

Vol. 21, No. 91

GIFT
OCT 2 1913

September 1913

The Theosophist



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The Theosophical Society was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

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Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

THE THEOSOPHIST

The half-yearly Volumes begin with the April and October numbers. All Subscriptions are payable in advance. Money Orders or Cheques for all publications should be made payable only to the Business Manager, The Theosophical Publishing House, and all business communications should be addressed to him at Adyar, Madras, India. *It is particularly requested that no remittances shall be made to individuals by name.*

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ANNUAL SUBSCRIPTION: RS. 8 — 12s. — \$3. Post free.

SINGLE COPY: AS. 12 — 1s. 3d. — 30c. do.

The Theosophical Publishing House, Adyar, Madras, India.

Theosophical Publishing Society, 161 New Bond Street London W.

THE THEOSOPHIST

The largest international illustrated Theosophical Monthly, royal octavo, 160 pages

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THE THEOSOPHIST

ON THE WATCH-TOWER

WHEN Mr. Gokhale speaks, he should be listened to with the most careful attention both by Indians and English, for he never speaks without careful thought, and his statements of facts are as accurate as his reasonings are logical. Speaking in London last month he said that the position of Indian students in England was growing steadily more difficult, and he urged on the public the harm that would result as these young men returned to India with a feeling of resentment and bitterness in their hearts. Mr. Gokhale speaks none too soon. When I was last in England I heard of some most unfair and ungenerous treatment of Indian students, and when it is remembered that these men will largely lead public opinion in India when they return, it is easy to see the harm which will accrue both to India and England if they come home alienated instead of attracted. While vindicating the right of India to its own educational equipment, Mr. Gokhale pointed out that for many years England would offer advantages with which India would be unable to

compete. Apart from this, it is vitally necessary that the advantages accruing from first-class education here should be made equal to those which result from education abroad. It must be remembered, to take one illustration from the Educational Service, that however brilliant the abilities of an Indian youth, however high the honours he may have gained at an Indian University, the Imperial Educational Service is closed against him, and he can only enter the Provincial. To enter the Imperial, he must have taken a degree in England. To discourage the flow of Indian students to England by ungenerous treatment, and then to shut the best educational posts against them because they have not studied in England, is surely a policy which is as dishonouring to England as it is cruel to India. Yet this is what is being done—perhaps thoughtlessly and ignorantly, but none the less surely, and it *must* cause bitterness.

* * *

In India itself, the present fate of the students is in many respects heart-breaking. The Indian boy has a passion for education—and surely this is a noble and right ambition—and the family pinches itself to educate its sons (not yet its daughters). If he passes his matriculation examination, he often finds it impossible to secure a place in the over-crowded colleges of his Presidency, and hundreds of boys wander the streets disconsolately, begging not for bread but for knowledge. If the lad has failed, he may find himself shut out from school, or admitted only on paying double fees. There seems to be money enough in India for entertainments, for extravagant marriages, and for gilding the spires of temples, but for education—no.

* * *

Nor are the students the only ones to suffer. We have the extraordinary spectacle in Calcutta of eminent gentlemen shut out from University lectureships because they have taken part in the political life of their country. But have not University professors the right to form political opinions and to express them? Surely learned men should apply their learning to the questions of the day, and having studied the past should try to enlighten the present. Little wonder that this most injudicious action should have caused much excitement, and the strong and dignified protest made should have roused sympathetic echoes from all parts of the land.

*
* *
*

I have seen some notices in the papers of a book on the Indian Bar, which quote passages that seem incredible, especially as the book is published by Messrs Kegan Paul, Trench, Trübner & Co., a very respectable English house. Here is one, taken from the *Amrita Bazar Patrika*:

To a certain type of Hindū mind this rhodomontade recalls the mandate of the goddess Kali Mata to the Thug about to start on an expedition. And, as a matter of fact, the lower fringe of the vakil fraternity are not unworthy successors of the Thugs. A species of legal Thuggie is rampant in India. Lord Curzon has denounced 'the sharks in human form that prey upon the unfortunate people'. That tribe, in so far as it is composed of the limbs of the law, is a baneful product of our legalism which is their stock-in-trade.

There are doubtless black sheep in the Indian Bar as in the English, but this passage is a scandalous slander. From the Indian Bar men have risen to the Bench, who could hold their own in any English Court. Every good cause in India is laboured for by Indian lawyers, and from the Indian Bar are drawn the noblest and most self-sacrificing workers for the nation's good.

Indian progress owes more to Indian lawyers than to any other one class of educated men, and such words as the above, if truly quoted, are a disgrace to the man who wrote them, and to the firm which published them.

* * *

Another very unfair impression is given in a novel, *Shri Ram—Revolutionist*, in which it said that the Gurukula at Hardwar is “rousing young men against the English”. The attempt to connect anarchy with the Ārya Samāj movement is most unjust, and the Rev. C. F. Andrews, who has lived in the Gurukula for weeks, writes protesting against it. Sir James Meston, the Lieut.-Governor of the U. P. lately visited the Gurukula, and spoke approvingly of it. It is a purely Indian attempt to give higher education under the most favourable conditions, and should be looked on sympathetically by all lovers of India.

* * *

Why should Theosophy make good Judges? In the Madras High Court we have had Sir S. Subramania Iyer, whose name is synonymous with probity and capacity. We had the Hon. Mr. Krishnasvami Iyer, one of the ablest and most level headed of men. I do not know if I should count the Hon. Mr. Sundara Iyer, although he is nominally a member, for he has shown no interest in Theosophy since his friend Mr. Krishnasvami Iyer passed away. We have the Hon. Mr. Sadasiva Iyer, who is gaining golden opinions all round by his sound knowledge and urbanity. Theosophy seems to suit the judicial mind!

* * *

There are many friends who will remember the name of Krishnalal, a C. H. C. boy, who worked hard

in collecting funds for that institution, but was one of those who drew down anger on his head because of his devotion to Alcyone. I am glad to say that he has just received a Government scholarship of £150 a year, and he goes to Europe to study the sugar industry. He should be useful to India on his return.

* * *

A Burmese High Priest, who has some ten thousand followers and who is said to be clairvoyant, has proclaimed that the Lord Maitreya has already left the Tusita heaven and is on earth as a boy, and that everyone should prepare to meet Him by practising meditation and purifying the body by abstinence from flesh. Many are thus preparing themselves for the time when He shall begin to preach. One of our Fellows, Mr. S. Nityanandam, sends a prophecy of a saint, Virabrahman by name, who lived two centuries ago, in a place named Kandimalliahpalli. He gave a series of prophecies, foretelling events which, so far, are said to be remarkably accurate. Among these he stated that the World-Teacher would be born near the above place, would be brought up among people who had been connected with Him in the past, and that He would come out into the world in Raudri or Pingala—1918 or 1920.

* * *

Through the kind offices of mutual friends, the Editor of the *Hindu* and myself have met, and have talked over the position into which we have drifted during the last two and a half years. We both of us honestly desire to serve India and to help forward her growth towards freedom and national prosperity. We have therefore withdrawn all pending legal proceedings against each other, to the end that we may not waste in strife the

time and the energies which should be devoted to the service of the Motherland. I trust that the end of strife may be the beginning of a co-operation useful to the country and pleasant to both.

* * *

Subscriptions from Theosophists to the Stead International Memorial Fund (to provide lodging-houses for women, to be called the Stead Hostels) may be sent to Miss Sweet, 10 Laura Place, Bath, England. The names of the Societies helping in this good work will be inscribed in the entrance hall of the London Hostel. The memory of W. T. Stead should be gratefully remembered by all Theosophists, and I hope that many will help in this good work, which is so dear to that noble and generous heart. Major-General Brocklehurst, C. B., C. V. O., is the Chairman, and Miss Josephine Marshall, the Hon. Secretary. I shall personally be very glad to send on any contributions which may be entrusted to me.

* * *

The Christian papers are rejoicing much over a Miss McNeile, who wrote an article against Theosophy in a missionary journal. The article, though containing various misstatements of facts, is not, on the whole, very unfair, but in the various comments made on it in Christian journals the editorial is quoted, which says that Miss McNeile came to India "with the intention of working with Mrs. Besant," but that "as the result of a full investigation of Theosophy in India, she is now the head of a Christian School," and so on. One cannot of course say what Miss McNeile's "intention" was, but I hear for the first time that she came out to work with me. She kept her "intention" very private

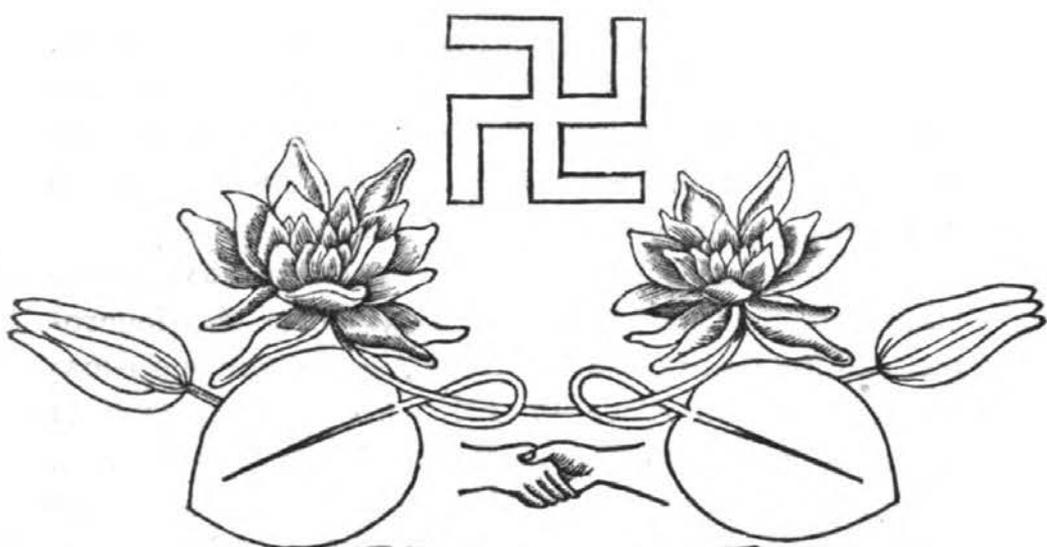
until now, and, I believe, came out from England to a Roman Catholic Convent School at Simla. She certainly did not come to me. She was a member of the T. S., but I never heard that she had left the Christian faith. She once came to see me at Benares, after she had left the Convent School, and was, I believe, then working with the Benares Christian missionaries. Her investigations must have been carried on from the Roman Catholic Convent and the Benares Protestant mission-house, neither, one may opine, a very favourable environment for such enquiries. The good little lady came to me at Benares in order to try to convert me to Christianity—a most well-intentioned effort, I am sure. I thought it was nice of her, though not perhaps very well imagined. I have not seen her since, and I do not remember ever having seen her before, though she had probably been at meetings addressed by me in England. It is fair to note that Miss McNeile says nothing of all this in her article. The remarks are from the editor.

* * *

Dr. Horton, says the Bradford *Daily Telegraph* has made “a mild but effective attack on the doctrines of Theosophy”. He thought that disagreements of opinion among the leaders must cause doubts among thinking people. And this from a Christian! What about the differences among Christian teachers, from the Pope of Rome down to the pastor of the youngest Protestant sect? Differences among people who impose no dogmas and urge individual investigation into truth are surely less surprising than differences among those who preach “the faith once delivered to the saints”.

* * *

We are putting up—thanks to the generosity of Mr. Charles Harvey—a large extension to our Publishing House ; the T. S., oddly enough, has been the pioneer in Madras of the use of reinforced concrete for building purposes, and the present work, superintended by Mr. Gillespie, C. E., is being carried out on improved lines. The total length of the building is about one hundred and forty-eight feet, breadth forty-four feet. Reinforced concrete has been used for the foundations and to form a plinth four feet above floor level. From this the walls of the main building will be built of smooth-faced concrete blocks, while in the four corner towers rock-faced blocks will be used. All the concrete blocks will be made on the spot by a 'Winget' Concrete Block Machine, specially imported. This machine, though the most costly on the market, is proving to be equal to all the claims made on its behalf by the makers. All sorts and sizes of blocks can be made with equal facility. It is interesting to note that the Indian workman has taken quite kindly to this machine and in ten days increased the output from five to fifty-three blocks per day. It is quite a mistake to think that Indian workmen will not readily take advantage of mechanical aids to labour. Mr. Gillespie finds them, as the above shows, most teachable and dextrous.



BROTHERHOOD

HOLLAND'S OPPORTUNITY

By C. VAN VOLLENHOVEN

Professor of Leyden University

[This translation is sent to us by a Dutch member, as a sign of the possibility of Holland fulfilling a wish that I ventured to express there last year, that that small, but famous, country should lead the world to peace.—ED.]

I

IN spite of all the political struggles with which we have to contend at home, to the outside world we show an appearance of union, an asset indispensable in these international times.

From all parts of the world there is a unanimous call for something to be done to bring into subjection the spirit of anarchy which is rapidly growing: this

call even now, would be a success, if only one of the Powers would step forward as a pioneer. But which ?

The answer to this question, one of great moment, is burning on the lips of many. For there is one country to which millions of eyes are turned with hope in this year of 1913—that in which the Palace of Peace has been recently erected.

Still Holland hesitates. The citizens look to the Chambers, the Chambers to the Government, the Government to the Committee of Preparation for the approaching Peace Conference of 1915, and this Committee looks on with complacency at the repose of the others.

Only a strong wave of public opinion can carry the much needed activity into this sluggish disregard, and it is with due respect to all that this little work endeavours to move in that direction. It preaches that, before the end of 1913, our country, after two hundred years of decadence, will have resumed her international status.

II

During the last thirty-five years, and especially since the first Peace Conference of 1899, two great suggestions have stood out in bold relief whenever the topic of the cultivation of an international life of nations has been discussed, *viz.*, international jurisdiction, or arbitration, on the one hand, and general disarmament on the other; jurisdiction to settle differences—at any rate legal differences—peaceably between States, and disarmament to render it impossible for a powerful country to act as a magistrate in home affairs or—a greater evil still—as a selfish tyrant.

Under these conditions valuable funds would be saved to be directed to the interests of material welfare, science and art, and of educating the lower classes. It is true that the gradual codification of international public law and jurisdiction (laws of war, neutrality, *etc.*), is to be considered, but justice and disarmament remain the most prominent questions to be solved. Supposing for a moment that these two should be, as they deserve to be, the two central projects, can Holland fulfil any special mission in this respect?

As to international jurisdiction, every possible suggestion has been made for its furtherance at the two Peace Conferences, as well as in books and periodicals. America especially has contributed freely, making fresh though not always novel plans. In this respect Holland can undoubtedly lend a helping hand by broad-minded treaties of compulsory arbitration, such as those with Denmark and Italy, also by frankly acknowledging and regulating, in the Constitution and in the Law, the superiority of the Court of Arbitration above the High Court; but Holland continues to contribute to this aim, like all States, with more or less enthusiasm.

As to disarmament? Supposing, by way of an example, we were to go to the length of disarming partially or wholly. This could not justly be called an example, for no great Power would build one battleship or one fortress the less on that account. In the matter of disarming, a small and moderately armed country could never take the lead. If then international jurisdiction and general disarmament are *the* two problems of importance, there seems to be no call for Holland to take the lead.

But are they such?

The disclaimer is so evident, and has so often been voiced, that it is now sufficient to treat it lightly.

This international justice—it is said—is not a full image but a fragment, a *torso*. For, even supposing one could obtain, between the fifty international States of the world, a complete set of comprehensive treaties of compulsory arbitration, what will happen when one of those States refuses to submit to a verdict pronounced? This has happened when sentence was passed in 1891 by Venezuela on Columbia, and was threatened in 1909 between Bolivia and Peru, although a general treaty of arbitration had been effected during the course of their legal proceedings. This will be the more likely to occur as the cases increase in number when a State, in consequence of its general arbitration treaty, need no longer give separate sanction to each arbitration. And what is to happen if a State refuses to appear in Court? These two possibilities are expressly mentioned in the Porter Treaty of the Second Conference. Here is no sheriff's officer, no right of execution, no arm of the law, none of the things that make the judge and his judgments irresistible within the pale of the frontiers.

And it is the same with general disarmament. The bishop, in the commencement of *Les Misérables*, from sheer trust in God and his fellow-men, sleeps with unlocked doors, and, when robbed by Jean Valjean, he saves him from the hands of the law and makes him a present of a pair of silver candlesticks into the bargain; all this is beautiful, especially when read in boyhood in a novel, but would anybody dream of making it a system of general practice, if he were responsible for peace and order in the Netherlands or in Amsterdam? And how can it be said that law and order would be preserved in

the world if all compulsion beyond the national frontier were wanting? Hence general disarmament is a fragment, a *torso*.

Fortunately, however, it is not difficult to point out where the deficiency in each lies. We have but to go back a few centuries in our own history, when here in Holland, before there was a supreme Government, each nobleman and each head of a municipality was impelled to convert his residence into a stronghold or a fortified town. In those days the money expended in keeping unrest at bay was in excess of the costs of maintaining both municipal and government police throughout the country; for each of the numerous castellated mansions and fortified towns would spend a fortune on armaments and other means of defence. Coupled with this was the fatal effect that, when now and then a lord of the land himself found reason to encroach on others, he would be opposed not only by villagers and citizens but by little states in the State.

However, if a solid, central district authority gradually develops above the authority of these nobles and cities, capable of generally preserving law and order by soldiery, the fortified dwellings and towns and the press-gangs will then gradually disappear. We see in this the precursor of our present-day position, requiring, within the frontiers, besides the civil police, nothing but a few marshals and now and then a little military show.

Now in the intercourse of States the conditions obtaining are identically the same. So long as there is no authoritative body ruling the States, formed by the representatives themselves, in order to maintain right and peace, it is imperative that each must keep order

within his own vicinity or estate, though it becomes too expensive a luxury for the great as well as for the small Powers, and it is never conclusive for the lower dominations. Could, however, an international magistrate always and everywhere preserve the written and unwritten law, by operating through a universal army, to keep peace, then the great as well as the small Powers would gradually relinquish their national armaments. In this way all the countries, both great and small, would be guaranteed less expense with greater efficiency, especially the smaller States. This would at the same time put an end to the danger that keeps threatening the world as long as one of the States is a dare-devil. Then, and then only, the foundation of universal peace will have been laid.

In order to avoid having this merely regarded as "a coinage of the brain" or a scholar's phantasm, we shall confirm it by citing a fact and an individual as evidence.

The *fact* is the experience, taught by comparative history of law, that whenever a new legal body comes into existence, asserting supremacy over a second legal body, a still higher authority becomes requisite. Even our centrifugal Republic of the United Provinces has not been able to avoid insisting on the agreed quotas being yielded by provinces defective in payment, not only by confiscation and the sale of goods, but especially by practically quartering horsemen or soldiers on them, or using some other effective method for constraining them to do their duty.

The *individual* we shall mention as evidence is Roosevelt. With a diffidence such as we have ceased to expect from him, he says, as early as December

1904, in his Presidential Address, that disarmament, if it should ever come about, will never be able to go so far but that the great Powers will retain a small force for purposes of 'international police'. But frankly and excellently does he express it in May 1910 at Christiania, saying that it would be a masterpiece if a State or a Statesman were to arise who saw his way towards establishing an international police-force, capable of carrying out the awards of the Court of Arbitration and putting down violence between nations.

But do we need such evidence at all?

If the void indicated is the real one we should henceforth no longer be allowed to say: "*Si vis pacem, abjice arma,*" but: "*si vis pacem, para exercitum internationalem*". The cry will then no longer be for general disarmament, but for universal armament, the equipment of a world-army, along which road—the only possible road—national disarmament of nations can be achieved. The aim will then no longer be "Peace through right," but "Peace through a world-army as defender of right".

Meanwhile it cannot for a moment be doubted that, to prevent the execution of a plan of this kind, the enemy is lying in wait on either side. On the one side the monomaniac of power will call everything impossible and unmanly which savours of international compliance, or of free submission to 'fantastic rules' universally beneficial. Possibly the underworked officers from the smaller garrisons in the Netherlands will join their ranks.

But on the other hand it is to be feared that also sincere friends of Peace will be disappointed. In this way the movement will lose all its beauty, for

how can one wave a banner of "Peace on Earth" while planning for a substantial international army and fleet? How will anyone venture to say, "The people that walk in darkness have seen a great light," when that light is emitted from anything so material as a world-police force? and what is to become of all those choirs of children with wet hair and white frocks, who sang an Ode of Peace to the Czar on the 18th of May? what of those enthusiastic monuments on which some metal dove is depicted, spiking a cannon with an olive branch? Alas! the answer can be but short and sober. The world-peace must indisputably be the key-stone, but cannot possibly be the foundation-stone; and one international force with disarmament of the nations in the hand would be worth more than ten, one hundred, or one hundred thousand unattainable total disarmaments in the bush.

III

If the topic of a world-organisation is an actuality to all modern States, to us Hollanders of 1913 it is of vital importance, for the following reason; because no Power seems so cut out as the modern Dutch State does for the realisation of the world-organisation, for bringing into existence, besides international justice, such an indispensable world-army as will be able and obliged to say: "*Je maintiendrai.*"

Let us see what will be desirable.

One can hardly picture to oneself one of the mighty Powers taking that lead. England, Germany, France, Russia and Japan cannot act as pioneers without seeming to be in the eyes of the world either crafty, if it be one of the strong Powers, or else beginning to feel the



weakness of their own defensive powers, if it be a State in decadence. America, which might have felt an inclination to operate in this direction, has, since the war of 1898 with Spain and since the preparation for opening the Panama Canal, been more and more intent on fortifying itself. Of the smaller States that are to be mentioned in this respect, Switzerland and Belgium do not count, because they, being neutralised, may not in any way take part in an aggressive action, not even if it were merely in the service of right and arbitration, whereas Norway would probably meet objections by its treaty of inviolability of 1907. Thus Sweden, Denmark and Holland stand a good chance.

The State that undertakes this venture must moreover be above all suspicion of wanting to lift itself to a higher standing. It may, therefore, not be a rising country; it must also, in the eyes of others, possess the privilege of having a distinguished and historical ancestry. These conditions afford Holland a favourable opportunity.

The State that undertakes this venture must be what Hanotaux has called "a small people but a great nation". Now "there's the rub" for Holland; for though our world-wide known port, our painters, our great men of science, our East Indies, are famous, we are not by far that which we were two centuries ago; and should we not rather excel those times? We realise that at present the eagle-thoughts of the King- Stadtholder would seem foolish to us instead of inciting us; we acknowledge that Switzerland and Belgium shame us in many things every day.

