

(This report has been accidentally delayed.)

I have returned from my first Propaganda tour in Hungary; the first of many others to come—I hope—until Theosophy is well known throughout the whole country. We started (the Comte und Comtesse Aldo de Magny and I) on the 12th of June, having been invited by a new friend, interested in Theosophy, to make a short tour with him to see what could be done. We were invited to stay with his sister and her husband in their charming country-house: one small incident happened, an accident on the line, not to our train, but we had to wait nearly two hours while the engine which had jumped was replaced. Two other trains arrived, and we formed quite a procession. The passengers strolled about in the fields during the waiting time. Our only 'damage' was that we arrived at our destination at nearly midnight, having a long drive from the Station; we were 'over the border,' in Transylvania; our host and hostess became interested in Theosophy, so we had some long discussions; as we had books and pamphlets with us, we were able to lend our new friends something to study.

From there we went to the grand old Castle Vayda Hunyad, which is now the property of the State, and is being rebuilt on the old lines; but, as the details of our visit there and the history of the Castle will be the subject of another article, I will not now touch on it. We spent two delightful days there, and then we started for Gygulafèvhèvar, the Cathedral town of Transylvania.

Here we were to stay at the Bishop's Palace, for our new guide is a friend of the Bishop's, and wished us to make Theosophy known in this beautiful and historic place. Gygula-fèvhèvar is a Fortress, and the Palace is in the Fortress, quite a mediæval arrangement, and most picturesque. In the Cathedral is the tomb—much damaged—of the great Hero, Hunyadi Janos; and also is buried here his eldest son, Ladislas, who was beheaded in Budapest, during one of the many Revolutions, a few years after his father's death.

We were taken all over the Cathedral by the architect, who is restoring it on its old lines: deeply interesting was it to us to see these places, so intimately connected with the work of the Great White Lodge: for Hunyadi Janos was one of the Great Souls sent with a special mission: and he was the Governor of Transylvania as well as the Leader of the Hungarian Army against the Turks.

We then had to prepare for dinner, and we were most graciously received by the Bishop, who is a Godson of the Emperor, and a connexion of the Royal Family.

With this truly spiritual, large-hearted, and broad-minded Father of the Church, we spent some unforgettable hours, and had some quiet talks on and about Theosophy. If all the Bishops were as spiritually broad, there would soon be 'unity' instead of diversity, in Christendom. His house was a real 'Place of Peace': his whole life dedicated to the Christ. The Sunday we spent there was the Confirmation Sunday and we went to the Service: there was a beautiful force in the whole place, and we rejoiced much in being there: we were able to have various talks on Theosophy. On Monday the Bishop sent us in his carriages to Tövis, about two hours from the Palace, and all through the country the road wound up and down where the Great Warrior had fought the Turks to keep Hungary for Christendom. I was in the first carriage with our guide; and the Comte und Comtesse de Magny just behind, and our coachman pointed out the well-known places of that series of great battles: a lovely country.

At Tövis we were most kindly received by the 'Curé' with whom we lunched, and then we went to see a church built by Hunyadi Janos about 1445. We then took the tram and went on our way to Koloszvar, the Capital of Transylvania. Here we were met by two old members of the T. S.—Monsieur

and Madame Gaston Polak: and much Theosophical talk ensued. On Wednesday I gave the first lecture on 'Theosophy' in Koloszar, in the Hall of the Unitarian College, and I was most courteously greeted by the Secretary of the Unitarian Society; at the lecture there was the Protestant Bishop—a Calvinist—this time; and the next day I went to see him and had a talk on Theosophy. The day after I held another meeting in the rooms that had been placed at our disposal by kind friends and hospitable hearts, and on Sunday we formed the first Theosophical Lodge, outside of Budapest, in the capital of Transylvania.

That afternoon the Protestant Bishop came and called on me, and we had some more discussion. The difficulty here is the very limited only to what the Bible says: The son of the Bishop is much interested in Theosophy, and I hope will be a good student.