The State that undertakes this venture should, if possible, find itself at home in the international life

which it volunteers to lead. In this respect we are favoured above all others by the codification of the international civil law, the Peace Conferences, the Court of Arbitration, later on the Prize Court and the Palace of Peace.

Finally, the State that undertakes this venture ought to find occasion for such action in its national life. Once more: Holland could not wish for a better occasion, for how shall we commemorate the event of 1813 or 1815? By triumphing over the fall of Napoleon? But Holland is fortunately crowded with people who have not an atom less reverence for the man Napoleon than Heine as a boy felt in his Düsseldorf avenue, at the entry of "*Hosanna! den Kaiser,*" with people who ask themselves how we could ever have been delivered from that spider's web of before 1795, outside the years 1810-1813, if we had not had Napoleon's broom but only the duster of Gysbert Karel. Shall we, as we did fifty years ago, drag the Creator down to our level, and cause a second Multatuli to write a second "God's blessing through Waterloo"? No! Holland will earn self-esteem and the esteem of others much more if, at the completion of the Palace of Peace, it can celebrate the downfall of the disturbed world-organisation in 1813 by a deed which means the beginning of a guaranteed world-organisation.

IV

What is the deed to be?

On this point we have experience and shall use it. An experience gained in the Treveskamer in the Binnenhof, where since 1893 the Conferences for international civil law have been held. In order to induce hesitating

or recalcitrant States to join, no monumental piece of work has been done, the enormous practical worth of which would immediately appeal to all; but, on the contrary, simple matter has been chosen in which there would be few practical difficulties—international civil law—thus to effect an entrance-bridge to make the approach smooth and enticing.

The same thing would be desirable here: a deed with a definitive direction giving precedence which would of itself be an inducement to rising higher step by step, but at the same time would be free from half-heartedness and guided by prudence. The Government is under obligation towards foreign countries, as well as towards our Parliament, not to take any steps in this direction other than those, of which they can foresee the consequences, keeping the results well in hand. For this there seems to be required from our Government only three declarations of consent to be communicated in very good time to all the States, when preparing for the third Peace Conference.

Firstly: When a sentence of the Court of Arbitration at the Hague, or of another international magistrate, is not voluntarily carried out, and that Court, or the other magistrate, or the acquitted party, desires its execution with a strong arm, the Government should bind themselves to place at their disposal such part of the Dutch fleet for this action as is requisite for that end, and not indispensable at the moment to Dutch interests, subject to the opinion of the Government; of course, only in so far as that part of the fleet, working together with other fleets, is equal to the end in view.

A squadron, operating on these lines, would then, in order to indicate its function, fly an international

flag at its top-mast, the carrying of which (this to be stipulated at the Conference) should only be sanctioned by a writ of the Court of Arbitration or of the Prize Court—a flag of plain gold for instance (an *oriflamme*), or, as an emblem of peaceful power, a golden hammer on a blue background.

If, for example, Venezuela should be sentenced by the Court of Arbitration to pay a hundred thousand guilders to Mexico, or Montenegro, or Belgium, and Venezuela fails to do so, then the compulsion must not depend upon the question whether the Power that has gained the lawsuit is strong enough by land and sea and is equal to such an action; but, at the request of that country or that magistrate, the execution must be taken in hand by a number of voluntary representatives of the Commonwealth of Nations.

Secondly: If a treaty, which is also binding for Holland, contains regulations on the duties of warring nations towards neutrals (States as well as individuals and merchant ships), and if during a war these duties are contravened or threatened with contravention by one or more of the belligerents, then the Government should, at the request of the neutral State desiring assistance, bind itself to place at its disposal such portion of the Dutch fleet as is required for the purpose on the one hand, and not indispensable for the moment, on the other hand, to Dutch interests, subject to the opinion of the Government; here again, provided the co-operating naval power be equal to this purpose, and here again under the international flag carried upon the strength of a writ of one of the two Hague Courts. If therefore Russia and Japan should be at war, and Japan should violate the neutrality of Indo-China or of French

ships, then at the request of France, the duty of prevention or avoidance of such violation, now prohibited by treaty, should be performed by the Commonwealth of Nations—for instance by the convoy of those ships or by stationing a fleet off that coast. We have purposely spoken only of the fleet in connection with Holland, in mentioning these two points, because we can then devote our strength towards the betterment of that means of defence which is bound up with our national fame, because we are still in the act of reforming our land-forces, and because probably there will, in this respect, be difficulties to meet in connection with articles 183-184 of the Constitutional Law. The above-mentioned request must not be specially addressed to Holland, but through the bureau of the Arbitration Court to all States.

Thirdly: When a squadron of foreign powers, with or without the co-operation of Dutch vessels, is operating and flying the international flag, the Government should bind itself at the request of the admiral to open all harbours and ports in the homeland and colonies as a sanctuary for such a fleet (Nieuwediep, Sabang, Curacao and others), unless some of these harbours should be at the moment indispensable to Dutch interests, subject to the opinion of the Government. If other Powers were to follow the example of Holland,—either with all ports and harbours in the homeland or in valuable colonies, or else with those *ilots perdus* (provided they are suitable sanctuaries) that are only of value for the national honour, the French Indies, Portuguese Timor, some of the Antilles—one would soon have over the face of the earth a complete web of such national harbours or ports as international naval ports.

At the Conference itself all this should be, if possible, recast in collective treaties ; also a decided regulation might be made that the rendering of assistance to ships flying the international flag is never to be considered as a violation of neutrality.

In connection with what has been said it may be of some importance by way of suggestion, if at the Conference the Commonwealth of Nations, the *Société des Nations* were provided with a name that could be remembered and coupled with other words—‘Generality?’ ‘Custody?’—and if her revenues (especially those levied for the bureau of the Arbitration Court and the Prize Court) and her expenditure (the salaries and cost of that bureau and the Prize Court) were regulated. Then the new-born would, without any initiation, have a baptismal name and a money-box, and, by way of a soothing gift, the completed Palace of Peace, retaining its present Board, might be given, to fly the flag of that Union from its tower.

Finally, a Dutch bye-law should be made before the Conference and communicated to all States, stipulating that if the nation or a colony were sentenced to a fine by the Court of Arbitration, or another magistrate, on the strength of a treaty, against the Dutch State, the sentence should be executed in the same way as if it were pronounced by our own Court of Justice.

It is unnecessary to say what impression such preparation and consent would make.

Those who read the ‘weeklies’ and ‘monthlies’ preaching “peace through right,” word by word, will know that we find in them merely “warmed-up dishes,” nothing new, no perspective. At the international parliamentary Conferences, also at the last one in

Geneva, it was the same story, with nothing new and no perspective. The plans for the third Peace Conference are once more a warmed-up dish, with nothing new and no perspective. How different it would be, as well for the Governments that have to act as for the nations looking on, if before that convocation a deed were done and universally communicated—without any fuss but with resolution—a deed that will bring something new, that prophesies, from which appears a strong faith in that world-organisation which is being born!

The world has been, according to serious students of modern history, slowly but surely shaping from 1800 to about 1860 what may be called a union of European States. The events of 1860 to 1900—the terrible wars in and about Europe, the appalling colonial divisions after 1880—have shown that this movement had been introduced too early, even if the financial union of nations—postal union, *etc.*, *etc.*—continue to operate. About 1900, however, the upbuilding of this union of sovereign States was resumed with keener enthusiasm, and also included the States outside Europe. It is not a question as to whether we Hollanders and our department for Foreign Affairs consider such a thing as a world-organisation desirable, for its advent is inevitable. The question is only whether we are to be the ones to act, or whether we shall let our opportunity pass once and for all. If in 1863 no decision had been taken to cut the Waterweg, the Rotterdam of ten or twenty years later could not have maintained its comparative standing with Hamburg and Antwerp. It was to be then or never. If Jules Ferry and King Leopold had not, after 1880, decided to found their colonial empires in Africa, France or Belgium of ten or twenty years later could not

have gained a position as African powers. It was to be then or never. Should Holland now forego her favourable chances of playing a leading part in the world, should she not see that this, and this only, is the die that must now be cast, should she not recognise that only in this way the despondency, caused by her forces being too expensive but yet below the standard, can give way to the encouragement afforded by contributing a part or share to a healthy and attractive whole, without excessive expenditure, then this world-task will be taken in hand by America or any other country, and we shall henceforth be playing the part of an insignificant country and a crushed nation.

I hope for better things.

The great nations have had to take the lead in forming the world-organisation, for without their aid nothing could have been done. Russia conceived the Conference of 1899, Roosevelt that of 1907; but now I reverse Joseph Chamberlain's words—now the day of the *small* nations has come. The third Conference must not only be heralded abroad: it should also be furnished with a programme of its own, and launched, convened and opened by our Queen Wilhelmina herself.

V

Or is perhaps the working power of our country not equal to so much fresh vexation of spirit? Are the national irons in the fire already too many for us to add another international one to their number?

This is a delusion of the senses; for the apparent increase of our burden will, on the contrary, prove to

be the helpful yoke by which the national burden will become lighter to carry.

Let us first look at the material side of the proposition: the making of a small beginning of a world-force. Does the defence question by land and sea leave us in peace? No! Though we should be wanting in the invigorating belief that we can really make our dead and living power of defence fully efficient, still every new Government goes on working at this defence, realising that we must show ourselves not defenceless and not despondent. How would it be if our indispensable improving of fleet and army were to be supported by the ideal of a limited, but excellent though small, Dutch contingent to a future world police-force? What if we, after having proclaimed that ideal in sober diplomatic language to the Powers, were to set to work with talent and indefatigable devotion at the above described army, and as much as possible cut down military expenses falling outside the preparation of that ideal? Will any European country then be able to say that we are more defenceless and despondent than we are now? will the '*vox mundi*' reproach us that we save expense, because we have to economise where the end is only to be gained from a never-failing treasury? Even a superficial egoism must convince us that the only trustworthy defence for Holland is that of collective international justice, and the only true means of defence is that in which we help to equip international justice. By speaking of a national force and fortifications capable of maintaining our home and colonial possessions against foreign countries (against Germany! against England!) we are deceiving no one but ourselves, if indeed we do even that.

But of greater importance than this materialistic argument is the spiritual one. When in 1575 the Leyden University was founded, to be, like Heidelberg and Geneva, a refuge for free science, nothing struck the spectator so forcibly as the fact that, in the midst of the great struggle with Spain, the only question asked was by what means Leyden could be made such. In spite of provincial jealousy, all the provinces co-operated and the first master was a Frisian. In spite of national emulation, the States sent out delegates abroad in quest of teachers and Scaliger was called from Touraine ; in spite of the bad repute in which scholars then stood, the foreigner, as well as later on the Burgundian Salmasius, was allowed to attain a higher degree than the Dutch professors—that of ‘*Decus Academiæ*’—and to take rank above all professors including the Master, providing this one aim—the aim of all—was reached, that Leyden should become the foremost University of the late mediæval type, that the torch of Leyden should attract the youth of all Europe. When revising the law of higher education in 1905, it was not once asked how higher education is to be raised as high as possible in the eyes of Europe, but only whether the position would be very much aggravated if, for some reasons, rights were awarded to a young University. With every Budget, Leyden is voted for against Utrecht, and Utrecht against Groningen. Why? Because we are lower-minded than our forefathers? No! Because we have lost sight of the one great aim; because a nation that is inactive does not desire his neighbour as a fellow-fighter, but emulates him as a rival and tries to pull him down. Where is the rivalry between Amsterdam and Rotterdam, army and navy, artillery and

infantry, that rivalry that makes both parties puny and ridiculous to the spectators, when one great emotion directs the whole nation to one great aim ?

But perhaps all this is mere empty talk—this “ whole nation ” and this “ great aim ”. Thus also say the hair-dressers, hotel-keepers, booksellers, gardeners, students, bargemen and infant school teachers.

Certainly, all these. A Government that is preparing to make its country take part in the ruling of world-affairs, to help in changing the face of the world, will be paralysed if the nation, in all her ranks and members, does not everywhere procure the esteem of the world to such an extent that we must confess the world would be the poorer without this people. Our position at the Peace Conference would be weakened if the hotels at the Hague were expensive and bad, or the street-boys impertinent, just as it is strengthened by every Dutch dredging-machine in East Asia, by every prize that is awarded to a Dutch manufacture, by every laurel with which a Dutch orchestra is crowned, by every Dutch tube of liquid helium.

Now these words must not be read as an exhortation—needless to us—that the officer should plan better routes of navigation, the physician a better arrangement of the army, the shipowner an improvement of agriculture and literature, the painter better banks ; or that all these officers, physicians, shipowners, painters, farmers, bankers, consuls, and engineers, should give unsolicited advice concerning the acts and inactivity of the Second Chamber.

The Government will be much more grateful to us if everyone takes care to perfect his own work in his own sphere.

But a Government that is preparing itself to raise its country requires this: that an irresistible pressure should emanate from the people, that it should feel the strain of the nation under it as one feels a motor-car, that is forced to stop on the road, vibrating with working energy.

We are still far removed from this ideal. The dawn has come, but night still lingers. But for a few Socialistic leaders we cannot yet foresee the advent of the International Commonwealth of Nations; and the revival of our race in the coming years has as yet too few sympathisers.

It goes without saying that such a cause does not become a common cause by an address here and an occasional article there. The public should be daily educated up to the cause; the farmers should be visited, and everything should be done that Chamberlain and Balfour have done to make Tariff Reform the question of the day with the English people. The cause should be advocated everywhere, looked at from all sides, learned and popular, idealistic and commonplace, in poetry and prose, from the pulpit and in the *café-chantant*; but care should be taken, behind it all, that the nation has the courage to take upon itself a great part, because she realises that Dutch things can and must become as good as English, American, French or German things are; because she dispenses with everything that displeases her in copying other nations—those Dutch faults which we can so cordially hate for the very reason that we find them in ourselves—because she cultivates indefatigably what she admires in other nations; because she would not have the courageous sending out of the ‘Gelderland’ to convey

President Kruger, considered as an exception, but as the first in a long sequence of brave international deeds.

But if the Government wishes to get our nation to do this, so that a Dutch Government shall once more take root like the divided house of Judah and bear fruit, then the heart of the people, the national imagination, must be held in thrall by that one concrete aim, by that one international task—grand, comprehensible, simple—around which all the rest groups itself as aid and support.

Never will the masses, not even the cultivated masses, be enticed to fight with an indefinite inducement; the visible, the tangible, the attainable goal is indispensable, of which the distance can be measured, the costs reckoned, the working means computed. In the days of our great Republic we were none the worse for being a sober people.

And so the summary of this dissertation brings us back to the beginning.

However, the work is not by any means finished when the idea has been introduced and somewhat draped. Something more is necessary before a serious man ventures to give himself over to a cause: namely, thorough reflection, in order to think out the subject, to plan the execution of the scheme, to calculate and foresee all its consequences, military and juridical. To begin with: the technical knowledge of the enterprising naval officer and of the enterprising army officer is indispensable for this detailed work, though it be only for co-operation of the national fleet and army into a perhaps transitory international whole, and for the question as to which of our military expenses can be dispensed with in this new

venture. Then a new series of minor additions to the treaty law of Peace Conferences must be made, which need not be mentioned here. Also the subtlety of a snake and the courage of a Roosevelt will be necessary to conquer the paper barricade which the tardy officials of the Government departments will discover in the States' papers and in the Constitutional Law, especially in Article 181, where it says that our navy and the home army are to serve only "to protect the interests of the State"—as if a lawyer's eloquence were needed to demonstrate that in the year 1913 everything that could be instrumental towards maintaining peace in West Europe and to help on the world-organisation is directly in the interest of this kingdom, computable in money. This result will be unattainable, these difficulties will be insurmountable, if the cheerful certainty is wanting concerning the high aim and the privileges it would bring; but with that certainty, when a minister, who is a man, says with the tone of Van Heutz: "It must be," all these obstacles will be swept away like gossamer.

Or are we afraid that the statesman of an older generation, under the influence of old-world ideas, will convince us that all these dreams of a Commonwealth of Nations and of an international calling of Holland are but phantasms after all, soap-bubbles which only a child will reach out for? Are we afraid that the pioneers of science will make any impression when they raise an objection, because such a world-organisation is not in keeping with their pen-and-paper definition of the sovereignty of States? Let them say it; we are prepared to answer them. We know from the history of the Middle Ages that there was a country, a glorious country, in which the State authority had deteriorated to such

an extent that the King was mockingly called the King of one city, "*le roi de Bourges*," a country that had a no more clearly defined duty than that of restoring the pre-eminent authority of the azure banner with the golden lilies, but where nothing happened, because all the statesmen, councillors, scholars, generals, of King Charles were apathetic and sceptical and without faith in the great task and the great future. Should now, in our days, the circle of the influential and powerful foreign countries—with its diplomats, its lawyers, its flag-officers and commanders-in-chief—smile apathetically and with incredulity at this pure and royal aim of a world-jurisprudence, supported by a world-force, then let Holland dare to be the Joan of Arc!

C. Van Vollenhoven

EDUCATION AND HOW A THEOSOPHIST MAY HELP IT

*(A paper read at the distribution of Prizes
at the Sri Sarasvathi Patasala for Girls,
Kumbakonam, June 1913)*

By ALICE E. ADAIR, F. T. S.

I HAVE one excuse and two reasons for taking courage to address you on this great subject—one of the weightiest of human concerns. The excuse is that I love nature, I love books, and I love children, three essential factors in education. As for the reasons: first, it has been my happy karma in my own youth to have had teachers who were devoted to their profession, who knew how to teach and who loved their pupils. Some of these governesses and masters stand out in my memory as the inspirers of most that has given value to my life. Amongst other things, they gave me in my earliest years such a solid mental grounding that no after-study was ever a task to me, a love of literature and art which has withstood all shocks of circumstance, and has brought colour and fragrance into the dullest surroundings, and above all, they gave me a wide outlook upon life, born of their own great minds and loving hearts, that was to find its culmination in Theosophy in later years; and this is why I believe I know a little about how children should be taught and what education means to a woman.

The other reason is that, in the country from which I come, this matter of education is a vital question, a question to which Government and people are widely awake; so that whether the party in power be Labour or Liberal, there is but one policy with regard to education and that is—progressive. The system is still to some extent experimental, but the effort is being made to combine the best results of English, German and American educational experience on as comprehensive a scale as possible. Education being free to all, only deliberate neglect and wilful evasion of the law by the parents or guardians can debar any Australian child from sound mental and physical culture. Kindergarten classes are now attached to the State Schools, so that a child may enter the school at five (he is compelled by law to enter at seven); and just before I came to India the introduction of a law was spoken of which would keep the control of the child's education in the hands of the State until his or her twenty-first year. This arose partly out of opposition to the growing tendency to employ boys in their teens in the place of men in many forms of work, and partly out of the realisation that even if boys and girls have to work during the day they are kept out of mischief if their time at night is taken up in learning some useful art or craft by way of diversion. At the State Schools boys learn trades, and girls learn all branches of household work. I wish you could see those wonderful kitchens and the happy faces of the girls, as they prepare under supervision the most appetising dishes. These they can afterwards buy for a very small sum and take home to share with their parents. Excellent laundry-work also they do, as well as plain needlework. In this respect the

State Schools are ahead of the private schools, but even in these now children are being taught to be quite amazingly useful as well as ornamental.

I feel sure that the educational development in Australia is simply a reproduction of what is occurring elsewhere in the world; but somehow there (perhaps because everything is on a smaller and therefore more intimate scale) these matters are more widely discussed, and in such an atmosphere one cannot live without absorbing some theoretical ideas at least.

Now with regard to the meaning of education perhaps no idea has undergone a greater transformation within the last quarter of a century than this. It used to be thought that education meant imposing upon the child the habits of thought and behaviour of those in authority over it; in other words, making children as nearly as possible fit the mental mould their parents and teachers made for them. Now that is all changed, and no educationalist will dispute the claim that the meaning of education is to help the child to express itself, not others; to out-draw (educate) all its latent powers of mind and heart and will, and to help it to assimilate all that will enable it to give the highest possible expression of its own individuality.

Nor are mind and character now-a-days the only subjects of attention; the body has also its share. Physical culture, drill, intervals of rest and recreation, are all part of school-life. Medical inspection of the children takes place regularly, their teeth, eyesight and hearing are carefully attended to; and when their bodies are found to be weakly, the parents are forced to keep them permanently under a doctor's supervision. Fires

warm the great schoolrooms in winter, and every precaution is taken to prevent the outbreak of any illness by making the surroundings as hygienic as possible.

The same detailed attention is given to mental training, and in these two branches I doubt whether the Theosophist can help very much, in the West at any rate, except perhaps in advocating the adoption of vegetarian diet for children, and in bringing his influence to bear in correcting the great nervous strain so often put upon teachers and pupils by the exaggerated importance given to intellectual attainments as such; for with regard to the training of the body and the mind western science is pouring out all the wealth of her discoveries at the feet of the child, to aid in building up sound minds in sound bodies. But on the other hand much remains to be done with another aspect of education—character-building, the development of the will and emotions—with the moral and religious training. There lies a great field for Theosophical activity. It is not that teachers are either ignorant or indifferent in this matter. Hear what the President of one of the great American University Colleges says: “The aim of education is to turn out a citizen who will have the greatest possible value to the State; that he shall be trained to an intelligent sharing of the community’s best ideals and to a knowledge of *social* goals, laws, and methods.” And he maintains that this cannot be accomplished without moral and religious training, without “the power that comes, as in no other way, through personal associations and embodied ideals,” adding that we cannot spare the example set before the child of the life of Jesus. He speaks there of course as a Christian;

the same must hold true with regard to the ideal lives of other religions.

It is not then that educationalists are blind or indifferent. It is not even that they have no plan of work, for he goes on to say that part of the definite religious training of the future "will involve that the problems of the pupil's moral life shall be brought to the pupil himself, and that he shall be helped to see them in their concrete relation to his own life and volition"; which means that the principles embodied in the kindergarten system where the words 'don't' and 'must' are eliminated from the teachers' vocabulary, will be put into practice elsewhere, and boys and girls will be guided to choose the good and the true instinctively. 'Moving Pictures,' Dr. King thinks, will be largely used in this moral training, presenting the dramatic scenes from history and literature which strike the heroic chord hidden in every child, and preach sermons without words.

Again he says that some steps will be taken in order "to secure definite training for leadership through the wide distribution of responsibility in school and community life". Is it not interesting thus to see evolving from the shadows of the past the ideals Mr. Leadbeater has shown us as existing in the wonderful civilisation of Peru? With the growing complexity of life and the ever-increasing problems that confront us in the growth of civilisation, this training for leadership becomes a more and more vital necessity.

The public conscience is now also awakened to this necessity for religious and moral education, for various organisations have been formed and are being formed with this object in view; but the conditions are

such and the difficulties are such as make it an impossibility at present. And it is here that I believe Theosophists everywhere can best help. The inspiration of their ideals will enable them to rise above all discouragement, and they have what so many others lack—a definite plan upon which to work.