We rejoiced much at starting Theosophy in Transylvania, and fortunately for the new Branch the President is an old member, and one of my first friends in Budapest; so the Koloszar Branch is in steady hands, and will I am sure make good progress. A good report of the lecture was given in the best newspaper in Koloszar, and the Editor has also promised to print articles on Theosophy. I have promised to return to Koloszar in November to give another lecture: and we can hope that this small beginning will be another little channel in the service of the Great Work.

ISABEL COOPER-OAKLEY

The Danube river in its curving is a fine setting for the old and new of Budapest; here we are snugly settled on the Buda side, in a flat so elevated that one loses sight of land, and only the pointed pinnacles of Parliament building and rows of electric lights in Pest are reflected in the smooth waters, so near our feet. Indeed, it is a genuine Venetian picture as one gazes toward the rising sun—an ever-inspiring presence.

Under these favorable conditions Mrs. Cooper-Oakley has come among us to join in the upbuilding of Theosophy. Her three large parlors are thrown into one; walls in tints of green and yellow draped with Indian stuffs give a glowing brightness. Madame Blavatsky and Mrs. Besant smile down upon us from their oaken frames, accompanied by the late

helpers in Italy and the home-scene in Adyar. Yes, one feels in touch with the World in these rooms, as relics and loving remembrances from as loving hands are scattered throughout the apartment. November 17th, Thursday eve at eight, found about fifty interested persons in attendance, to hear the first lecture given by Mrs. Oakley. Ten at least were from the Society, but the balance were new seekers of the Truth, who are looking for the highest that Theosophy can produce, including science and religion. I must not forget to mention that the English Clergyman and his wife were also present.

To an outsider it might seem that we were a little slow in settling down to work; yet the artistic setting is the appealing note to the Hungarian nature, and surely the home-like appearance of these new quarters, where weekly lectures are to be held, has not come amiss.

An air of cheerfulness and brightness welcomed the visitors, and wonderful vibrations were sensed by those present.

The peace and quiet were in keeping with this birthday of the world-wide Theosophical movement. The weather had been threatening, in fact raining before and after, yet this seventeenth day was clear, and perfect as a spring-day. The elements seemed in touch with the higher thoughts and feelings. It was hailed as a grand success by all present; the lecture was given by Mrs. Oakley in English, and then read in Hungarian by a new member. Later there was a discussion upon the Coming Race which was closed by Mrs. Oakley, and a translator stood at her side to give the same in German.

A strange circumstance to many, but to one who knows the workings of the Masters, not so strange: A few days before, possibly a week, a gentleman had called to interview Mrs. Oakley—she having a short chat with him; it entirely passed out of her mind. But on November 17th, friends came in numbers to congratulate her, or the Society, on the splendid notice about the Master's work here in Hungary. Two prominent columns of the best newspaper in Budapest had been utilised, and a clear outline of Theosophy and its object was given.

It is a great step forward!

The work is bound to prosper here, being reset on a firmer foundation, and even in the smallest matters one can see the needed aid coming forward, almost as soon as the wish is

uttered. Mrs. Oakley has offered these rooms for the free use of the Society, and in the future on every Saturday evening her study-class will meet at 6 P.M.

In entering a new country one is set up like a target to be shot at. Mrs. Oakley was no exception. So, to do away with creed prejudices, she accepted an invitation to lecture for the benefit of the building of an English Church in Budapest. The subject taken was 'The History of the Legends of the Holy Grail,' bringing it through the Templar time in Hungary, catching up the links of the Mysteries and the teaching of the Secret Doctrine in parable and in verse. About seventy-five select listeners filled the Hall of the Ladies' Club.

One thing opens up another, and now comes a salon, seating about 150, built by a rich Hungarian for private musical parties in his own home. It has been offered to Mrs. Oakley free of expense for her fortnightly public lectures.

Sunday 5 P.M., December 11th, will be the opening, treating Eastern Philosophy in Modern Life. As the location is central and in the best part of the City, it was gladly accepted for Theosophy as from a higher leading.

X.

THEOSOPHICAL MAGAZINES

ASIATIC

The Adyar Bulletin, Adyar, January, 1911, comes under a new cover, decidedly an improved garb. Three full years the *Bulletin* has lived and thrived and on its entering into its fourth year the good wishes of its elder—*The Theosophist*—naturally fall on it. May it do more useful work, serve better the T. S., and last but not least, strengthen the tie of cordial friendship between the Headquarters and those distant countries for whose sake it was launched into existence; it still continues to be the journal of the non-organised countries and every Lodge or member of the T. S. directly attached to Adyar gets a copy free of charge. Naturally therefore the *Bulletin* does not show solid profit and consequently has to look to Theosophists the world over to subscribe to it. It is an excellent little magazine and as a vehicle for the spread of Theosophy can hold its own against any other Theosophical monthly save *The*

Theosophist. This January number is full of the last Convention news: in the Headquarters' Notes our President summarises the doings of that memorable week; it is followed by a verbatim report of her closing speech at the Anniversary meeting and her Presidential Address which opened the Convention; a more graphic, cheerful and lengthy report comes from the pen of Mr. Kirby affording most pleasant reading. No member of the Society should be without this number.

Theosophy in India, Benares, December, 1910. The most important article of the number is 'Lord what wilt Thou have me to do' which is made up of the notes of Mrs. Besant's lecture to the Benares Lodge. It answers at length a pressing question of great practical utility: "How am I to work up what I meditate on in the whole day in the life I lead in the world?" Full justice cannot be done to the lecture by extracting from it and one should read it for himself. We are pleased to note some improvements in the printing of this monthly and wish it greater success in that as well as other departments from the next number when it commences its new volume.

Sons of India, Benares, December, 1910. 'The Present Work of the T. S.' is the Lahore lecture of our President and contains some useful points to ponder over; our good brother Sanjiva Rao writes a very readable article on an important subject, 'How to Recognise Spiritual Greatness' giving sound advice worth taking to heart.

The Cherāg, Bombay, January, 1911. 'The Ideal in Life' by Elisabeth Severs and 'Food-Reform among the Pārsis' by the Editor are original contributions worth perusing.

EUROPEAN

The Vahan, London, December, 1910. 'On the Dissipation of Energy in the T. S.' contains some thoughts worth consideration. 'The Quest' by F. S. Snell is a readable piece and Miss Severs' 'The T. S. Order of Service' puts forward the value and utility of the Order.

Theosophy in Scotland, Edinburgh, December, 1910. 'Passers-by' by Eveline Lauder, 'Sacrifice' by L. R. Gale, 'Notes on Pain' by J. H. Elder, are among the original contributions. Notes and news as usual are interesting, and good reviews of books are attractive. This small but well conducted monthly

has marked out its own line of policy and propaganda and we are glad to note is doing very well.

The Path (Christmas Number), Hale, Cheshire, England, December, 1910. We congratulate the Editors on the excellence of this issue. Admirable short contributions and reprints with a fair sprinkling of choice pictures remind us of the old *Path* of W. Q. Judge and hope springs in us that perhaps some day the editors will be able to produce not only a weighty *Path* as of old days, but a still better one. Here we can quote the titles of some important contributions: 'The Christ-Birth' 'The Hour of Twilight' by Æ, 'Contemporary Poetry' by W. B. Yeats, 'A Christian Theosophist' 'A Legend of the Polar Stars' etc.

The Lotus Journal, London, December, 1910. 'The Banks of the Irthing' is a good story. 'Theosophy and the Social Problem' is a verbatim report of a lecture of our President. 'The Saints and Their Animals' treats of the "youth of St. Kentigern who lived in the sixth century". 'In the Great Long Ago' is a contribution by Christiana Duckworth and 'The Prophet's Message' by Mary Ellis, both worth perusing.

T. P. S. Book Notes, London, December, 1910, bring useful matter as usual but does not call for any special remarks save a word of appreciation for the good work done by the studious Editor.

Tietäjä (Finnish), Helsingfors, December, 1910. Pekka Ervast writes on 'Theosophy and Leo Tolstoi', V. H. V. on 'The Great Oak Tree in Kalevala', Aate on 'An Experience of Initiates', and 'The Paganism and Julianus Apostata'.

La Revue Théosophique Belge (French), Brussels, January, 1911. Jean Delville writes appreciatingly about Tolstoi and Anna Firmin commences a study on 'Previous Lives'. There is also a reprint of an article on 'The states of the magnetic sleep of the phantoms of the living'.