The greatest obstacle in the way in Australia, and I expect elsewhere, is the strong sectarian feeling. Religious instruction of a sort is given even in the State Schools, but it is dependent upon the voluntary exertions of the clergy of the various churches and must be given out of the ordinary school hours—obviously an altogether unsatisfactory arrangement. In some parts of the world the difficulty increases, for differences in religions as well as of sects are involved. And this is likely to become more and more common as the races intermingle. There is no doubt that we are approaching the time when there will be a standard of education greater than a national, when its significance will be regarded from the universal, not from the racial, point of view. That it is possible for children of different nationalities to be educated in harmony together even now, provided the law of love be the controlling power, has been proved by the splendid efforts of the teachers in the free kindergartens of New York City slums, where the scum of many races congregates. There, amidst difficulties that you cannot imagine, clever and self-sacrificing women—for the finest brains and hearts are needed for this particular kind of service—have turned hordes of small half-savage street-arabs of varying tongues into good American citizens. Brought into the happy, clean, orderly and loving atmosphere of the kindergartens, they were made to feel themselves

part of a whole, a unity represented by the circle in which they sit, their teacher one of themselves; that circle it is the duty of every little child to keep beautiful and true. They were made also to feel that the relation of each to the other and to the whole is that of a 'helper'; for the one who refuses to be a helper has no place in the circle, no place in the kindergarten, he must go out of it until he feels that he can help; and this is practically the strongest form of moral suasion brought to bear upon him. There we have the secret of success staring us in the face—Unity, Brotherhood, Service, the fundamentals of Fröebel's educational system and an open road for all Theosophical activity.

The first way then of Theosophically helping education lies in living these ideals; the second in spreading these ideals; and the third in sympathising with all who hold them, whether they are Theosophists or not; for I think we cannot often enough remind ourselves that the Theosophical Movement is a much wider thing than the Theosophical Society.

In the near future, as you have heard, it is Mrs. Besant's intention to found Theosophical Schools where these principles will be put into practice; and probably when it is seen how well the system works, other educational institutions will be encouraged to adopt it. In the meantime there is much to be done besides giving Mrs. Besant our best support in this. We can continually try to bring about a better understanding between the followers of different religions, and of different sects of the one religion, and so bring nearer the day when children shall be instructed in the schools in the basic truths of all religions. We can help by giving sympathy and

appreciation to the whole teaching fraternity and by honouring their profession as one of the greatest. We can help by showing in the home life the practical application of the ideals of conduct we would have children taught in the school life; and we can help by reverencing with all our hearts the sublime truths Theosophy has revealed to us.

And now I should like to speak for a few moments about the education of girls. I know of no finer words ever spoken on the subject than those of John Ruskin in a lecture called 'Queen's Gardens,' and though sometimes perhaps he scolds a little too much—even this lecture has a trace of it—one can forgive this small failing because of the noble truths he utters.

The place he gives to women as their right, individually and in the State, seems strangely in accord with your greatest and best Hindū traditions. Comparing the powers of men and women he says :

Man is progressive and defensive, eminently the doer, the creator, the discoverer, and inventor; his energy is for war and conquest, his intellectual power is speculative and inventive. Woman's power is for rule, for justice; her intellect is for sweet orderliness, arrangement and decision. She sees the qualities of things, their claims and their place. The man's work for his own home is to secure its maintenance progress and defence; the woman's to secure its order, comfort, and loveliness. The man's duty as a member of a commonwealth, is to assist in the maintenance, in the advance, in the defence of the State. The woman's duty, as a member of the commonwealth, is to assist in the ordering, in the comforting, and in the beautiful adornment of the State.

And the education that is to fit the girl for this her rightful place is to be the same as a boy's, but with a different application. She is to learn not so much for the sake of knowledge as an end in itself, but in order that she may feel and judge more truly. Her knowledge need not necessarily he says be as foundational or as progressive

as a boy's but it must be of exquisite accuracy as far as it goes. Science, Art, Literature, Nature, all these must have their place in her education, Mathematics in as far as they will train her in habits of accurate thought, and domestic training so that she may be useful in all ways. He lays great stress upon giving her freedom, freedom of heart as well as physical freedom, and makes this comment on the difference of method required in the education of boys and girls.

You may chisel a boy into shape, as you would a rock, or hammer him into it, if he be of a better kind, as you would a piece of bronze. But you cannot hammer a girl into anything. . . she grows as a flower does. . . . you cannot fetter her; she must take her own fair way. . . . Let her loose in a library of old and classical books, as you do a fawn in a field. It knows the bad weeds twenty times better than you, and the good ones, and will eat some bitter and prickly ones, good for it, which you had not the slightest thought would have been so.

Referring to the desire for power implanted in every woman's as in every man's heart he exhorts all girls to desire it earnestly and addresses them thus :

Your fancy is pleased with the thought of being noble ladies with a train of vassals. Be it so; you cannot be too noble and your train cannot be too great; but see to it that your train is of vassals whom you serve and feed, not merely of slaves who serve and feed you; and that the multitude which obeys you is of those whom you have comforted, not oppressed, —whom you have redeemed not led into captivity.

In the ancient days the rank of women was never disputed; it was regarded as equal with that of men, as is instanced by Ruskin in the lives of many heroines in English, Italian and Greek classics, to which we might add the names of Saṭī, Uma, Sāviṭrī, Ḍamayāntī and Sītā from Indian literature; and in the custom of the buckling on of a knight's armour by his lady's hand in the days of chivalry he sees the image of an eternal truth—"that the soul's armour is never

well set to the heart unless a woman's hand has braced it; and it is only when she braces it loosely that the honour of manhood fails." Finally he pictures the ideal woman, the heroine of the classics, the sovereign lady of mediæval chivalry, the embodiment of "Wisdom: her greatest function—Praise; her supreme power—Peace, held straight in gift from the Prince of all Peace".

Gentlemen of India! How long shall Wisdom, discrowned and sceptreless, suffer dishonour at your hands, her queenly robes trailed in the dust of religious pride and superstition? How long shall your ladies call to you in vain from the enchanted castles of their painted slavery, held prisoners of the giants—Prejudice and Ignorance? When shall the chivalry of your splendid past awaken once again within your hearts, and spur your manhood's strength to knightly deeds on their behalf? You alone can say. But see to it that you do not tarry too long, lest the fair jewel of India's liberty be missing from the glorious diadem that shall crown the Confederation of free Nations in the days to come, whose trident shall be Universal Brotherhood, Universal Religion, Universal Education—for the three are one.

Alice E. Adair

THE MESSAGE OF EDWARD CARPENTER

By MARGUERITE POLLARD, F. T. S.

“**I** AM a voice singing the song of deliverance.” In these few words Edward Carpenter announces the message which he developed in all its many aspects in *Towards Democracy*. His is pre-eminently a message of liberation, of freedom from all bondage, and confidently he asserts his vocation :

To sing for all time
The song of joy—of deliverance.

In the work of self-liberation, the task set before every imperfect human soul, all the steps are steps of unification; the lower and the higher selves have to be made one; when union is accomplished there is deliverance. This truth is stated very beautifully and convincingly in ‘The Wandering Psyche’.

You, who un-united to yourself roam about the world,
Seeking some person or some thing to which to be united—
Seeking to ease that way the pain at your heart—
Deceive not yourself, deceive not others.

For united to that which you really are you are indeed beautiful, united to Yourself you are strong, united to yourself you are already in the hearts of those you love;
But disunited you are none of these things—

And so the “ageless immortal Gods,” who ever seek to come in the forms of men and “to make of earth a Paradise by their presence,” are baulked of their divine desires, hindered by the barrier of little plans and purposes woven like a tangle of cobwebs across the door

of the heart. While such barriers are continually being built :

How shall they make their entrance and habitation with you ?

How shall you indeed know what it is to be Yourself ?

The knowledge of the Higher Self involves the knowledge of the All-Self, of the great Life brooding over cities, " where the wind rustles through the parks and gardens " involving itself " in the lines of street-perspective, the lamps, the traffic, the pavements and the innumerable feet upon them ". Do not be deluded because this life may not be at once apparent, though centuries may go by and there be no assured tidings of it. There is only one universal and all-satisfying love, and finally all reach it :

All come to me at last
There is no love like mine,
For all other love takes one and not another,
And other love is pain, but this is joy eternal.

And so the illuminated see in the toil of many hands to multifarious ends, the guiding of the Great Hand ; in the fixed gaze of hurrying faces in the street, each seeing only its own light, the Light towards which all look.

Underneath all beats the Great Heart of all, which alone remains without change, the Inner Space of the soul, of which the outer space is but the image or similitude. Therefore it is wise to draw upon the inner riches of the Spirit in all tranquillity. All the beauty of the universe lies stored for you and it will surely come to you. This is the lesson of ' The Lake of Beauty ' :

All that you have within you, all that your heart desires, all that your Nature so specially fits you for—that or the counterpart of it waits embedded in the Great Whole, for you. It will surely come to you.

Yet equally surely not one moment before its appointed time will it come. All your crying and fever and reaching out of hands will make no difference.

Learn the lesson of quietness and be at peace.

Do not hurry : have faith.

If that which rules the universe were alien to your soul, then nothing could mend your state.

But since it is not so—why what can you wish for more? all things are given into your hands.

In this same poem ‘Have Faith,’ Carpenter teaches the yoga of indifference. Realising the kārmic action of *repulsion* as well as of attraction he gives the teaching :

Let the strong desires come and go ; refuse them not, disown them not ; but think not that in them lurks finally the thing you want. Presently they will fade away and into the intolerable light will dissolve like gossamers before the sun.

How unreasonable it is to be fretting when “ on all sides God surrounds you, staring out upon you from the mountains and from the face of the rocks, of men and of animals ” ; how senseless and undignified to be for ever “ hurrying breathless from one unfinished task to another ” ; the lilies of the field and the beasts have more dignity than you !

Brush aside all cares and vexations, all anxieties as to matters of no account :

Pass disembodied out of yourself. Leave the husk, leave the long long prepared and perfected envelope.

Enter into the life which is eternal, pass through the gate of indifference into the palace of mastery, through the door of love out into the great open of deliverance.

Give away all that you have, become poor and without possessions—and behold ! you shall be lord and sovereign of all things.

Freedom can only be obtained by extricating oneself from the things that cling and stick, just as the fly cleans its legs of the honey in which it has been caught. This is the teaching given in the poem called ‘Disentanglement’. Nothing is in itself evil and to be

shunned; on the contrary all things are to be used; but in the using one must not be entangled or they will become bad and cause suffering:

There is no desire or indulgence that is forbidden; there is not one good and another evil—all are alike in that respect. In place all are to be used.

But be not torn by desire:

Return into thyself—content to give, but asking no one, asking nothing;

In the calm light of His splendour who fills all the universe, the imperishable, indestructible of ages,

Dwell thou—as thou canst dwell contented.

The same lessons are repeated again with great force and imaginative power in 'The Secret of Time and Satan' where the necessity of self-mastery is insisted upon with grave reiteration. Yet nothing is evil *in itself*.

For (over and over again) there is nothing that is evil except because a man has not mastery over it; and there is no good thing that is not evil if it have mastery over a man;

And there is no passion or power, or pleasure or pain, or created thing whatsoever, which is not ultimately for man and for his use—or which he need be afraid of or ashamed at.

The ascetics and the self-indulgent divide things into good and evil—as it were to throw away the evil;

But things cannot be divided into good and evil, but all are good so soon as they are brought into subjection.

Even love "glorious though it be" must be treated as a disease so long as it destroys or impedes the freedom of the soul; for by wooing the mortal creature and *ending there* man gives himself away bound into the hands of Death:

Yet he who loves must love the mortal, and he who would love perfectly must be free:

Therefore if thou wouldst love, withdraw thyself from love:

Make it thy slave, and all the miracles of nature shall be in the palm of thy hand.

This is truly as Carpenter calls it "a hard saying," but those who are unable to learn it must be whirled

and gulfed in a sea of torment, and must travel far and be many times lost upon that ocean, ere they know what is the true end of their voyage. The end of love is not to be sought in any act "lest indeed it become the end," but rather are acts to be sought whose end is love, and then that which was desired shall be created; then, all acts being past and gone "there shall remain to thee a great and immortal possession, which no man can take away".

To realise the One Life, to be free from the limitations of the personality, it is necessary to rid oneself of all sense of superiority. There must be none of the self-satisfaction against which the disciple is warned in *The Voice of the Silence*, as being like "unto a lofty tower, up which a haughty fool has climbed; whereon he sits in prideful solitude and unperceived by any but himself". All sages are agreed as to the necessity for humility; without it there is no entry into the kingdom of heaven. A caution against the "hallucination of superiority" is given in 'Who are You?'

Who are you who go about to save them that are lost?
Are you saved yourself?

Do you know that who would save his own life must lose it?

Are you then one of the 'lost'?

Be sure, very sure, that each one of these can teach you as much as, probably more than, you can teach them.

Have you then sat humbly at their feet, and waited on their lips, that they should be the first to speak—and been reverent before these children—whom you so little understand?

Have you dropped into the bottomless pit from between yourself and them all hallucination of superiority, all flatulence of knowledge, every shred of abhorrence and loathing?

Is it equal, is it free as the wind between you?

Could you be happy receiving favours from one of the most despised of these?

Could you be yourself one of the lost?

Arise, then, and become a saviour.

Not from above, but rather from under or behind do the Sons of Light push humanity forward to its goal.

When all hallucination of superiority and every shred of abhorrence are overcome, then the soul is free to make its home everywhere. It is no longer hindered by any pride of race and can truthfully declare its readiness to "peregrinate every condition of man—with equal joy the lowest". But whether one is willing to accept it or not, the Law of Equality cannot be violated for long; nature will not suffer herself to be defeated; for a little while we may snatch the goods of the earth regardless of the fact that the claims of others are as good as ours, but in the end the great Mother will make us render back all that we have wrongfully taken from her other children :

Whatever you appropriate to yourself now from others,
by that you will be poorer in the end;
What you give now, the same will surely come back to
you.

If you think yourself superior to the rest, in that instant
you have proclaimed your own inferiority;
And he that will be servant of all, helper of most, by
that very fact becomes their lord and master.

Seek not your own life—for that is death.

But seek how you can best and most joyfully give your
own life away—and every morning forever fresh life shall
come to you from over the hills.

The Law of Equality is not a harsh law but a law
of joy. By accepting it and abiding by it, many wearisome
burdens are lightened and removed, old cares and
anxieties vanish, and having learnt the lesson of its own
identity the soul passes out free.

O Joy! free, to flow down, to swim in the sea of
Equality—
To endue the bodies of the divine Companions
And the life which is eternal.

Another passage dealing with the question of superiority and the Law of Equality is that entitled 'Who You are I know Not'. Here Carpenter gives a caution against a very common failing, namely, that of trying to bring everyone to our own way of thinking instead of letting them follow the law of their own souls. We should rather glory in their honesty and wish them God-speed on their way, confident that in infinity all paths will meet :

Who you are I know not.

For a certainty you are not greater or less than me ; I neither look upon you with envy nor with pity, with deference nor with contempt. Endowments and dignities and accomplishments are of no account whatever ; but honesty, and to stand in time under the great Law of Equality—after which you will be satisfied and joy will take possession of you.

Till then farewell. *Do not follow me, but go your own way voyaging—and then haply some time we shall meet.*

The great Law of Equality is working slowly, relentlessly, at the present day adjusting the karma of the ages, abasing the tyrant and raising up the oppressed.

At last, after centuries, when the tension and strain of the old society can go no further, and ruin on every side seems impending,

Behold, behind and beneath it all, in dim prefigurement, yet clear and not to be mistaken—the Outline and Draft of a new order.

Out of its hunger for community of life, for freedom, for love, for the life of Nature and the sun, humanity is obtaining strength to create a new and improved society, the barriers of race and class and sex are being broken down and "the innumerable personal affection" is finding "proud beautiful sane utterance and enduring expression" in all its forms.

The love of men for each other—so tender, heroic, constant ;

That has come all down the ages, in every clime, in every nation,

Always so true, so well assured of itself, overleaping
 barriers of age, of rank, of distance,
 Flag of the camp of Freedom ;
 The love of women for each other—so rapt, intense, so
 confiding close, so burning passionate,
 To unheard-of deeds of sacrifice, of daring and devotion
 prompting ;
 And (not less) the love of men for women, and of women
 for men—on a newer greater scale than it has hitherto been
 conceived ;
 Grand, free and equal—gracious yet ever incommensur-
 able—

The Soul of Comradeship glides in.

The Soul of Comradeship is the great deliverer from
 all social evils for the individual as for the race. When
 a man has that spirit, the chambers of his house are all
 in order but its doors are all open, for *the prisoner* has
 escaped and in vain we ask for the inhabitant, for he is
 now the occupant of a thousand homes.

Once when the house was closed I dwelt here—a
 prisoner ;

But now that it is open—all open—I have passed out,
 Into the beautiful air, over the fields, over the world,
 through a thousand homes—journeying with the wind—Oh! so
 light and joyous,

Light and invisible

I have passed, and my house is behind me.

Ask not for the prisoner, for he is not here ;

Ask not for the free, for thou canst not find him.

Go back, thou too, and set thy house in order,

Open thy doors, let them stand wide for all to enter—
 thy treasures, let the poorest take them ;

Then come thou forth to where I wait for thee.

Marguerite Pollard

“ A NEW DRUG ”

[The following interesting extract is taken from the *Indian Forester*, May 1913, (pp. 245-6).—ED.]

AN American journal states that Dr. B. L. Bayon, who penetrated into the fastness of the Caquet, a region adjoining the now infamous Putumayo district of rubber atrocities fame, has just returned with specimens of a marvellous drug, extracted from a climbing plant by the natives of that place. He found that the drug, which is the active principle of this plant, which is called yage by the natives, is anti-anæmic, and produced very beneficial effects, in lessening and even curing the much discussed disease “beri-beri”. But the doctor discovered that it had other and different qualities, and exercised an influence over the brain. It is said that a small quantity will throw the person who takes it into a cataleptic state or trance, in which they see hidden things, hear mysterious music, and are able to describe what is going on in the world. One of the companions of the learned doctor, the commandant of the district, persuaded Dr. Bayon to give him a few drops one night, and in the morning he described his experiences, which had conveyed to him the knowledge of his father’s death and of his sister’s severe illness. The nearest outpost of civilisation was fifteen days distant, but a month later the news was found to be true. The new drug is to be most carefully and scientifically examined. Dr. Bayon has named this active principle “telepatina”. Should yage be found to possess all the virtues claimed for it, the world may drift back into a belief in “Dreamland, where all our dreams come true.”



SAVIOURS OF THE WORLD, OR WORLD-TEACHERS

*A Lecture by Annie Besant, P. T. S., at Stockholm,
Sunday Evening, 15th June, 1913*

FRIENDS:

The three lectures which are to form part of the Session of the European Congress of the National Societies belonging to the world-wide Theosophical Organisation, are intended to form a brief series connected the one with the other. All of them deal in

fact with the life, the power, of the Supreme Teacher of the world. To-night the general theory is to be the subject of discourse ; we are to trace through age after age the re-appearance of this World-Teacher for the helping of man, for the founding of great religions. Then to-morrow we are to think on the subject of the Christ in History, the historical manifestations of the great Teacher, to whom in Christendom the name of the Anointed, the Christ, has been given. And then in the third lecture of the series we are to study the subject from its more mystical side, to consider the relation of the human Spirit to the divine, and to try to see the conditions of the unfolding of the Christ in man. Those of you who are familiar with Christian teaching will remember how the great Initiate, S. Paul, pointed out that it was the intention of the Christian religion to bring about the birth of the Christ within the individual believer, and that that Christ-Child, thus born in the human Spirit, was to grow and to develop until the full stature of the Christ was reached in man. Until that becomes objectively true, as it is ever true implicitly, in the human being, Christ cannot become the first-born among many brethren, surrounded by those who have reproduced in themselves His own likeness, so that the great family of the Sons of God shall be realised as the rationale of the evolution of the Sons of Man.

Quite roughly, that is the outline of the subject in the three parts into which it naturally falls for the purposes of study. And it will be reasonable at the outset of our thinking to trace, however briefly, however imperfectly, that great human evolution which changes the imperfect into the perfect, the weak into the strong, the Son of Man into the Son of God. For it has been

recognised in the great faiths of the world that there is a path which human feet may tread; and long before the Christian faith came to the helping of the world, that path was described as a narrow path, a razor path, a path difficult to tread, and the name by which it was and is known in ancient occult teaching is the same name by which Christian Mystics have called it in modern days—it has ever been named the 'Way of the Cross'. For the idea of the Cross as known in the ancient world was that the life of God came down in order that the world might be lifted up through that life; and in the ancient symbolism it was said that the Spirit was crucified in matter, that Spirit descended into matter in order that matter might be uplifted into Spirit; and you may remember how Plato wrote, speaking of the second manifestation of divine life, that which in our own phraseology we call the Second LOGOS; how it was said that the LOGOS, the Wisdom, was shown in the form of a cross in the universe, decussated as a cross. That ancient idea is profoundly true, and manifests one of the great occult truths of evolution, and that is the idea that underlies the Cross in all the ancient pre-Christian faiths.

You find it ever as the sign of Spirit descending into matter, and then as the sign of Spirit triumphant over matter; so that everywhere it stands as the sign of life emerging from the grave, the grave being the matter and the Spirit the Life triumphant. It is found on ancient pottery, it is found painted in ancient frescoes, it is found carved in ancient stone and decorating the sides of the walls of temples which were ruined before the modern faith of Christianity was born. And this is natural, inasmuch as all faiths

contain the same essential truths, use the same significant symbols, and those symbols ever indicate the same spiritual verities. As this truth dawns upon us not only from the statements of ancient faiths, not only from the researches of occult investigators, but from the testimony of antiquarians and archæologists who have searched into the ruins and the fragments left behind by ancient civilisation, as we see this truth emerging from the fundamental identity of the great faiths of the world, we feel a strong power, a certainty of conviction of the essential truths of religion, which could never be ours so long as our faith depended on a single book, so long as we saw only a single revelation, instead of the constant manifestations of God in man.

And so we find in our study of religious truths, that there has ever been the idea that gradually man might quicken his evolution and tread onward, step by step, along the narrow path which should lead him to the life that knows no ending, when for him the cycle of births and of deaths would be over, and the one who had overcome, who had conquered all the difficulties of life, should become a pillar in the temple of his God, to go forth no more, but to support the temple for the reception of men.

In modern days, by those same antiquarian researches that I have spoken of, the history of our globe has been rolled far back into the centuries. Tens and hundreds of thousands of years have gradually been seen to be all too short for the story of the evolution of man. When some of us were children in the western world, we were taught that the history of our globe was comprised within a brief six thousand years, and when, shortly before the French Revolution, that most

remarkable Mayor of Paris, M. Bailly, published in Europe the chronology brought from India—the chronology brought from the Brāhmaṇas of India, and it was seen that they reckoned the age of the world not by tens of thousands but by hundreds of thousands of years, that each age in the world which made only part of its story was to be measured by many hundreds of thousands of years—when that first came across from the East to the West, it was laughed at as Oriental exaggeration. But modern western research has proved its accuracy, and those long ages of Brāhmaṇic chronology are accepted by modern science, and seen to be necessary for the tremendous evolution that lies behind. So gradually bit by bit, more and more light has been thrown upon the path, and it has come to be realised by very many—I do not for a moment pretend that in Europe it is as yet by the majority, but by many of the deeper thinkers, by those who try to solve some of the problems of the human race, it is seen by them—that the only explanation of this long evolution of consciousness, which goes side by side with the long evolution of forms, must lie in a continuing consciousness which unfolds itself in body after body, in age after age, until it develops from the ignorance of the savage up to the heights of genius, up to heights of wisdom and of holiness.

And so it will come with no surprise to the student, when the idea is presented to him, that those who are seen in the world's history towering high above their fellow-men, those who bear the sacred names in the great religions of the world, that those also were once men as we are men, and have climbed upwards to Their divine perfection through the difficulties and

struggles that now encompass us, their younger brethren. When we recall the words spoken by the Christ when He was last on earth, "Be ye therefore perfect, even as your Father which is in Heaven is perfect," we realise that to reach such divine perfection demands not one brief span of human life, but many and many a life during which that perfection is attained, and we begin to understand that when we see the Saint on earth, he is but marking one stage of the progress along the road which each one of us shall tread; and that beyond that Saint, exquisite as his life may be, there stretch great reaches of superhuman perfection; and at the very summit of those, on the high mountain-peaks, covered as it were with the dazzling whiteness of divine perfection, there stands the flower of our race, the man who has become divine, and who is therefore able to help his younger brethren still struggling up the mountain side; that even the world's Saviours were once men like ourselves who have evolved the God within Them, the God hidden in us, made manifest in Them.

And these great Founders of religion show marks of strange similarity. It is not only that in the story of Their lives a similar history is seen to be outlived age after age; but it is also seen that their teachings are fundamentally identical; that over and over and over again the same moral teaching comes forth from those divine lips, the same great precepts which are to lead us to perfection are spoken in the ears of different nations, are given out in different tongues, the meaning ever the same. We notice the earliest World-Teacher who came to the instructing of the childhood of our Aryan race—in that great cradle of the Race which will once again be acknowledged in time to come as it was

in the past, found in Central Asia—known under the name of Vyāsa, the Teacher who gave in that far-off time the Sanāṭana Dharma, the Eternal Religion, the Wisdom Religion, which since has spread its branches under different names over all the children of the Āryan race; we find Him teaching: “To do good to another is right; to do evil to another is wrong.” We find him declaring that that which you would not have another do to you, you should not do to another, but that which you would wish done to yourself, that you should do to your fellow-men. That teaching, familiar to you as the teaching of ‘the Golden Rule,’ is a rule that has ever been given by great World-Teachers in the past, and as we see the similarity of teaching underlying differences of presentment, as in a moment I will show you, we see that these resemblances are so striking that they must needs come from a single spirit; we are not surprised to hear that the World-Teacher remains one and the same through many and many an age of human history, through many and many a stage of human civilisation; that it is the same mighty Teacher who comes back again and again into the world He loves, who is known under different names, it is true, but the names veil the same mighty Individual, the same World-Teacher, the same Prophet of the different faiths, bringing the same message, teaching the same truths, breathing the same compassionate love; He is the same age after age, appearing in His world for its helping, and thus lifting humanity age after age another step up to the golden ladder which ends at the feet of God.

And seeing this gradually come out from the story of the past, we begin to see in human evolution two

lines of mighty helping, used for the evolution and the gradual uplifting of men ; two lines of saving and of guiding, the one the line of the Ruler, the other of the Teacher, the one the line of the Protector who guides the fate of nations ; who builds the earth age after age into different distributions of continents and of oceans ; who has in hand the evolving of the different Races of mankind—each Race bringing out its characteristic qualities, and so gradually contributing its share to the final perfection of humanity. And side by side with the line of the Ruler, the Protector, the King, we see the line of the Teacher, of the Founder of the faiths of the world, of the Guide of spiritual evolution, who gives to one faith after another its own characteristic note, its own dominant teaching ; so that, as all the great truths are to be found in each faith, there is also one in each faith which dominates the rest, giving to it its own peculiar colour, evolving in it its own peculiar characteristics ; just as the Races are builded into the final perfection of humanity, so the religions also are builded to bring out one by one the great qualities which are needed in spiritual evolution, until both outer and inner perfection shall crown the working out of the mighty Plan, made by the Divine Architect before our humanity was born, to reach its consummation when our world has touched its ending, and its fruitage is the perfection of humanity.

Looking at it then in that wide way, we see the Ruler and the Teacher coming down the stream of history side by side, each with His own work, and as the life in the East, so far as our Āryan race is concerned, is older than the life in the West, we find an eastern name given to the World-Teacher in those

eastern lands—a name which means the Essence of Wisdom ; sometimes in Theosophical books you come across the name Bodhisattva, and that translated is simply Wisdom-Essence, the Essence of Wisdom, and wisdom is knowledge penetrated by love. And so the World-Teacher in those older days is known by this eastern name, just as in later days in the West the World-Teacher took the Greek name for the nations of Christendom, that name of the Anointed, the Christos, by which He is known among us.

But the difference of names must not blind us to the identity of function and of teachership. We must realise that names vary with languages, but Truth is eternal and remains the same ; and the World-Teacher brings it out from time to time in order that man may learn gradually what he could not learn at once, and realise that great Knowledge of God which is in very truth Eternal Life.

We see, then, down the ages certain great figures stand out, the Founders of religions, and I am limiting myself to the Āryan race, omitting Those that have gone before, not because that history is not also profoundly interesting, but because in a single lecture one must limit the area of discourse if the object is to be worked out of conveying such hints of knowledge as shall lead some of you to study for yourselves. For remember that the only object of a lecture is to stimulate the hearers into study ; not to give them a mere superficial idea, which is all that any lecture can do, but to be a sign-post pointing to the road along which every student must walk for himself ; for only by individual study can knowledge worthy of the name be gained, and the duty of the lecturer is only to point out the way,

every man having to study for himself and to gain by his own efforts a grasp of Truth.

These great Teachers, then, that we see shining out from time to time in the history of mankind, in the history of our own Race, when They appeared in our world, founded certain religions. Of those great religions the oldest in the Āryan race is that which you know in its modern form as Hindūism. That is followed by the religion that grew up in later Egypt, that spread along the borders of the Mediterranean, that shaped not the modern but the very ancient Greeks who preceded the modern, and left its traces on some of the Mediterranean Islands, the whole basin of the Mediterranean being the receptacle of the teaching.

And then the third great faith, that which came from Persia, the very ancient Persia beyond the Persia of our books of history. Then the great stream of teaching that settled itself in Greece, among those who, in comparison with the very ancient, make up the modern Greeks, the teaching that in a moment, with the others, I will describe. Then the fifth of these streams, that expresses itself under the name of Christendom, and became the faith of the western world. Five in number you will notice, each the religion of one sub-division of the great Āryan Race. For these large sub-divisions into which a Root Race, as we call it, divides itself, these great streams of emigration from a central point that spread over the world in all directions and add a new perfection to humanity, each has its own fundamental proclamation of Truth, varied as the sub-race divides again into nations, into families, but always the same root from which the trunk and branches spread ; and you can see what we may call a family likeness in

all the smaller branches that spring from the branch which runs back to the parent trunk. Five then are these sub-divisions, the racial sub-divisions, and five the great religions belonging each to each.

The first of these is that in which Hindūism originated—a religion which had as its special mark the sense of duty between the members of the community, which struck the keynote of the duty of man to man, and founded that duty in the recognition of the One Divine Life in which every human being inheres, from which he draws his own individual life. I mentioned the name given to the World-Teacher when He came forth to found that ancient faith, the name of Vyāsa, and He took as the symbol of His teaching that body, that divine body, that we call the Sun of our system. If you look at the symbol under which God is expressed in that ancient faith, you will find that it ever goes back to the Sun, from which the life of the system pours forth; for as all life in our solar system comes forth from the Sun, and every planet takes from the Sun its light and life, so in Hindūism was the Sun regarded as the outer manifestation of God Himself, the one Life of the world and of all that lived therein; and we find its central prayer—the prayer that is ever repeated by every Hindū as he turns eastwards as the Sun rises, and bows before the Sun as its light dawns in the eastern sky—you find that ancient prayer still ringing from modern lips: “That Sun we worship, may the divine radiance make wise, may it brighten our thought.” To that divine Life and Light, recognised as divine in the outer world and as the source of all physical as well as all emotional and mental and spiritual life, the cry goes up from that ancient faith day by day, that that light which we

worship may shine in us and irradiate us. As the heat and the warmth and the light of the Sun were the symbols by which the World-Teacher gave knowledge and wisdom to the first religion of our Āryan race, so we find that after a while He retired and left in the field His pupils to carry on the knowledge and to spread the truths He taught.

It was not until another great emigration went forth, that which went forth to Arabia, to Egypt, along the basin of the Mediterranean, the second of which I spoke, that He again came forth from His home in Central Asia, and, taking the body of a disciple in Egypt, began to teach the same ancient truth of the One Life in every man, in the outer world as well as in his inner heart. But in Egypt He spoke a language a little different, and instead of taking the Sun itself as the symbol of divinity, He took the Light which came forth from it and which dwelt also in the hearts of men; it is from ancient Egypt that those words were drawn, so familiar to every one of you in the Fourth Gospel of the Christian Church, of the "Light which lighteth every man that cometh into the world". Those were the words He spake in the name that is known in the West as Hermes, or as Thoth in the ancient Egyptian faith; He, the Messenger of the Supreme, declared that the Light which exists in the world around us lives also in our own hearts, and He taught that man should look within for the divine Light and find it burning within his own heart. He taught that when once you see the Light burning within yourself, then, and then only, shall you be able to recognise the Light as it burns in the heaven above us, as it shines in the world around us; for only as we know God in ourselves, do we learn to see God in all who are around us.

Nay, to us He is not only in the man, but in the animal, the vegetable, the mineral kingdoms, for there is nothing which exists, moving or unmoving, that could for one moment be bereft of Him, in a world where all is God; there is not the lowest grain of dust that is not penetrated with the one divine Light even as it shines out in the highest Archangel; for the Light is one, and that Light is the Light of the world.

And so He taught through Light the ancient hidden side of the old Egyptian lore. Many a sentence is to be found of the Light. The King of Egypt, the Ruler, is told that his one great duty is to "look for the Light," for only as the King sees the divine Light in the people that he rules can he be truly King by the grace of God, recognising divinity in his subjects as he feels it within himself. And the priests were taught to "follow the Light," and the people were told to "seek for the Light"; and so everywhere in ancient Egypt the Light was the symbol of the Godhead and only as it irradiated the heart of man could man hope to realise the splendour of the divine Life. Egypt, because its central teaching was of Light, had as the keynote of its faith, Knowledge. Knowledge and science are as much characteristic of the ancient faith of Egypt as Duty founded on the recognition of the One Life was the dominant note of ancient India. The 'Wisdom of Egypt' has come down through the ages, and as you know, even one of our sciences, chemistry, takes its name from the ancient land of Khem, the old name of Egypt. For Law is the symbol of Knowledge, as Duty is the flower of Truth.

And then another emigration was to come forth, that which was to people ancient Persia. To Persia the same great World-Teacher came forth, there to give

the religion that you know, under the name of Zarathuſtra, the Teacher of Purity ; and he took Fire as the symbol of God, because fire is the great purifier. When you cast gold into the fire, the dross is burnt up and only the pure metal remains. As you cast the human being into the fire of struggle and of difficulty, the dross of weakness is burned away, and the pure gold of the strength of the Spirit remains. And when He went to Persia and took His human form, the form of a well-beloved disciple, he preached the doctrine of the Fire to the Persian people ; He bade them think of God as Fire, and bade them bear reverence to the earth as the shadow of God ; to keep purity in their lives, their persons, their houses, their lands—Purity being as much the dominant note of the Zoroastrian faith, as Knowledge was the dominant note of the old faith of Egypt, and Duty that of India. And thus, teaching them this Purity symbolised by Fire, He built up that mighty civilisation of which the remnant still exists after some thirty thousand years.

Again the time came when another emigration was to go forth, the fourth of these emigrating hosts, called by us the Keltic, although that name in Europe generally is restricted to some of the families that came forth from it, rather than to the root-trunk to which we give it. They, coming from their intermediate home, the Caucasus, as some of you may have heard in the opening speech of our Congress, passed from the Caucasus into Greece, and made the mighty nation of the Greeks as you know them, from ten thousand years before Christ onwards. To them the great Teacher also came, but came in other guise, though teaching the same great truths ; for He came to Greece as bringing the Beautiful, and he took

as symbols of the Beautiful, music which is harmony, where every power is made accordant with every other, and the perfect life is a life that breathes out music and therefore breathes out beauty. It was He who, as Orpheus, founded the great Orphic Mysteries, from which all the later Mysteries of Greece proceeded. It was He who, playing on his lyre, attracted not only human beings but also the very animals from the fields and woods; for so compelling was that marvellous melody that it won the heart of every living creature that heard it, and the very trees, it is said, bowed down in homage, as the notes flowed through them and gave a fresh beauty to every form, a fresh radiance to every colour. And beginning with those Orphic Mysteries and the teaching of the Orphic Prophets of the Beautiful, Beauty became the dominant note of Greece; so that whether it embodied itself in exquisite architecture, whether it showed itself in wondrous sculpture, whether on the canvas the brush brought out the glories of colour, or whether the thinker and the poet shaped the wondrous Greek literature, you find that perfection of form which is characteristic not only of the Greeks, the forefathers, but of all the Latin races of our modern Europe—you see in them everywhere the one note of Beauty added to the ever-growing chord of human life.

And when that work was done, then the great World-Teacher who had been the same Individual appearing in the different forms, came for the last time back to India, and there He took on His last body, that you have heard of as Gauṭama, the Lord Buddha; for His work in this world was over, and wider fields called for His service, utter perfection having been

reached by Him and His labour on earth fulfilled. You remember how here He reached what is called the perfect Illumination, the perfect Enlightenment, and then, after teaching for some five-and-forty years of life, how He passed away from earth. But still they tell us in those eastern lands that from time to time His shadow shines forth upon the world in blessing; for He was the first of our humanity who touched that height of stainless perfection, He who, having been World-Teacher through these long ages of the past, handed on to His mighty Successor the function of teaching the Race through the further stages of its evolution—to Him who in the East is still called the Bodhisattva, who in the West appeared as the Christ.

For now another Individual, though of the same mighty Brotherhood of World-Teachers, comes forth on to the stage of the world in order to lift up our race to yet higher reaches of spirituality, to yet greater glory of perfection. And we find Him first appearing in the eastern lands under a name that you will know very well—the name of Shrī Kṛṣṇa—that marvellous Child of eastern stories, who is an embodied Love, and who to two hundred and fifty millions of our Race to-day is the supreme Object of worship and of devotion. Very brief the life that there He led. As a youth He passed away, but so marvellous was His out-welling love, so marvellous His compassionate tenderness, that even those few years of mortal life have changed, as it were, the aspect of Hindūism, and have made it a religion of Devotion where before it was rather a religion of Knowledge. Just so also among the Buddhists—the people who use the name of the Lord Buddha as that of their supreme Teacher—you find that they

speak of Gauṭama, the Lord Buddha as the Buddha of Knowledge, but they speak of the One who is now the Supreme Teacher as the Buddha of Compassion. It was that brief life of love, which has made so wondrous a devotion in all our eastern brethren, that 'Kṛṣṇa-cult,' as it is called, which suddenly springs up a few centuries before the Christian era, which is not traced to any definite beginning by the ordinary Orientalist in the West. They know not the true eastern story; therefore they cannot understand the religion of love, which suddenly sprang up in that eastern land. They cannot understand why, in many points, it is so like Christianity, why it has so much said in it of divine grace, of the helping of man by God, of the lifting up of the helpless and the sinner. They cannot understand how these strange likenesses to Christianity appear in a pre-Christian form of worship. They do not dream that the secret lies in the fact that it was the same World-Teacher who is the central Object of devotion in both, who is worshipped under the name of Kṛṣṇa in India as He is worshipped under the name of Christ in Christendom. His great mission as the Christ was to the fifth sub-race of the Āryan people, those who spread over northern and western Europe, and these fourth and fifth sub-races intermingle one with the other, and you find the great faith of Christianity dominating them both.

If we saw that in the religions of the past there was a dominant virtue, its keynote, as it were, added to the great chord of perfection, if we saw that Duty and Knowledge and Purity and Beauty were the gifts of the World-Teacher of the past, who as the Lord Buddha gave the Law to men, what do we find in the later religions, where the new World-Teacher has

descended in order to lift humanity higher towards the perfection of divinity? We find in the cult of Shri Kṛṣṇa, as I just said, an unbounded devotion, a perfect self-surrender of man to the Object of his love ; and if you ask me what is the note in Christianity which is the dominant note of that great faith, which rang out as the keynote, which has largely changed the atmosphere of the world, you will find that that keynote is Self-Sacrifice—the development of the individual to know the value of himself, and then, the only use of that value, to sacrifice himself for the good of his fellow-men. For just as the teaching of the Christ on earth laid so much stress on the value of the individual, as He reminded His hearers, “What shall it profit a man to gain the whole world and lose his own soul” ; as He constantly pressed on His hearers the immense importance of the individual life ; so you see Him teaching by His own perfect sacrifice even unto death that lesson of Self-Sacrifice which is the central truth of Christianity. For it is only when strength has been developed, it is only when greatness has been evolved, it is only as the strong man stands out conscious, knowing his strength, it is only then that you see the full beauty of the lesson: “Let him that is first among you be as your servant” ; “He that is greatest is he that doth serve”. It is Christianity that teaches us the lesson that power is meant for service, and that strength is only noble when it is bowed to the uplifting of the weak. That is the keynote of the Christian faith, adding the value and the use of strength to all the lessons from the other great religions that have gone before it in the religious evolution of man, and it is that lesson that Christendom is beginning to learn.

Already that social conscience is awakened which begins to realise that knowledge and power and strength are only human, as they are vowed to the service of the race, and which accepts that great word of a Master of Wisdom and Compassion, caught up and proclaimed, strangely enough, by an English scientist, Huxley, that "the law of Self-Sacrifice is the law of evolution for the man". That is the latest lesson that has come from the lips of the World-Teacher, in order that the human race may be able to step one rung further up the ladder of truth and of love.

You must remember that the teaching which is sent out in a great faith is not limited in its influence to the religion which sounds it forth. When a religion becomes a dominant expression in the world, as each great world's faith does in time, then the keynote of the religion sounds out over the other religions and you find in them also an echo of the central teaching of the one which is leading the civilisation of the world. And so you find to-day in eastern faiths, that this note of Self-Sacrifice, struck so loudly by Christianity, is beginning to influence the lives of the nations and to be re-echoed by people after people. And while it is still true, as I have often said in addressing an eastern audience, that this ideal of altruism, of self-sacrifice of the strong to the weak, showing itself as public spirit, showing itself forth as the sense of public duty—while I have told them, that that is far more developed in the West than as yet it is in the East, still we can see in eastern nations the beginning of the answer to the keynote that in the West has been struck, and you find there also the dawning of this public spirit in which strength is to be used for service, and knowledge for the

helping of the ignorant. Every faith has had this idea, but it is the central idea in Christianity.

And looking back thus at the great World-Teachers, at the two mighty Individuals, the One succeeding the Other in the mission of World-Teacher, you realise that at one time there is only a single World-Teacher for all the religions of the world. They all look up to the One, though under a different name.

Are you inclined at first to think that the Christ who is so precious to yourself should be your own personal possession, and should belong only to the faith of Christianity? Is it not much more beautiful, is it not much more inspiring, does it not make you feel your Brotherhood more with the children of other religions and the followers of other faiths, if you realise that they worship your Christ under different names, and send up the homage of adoration to the same mighty Teacher, although the name by which they call Him is other than your Greek name of the West? It seems to me that to know that great truth, that there is but the One, supreme over all faiths, that He sends out His blessings to the faithful in all religions, that the inspiration of love in them is His love that flows into them, that His love protects them, that His wisdom guides them, that He is the purifier from all superstition, is a more grandiose and inspiring view of the Christ, than if you thought of Him as belonging only to a single faith while the rest of the children of men are outside His love, His care, His thought. Have you forgotten the words that you find in your gospel: "Other sheep I have which are not of this fold"? Truly not of the Christian faith, but still belonging to the one World-Teacher, whom you here worship as the Christ. He knows His sheep and they

are known of Him, although the Shepherd bears another title, and by some other name men love and adore the One.

Now has this great succession of the comings of the World-Teachers reached its ending? Has human evolution touched its goal? Are no more sub-divisions of the great Āryan Race to be evolved? Is there no more progress stretching on our earth before the aspiring souls of men? Are we the highest evolution that humanity is to accomplish, the crown showing out the limit of the divine power on our earth? And yet how far are we from the perfection of the Father, which is the goal marked for humanity by the Christ Himself.

We cannot believe it; and as we do not believe that the outer evolution of man is over, that there will be no more human Races budding out from the stock of humanity, so neither can we believe that the spiritual evolution of man has touched its highest point, and that the World-Teacher is withdrawn from the earth, and shall not again tread in familiar human form the roads of the world He loves. And so to many of us, I do not say to all, the fact of the comings of the past is the prophecy of the comings of the future, and we believe that whenever from the human branch a new branchlet is put forth, to that branchlet, as in the past, the great World-Teacher shall come with His message of wisdom and of love, with the wondrous inspiration of His presence, with the placing before the eye of the new human sub-race the example of a perfect life, which shall lift humanity a step nearer to the divine. Surely the long succession is not over; surely it cannot be that the life of the divine within us shall not expand to yet fairer forms, to yet more beauteous manifestations.