Bulletin Théosophique (French), Paris, January, 1911. This number is exclusively devoted to notices and official matter.

Revue Théosophique Française, Le Lotus Bleu (French), Paris, December, 1910. As usual the Editor devotes the major portion of his Review to translations from Annie Besant, C. W. Leadbeater, and H. P. Blavatsky. He himself contributes his monthly chronicle of Theosophical news and notes.

Theosophia (Dutch), Amsterdam, December, 1910, contains translations of Col. Olcott's *Old Diary Leaves*, Bhagavān Dās' *Science of Peace*, 'Rents in the Veil of Time', H. P. Blavatsky's 'Chelas and Lay-Chelas', etc.

Bollettino della Società Teosofica Italiana. (Italian), October and November, 1910, Genoa. These good numbers contain: C. W. Leadbeater's 'Modes of Individualisation', 'The Magic of the Christian Church', and instalments of the 'Beginnings of the Sixth Root-Race'. A. Besant: 'A note on our Solar System', and various official notices and sundry minor matters of interest.

Ultra (Italian), Rome, December, 1910. The number opens with a translation of a paper by Mohini M. Chatterji printed first in May 1886 which deals with the "Common Sense of Theosophy" on elementary lines. Other articles in this number are by the Editor on 'Ready Souls', Olga Calvari on 'Pain and Joy', and 'Symbolism and Metaphysic' by Elisa Dal Fabro, besides minor matter.

Mitteilungen (German), December, 1910, gives the report of the ninth Annual Convention of the German National Society. According to it the German Society numbers 1950 Members no less than 522 having joined during the last year. The finances are very satisfactory and all the branches are active while Dr. Steiner is as indefatigable as ever, continually travelling and lecturing to large audiences.

Theosophie (German), December, 1910, contains an article by H. Patowski wherein we are reminded that to lead a pure life and forget ourselves in the service of others is the best occult training. Then follows a short fairy tale, dealing with the oneness of all things, and an article by H. A. Grævell in which the writer advises to combine the teachings of Epicure with the mysticism of Eckhardt in order to find the middle path of balance and truth.

AMERICAN

The Theosophic Messenger, Chicago, November, 1910. Col. Olcott's portrait given as frontispiece is a beautiful reproduction. 'Occultism in Modern Poetry' by Harriet Tooker Felix is a very good contribution, so also is 'Philosophy and Theosophy' by Prof. James. The report of the twenty-fourth Annual Convention of the American Section proves its growth and

indirectly speaks of the great labors of our well-loved Bro. Dr. Weller van Hook. As usual the number is repleté with excellent reprints and paras.

La Verdad (Spanish), Buenos Aires, December, 1910. 'Emmanuel Swedenborg' is the opening article, H. C. and M. R. de L. contribute an interesting series of brief commentaries on *The Secret Doctrine* under the title of 'The Archaic Doctrine.' Translations from English and French, as also notes and news, complete a good number.

AUSTRALASIAN

Theosophy in Australasia, Sydney, December, 1910. 'The Hall of Silence' by Carrie Crozier, 'Brotherhood, or Preparing the Way' by L. H. Cunningham, 'The Life of Bread, and the Bread of Life' by Mr. Hawthorne are among the original contributions. Reprints, notes, news and reviews make up a good number.

Theosophy in New Zealand, Auckland, December, 1910. Maitra continues 'A Scripture of Yoga', E. Hunt writes on 'The Power of Thought'. 'The Story of the Christ' by Marion Judson is to be concluded.

X

CARNEGIE'S VIEW OF WAR

I have transferred to you as trustees of the Carnegie peace fund ten million of 5 per cent first mortgage bonds, the revenue of which is to be administered by you to hasten the abolition of international war. Although we no longer eat our fellow-men, nor torture prisoners, nor sack cities, we still kill each other in war like barbarians. Only wild beasts are excusable for doing that in this the twentieth century of our Christian era, for the crime of war is inherent, since it decides not in favor of right, but always of the strong.—
Andrew Carnegie.