And so there are many among us who look for His coming again, for that same great One who took human form in Palestine, and will, we believe, take it again for the helping and uplifting of our modern world. I ask you, has there been any time in the story of the world, in all those far ages of the past, in which the need of man was greater than his need to-day? in which he more required a help which can only come from above? in which he had more need of leader to guide him into the path of wisdom and of peace? Look abroad in every country at the hopeless poverty of the masses of the people; look at the ignorance, worse than the poverty—although they re-act upon each other, the poverty making worse the ignorance, and the ignorance breeding fresh poverty; look at the unrest in every nation; look at the discontent in those who yearn for a better social condition, for a nobler human life. See how in the young amongst you, the next generation, how the social conscience is awaking, how the more highly placed and the more wealthy are asking in every land: “What can we do for the redemption of our brethren, how can we help in the uplifting of our people?” See how on every side knowledge is growing and is beginning to grope after the inner things, the things that materialistic science will be unable to discover; and see the multiplying prayers arising from the heart of humanity, that He who once came as Teacher will come again as Teacher to the world that needs Him.

And as you think it over, pondering it in your own hearts, as you ask of the heavens above you and the world around you whether the need of man is not great enough to compel the Heart of Love again to reveal itself amongst us, then to you also shall the light of dawn

become visible. Then for you too shall the Star in the East, the Morning Star, arise; and as that Morning Star presages the rising of the Sun, and is lost in the beams of glory when he rises above the horizon and sheds his light upon our earth, so shall you see in the heavens the Sign of the Star, which the wise men of old saw and followed, seeking the infant King. You shall know that already the world is beginning to listen, to listen whether the sound of His footsteps may not be heard as they approach our earth. Will not you, many of you, join with us in the cry: "Come, O World-Teacher, to enlighten the ignorance of the world; you, who saved it in years gone by, come as our Saviour once again."

ANNIE BESANT

BEAUTY IN THE LIGHT OF THEOSOPHY

By ANNA KAMENSKY, F. T. S.

A Paper read at the International Congress, Stockholm

WE are familiar with the idea of the synthetic *rôle* of Theosophy in the domain of religious thought. We, as Theosophists, know that it forms a bridge between the intelligence and the heart, between science and religion; that it gives a basis to faith, and, by enlarging, spiritualises the domain of science. At one time or another of our lives we have, each one of us, experienced the blessed working of this synthesis, and its precious value has been brought home to us.

There are, however, other spheres, with which we are less familiar, and in which this problem has been less elaborated. And yet the working of this synthesis makes itself everywhere felt in a most forcible way, as for instance, in the sphere of the child, where we are face to face with the problem of education. We see that Theosophy, armed with its synthetic and enlightening power, enables us to grapple with the most intricate problems of education, to sound depths which have never yet been fathomed.

There is, it appears to me, a truth which should be an axiom for every Theosophist, and it is that the centre of gravity of all education resides in the education of Self—for to that end the work of all educationalists

should tend. Awaken as early as possible in every human being the desire to work towards the culture of his or her own soul and character.

It may be remarked that this desire is bound to follow the awakening of the religious consciousness, and it is brought home to us best by the pathway of the Beautiful.

What then here is Beauty ?

It is the partial manifestation of Divine Harmony on earth. It is brought about by the perfection of sound or colour, of form or of movement, which accompanies the unveiling of the life of the soul ; it is effected in a much more noticeable way, when we presuppose the perfection of sentiment, of thought and of character.

We thus arrive at a synthesis of enormous scope : the synthesis of the ethical problem together with that of *Æsthetics*, for the source of both is Beauty.

What then are we to understand by *Æsthetics* ? It is the science which teaches us to understand and realise the external beauty of everything, while Ethics (moral duty, obligation), teaches us to appreciate and realise the internal, inner, beauty of everything.

It is clear and evident that these two spheres are in intimate contact one with the other. Beauty of sound, colour and form must imperceptibly lead us to the worship of moral beauty.

But we must first of all be of one accord, as to what we term the science of beauty. There is a wide difference between the words: *Æsthetics* and *Æstheticism*.

“Nothing is beautiful but the true,” said Boileau. Without truth there can be no beauty. And the only

conditions under which it can manifest itself are simplicity and purity, which always accompany true beauty. It is in an atmosphere of purity that the artist's talent grows, and that is why he must learn to live up to the conception of higher things, on the heights, as it were. One self-interested movement, one selfish desire, one earthly thought, and the pure current of inspiration becomes troubled, and the artist loses his creative genius. This tragic sequence has been vividly depicted by the Russian writer, Gogol, in one of his short stories, 'The Picture'. It tells of a richly gifted young painter who begins to barter his talent; little by little his capacity weakens, his character decays, and ultimately his talent perishes.

Æstheticism on the contrary does not seek true beauty, which it is incapable of producing. It seeks only effect, by what path, by what means, it matters not. Void of real life, it seeks the illusion of life, and works on our nerves by unexpected and vibratory impressions, which produce certain sensations. Ignorant of true beauty, Æstheticism can exist in an atmosphere of impurity, which by contrast enables it to produce its effects in a more marked degree. Hence it seeks what is artificial, unhealthy, frightful, and it is in the domain of human passions that its ravages are most disastrous.

History furnishes us with many striking examples of the excesses to which Æstheticism may lead. It suffices to remember Nero who, in the midst of his orgies, and while witnessing the torturing of the Christians, paid minute attention to the effect of beautiful light, and sang to his own accompaniment on the harp while watching the burning of Rome, ordered

by him for the satisfying of his corrupted thirst for pleasure. Here we gain an idea as to the lengths to which Æstheticism dare boldly venture when it is rampant; and that is, as a general rule, whenever and wherever there is moral and social decay. False in its conception of beauty, cultivating forms only, it becomes a hideous mask in its negation of the spirit of true life.

But Ethics, the culture of the beautiful, always strikes the true note, the right chord, and thus becomes on its upward march the twin sister of moral rectitude.

But again how is this union brought about? It is brought about by the aid of rhythm, which spans the spaces between the different planes of the universe; for rhythm is naught else than the manifestation of Life, and Life is a divine rhythm.

A modern writer, the Prince Volkousky, has given us a delightful definition of the word rhythm and its value. Rhythm, he says, exists, beats, and vibrates throughout the universe. The drop of dew which falls from the roof on to the sand, the magpie tapping on the sounding trunk of the willow tree, the insect which leaves the regular marks of its passage across the soil, the twinkling star now enlarging, now diminishing, its disc of light, the ocean wave making its bed with rhythmic uniformity on the shore, and then gurgling adown the beach as it returns to the sea—all these are the beatings of the universal heart, which reaches its realisation in man.

But it lies in the power of man to change his rhythm, and not only his own but that of others, and this power is perhaps the greatest that nature has conferred upon him. Thanks to it, man has created the sphere of Art, and thanks to his capacity to direct his

own will to the transformation of his rhythm, man is able to work at his education of Self, not in order to create art, but in order to create on earth a fuller, richer, more beautiful, more precious, happier life, than that which men and women lead to-day.

The writer here touches an essential point, for if man is able to transform his rhythm by harmonising himself with the being he contemplates, we have there the method of moral alchemy, with possibilities for the perfecting of man which stretch beyond the limit of our imagination.

If we fix our attention on any object and seek to know it, what happens? We begin to vibrate with it, and in this union of souls we live with it, it is in us; that is to say, there is a phenomenon of identification, a phenomenon which presently brings about a complete transformation of the whole being.

Let us take for instance a very simple case. You go for a walk in the woods, and, busy with your own thoughts, you stride along paying no special attention to the paths you are traversing, to the branches which interlace overhead, to the beauty of sun and sky; you gain from your walk but a sensation of physical well-being; you will have learnt little or nothing. But if you start out for the same walk leaving behind you all worldly pre-occupations and selfish thoughts, and give yourself up to the beauty of all that surrounds you, the flowers, the branches, the sky, you will be penetrated and inspired and strengthened by the peacefulness, the rest, the glory of it all. Then you will vibrate in unison with Nature, and you will feel it as a living symbol of spiritual reality, of which it is but one of the countless veils. Its voice will penetrate into your heart

as a poem of joy and gladness, to which your soul will respond by a hymn of thankfulness, and you will bow in reverent gratitude before Him who teaches us to know Him by His beautiful works ; you will, I reiterate, return from your walk penetrated and filled with the purity and peace which breathe from Nature, for you will have been, if but for a few moments, in intimate contact with the soul of Nature.

Returning home, you will, if you are an artist, perhaps sing, or write a poem ; you will perhaps paint a picture, which will inspire those who see it ; or again it may be you will simply just turn over a new page in your life with a vow to keep it cleaner than the previous one ; for all these signs are one and the same. Your Spirit, in direct contact for a moment with the Divine Self, will have dilated your being by inspiring it with a creative force, which will seek to rush out in creation. The deeper the contact in these hours of contemplation, the deeper the results. And herein lies the secret of Genius, which instinctively knows how to give itself up entirely to these hours of profound pondering, to the earnest contemplation of a phenomenon or an idea, and thus are made the great discoveries which form epochs in the history of thought and human culture. It has been justly said that what distinguishes a man of Genius from other men is the capacity of concentration.

In all the spheres of human activity this capacity is essential, and it is by the culture of it that the work of the artist, the poet, and the thinker begins.

Let us now pass on to the domain of moral rectitude. Here we meet with the same essential points. It is governed by the same laws, the same results accrue. Those who lead a deep and spiritual life and who

become our teachers always begin by awaking in us the desire of inner attention, which alone can give the true harvest. If we study the lives of the saints, we invariably find marked out most clearly the step from contemplation to concentration, which we must follow, and this last, in its turn, leads to illumination.

One of the Fathers of the Greek Church, Father Theophane, defines the spiritual travail of man in the following manner :

From his intelligence he descends into the heart, and there rests in the presence of God.

Then comes down silence so great, that the movement of a fly could be heard. And it is in this silence that are born the following states of the soul :

Concentrated attention.

A peaceful benevolence towards all, even towards our enemies.

Complete recollectedness.

The deliverance of the heart from all earthly strife.

The separation from all that is temporal.

Wisdom then enlightens the will, and, arrived at this state of the soul, man thirsts to establish harmony between the external and the internal. His love of God becomes an irresistible force, which seeks to give itself and to shed its rays on every human being.

Thus said one of the Fathers of the Greek Church.

It is interesting to find in philosophy the knowledge of the same laws, and of the power of concentration.

Fichte says : " Objects of the external world are created in the super-individual consciousness, and are given to the Self for contemplation. And by contemplating these objects we arrive at a knowledge of the world, which is the image of God."

Schelling, by the same method, arrives at the following conviction : " I am a living Spirit."

Hegel proclaims : " The true knowledge of the Absolute is only possible by contemplation, which carries us beyond all that we can conceive."

These quotations from the works of philosophers and saints give as a result three important things :

1. That spiritual work, like all other work, demands continued attention, and that concentration is the beginning of it.

2. That the contemplation of anything great helps to engender concentration.

3. That during the hours of contemplation a process of intimate identification goes on which, by putting us into harmony with the person or thing contemplated, leads to the transfiguration of the being who contemplates.

In this state of transfiguration, which is very near illumination, is born spiritual cognition, the Gnosis, in which love and knowledge are confounded, and Wisdom appears. Wisdom, in its turn, illuminating our Will, impels it to active service, and makes of us servants of God and humanity.

This last expression, the supreme expression of this state of the soul, is formulated in the Vedānta by the cry of the yogī of India : “*Ṭaṭ ṭwam asi.*” It is the identification of the illuminated Self with the Divine Self, and the recognition of this divine element in every human being, great or small, beautiful or ugly, weak or strong, in the saint as in the savage, in the ignorant as in the wise. It is the culminating point to which our illuminated thoughts can rise during meditation, to that soul-inspired state which brings us to the very threshold of the final union, of the triumph of the Spirit, when the illusion of matter is for ever vanquished.

The saints and wise men, in order to attain this height, usually employ a concrete object of adoration, the supreme Guru, the Mahādeva, whose lotus feet are

placed on flames on sacred earth. In other words they contemplate an ideal in the image of which they recognise their Self. In the same way as the painter paints in his picture the likeness of the divine vision which has appeared to him, as the poet, inspired by a hero he has seen in his dreams, composes his songs, so the soul also needs a model to help its growth; and that is why the man who is seeking spirituality must constantly keep himself face to face with the image of Him who is for us the living symbol of the beauty of the soul.

It follows of itself then, that if we would help the younger generation, we cannot do better than place before its eyes some great ideal, which will help it to cultivate the inner life, and give it the necessary inspiration. For by contemplating a great ideal we unconsciously place ourselves in harmony with it, we vibrate, if but for a moment, in consonance with it, and by it our own rhythm is transformed to a rhythm stronger and more beautiful. We unconsciously identify ourselves with that which we have set up as our ideal, and in this momentary identification we grow, our whole being expands in the atmosphere of beauty, and we issue forth from these hours of contemplation better and purer than we were before.

It is just in these hours of intimate meditation that we discover our Divinity, and the discovery enables us more clearly to discern our divine possibilities and powers.

It is very natural that we should seek more and more to renew this contact, which words cannot convey, with the God in us, and that we should to this end begin the work of purification; for we feel that we

must render ourselves worthy of this contact in order to experience in all its fulness the unspeakable joy it can give. For do we not know that only the pure in heart can hope to see that which is divine?

Here we have a great stimulus for the work necessary to change and influence our will, which, lighted by love, transforms our passive desire into an active and conscious energy. In other words, the will changes from the static to the kinetic state.

And so, awakened by love for that which we contemplate, the contact of which gives such profound satisfaction to our whole being, we find in beauty a stimulus which becomes an irresistible force for good, and which impels us to activity in systematic work for the culture of the soul.

This culture causes rapid growth of the powers of our will, and purifies our whole being, as we come more and more into harmony with the objects of our adoration, and the inner accumulation of strength finds an issue for the pouring out of itself in the path of service.

There is therefore no greater help towards spiritual growth than to recognise a something greater than ourselves, and to follow it with all the strength of which we are capable.

There is no source of such inexhaustible inspiration as the divine ideal, which Theosophy offers to us in the august image of the Masters of Wisdom and Compassion, the simple thought of whom makes our soul tremble with reverent and sacred joy.

What then, to the soul, can matter trials, troubles, conflicts, tempests, when it has before it the glorious vision of Those who guide the life of the world, and

when it has understood the reality and beauty of the path that leads to Their feet? No more doubt, no more fear is possible; precipices or verdant paths, pain or joy, all are the gifts of Their blessed hands, and all is well with us, for all these but lead us to Their feet.

The radiant vision of Their beauty is an unfailing, inexhaustible source of inspiration, which gives the unspeakable joy of service, together with that peace which lets in the light intense, and keeps it ever burning.

Is it not then true to say that there is no more powerful force than Beauty? nothing that has greater influence over us? no inspiration that is more utter?

The Russian writer Dostoievsky, the great unconscious Theosophist, was right when he said: "It is beauty that will save the world."

Anna Kamensky

THE RELIGION OF THE SIKHS¹

II

*Guru Nānak, Guru Aṅgad, Guru Amār Dās,
Guru Rām Dās*

By DOROTHY FIELD

[The first of this series was printed in our December issue, 1912, under the title 'Indian Unrest and The Religion of the Sikhs'. We much regret the delay in printing the remainder, that has occurred through a misunderstanding. The remaining articles will appear in October and November.—ED.]

GURU Nānak, the founder of the Sikh religion, was born in the spring of the year 1469 A.D. He was of the Kaṭri sub-caste, and his father was an accountant in the village of Talwandi in the Panjab. The cry uttered by him at birth is said to have been as the laughing voice of a wise man joining a social gathering. The astrologer who came to write his horoscope worshipped the child, and prophesied that he would wear the umbrella. He said that he would be worshipped both by Hindūs and Muslims, and that the child's name should resound both in earth and heaven. In very early years these prophecies were found to have some justification. Nānak soon began to speak on divine subjects

¹ The facts of the life of Nānak and of the subsequent Gurus are borrowed from *The Sikh religion, its Gurus, Sacred Writings and Authors*, by Max Arthur Macauliffe (Six Volumes)—the only account in translation, and one which has been compiled from many obscure Indian sources. Quotations from the translations are included by kind permission of the Oxford Clarendon Press.

and to spend nights in devotion. At seven years he went to school, where he made an acrostic on his alphabet, enumerating praises of the Creator, which composition is still in existence. One day, however, he was observed to remain silent, and, when questioned, asked his teacher: "Art thou sufficiently learned to teach me?" The schoolmaster replied by giving a list of his qualifications. To this the boy replied: "To your accomplishments I prefer the study of divine knowledge." He then composed a hymn which began in the following manner:

Burn worldly love, grind *its ashes* and make it into ink;
turn superior intellect into paper.

Make divine love thy pen, and thy heart the writer; ask
thy guru and write his instruction.

Write *God's* name, write His praises, write that He
hath neither end nor limit.

O master, learn to write this account,
So that, whenever it is called for, a true mark may be
found thereon.

Upon this the astonished schoolmaster did homage to the boy and told him to do as he liked. After that Nānak took to private study and meditation, and proceeded to discipline himself by the practice of yoga. He would remain for days in the same attitude, and associated entirely with religious men. In the dense forests around the village he would wander entirely absorbed in religious speculation. In all probability he learnt a great deal from the ascetics whom he came upon there. They doubtless taught him something of the various philosophies of India and acquainted him with its religious literature. These wandering ascetics had travelled long distances, and they carried with them the news of the latest religious reformers they had come across. Thus Nānak became acquainted

with the current ideas of his time in a way that could never have been possible had he remained at the little village school. After a while his father persuaded him to learn Persian. Though this tongue was despised and even feared by the Hindūs, it was used for State documents and accounts, and was therefore useful where the obtaining of a livelihood was concerned. Before long Nānak had composed an acrostic on the Persian alphabet, again astonishing his teacher. This acrostic shows Muhammadan influence, indicating that Nānak's mind was already drifting away from orthodox Hindūism. His knowledge of Persian must have enabled him to read Muhammadan writings, and thus to come directly under the influence of pure monotheistic fervour. During this time Nānak and his parents were in constant disagreement, and he found himself face to face with the inevitable struggle between the claims of the world and those of the Spirit. At nine years old he refused to be invested with the sacrificial thread, although he realised that its renunciation would involve the loss of caste. The priest explained that without it no man could be a Hindū in the real sense, but Nānak remained unmoved.¹ The hymn which he then composed is preserved :

Make mercy thy cotton, contentment thy thread,
 continence its knot, truth its twist.

That would make a janeu for the soul ; if thou have it,
 O Brāhmaṇa, then put it on me.

It will not break, or become soiled, or be burned, or lost.

Blest the man, O Nānak, who goeth with such a thread
 on his neck.

Every effort to obtain useful work for the young reformer failed. He tried agriculture, but he was

¹ He accepted the thread, however, at his mother's pleading.—ED.

always absorbed in spiritual meditation. When reproached in any way he would usually reply by means of an improvised hymn, such as the following :

Make thy body the field, good works the seed, irrigate with God's *name* ;

Make thy heart the cultivator ; God will germinate in thy heart, and thou shalt thus obtain the dignity of nirvāṇ.

On one occasion he lay down, retaining the same position for four days, and declining all physical exertion. Finally he informed his father that he had sown his own field, and that its harvest was now ready. " He had done farming work for God, who had treated him as a lord does his tenants, and the day that he effected union with his Creator his soul within him would be glad."

His father suggested shop-keeping and various professions, but always with the same result. His friends began to fear that he was mad, and a physician was sent for. Nānak replied that his pain was separation from God, and his medicine the repetition of the Holy Name. At this the physician fell down and worshipped him, telling his parents to have no anxiety, as their son was a great being. It is a matter of dispute as to the point in his life at which Nānak married. He certainly raised no protest against this part of his worldly duties. He always taught the value of family life, although it is true that he was obliged to leave his wife for long periods during the work of his ministry. The earliest records say that he was married at fourteen, but it is also contended that the marriage took place later, when his religion was more formulated. However this may be, after various further unsuccessful attempts to adopt a profession, Nānak went to Sultanpur, where he had a post offered him in the Government Service by friends who understood his nature. He discharged his duties

there as store-keeper with considerable success, and spent his nights singing hymns to the Creator. The minstrel Marḍana—who afterwards accompanied him on his many wanderings—entered his service and played the rebeck to his master's hymns. Every day before dawn Nānak would bathe, and on one occasion after doing so he disappeared into the forest for three days. During this time a long vision was vouchsafed him, in which he was taken into the presence of God and held conference with Him. His replies to the Creator are retained in the forms of many beautiful hymns, the most famous of which is used as the preamble to the Ṭapji :

There is but one God whose name is True, the Creator, devoid of fear and enmity, immortal, self-existent, great, and bountiful.

The True One was in the beginning. The True One was in the primal age.

The True One is, was, O Nānak, and The True One also shall be.

When Nānak returned from the forest, it was the general belief that he was possessed with an evil spirit, but efforts to exorcise this met always with the same result. After this the Saint donned a religious costume in order to sever his connection with the world. He kept silence for a day, after which he uttered the pregnant announcement: "There is no Hindū and no Musalman." From this announcement it may be said that the formation of the sect began. Nānak was taken before the Governor to explain his utterance, when he pleaded for a return to that sincerity and spirituality which was so lacking in the religions of the day. He went to the mosque with the Governor, where he divined the wandering thoughts of those who

officiated, and the whole company were bound to acknowledge his super-normal power. The Musalman Governor became converted, and both he and religious hermits offered Nānak temporal possessions, all of which, however, he refused. He left Sultanpur, and all the people—both Hindū and Musalman—came to bid him farewell.

He then started out, with Marḍana as minstrel, and went for long travels in the Panjab, performing miracles and making converts wherever he went. His teaching was usually expressed by means of improvised hymns—very largely protests against the formality and mechanical observances of his day. These he sang to the accompaniment of the rebeck.

Apparently he did honour to the Muhammadan Saints, for in the course of his wanderings he went to visit the tomb of Shaikh Farid—a Muslim Saint—and he held many noteworthy consultations with Muhammadan Sages. His early writings show their influence very strongly, but there are also attacks on the formalism of their observances. With the Hindūs he was constantly at war over questions of caste. He carried his opposition to their time-honoured customs even to the extent of allowing the use of flesh food. Very early in his wanderings he converted a Brāhmaṇa on this point, showing him how inevitably we are bound to material things and how futile are the attempts to escape from these facts. Flesh was allowed in the old days, he said, and it is far better to remember God at all times than to make paltry distinctions in the matter of food. Nānak broke all the rules of caste, and took his meals with outcastes. He taught his converts to do the same, bidding them live in harmony with each other. The

one form of observance that mattered, he told them, was the repetition of the Name with love. Sometimes he made very violent attacks on the Hindūs, as when he said: "The Hindūs are going to hell; death will seize and mercilessly punish them." He explained that this was because of their worldliness and hypocrisy.

The Guru travelled all through the Panjab, and at Delhi he encountered the Emperor, before whom he performed a miracle. He appears to have made a favourable impression on the monarch, who offered him presents. The Guru wore a dress which was a strange mixture of Hindū and Muhammadan religious garbs. He wore a mango-coloured jacket, with a white sāfa or scarf, and over it the headgear of a Musalman Saint, a necklace of bones, and the saffron mark upon his forehead. At a place called Gorakhmata, Nānak seated himself under a famous pipal-tree, withered with age, and it is said that the branches became suddenly green. This miracle converted several Yogīs. After this they went to Benares, the birth-place of the renowned Kabir, whose writings had so greatly influenced Nānak. There they sat down in a public square in the city. A leading Brāhmaṇa went by them on his way to bathe, and when he saw the Guru he uttered the Hindū salutation: "Rām Rām." He then noticed that the Guru wore no necklace of sacred basil and no rosary. Nānak explained that God's Name was better than all these things. Afterwards he uttered fifty-four stanzas called the Omkar, on which the high priest of the Holy City became converted and accepted the Sikh religion.

During the Guru's subsequent journeys in Eastern India he had some severe further tests. Some women endeavoured to tempt him with their charms, with their

wealth, and also by means of magic. Nānak however, remained faithful, and succeeded in converting his tempters to Sikhism. The Saint then went into the wilderness, where he was tempted by 'the devil' Kaliyuga, who offered him wealth, women, supernatural power, and sovereignty both in the East and in the West. In the end the Guru vanquished him, and Satan fell at his feet. The Guru and Marḍana then returned by the Brahma-putra, and made a coasting voyage round the Bay of Bengal, where he came into contact with the worshippers of Kṛṣṇa. On one occasion he was invited to stand in the temple and join in the gorgeous ritual of the service of Jagānāth. The lamps were lit, and offerings were made on salvers studded with pearls. There were flowers and censers, and a fan to excite the flames of the incense. Despite all this beauty, Nānak refused the invitation of the priest, and raising his eyes to heaven uttered the following hymn, so famous in the Sikh Scriptures:

The sun and moon, O Lord, are Thy lamps; the firmament Thy salver: the orbs of the stars, the pearls *enchased* in it.

The perfume of the sandal is Thine incense; the wind is Thy fan; all the forests are Thy flowers, O Lord of light.

What worship is this, O Thou Destroyer of birth? Unbeaten strains of ecstasy are the trumpets of Thy worship...

The light which is in everything is Thine, O Lord of light.

From its brilliancy everything is brilliant;

By the Guru's teaching the light becometh manifest.

What pleaseth Thee is the real āraṭi.

O God, my mind is fascinated with Thy lotus feet as the bumble-bee with the flower; night and day I thirst for them.

Give the water of Thy grace to the sarang Nānak, so that he may dwell in Thy Name.

After awhile regular Sikh Societies began to grow up, definite rules as to the lives of the disciples were

laid down. Hymns of Guru Nānak were collected and made into services, and some of these, such as the Ṭapji and the Asa-ki-war, were repeated before daylight. Reading and exposition usually followed, after which there was further singing of hymns, and then breakfast was served. There were various other services during the day, and then the Sikhs all dined together. These meals were an important point, as they signified the breaking-down of caste, and were also a method of charity to the poor. Before retiring to rest the Sohila was read, which includes the beautiful hymn quoted above: "The sun and moon are Thy lamps."

At the singing of hymns a small boy was constantly to be noticed listening intently. Guru Nānak, on discovering that he was but seven years of age, asked him why he came so regularly, seeing that this was the time of his life in which to eat, play, and sleep. The boy replied that he had once observed that little sticks burn before big ones, and from that time he had grown afraid of Death. For this reason he attended religious gatherings, since it was very doubtful whether he should live to be old. The Guru was delighted with the reply, and told the boy that he spoke like an old man (Badha). He was known as Bhai Badha in consequence and became a famous Sikh, taking part in the enthronement of no less than four of the subsequent Gurus.

Among many other places, Guru Nānak visited Madras, where he disputed with the Jains, and then visited Ceylon, where he was fortunate enough to convert the King. He was also taken before the Queen, to whom he expounded his doctrines. He then journeyed

once more to Northern India and travelled to the Himālayas, continuing his journey westward to various centres of Muhammadan sanctity, and at last reached Mecca itself, and entered the sacred city disguised as a Fakir. He carried a cup for his ablutions and a carpet whereon to pray, and a collection of his own hymns in his hand. At first he uttered the Muhammadan prayer with due orthodoxy, but very soon his reformatory zeal began to display itself. "When he lay down to sleep at night he turned his feet towards the Kaaba. An Arab priest kicked him and said: 'Who is this sleeping infidel? Why hast thou, O sinner, turned thy feet towards God?' The Guru replied: 'Turn my feet in the direction in which God is not.' Upon this the priest seized the Guru's feet and dragged them in the opposite direction; whereupon, it is said, the temple turned round, and followed the revolution of his body." This miracle is not taken literally by all; some say that it is to be understood in a spiritual sense, and means that the Guru turned all Mecca to his teaching. He returned to India and resumed his wanderings, until, feeling that his end was approaching, he appointed his servant Aṅgad as his successor in preference to his sons. This man with certain other Sikhs, had been subjected to very severe tests. Originally he had been a priest of Ḍurgā, but had become a convert to Sikhism. After his conversion the Guru had decided to test the number of his real Sikhs. He put on dirty, tattered clothing, and with a knife in his hand went forth with dogs as though for hunting. Several Sikhs fled on seeing their Guru in this terrible guise. Nānak then threw upon the ground first copper, then silver, and afterwards gold coins, and on each occasion several Sikhs gathered up coins

and departed. Finally the party came to a funeral pyre, and the Guru ordered any who were his true disciples to eat of the corpse. Only Lahina—as Aṅgad was then called—was willing to do so. When the sheet was raised, however, nothing was found beneath it but sacred food. Aṅgad was then promised the Guruship, and Nānak himself placed the umbrella over his head and bowed to him. It is recorded that troops of Sikhs, Hindūs and Musalmans came to bid Nānak farewell and to sing songs of mourning at his death. The Musalmans said they would bury him, but the Hindūs declared that they would cremate him. At this the Guru told the Hindūs to place flowers on the right of his body and the Muhammadans on the left; those whose flowers were found fresh in the morning should have the disposal of his body. The crowd then sang the *Sohila*, and the *Ṭapji*, after which he uttered “Wah Guru,” and his Spirit entered into Aṅgad. The body was covered, but when the sheet was removed in the morning nothing was found beneath it. The flowers on both sides were in bloom. Nānak died on the tenth day of the light half of Assu, A. D. 1538.

Guru Dās, a famous Sikh, in his analysis of the gloomy state of the world at the rise of the Sikh religion, says:

Nānak established a separate religion, and laid out an easy and simple way of obtaining salvation by the repetition of God’s name He cut off the fear of transmigration and healed the malady of superstition and the pain of separation from God Sikhs are recognised by practising humility They live as hermits among their families, they efface their individuality, they pronounce the ineffable name of God, and they transgress not the will of the Creator by uttering blessings or curses upon their fellow-creatures. Thus were men saved in every direction and Guru Nānak become the true support of the nine regions of the Earth.¹

¹ *The Sikh Religion.*

Guru Aṅgad followed out Guru Nānak's principles in all particulars. He was the very essence of humility and obedience, and proved himself in every way worthy of the Guruship. The severe tests to which he had been put by Nānak stood him in good stead, and he lived a thoroughly Spartan life. He would rise three hours before day, bathe in cold water, and meditate while the musicians sang the *Asa-ki-war*. Sick persons—particularly lepers—would then come to be healed by him, after which the Guru preached, and expounded the hymns of his predecessor. At nine o'clock visitors of all castes received sacred food, and afterwards the children of whom the Guru was particularly fond. He loved to draw morals from the play of these little ones. In the afternoon Aṅgad would watch wrestling matches, and it is to be noticed that despite his weakness and spirituality he taught the value of courage and physical strength. Minstrels were kept as in Guru Nānak's time, and hymns were improvised by Aṅgad on special occasions. Several of these hymns were added to the Sikh's daily services.

Aṅgad taught, just as Nānak had done, the eating of meat, and it was through a discussion on this subject that he converted Amār Ḍās, who was afterwards his successor, and who came to him as servant. He told him that there is life in everything, in fruit and flowers as well as in flesh ; whatever was eaten, remembering God, he said, should be profitable. Whatever comes without hurting a fellow-creature is nectar, but whatever is received by giving pain is poison. Aṅgad was already a married man with grown-up sons when he received the Guruship, which office he only held for fourteen years. He died in the month of Chaiṭ, A. D.

1552, after appointing Amār Ḍās as his successor. This ceremony was performed in the same way as in Aṅgad's case—the new Guru being enthroned on a seat of honour, while his predecessor laid five copper coins and a cocoanut before him. Bhai Badha, of whom mention has already been made, then placed the sacred ṭilak upon the forehead. It will be noticed that Aṅgad, in common with the first Guru, elected his servant in preference to his sons.

Aṅgad's chief contribution to the history of the Sikh religion was the construction of a special alphabet for the writing of the hymns. Guru Nānak had composed his hymns in local dialects, and his successor deemed it advisable to adopt a simplified Panjabi alphabet for the transcription of these. This modified form was called Gurumukhi, and it contains but thirty-five letters whilst the Samskr̥t alphabet has fifty-two. Thus the Sikh Scriptures—contrary to the Scriptures of most Indian religions—came to be written in the current language of the people instead of in a classical tongue and with a written character of their own.

Amār Ḍās was already an old man when he began his ministry, but he lived to the age of ninety-five, and held the Guruship for twenty-two years. He composed a great number of hymns—among them a service that is now used for marriages, and another for mourning occasions. He accentuated all the tenets of the previous Gurus, emphasising the necessity for men of all castes partaking of the same food. None was allowed to see him until he had eaten from his kitchen. All were welcome to his hospitality, whether they accepted his divine message or not. The greatest delicacies were offered to visitors, but the Guru himself lived on

coarse food and observed the most ascetic habits. He literally took no thought for the morrow; what he daily received was daily spent, and he kept no personal possessions. A Rāja whom he converted permitted him to see his wives, and he took this opportunity of protesting against the veiling of the face by women. By this time the Sikh sect was growing in importance, and when Sikhs met one another they made salutation using God's Name. Guru Amār Dās lived in Goindwal by command of Guru Aṅgad, this being the first time that a definite city was chosen as the Sikh headquarters. The third Guru suffered considerably from the jealousy of his brother—whose claims to the Guruship had failed—and also from the malice of Muhammadan dignitaries, but he everywhere taught the forgiveness of injuries. He made attacks upon fortune-tellers and astrologers, telling them that 'the favourable time' is when men pray to God. The enlightened Akbar was now Emperor, and he favoured the Guru and tried to make peace between him and the Brāhmaṇas. He requested Amār Dās to propitiate them by making one yearly pilgrimage to the Gaṅgā, in which case he should be relieved of the usual tax. This the Guru did, and the Emperor then offered him several villages, which, though refused by the holy man personally, became the property of his son-in-law through his daughter. This son-in-law he duly installed as his successor.

Rām Dās became Guru in 1574, and held the office for seven years. Guru Nānak had appeared to his father-in-law before death, and told him to have a tank constructed upon the land that the Emperor had given to the Sikhs. This tank or lake should be called

Amriṭsar (tank of nectar) and the Sikh headquarters were to be established there. Rām Ḍās had already begun this work, and he continued it during his life, and a village gradually began to spring up round the sacred water. The first miracle of healing power very soon occurred, for a leper who bathed in it became so changed that his own wife did not know him, and the Guru himself was obliged to assure her that it was he.

Guru Rām Ḍās instituted the Masands—or Collectors of funds—for assistance in building the tank and so forth. This institution was at first a great success, but afterwards the collectors became dishonest and their office was abolished by the last Guru. Rām Ḍās emphasised all the precepts of his predecessors, particularly the sanctity of family life and the vanity of pilgrimages and unhealthy asceticism. In answer to the Hindūs who complained of their lack of observances, he said that all his followers would obtain salvation in their own homes. Heaven they did not desire to win; that was not a fit reward for their merits. Their minds were entirely absorbed in God's love, and that was their heaven and their salvation. "The Hindūs had no knowledge of 'the glory of the Saints'."

The fourth Guru died A. D. 1581 in Goindwal, leaving as his successor his younger son Arjan. With the accession of Arjan we come to a new page in the history of the religion.

Dorothy Field

(To be continued)

AN INDIAN GEM

Fortune is mine, my wife is fair,
The fame thereof spreads everywhere.
What of that? What of that? What of that, Oh! sot,
If thy Guru's feet thy heart seeks not?

Strong sons and grandsons, house and kine,
All that the heart desires are mine.

The Vedas, Shāstras, all I know,
Of Manu's Laws, I mastery show.

For righteous living, stainless hands,
Honour is mine through many lands.

Rulers and kings, from far and near,
Low in the dust my worth revere.

My deeds of mercy all proclaim,
And love and reverence my name.

Nor noble steeds, nor worldly joys,
Wife, children, wealth, my mind decoys.

Nor forest deeps, nor household cares,
Nor beauty's lips, my mind ensnares.

The pure one, singing this Octave,
Householder, student, monk, or king,
He wins the longed-for Brahmā state
For whom the Master's word is King.



THE SERVERS

By C. W. LEADBEATER, F. T. S.

ALL who have read *Man: Whence, How and Whither* are acquainted with the idea of the Group of Servers—a band of people who have offered themselves to do a certain amount of the hard work of the world, especially the work of the pioneer. When a new country is to be brought under cultivation, there must be men who will be the first to enter it, who will be willing, for a long time, to dispense with all the little conveniences which make existence bearable, to live

roughly and to work hard, cutting down trees, clearing away undergrowth, digging up and levelling the ground, boring wells and constructing roads, and generally turning the wilderness into a fruitful field and making the jungle habitable; and without such preparatory labour civilised life, and all that it brings in its train in the way of opportunity and achievement, would never be possible at all.

The same statement is true of other and higher kinds of development. When a new Root Race is to begin, the Manu in charge of the business must take a certain number of people and deal with them much as the pioneer deals with new country. He must break up many of their customs, their prejudices, their ways of thought, and implant in them others which are quite different, at the same time that he is introducing changes into the shape and build of their physical bodies. Clearly such work—difficult and complicated as it must be in any case—can be done more easily if the human material is docile, if it is to some extent accustomed to the process, and willing to co-operate to the best of its ability, just as soil which has once been turned over is easier to dig than that which has never been touched. Such material the Manu finds in us who are members of His Band of Servers. Notice the qualities which He must need in us.

First, the docility of which we have just spoken. We must be willing to follow Him through all dangers and difficulties, eager to take any hint that He throws to us, always ready to put aside personal desires and feelings for the sake of the work that has to be done.

Secondly, such comprehension of at least the broad outline of the work as will enable us to co-operate

intelligently—what in the present age we call an interest in Theosophy.

Thirdly, patience, for without that we shall assuredly fall out by the way in the long march of evolution, and become discouraged at the scantness of the visible result from all our endeavours.

Fourthly, industry, the inflowing of energy from behind that keeps us moving in spite of all hindrances—the fly-wheel that carries us over the dead-point of exhaustion and despondency.

Fifthly, adaptability and comradeship, so that we may learn to work together as a whole, to trust one another and make allowances for one another.

Have we then—we who have the honour to belong to this Band—all these qualities fully developed? Certainly not, but we are in the process of developing them, and every possible opportunity is given to us to hasten their unfolding. After the experience of many incarnations extending over thousands of years, we ought to exhibit these qualifications to an extent markedly greater than that observable among our fellowmen. If we do not so manifest them, if we are not yet what He would have us be, that is evidently our fault and we should instantly set about amending it. The history of our past lives shows us clearly what He is trying to do with us; and it shows us also that with some who are of our party His endeavour has already succeeded to the fullest possible extent. Further, if for the rest of us progress has not been so rapid, the knowledge of what those who are now Adepts have done should be to us at once the greatest possible incentive and the most emphatic encouragement. Let us see, then, what can be learned from this past history.

Since the book *Man* was written some further investigations have been made, in the course of preparing for the press the new book containing an account of forty-eight of the lives of Alcyone. These investigations modify to a certain extent some of our previous conclusions, and alter the relative importance which we were at first disposed to attach to the various factors governing the successive incarnations of this Group of Servers. When the 'Lives of Alcyone' were first published in THE THEOSOPHIST only a few of the *dramatis personæ* were given after each Life—just those characters which happened to come into close touch with the hero of the story or exercised some definite influence over his life. A few of these people appeared nearly every time, but most of them were irregular; and this seemed to the investigators quite in accordance with what might be expected, for obviously men of widely differing temperaments would make for themselves karma of various kinds, which would carry some in this direction and some in that, and would give some a long life in the heaven-world between incarnations, while others would find themselves descending into physical life after a much smaller interval.

From other lines of study we have realised the existence of three great factors as determining the place and time of each man's birth. First, the force of evolution, which places each man where he can most readily acquire the qualities in which he happens to be deficient; second, the law of karma, which limits the action of that first force by allowing the man only so much as he has deserved; third, the law of attraction, which brings the man again and again into connection with those other egos with whom he has already formed

links of some kind. We find these laws acting usually in the order above assigned to them; and that order conveys their relative importance in the case of the great mass of humanity. It is true, as we supposed, that the length of a man's life in the heaven-world is determined by the amount of spiritual force which he has generated while on earth; it is true that the karma of his previous lives decides to a great extent the kind of existence which he will have now, and the happiness or misery which he shall experience in that existence.

But further enquiry has shown us that, in the case of the Band of Servers, these rules which ordinarily operate are subordinated to the purpose of the Group. It is of the essence of our membership of that Band that we should be ready to put aside all the feelings and interests of the individual for the sake of the whole; and we find that this rule holds good, even with regard to the births that we take. For us the third of these three great factors comes first; and what is primarily considered is not our individual karma, but the need of the Group as a whole. In those earlier enquiries we found occasions when but few of his friends appeared along with Alcyone, and at the time we took it for granted that the others were probably out of incarnation at that period. By spreading our nets a little wider, by examining generations before and after that in which our hero happened to be born, by searching among neighbours and friends as well as among blood-relations, we have in nearly every case been able to find all or almost all of those whom we have specially identified; so, while it is true that Alcyone's individual karma, or the necessities of his private evolution, have brought him sometimes into the very midst of the Group, and

at other times thrown him for the moment aside from it, we must not, therefore, assume that there is any change in the evolution of the Group as a unity.

It is now clear that the members of this Band, whether emotional or intellectual, spiritual or material in disposition, have come down through the ages together, and that the fact of their association has always been the really dominant influence in their lives, and the most important element in determining the time and place of their rebirth. They have been placed where they were wanted for the work, without any consideration, for the moment, of their individual needs or their private progress. We must not suppose that their individual evolution has been neglected, or that their precise personal karma has in any way failed to produce its due effect; but because of their membership in this remarkable clan these needs have been achieved by methods differing slightly from those which are more usually employed. The greater or lesser amount of spiritual force generated in a given life, for example, finds its result not in the comparative length of the heaven-life, but in its comparative intensity.

There are considerable intervals during which the Group is not required for work of an occult nature; but even then it still keeps together; its members do not go off separately, each pursuing his own evolution, but they are put, so far as we can see, wherever the greatest good of the greatest number can best be consulted. When they are not wanted for outside work, their own evolution is taken into account; but even then it is not that of the individual, but that of the mass. In fact, to a certain extent, the clan may be considered as a little sub-world by itself. Most of the karma of its members is necessarily

generated with their fellows, and therefore tends to work itself out within the Group, and to make the ties stronger between the comrades. It is, therefore, evident that in calculating averages for the world in general, it is wiser not to include the members of our Group, as they are under an influence which differentiates them in various ways from those who are not as yet being specially utilised.

In the introduction to the 'Lives' published in *THE THEOSOPHIST* it was mentioned that we had noted the existence of two classes of egos, who, among other things, differed in their usual interval between lives, one taking an average of about twelve hundred years, and the other an average of seven hundred. We still find these classes to be clearly marked; but when members of them come into the Band of Servers their intervals are immediately thereby affected. The distinction still persists in certain pronounced cases; a detailed study of the charts which will be published in the new book of Lives will show that there are occasions on which one may suppose that the inherent tendency proves itself too strong for the new influence, and the clan temporarily breaks itself into two groups, each of which takes the interval to which it had previously been accustomed. But when that happens we find that almost invariably the whole clan is again united by the simple plan of synchronising the third incarnation of one set with the second of the other, so that they are only apart for what is comparatively a very short time. Between these occasional outbreaks of old habit they arrive at a sort of compromise and keep together, but with intervals which are somewhat irregular—sometimes a thousand years or more, and sometimes only eight hundred. Single

members occasionally break away from the Group for an incarnation or two—presumably because they have generated karma which necessitates special treatment.

A phenomenon of interest, which has its influence upon these occasional departures from the regular routine, is the existence of what may be called sub-groups. Some of the principal characters have a small following which tends to go with them wherever they go. This is fully apparent only when we have the whole series of charts before us, so that our readers will not be able to make a complete study of it until they have the new book of Lives before them ; but even from the very partial lists which were published in THE THEOSOPHIST, it is possible to observe indications of this fact. The close attachment of Herakles to Mars is an instance in point ; Mars himself is usually associated with Jupiter and the Manu ; while Herakles in turn has a certain more or less regular following, in which Capella, Beatrix, Gemini, Arcor and Capricorn are prominent. A still closer attachment subsists between Alcyone and Mizar, and wherever they are it will usually be found that Sirius, Elektra and Fides are not far off. Erato, Melete, Concordia and Ausonia form a group of four who happen to be closely related in this present incarnation ; but this is no exception to their general rule, for in past lives they are constantly in intimate connection. A remarkable couple are Calypso and Amalthea ; for these two are constantly to be found in the relation of husband and wife, and if either of them is so ill-advised as to marry somebody else they usually adjust the matter by eloping together. Another group which seems to be closely linked consists of Draco, Andromeda, Argus, Atalanta, Lili, Phœnix, and Dactyl ;

the connection here is so frequent that when in the course of our investigations we came across one member of the party we always felt certain of speedily encountering the others, and we were rarely disappointed. Yet another group includes Hector, Albireo, Leo, Leto, Berenice and Pegasus; another comprises Aldebaran, Achilles and Orion. All these form smaller systems within the clan as a whole, much as in the solar system each of the greater planets has a system of satellites of its own. Only in the case of the Group there is this difference, that the sub-groups are not invariably coherent; they are together more often than not, but they do break up and intermingle sometimes, and it is evident that such changes of partnership are intentionally arranged.

Another very curious group is composed of entities whose link with the clan is less defined, for their connection with it seems often rather hostile than friendly. A decided instance of this is Scorpio, who comes down through the ages in violent opposition to Herakles, an attitude still maintained even in the present life, in which the hatred and unscrupulousness are as prominent as ever, though the power to harm has obviously decreased with the passage of time. Other members of the same type, but somewhat less violent are Cancer, Lacerta, Ursa, Hesperia; and they in turn have a set of friends such as Trapezium, Markab and Avelledo, who are sometimes associated with them and sometimes with more definitely loyal members of the Group. Pollux, who is occasionally of this party, has a special link of his own with Melpomene, though it often works along undesirable lines. Some who began forty or fifty thousand years ago as members of this less

satisfactory sub-group seem to be gradually coming out of it and allying themselves more and more closely to the main body; Gamma and Thetis are cases in point. Others there are who are closely and honourably associated with the clan, but almost always in a subordinate capacity; an example of this is Boreas. Egos retain very decidedly certain special characteristics; for example, all the characters are in most of the lives to some extent related to one another, and therefore presumably on the same social level; but whenever we come to an incarnation in which some of them are priests and warriors, and others are traders, one can always guess beforehand which names will be found in each of these classes. There are some who appear in the Group only occasionally, and as it were by chance—evidently themselves not regular members of it, but probably karmically associated with some who are members; examples of this kind are Iota, Kappa and Liovtai.

The Group of Servers is a large one; the two hundred and fifty characters to whom names have been assigned are supposed to be less than one-tenth of the whole. It is thought likely that the whole clan is divided into companies for the purpose of special training, and that these companies are taken in hand one after another by the Manu and His subordinates. Our two hundred and fifty may well be such a company, and when one of its members disappears from it for a time he has probably been gaining experience in one of the other companies. There are various pieces of evidence that point to this. For example: our characters are called together by the Manu about 70,000 B. C., when He is making preparations for His new Root Race; many of them were killed in the massacre which took place then,

and received a promise from Him that those who died for the sake of the Race should be reincarnated in it immediately under somewhat more suitable conditions. When, ten thousand years later, the Race was definitely established, every member of our Group appeared in it. When the time came for the formation of the second sub-race our Band was utilised both in the first occupation of the valley and again two thousand years later when the actual migration into Arabia took place. Just the same thing happened with regard to the third sub-race, our Group passing through three incarnations in the course of its establishment. But when the time came for the founding of the fourth and fifth sub-races, not a single member of our clan of two hundred and fifty is to be found among those who are helping the Manu in His work. It seems evident, then, that at that period the turn of another company had come—another set of egos must have been going through this training.

When the Bodhisattva condescended to appear in India as Shrī Kṛṣṇa and in Palestine as Jesus, no single member of our Group was in attendance upon Him, nor were we chosen, as now, to prepare the way for His advent. In each of these cases He had attendants, so the presumption is that they belong to one of the other companies.

From the glimpses we have had of the beginnings of the Sixth Root Race we know that our clan of Servers is to have the honour of being employed in that connection, and there is also reason to suppose that we shall have a part to play in the development of the sixth sub-race of this present Root Race. But the purpose for which we are now called together is neither of these, though it is still of the usual preparatory nature. We

are now called upon to prepare the way of the Lord—to help to make ready the world for the descent of the Bodhisattva. Because that is so, the method of this incarnation differs from all those that have preceded it. When we were founding a physical race, we were born in the same country and thrown into close physical relationship, but that is not at all what is needed now. The coming Teacher needs heralds to prepare His way in all countries, and so that ancient and compact Band of Servers finds itself scattered loosely over the whole civilised world.

Having thus scattered us, They bring us together again, but this time intellectually, on the mental plane instead of the physical. They draw us all together through our common interest in Theosophy, and They are trying upon us this interesting experiment, to see whether after all the experience we have had, we can preserve the clan spirit and work equally well together for a common object when we are born in different races and different families. The subjects of the experiment at first know nothing about it. They find themselves in relation with people of other races and of many types, all with their various peculiarities, and the first idea that occurs to them is how tiresome these peculiarities are, and how difficult it is to get on with these people. But presently they get through these surface differences to the common humanity behind. The ego breaks through the veil of his vehicles, and the old sense of comradeship re-asserts itself. We must needs be in every land because He needs His agents in every land; we must needs be a coherent whole, because all those agents must work together as one great body animated by one mighty spirit.

In those older lives we usually find our people gathered together into three or four large families, springing often from a single couple, or from two or three couples. The descendants of these couples for three or four generations generally consist almost wholly of members of our Group. Then suddenly the stream dries up, and the next generation consists of strangers. But many among these strangers have been observed as recurring frequently, and it is possible that they might prove on further examination to be members of that second Group whose existence we have been inferring. It may well be that that second Group, whose members are as yet unidentified, may have been employed to follow our Group in the case of the first, second and third sub-races, and that they were tried in the leading *rôle* in the case of the fourth and fifth. It is likely that on so important an occasion as the descent of the Bodhisattva both of these Groups, and quite possibly a dozen more, may be brought into incarnation.

Our investigations were undertaken for a special purpose in connection with the past lives of Alcyone, and the egos to whom names have been given are those who appear most closely in association with him—those who were going through the same training at the same time. Those who happen to be training in another squad naturally do not appear at all, although it is obvious that their work must have been just as important in connection with other sub-races. Even in our own squad many other entities are recognisable as recurring frequently, and might no doubt be identified among existent fellows of the Theosophical Society if the same amount of individual trouble were given to them that was given in the beginning to the others.

Sometimes Theosophists have asked us whether they were not among this Band of Servers in the past, as they feel themselves so strongly drawn to some of the Great Ones, or to the President, that they feel sure they must have met them before. I think it is quite certain that almost every member of the Society (at any rate, every member who is working strongly and disinterestedly for it) must have been in one or other of these Groups at one time or another. Some of them may form that later generation which we so often half recognise. Round the families which we have catalogued there is a sort of *penumbra*, an outer fringe which probably contains thousands who are now students of the sacred wisdom. Indeed, some who are not specifically mentioned may be as closely related to the Great as those on our list; for we often recognise but two or three children out of a family of eight or ten; no doubt the unidentified children are Fellows of the Society also!

Sometimes a character almost forces himself upon our notice. For example, I noticed on several occasions a grand but unknown figure appearing in close connection with some of our most honoured names—an ego, evidently, of great importance. Having met with this character two or three times, we at last decided to follow Him down to the present day, and discovered Him to be the Master of the Master K. H.—a senior Adept, to whom in our charts we have given the name of Dhruva. Quite recently I came across another character, apparently by the merest accident. One of our members brought to my notice a young friend of his because he had heard that we happened to have a certain interest in common; and the moment that this

young stranger was introduced to me I saw that he was *not* a stranger, but, on the contrary, a prominent character in many of those lives of old—one whom I had supposed to be at present out of incarnation. He came into my life this time as the proofs of the new book on the *Lives of Alcione* were already in hand; he was just in time to be included in Chart No. I, but just too late to take his place in the specimen ledger-page, as that was already 'struck off'. What happened then may occur again; at any moment we may come across a person who held an important position among us in those days of old. Even if we do, however, he will be too late for inclusion in this edition of the book; the door is shut for this particular cycle of manifestation! Indeed, in any case, no more names are now being given, as the number is already somewhat unwieldy for our charts and ledgers. Also, no useful purpose is to be served by adding to the list; we have already enough instances from which to draw deductions with regard to the Servers; if further investigations are made, they would be more profitably undertaken among some entirely different class of entities.

The charts are prepared on the principle of a genealogical tree, and each gives the relationship of the characters at a given date. From them it is easy, though laborious, to prepare a kind of ledger in which each character has his own page, and his relationships in successive lives are entered in due order, thus enabling us to see at a glance what position he has held, and how often he has been in touch with this person or with that. A specimen page of such a ledger will be given in the new book as a guide for anyone who wishes to construct such a volume.

A friend recently remarked that the length of physical life of the characters mentioned is always much above the average given in the present day by insurance statistics. That is true; but actuarial tables have so far concerned themselves only with an average based upon the present lives of a number of different egos, not with the successive lives of one ego! For anything we know, egos may have idiosyncrasies in this matter; some may be in the habit of taking the longest physical lives that their karma permits, while others may prefer more frequent changes. Or it may be all decided for us from outside.

Students will notice that all through the ages almost all our characters have been practically monogamous. This must not be taken to indicate that the civilisations in which they were living had never admitted the practice of polygamy. The taking of one wife only may perhaps have been an instruction of the Manu; or it may have been largely a matter of practical convenience, as it is in India to-day. I understand that Hindū custom places little restriction on the number of wives any man may simultaneously have, yet among my many friends in India I know none, outside of certain royal families, who has more than one wife.

Families in our charts are often fairly large—though not unusually so, when compared with some of those of the present day, for in this twentieth-century incarnation one of our most illustrious members belongs to a family of thirty-five—a larger number than any which we have yet found in our charts! The intelligent care of the children was always a prominent part of the instructions of the Manu; and for that reason we find but little infant mortality among our characters.

It was by His instruction also that the families intermarried so sedulously, in order that the newly-established race might be kept pure from intermixture—the result being that we comparatively rarely find one of our characters marrying one of the unrecognised.

We are usually scattered over three or four generations, and it is curious to note the groupings which occur. The two or three couples with which the families begin are often those who are now among the Great Ones, and we can understand that by supposing it necessary to have strongly developed characters to set the type. These Great Ones are themselves usually brothers or sisters in a family, the other members of which are unknown to us. Their parents are sometimes obviously highly developed people, and one may assume that they have probably since then attained Adeptship, and passed beyond our ken. The immediate descendants of these two or three couples are usually certain people who are even in the present day closely following Them. These people in turn intermarry, and then we get the bulk of the Group. But there is generally a sharply defined bottom line to the chart, below which there are rarely any stragglers. Even in that lowest line our characters almost invariably find husbands or wives who are recognised, but their families, though numerous as ever, contain no characters whom we know. This arrangement is sufficiently common to make it reasonably certain that it is not accidental, but intended.

It is interesting to notice that some characters occur almost always in this bottom line, and so, as far as our charts and ledgers are concerned, appear to have no offspring, because their children are not among

those who have been identified ; others on the contrary usually occur near the top of the chart, and consequently show plenty of children, though their grandparents, and sometimes even their parents, are unknown. Others have the habit of falling always in the middle of the chart, so that we are able to fill into our ledger both their ancestors and their descendants. It is too early as yet to speculate on the meaning of this arrangement, though no doubt it will emerge as the result of further study. It may be assumed that those who have members of the Group as their children are learning how to train vehicles for the use of these helpful egos ; but speculation is hardly likely to be profitable until we have the whole mass of facts before us in tabular form, and have time to consider them from all points of view. Admirable work has already been done along this line by Monsieur Gaston Revel, but unfortunately he had at his command only the very small body of statistics published in THE THEOSOPHIST, and consequently many of his conclusions will need revision—as indeed is the case with most of our earlier attempts to generalise. For example, we embarked upon an interesting enquiry as to whether on the average the period between lives was longer after a male or a female incarnation ; but now that we see that among us the interval for men and women alike is determined by the requirements of the Group as a whole, it is obviously useless to pursue that line of investigation any farther.

It is evident that the experiment which is being tried in this present incarnation with the Band of Servers is quite a new one. Not only have they always in the past been in physical relationship, but it is clear that the details of this relationship were not left to

chance, but were carefully arranged as part of a definite plan, in which the close association of the semi-patriarchal family life of those times was utilised to attain the required results, just as in the present day of semi-detached families quite other means are used, and advantage is taken of the mental association of societies and clubs of various kinds.

That the methods employed have been effective is shown by the case of Alcyone. In this present twentieth-century life only one member of the group which we have so often found surrounding him was born in consanguinity with him, yet every member of that group, on meeting him in this life, for what was then supposed to be the first time, instantly recognised the spiritual relationship which means so much more than any earthly tie. And what is true of Alcyone and his immediate and closest friends, is also true of the other groups or sub-divisions of the clan of Servers, and to a somewhat less extent of the clan as a whole. Forty or fifty lives ago we find Alcyone engaged in riveting certain special links; later we find him meeting these same people frequently, it is true, but still somewhat less closely associated with them, because he is then engaged in forming certain other links—making efforts the results of which are perhaps still in the future.

As the real object of these incarnations is the formation of these links, so that the members of the clan may learn to understand and trust one another, and thus gradually become a pliable, reliable, intelligent unit that can be employed by the Great Ones as an instrument, it is obvious that we cannot measure the importance of any life by the superficial incidents which

are all that we can describe in our series of stories. Picturesque occurrences may sometimes offer opportunity for heroic effort, and so may suddenly crystallise into visibility the results of long slow interior growth ; but on the other hand a life barren of adventure may yet be fruitful in the quiet development of necessary qualities—a life happy, industrious, unsensational, pleasantly, placidly progressive. Putting aside the recurrent relationships due to the association in small sub-groups, it will be found that each unit has during this series of lives been brought into intimate connection with a large number of the other units. If, for example, we open the ledger at hazard, and look down the column of husbands or wives, we shall find on the whole very few repetitions. Sometimes one ego will marry another over and over again, but more frequently the forty-eight lives will show forty-eight different experiments in marital life. It seems clear that the Authorities who direct these matters are mixing us intentionally, in order that by entering into most intimate affinity with a number of different people we may know them thoroughly and learn how to work with them.

To be a member of this Band of Servers is indeed a noble ambition, but it is not one of those that bring honour in the eyes of men. In the founding of races and sub-races it was often necessary for some of our characters to hold high office as Kings and chief-priests, though the communities with whom they were thus associated were usually but small. In later days, however, and especially within historical times, we have been content with humbler positions, though we shall find that we have always been among the cultured

people of our time. Few of us have borne names known in history, and those few have in most cases since reached Adeptship, as may be seen by referring to the table published in *Man*.

Most of us are by no means upon that intellectual level, but what is asked of us is not the possession of genius, but of those qualities which I mentioned in the beginning of this article. Since that is obviously what is required of us, our business is to work at that development, and that with all speed, so that when the Lord comes He may find in our Group an instrument ready to His hand, an instrument as nearly perfect as we can make it.

The more we see of this Band of Servers, the more thankful I personally am to have the honour of belonging to it, for it has clearly a definite work to do for Him; and to have the opportunity of doing that is indeed a rare felicity. Feeling this as I do, I cannot but regret most poignantly that some who formed part of this Band in long-past centuries should have fallen away from it in this life. I know that they cannot fall away permanently, that their wanderings are only those of the naughty child who snatches his hand from that of his father and takes a little run on his own account—ending often in a tumble into the mud; I know that in their next incarnation they will be back amongst us studying the same philosophy, working for the same great end. They will surely take future opportunities; but what a pity to miss this one! Remember the story of the Lord Buddha, and the tremendous impetus which His blessed Presence gave to all who came within its influence. The coming Lord of Love will have the same effect upon those who stand

round Him; why should any man shut himself out from participation in such benefits? May we hope that this marvellous magnetic force will draw them all back to His feet, that His glorious Light will open the eyes of the blind, that misunderstandings, jealousies and envyings will melt away before the fire of His Love? So mote it be! But if some are missing who should be among us, all the more zeal and energy must we show, so that the total of work done may be no less—so that, if it may be, our comrades' absence may pass unmarked until they have time to recover from their temporary disability and return to the ranks. Above all must we remember the golden rule that "Hatred never ceaseth by hatred; hatred ceaseth only by love"; for only by observing that can we be worthy to know and to serve the Lord of Love when He comes.

C. W. Leadbeater

SOME PSYCHIC EXPERIENCES

By ELISABETH SEVERS, F. T. S.

THE following slight and fragmentary psychic experiences are given, as I share Mr. Van Manen's opinion that varieties of psychic experiences may be as valuable in the realm of psychism as varieties of religious experiences have proved themselves to be in the realm of religion.

As a child I was at once intensely interested in anything to do with the supernatural and horribly frightened of any personal experience. I used to lie awake in agonies of fright, fancying I could hear invisible people walking about in my room, generally ending on these occasions with my head under the bed-clothes to protect myself from sight. Mercifully I never *did* see anything, and the only psychic experience, if it can be called such, of my childhood, was a rather curious, recurrent nightmare. I used to dream that I was standing alone, poised in space, and the sense of utter loneliness was in itself appalling. On each side of me were large threatening storm-clouds, and the climax of the nightmare was reached by these clouds descending upon me with a rush and a roar which threatened to annihilate me utterly. I still remember the sense of injury engendered in my childish mind, the last time I had this dream, at being scolded instead of sympathised with. I was at the sea-side recovering from some

childish complaint, and an accident had happened—a fellow-lodger had broken her arm or leg. Frightened, I suppose, though I had not seen the accident, I awoke in the night shrieking with this nightmare, and unfortunately disturbed the invalid—for which, next day, I was reprimanded.

But I, my brother and sister, were all, I suppose, nervous, delicate, rather excitable children. We all talked in our sleep, did sums out loud in our sleep if we had been worried with home arithmetic lessons before we went to bed (we were all notably bad at arithmetic), and I at any rate walked in my sleep. I can still remember the acute discomfort of waking to find myself away from the safe shelter of my bed, totally oblivious as to my whereabouts and ignorant as to how I was to find my bed. One's sense of locality seemed to be temporarily obliterated. I generally found myself clutching at the window curtain, attracted to it, I suppose, by some glimmer of light. My horror of the dark lasted until I was almost grown up, when suddenly it left me without any reason. Of course I have, like Mr. Van Manen, dreamt that dream of discomfort at finding oneself improperly clad in public, but with me it was generally only a trifling article of attire that was missing, a belt or gloves. But I am sure now, looking backwards, that I owed to a certain sensitiveness in thought-perception a good deal of the discomfort of a rather uncomfortable childhood. I used to know things without being told them, and so participated in a manner very trying to myself in a good many of the grown-ups' worries.

Until I became a Theosophist I had practically no real psychic experiences. I had for protection walled

myself in pretty completely, I fancy ; at least I had tried to do so. When I adopted vegetarianism and the practice of meditation, from time to time psychic experiences arrived, and then seemed so natural that they did not frighten nor disturb me at all. For one thing, I have been fortunate in not having any of an alarming nature. Mine, on the contrary, had a kindly habit of arriving when I was in need of comfort or help. The most common of my psychic experiences was at first the smelling of sweet perfumes and the seeing of colours, the second generally in meditation but the first often in everyday life. In trains, which do seem a very prosaic *milieu*, I have had several psychic experiences. Returning from the Continent one spring, and feeling very much depressed both at coming back and at some family changes, soon after leaving Harwich I remember great clouds of perfume suddenly surrounding me.

With regard to this psychic sense of smell, I remember a rather striking example which I experienced in York Minster. I was walking down its long nave rather hurriedly—conscious I was already late for an appointment with a friend—to examine some detail in connection with, I think, the tracery on the west door, which had been pointed out to our notice in a lecture on the Minster ; so I was not in the least thinking about psychism of any sort. Suddenly, I was conscious of a very strong perfume as of a garden of flowers on a hot summer day ; I merely thought to myself : “ This is a new variant in psychic odours ” (as the one most familiar to me was that of incense), after having, of course, looked round to see whether there were any flowers anywhere about. There were none, and I went on to the bottom of

the nave, looked at the door and retraced my steps. However when I came again to the place where I had first become aware of the perfume, I met it again, and I came to the conclusion that instead of the perfume concerning myself, as I had at first thought, it had, for some reason that I knew nothing about, a distinct habitat of its own; one walked into the odour and walked out of it. I looked about to see if I could account for this phenomenon in any way, if there was any side-chapel or tomb—one remembers how the bodies of the mediæval saints used to give out a sweet perfume which was accounted one of the signs of their sanctity—any material object about which psychic influences might be playing; but the long bare nave alone stretched before me. Perhaps somebody of holy life had prayed or meditated on one of the wooden benches which alone the nave at that spot showed, and his prayers had sweetened even the atmosphere of that holy place, so sanctified by long centuries of worship and so intimately connected with England's history and life.

Once, on going from Bath to Cheltenham to deliver a lecture to the Ethical Society, the train ran into a very dense fog and had to go very slowly; to my astonishment I distinctly heard the ringing of an astral bell, shrill yet sweet in tone. There was no bell in the carriage, and when my fellow-passengers had disappeared, I examined the carriage to see if anything could have made the sound I had heard, but found nothing. On this occasion I assumed that some astral entity thought I was frightened by the fog, which I was not in the least, and so had kindly rung a bell either to re-assure me or to divert my mind.

Again, when travelling from Cheltenham with Mrs. Besant to Leeds, I witnessed in the train a phenomenon I have never seen before or after, which I attributed to the fact of Mrs. Besant's proximity heightening my astral vision, for I am not at all clairvoyant left to myself. I was tired, and was sitting in a corner doing nothing, when before my eyes—they were open not shut, my astral seeing is generally with my eyes shut—a kaleidoscopic geometrical coloured pattern unrolled itself, gazing dreamily at which I presently went to sleep in good earnest and was disgusted with myself when I awoke.

A striking example of prophetic protective care occurred to me when I was living at Bath (I am sorry I cannot give any dates for any of these occurrences but I never can remember dates and I am writing in the Nilgiris far from old diaries or papers). I am always more inclined to be psychic at Bath than elsewhere, which I attribute to the fact that its mild and relaxing climate does not at all agree physically with me. I was then President of the Bath Lodge and was in the habit of writing on Tuesday mornings a summary of the Monday's evening lecture, taking it myself to two newspaper offices in time for publication in the evening papers. For some reason or other I had not on this occasion got through the reports in time to take them in the morning, and I intended in consequence to take them in the afternoon, as I was going to a meeting at the Guildhall for the Prevention of Cruelty to Children, and should have to pass one office on the way while the other was quite close. I was resting in my room, after lunch before going out, when a voice said to me, it seemed within me: "Post those notices." To

post the notices meant that they would get to their destination later than if I took them, not to speak of wasting postage. But as I had had previous experience of the folly of neglecting psychic impressions, I obeyed.

When I was exactly opposite the first office at which I should have left my notice—and to do so I must have crossed the street and so have been within the danger zone—I saw to my astonishment a mass of scaffolding on the front of the building fall to the ground, a workman falling with it, while on another story a man cautiously felt his way to safety, disappearing through an open window; I then realised that posting my notices had probably saved me from at least serious injury.

About this same time in Bath I was very much annoyed with repeated knockings in my room. When the knockings took to answering my thoughts, I really thought it was time to put an end to a phenomenon that was only disagreeable. I came to the conclusion that this phenomenon was largely the result of, if not occasioned by, my own emotional and mental attitude, as when I changed this attitude the knocking ceased, there seemed to be some ground for this conclusion. Also about this period I beheld my first ghost as I was returning home one night about ten o'clock from the usual Lodge meeting. It was the figure of an elderly woman dressed in what struck me as very old-fashioned clothes. I particularly noticed that she was holding up her skirt on one side with the right hand rather high, and so displaying a good deal of white stocking. As this figure stepped out from a neighbour's doorway nearly on the top of me, I was rather startled. But my first instinctive thought was: "This is a psychic appearance and not

human." I stopped and pondered on my action. I wished to prove if it were a ghost or a human being. But I argued: "If I catch hold of her"—the only test that then presented itself to my mind—"and my hand goes through her I shall have a horrid shock. If on the other hand she is solid, a living breathing woman, how shall I excuse my action?" In any case I thought I would put a little distance between the figure and myself. So I went on a few steps and then turned to have another look. The figure had vanished; I only saw the long expanse of a lonely hilly road. I pass that garden entrance nearly every time I go out in Bath, but I have never by night or day seen the apparition again. I made no inquiries, for the house belonged to a gentleman in himself rather a character, who might quite possibly have resented the idea of a ghost issuing from his domain.

Curiously enough only a week or two later, again returning from a Lodge lecture, I encountered another figure, whether astral or physical I was not sure, that of a man this time. He was also standing outside a house I had to pass, but was sheltered by a portico and was not nearly so close to me as the previous figure had been. As I drew near, he turned his head and looked at me, but in the darkness I could not see him distinctly. Again I argued: "Shall I go up to him and speak to him?" But it was again quite close to my home, and I knew that if he were physical he would probably know me by sight and think me quite mad. As in the previous case I had the instant thought on perceiving the figure: "This is astral." Not seeing of what use these nocturnal apparitions were to me, and not particularly desiring their repetition, I took

one or two obvious precautions to improve my health (I knew I was very run down at the time), with the satisfactory result that I beheld no more ghosts.

For you can, if your attention is directed to it, quite easily shut off psychic experiences. As a rule I never remember my dreams or nocturnal experiences. On one occasion I dreamt I was in a place where at that time I was particularly anxious to be, so that nightly I used to go to sleep willing myself to go there. In my dream I saw a friend, and noticed she was a very odd colour. I thought she looked so ill that I wrote to her next day, and asked her how she was, mentioning my dream. I however received no answer and did not in fact much expect one, as she was a remarkably bad correspondent, and being herself very psychic my dream would not strike her as anything unusual. But talking to a friend about a year afterwards, who had been stopping with my dream-friend at the time of my dream, she, knowing nothing of my dream, said: "I knew she was going to be ill. I never saw a woman such a colour." Later I visited my friend in the house of my dream, and only recognised it in a sort of burst of remembrance, when one night the dividing doors between the drawing-room and dining-room were thrown open. I had not at all enjoyed this particular dream experience. It had in fact been so painful to me that on waking I had said to myself: "One has quite enough pain and trouble in waking consciousness without adding to it unpleasant dream experiences"; and I set myself against remembering my dream life. For before I heard of Theosophy I had regarded the night as a blessed time of oblivion and of respite from trouble, and the thought persisted. I

was confirmed in this resolve when I found that my dream experiences symbolised, or rather more accurately anticipated, very painful happenings on the physical plane.

When awake, I cannot compose a single line of poetry and have never even tried to do so. So one night I was quite pleased to find myself in a dream composing poetry. When I had composed two lines only, I said to myself in my dream: "Is it really I who am doing this?" and with the thought of the *I*, as so often happens when the self-consciousness or the rational faculty obtrudes itself in any psychic experience, I awoke and did not even bring back my two lines! Once sitting in meditation in a Third Object Group in London, a voice dictated to me two lines of poetry which I wrote down eagerly; but when the meditation was over I found that doggerel was the result. Once and once only I dreamt a whole short ghost story, in the flash of an eye it seemed; even in my sleep I was sensible of speed. The story afterwards appeared in *THE THEOSOPHIST* in the 'In the Twilight' series.

To return to my ghostly adventures. On sleeping once in a very haunted but most prosaic and cheerful-looking apartment in Yorkshire, I was awakened from sleep by an extraordinarily loud knocking of a metallic nature immediately above my head. It sounded more like the fearful clamour of a dockyard than anything else I can liken it to. I had not gone to sleep until some time after 11 o'clock. It was Saturday night. I argued to myself that it was impossible for either workmen or burglars to be making such a noise. Besides if others heard it, it would disturb the whole house, which was quite peaceful. As the knocking left off directly

I was awake, I reasoned that its object was to awaken me, and I was distinctly annoyed at being aroused when I had been very fast asleep after a very fatiguing day and with the prospect of another tiring day before me. So I lay quiet. I did not even trouble to light a light but remonstrated vigorously in my mind with the supposed knocker, pointing out that if he wished to communicate with me the proper place to do so was the astral plane. Nothing more happened and I soon went to sleep again and slept quietly for the rest of the night. Next day by means of a trained clairvoyant the ghost was traced, and a tragedy in which he had taken part, discovered. I hope he was laid for good. It appeared that his object in awakening me was to obtain my aid in hunting for some hidden treasure in which he was interested. In more detail this ghost story appeared in the *Adyar Bulletin*.

At the Third Object Group I mentioned before, we used to practice telepathy, and I remember that I developed a tiresome propensity to receive people's wandering or instinctive thoughts, instead of the thought on which someone was concentrating and which we were endeavouring to reproduce. A curious and rather annoying instance of this occurred one day in the group meeting to another member of decidedly psychic propensities. On the preceding evening I had taken part in a long and very elaborate Masonic ceremony, and at one point of the proceedings had been specially impressed by what might possibly have been some instance of a past life's memory. (*En passant*, though that is a point I cannot for obvious reasons elaborate, Masonic ceremonials present rather favourable opportunities for psychic experiences.) To my astonishment a non-Masonic member, being asked to describe his experiences

during a group meditation, proceeded to describe what were evidently fragments of the ritual I had taken part in the previous night, the part that had, for the reason given, particularly impressed me. He had picked it up from my aura, I imagine; I was not at that moment thinking of the ceremony.

I am inclined to think that telepathy is, as a rule, rather a nuisance. It so often results in letters crossing, necessitating more writing. With one's relations or close friends it is astonishing how often one anticipates what they are going to say or are thinking. One day when I was visiting an old friend in Bath—she happened to be an untrained psychic of some ability—she said to me: "I knew I should see you soon; I dreamt of you last night." For some days I had been thinking of visiting this friend to enquire after one of her daughters who was ill, though, as it happened, that day I had gone out intending to see someone else, and, on meeting the person I intended to visit, thought of this other call which I ought to pay. I think the same week this happened I went to see another friend of whom I was then seeing a good deal, a thorough agnostic as regards both Religion and Occultism, but a clever and amusing woman; I found her in the act of writing to me to ask me to come and see her. I wondered who in these cases was influencing whom, and was quite relieved to hear soon after that some friends had sat in a circle one afternoon and willed me to come and talk to them about Theosophy, and that I had known nothing about it. But I had one day a rather striking example of the power of thought, of even a passing thought, which is not quite so easy of explanation. I was passing the garden-door of the house in Bath in which I was born,

and in which I lived until I was twenty-three. As I passed by on the other side of the street, I looked across and thought to myself: "I had a great deal of experience in that house, and some of it was of a distinctly painful character. I wonder I feel nothing when I pass it by"; and I went on my way. I returned about half an hour later, and without thinking of the house suddenly nearly fainted as I came opposite to it. I had felt quite well until I reached that particular spot, and when I recovered sufficiently to reason about it, I felt quite sure my sudden indisposition was due to psychic and not physical causes. My passing thought had evidently stirred up an elemental of some strength.

I made a more practical use of thought-power during the last Boer war. We read one evening in the evening paper that my brother—who had enlisted in one of the irregular forces which were hastily got together when the British arms met with reverses—was reported as 'missing' after a small engagement in which the British force was ambushed, and all the English were either killed or missing. The War Office authorities, on being appealed to, knew nothing, and a very anxious time of family suspense naturally ensued. One night I thought I would try if I could find out anything about my brother's fate. I knelt by my bed-side and composed myself carefully, and tried to send out my consciousness to S. Africa with the object of finding out if my brother were alive or dead. I obtained nothing sufficiently definite to put into words, yet a complete certainty that my brother lived possessed me, so much so that I answered some of the letters of condolence I received, to that effect, and was told afterwards, by which time I had been proved to be right (for my brother had been

knocked senseless in the fight by a spent bullet and had later been taken prisoner) how very odd one of my correspondents had thought my confidence.

I am inclined to believe that in writing one is occasionally helped more than one's natural vanity quite likes to admit, by astral collaboration or by astral suggestion. I remember being quite annoyed when a clairvoyant informed me that she saw the figure of a man near me in a monk-like garb whom she thought helped me in my writing or speaking. I much preferred thinking I did it all myself. But when I thought over this idea, I came to the conclusion that, though the help need not necessarily come through the agency of a monk, who might be just passing by on the astral plane when the psychic saw him, help was sometimes given. For example in my *House of Strange Work*, written in my second or third year of membership in the T. S., I certainly wrote of things which in my brain I did not then know. I cannot now remember exactly how it began, but I was at that time in the habit of spending a good deal of my time in meditation in a garden in the shadow of the Himālayas. I was very pleased at finding or inventing such an interesting place to meditate in. It replaced an earlier meditation spot I knew well—a temple standing on a promontory surrounded by water ; a flight of steps, at the bottom of which a boat was moored led up to the temple terrace, on which a man who had just left the temple stood looking at the expanse of water and of blue sky with unseeing eyes. But though I can visualise easily, I never could either see or picture to myself the face of the man whom I daily saw standing in the garden in the shade of the branches of a large tree, which looked to me like a

cedar tree ; I always stood behind him, and the back of his head and figure was all I ever saw and it seemed sufficient. But I well remember the thrill with which I heard Mrs. Besant's wonderful word-picture of the Lord Maitreya, standing in His garden looking out over the Indian plains below, with which she closed her Presidential Address at the Benares Convention of 1911. I remembered it when, zigzagging up the Nilgiri Mountains in the little mountain train the other day, two or three times *en route* one caught panoramic glimpses over the wide-stretching plains below. But before that address I did not know that such a garden existed.

In the Albemarle Street Library, when the English T. S. Headquarters were in that locality, I had one afternoon a curious experience. I had asked for Mabel Collins' *The Blossom and the Fruit*. Told that it was missing I took instead *The Idyll of the White Lotus*. Suddenly the feeling came upon me that I had to do something with this book. But I had no idea what I was to do. I went to sit in a corner of the library in which I knew that there were helpful influences, and waited for more light. However no illumination appeared, so I borrowed the book and took it home with me. Next day, I think, I began to write an article on the 'Three Truths' given to the young priest at the close of the book. In fact I wrote two articles, but I knew as soon as I had finished the first that that was the work I had to do ; the second article was of no consequence. They were both published, the first in the *Co-Mason*, and the other in the Dutch *Theosophia*. In connection with this incident there was a sequence. Soon after I wrote these articles the first number of the

American Masonic Magazine edited by Mrs. Holbrook was sent to me—I do not remember its name. On opening it I found the 'Three Truths' printed as a motto or introduction. I was struck by the coincidence and wrote to Mrs. Holbrook to ask her if she had any particular reason for printing these 'Three Truths' in connection with Co-Masonry, with which on the surface they did not seem to have any particular relation. In return she informed me she had a very definite, and I gathered spiritual or psychic reason, for so using this quotation; that it was of too private a nature to write, but that when we met she would tell me. However her death has preceded our meeting. But this seemed, I thought, a rather interesting example of a psychic inspiration setting two people to work on parallel lines on the different sides of the Atlantic at, roughly speaking, much the same time. And I hardly knew Mrs. Holbrook. We were in no way in psychic communication. In fact when I wrote to her, I did not remember that we had personally met, but in her return letter she reminded me that we had once met, at Harrogate, I think. But I never quite understood why it was necessary for my 'Three Truths' article to have been written. It was in no way a remarkable article, and attracted no notice that I am aware of. It may of course have been of use to some one unknown to me.

At one time when I had a great burst of writing short stories, mostly of a psychic nature, I used to take up my pen without an idea of what it was going to produce, and wait until the ideas flowed through. I used to feel as if a tap were turned, and the thoughts flowed automatically through. But the people and the scenes so created were quite real to me. I saw them,

I felt with them, I lived with them, I grew quite fond of them. At that time when I began to write, I used to make up my mind as to whether I was going to use my brain consciously, or to put myself into a receptive attitude and wait. The latter way of writing is not, of course, always successful, but at that particular time at Bath, in writing fiction at any rate, I always adopted it. But there is always something rather cryptic about composition.

Since I have been in India, the ancient and traditional home of mystery and magic, my psychic experiences have been almost nil. On arriving at Adyar, however, I was immediately struck—Alcyone was living there then and was the centre of very much care and thought—by the strong feeling of belief in and expectancy of the coming of the Lord Maitreya. It was so strong that one really felt it would occasion one no surprise if, at any turn of the road, one perceived the figure of the Lord approaching. And soon again I felt I had to write something, and I knew it was to be something connected with the Order of the Star in the East. But I had no idea what it was to be. I waited some days for the thought to develop, but it did not come though the impression persisted. So in the Shrine Room one day, at my usual time of meditation there, I asked that if I were to write anything on this subject, I might be told what to say; then I waited. And soon the words were formed, I heard them as it were within my head; it is so difficult to put these experiences into words: "Say to them; I, the Lord who am Love incarnate, when I was last with you, you murdered; I, who am Justice, by false witness you brought about My death," and I knew I had the clue. Next day when I sat

down to write out the two sentences, the rest came without any difficulty. Now that article, published under the head 'A Meditation,' has been a useful one. It has been several times reprinted from *The American Theosophist*, where it first appeared, has been translated, used by O. S. E. groups, and issued as a propaganda pamphlet. There seems so much more reason for my being helped with this article, than with the other on the 'Three Truths'.

The only other psychic impression of any importance I have experienced at Adyar happened one night at the evening class. As it was a very wet monsoon night, in either November or December 1911, we had the class in the upper hall or drawing-room instead of on the roof as usual. Mrs. Besant was in Benares, so in consequence, Mr Leadbeater, Mr Jinarajadasa, Alcyone and Mizar, instead of appearing from her rooms, came from Mr. Leadbeater's room, passing close by where I was standing, and in fact nearly touching me as they passed. I had not noticed their coming by this unexpected route, and was rather startled at their appearance. I put my hands together, in the usual Indian greeting we adopt at Adyar, just as Alcyone passed me. I suppose my action caught his eye; at any rate he turned and smiled at me. As he smiled—and his smile lights up his face in an extraordinary manner—I saw the Star flash out over his head, its lower rays almost touching his forehead. I saw it but for a moment, and the sight seemed to make me feel momentarily a little faint. When Alcyone had taken his seat opposite me and I looked across at him, it had vanished.

Elisabeth Severs

THE PEN OF THE MANU AND OF GOD

TO H. P. B.

By WELLER VAN HOOK, M. D., F. T. S.

AS on tablets of bronze with a finger of fire the record of God is written—immutable utterly! Is it bronze of the earth and the furnace of which the tablets are made? Of the finest of ether are they, changelessly blazoned. How writes the Creator each day a page of His book—His memory page, ne'er to be dimmed? With the deeds of His children He writes as with finger dipped in heart-fire.

The LOGOS writes His days with the deeds of His Spirit of Flame. And men that have found God's Way and learned how He wields His sceptre of flame may write the world's fate in that book with a pen that is made of their children's heart-flame of love.

So on an ancient day once thought a King of might in his knowledge of God, heaven-taught; he would at last be the Manu, devising and forming a new race of men, that souls oft returning anew to the earth should find fresh embodiment in splendour undreamed of before. So would he fill his pages full in the diamond Fate-book of God.

Oh! long the way of attaining that goal—the new race upbuilt—if told by the life-grips of men; but, measured by the All-Father's life, not long! Pine-trees may spring from tiniest seedlings 'neath His gaze and,

reaching full stature, grow senile, then succumb to just decay, and fall; or the torrent's bed slowly be moved by the soft water-wearing of its firm rock bed—yet He, in spirit-repose, aye remains! See the stars wheeling over in dignified flight, rejoicing, majestic, ordered, each holding due remoteness from his mate. Decade by decade they stand—the fixed stars, seeming a little scornfully to view the swift darting comets, or the wilful, wayward moon and the moody planets in their petty annual journeyings. But watch a thousand years! See! A slight change is there! Our ball 'mid the stars has, with the shepherd sun and the other planets, wandered flock-wise in the dotted dome of blue among the spheres and stands in some new zodiacal sign!

Cease counting time by days and years! Call no task long not measured by the time-space 'twixt the signs or yet clocked by the wheeling of our universal axis once in twice ten thousand years or more about the Northern Star! So measures the Manu! So He regards mankind as slowly it climbs the stairway to God. And labouring in such cycles—they but gigantic fragments of the eternal—He has wrought!

And with what *stylus* must He grave the everlasting adamant? or with what flame should He burn the records of His will upon the page? 'Twas with the soul-flame of His servant that should be light-bearer to that world where long before the Illuminates—Gautama, Hermes, Pythagoras, Plato, Iamblichus, the Anointed One of Bethlehem, and He that is fondly called by children with the name of the Adriatic island-city and that one the Defender of the Love-Rose Cross—were the world's joy and hope and the redeemers of God's hosts, to lead men back to Him as His legitimate Sons.

So was that one prepared in those long multiplying centuries while the egg of God's own self-enclosing in His prakṛti wheeled in two signs of the phantasm-belt that marks for us some shadow limit of the being of Brahmā!

No menial task was this but Love's mighty labour! As the mother lifts the soft, nerveless nurseling, and out of the jelly-mass of sweet inchoate man-stuff draws a smile divine by sending down to it of her own divinity, so He, The Mage, if her bright spirit for an instant drooped, sent streams of wise, loving, ātmic grace to her. Most God-like were His darts and her flame divine leaped up to His, the Father's, and—once more she, the worthy, mighty servant toiled upon the up-leading way.

Who shall be that Homer to tell the Achillean epic of her drama-service on three continents, to rouse the whole world from its slumber of illusion-darkness and, anew like those Christs of old, proclaim the way?

Now is the first act of the Root Race drama done! Or, since the first man of that Root Race is not yet seen, should we more wisely say the theatre is built, the prologue by His *Angelos* read, and the actors, not yet costumed, are rehearsing their most mighty lines!

And the fair, blank page of the sacrificing Father of us all, offered for the writing of His children small and great, has been touched by the finger of that Manu, who with His mighty, worthy servant H. P. B., has written there for ever the story of His own sacrifice and His miracle of Grace.

Weller van Hook

THEOSOPHY IN MANY LANDS

RUSSIA

The Hall of the Theosophical Section at St. Petersburg is no longer large enough to accommodate the increasing number of members ; so the General Secretary proposes to take down the wall between it and an adjoining room in order to increase space. The number of Lodges is also growing ; one dates from the Congress of Races held in London in 1911 and studies brotherhood on these lines ; another is set apart for the study of Dr. Steiner's works. One group of members meets to discuss Art problems in the Light of Theosophy. The old Order of Service, at first almost exclusively devoted to philanthropic work, has changed the nature of its activity. A circular to this effect consisting of fifty questions was sent to members, and each has undertaken some particular work for the T. S. either manual or intellectual, from the pasting on of stamps to translations and literary work of all kinds. A new journal has appeared under the auspices of M. Konzmine, a Theosophist of Kiev. It is intended for the young and bears the title *Chevalier*. As to its purpose, we take from it the following lines :

We are in favour of moral laws, laws which are infringed by the narrow and exclusive cult of knowledge and of reason. The principle of the struggle for existence, which tends to become the guiding principle not only of isolated personalities but of whole nations, is a principle of animal evolution and belongs to that world. For the might which is right we must substitute the law of justice, and all strength should be made subservient to the higher principles of the good, the beautiful and the true, which should be applied to life as one learns an art or a science.

The latest publication of the T. S. is a collection of the works of members of the Educational Circle of St. Petersburg, on the first period of infancy that is to say on the first seven years of life.

Finally we mention the beginning of a movement full of vital interest of which an account has been presented by its initiator, Madame Poushkin, at the last International Congress. It relates to prisons. Madame Poushkin has succeeded in getting permission to visit these and already the results have exceeded one's highest expectations. The need for moral help is indeed very, very great, especially amongst the criminals of

the lower classes, ignorant and simple as they are, sometimes half imbecile, who have fallen into error more often from mental and moral blindness than from perversity. The details of this work will be found in an Official Report later.

M. K.

ENGLAND

London letters tell of the success of the meeting held in the large Queen's Hall at the Annual Convention of the T. S. in England and Wales. This was indeed an innovation, to take such a Hall for the meeting, and it shows that the interest in Theosophy in London is no mere curiosity to hear a well-known speaker, but is a genuine interest in the teachings themselves. Lady Emily Lutyens took the chair and Mrs. Russak, Mrs. Despard and Dr. Haden Guest were the speakers. It was, as one friend writes, "a milestone in our history".

JAVA

A most remarkable revival of Islam is going on in Java, and a Society named the 'Sankat Islam' has been formed, and has some 300,000 members. It arose partly as a re-action against an effort to convert the Javanese to Christianity. It has taken up the principles of one of our Leagues of Service—abstinence from "the seven Ms." sexual immorality, gambling, liquor-drinking, opium-taking, *etc.*, and is imposing these restrictions on its members. The T. S. in Java is working very well. A printing-press has been established, a Teachers' College is being erected open to all races and giving religious teaching. We congratulate our worthy brother, D. van Hinloopen-Labberton, the leader in all good works.

BELGIUM

M. Wittemans, an Antwerp advocate, writes of his presentation of a report of the T. S. to the World Congress of International Associations lately held in Belgium. The Belgian T. S. is affiliated with the Societies for Ethical Culture, and the Theosophical League of Peace has taken part in the National Peace Congress. At Antwerp a Protestant pastor has formed a group of young people who regularly listen to expositions of Theosophical ideas from Fellows of the T. S.

REVIEWS

The Son of a Servant, by August Strindberg. (William Rider & Son, Ltd., London. Price 3s. 6d.)

August Strindberg, The Spirit of Revolt, Studies and Impressions, by L. Lind-af-Hageby. (Stanley Paul & Co., London. Price 6s.)

The first book is not a novel but an autobiography, and its psychological interest is great. Since the death of this well-known Swedish author, his works are becoming popular in English-speaking lands. His *Confessions of a Fool* is unique and true, and the present volume gives the incidents, charmingly told, of Strindberg's early years—childhood and boyhood—and breaks off at his starting for the University of Upsala; yet even by then he has preached his first sermon and has translated with the help of his brother a French boys' book, though it was not published. Strindberg had a strange childhood, and if the story is a faithful narration then it must be called a pathetic one. But we have to take into consideration the temperament of our author: in almost every page comes out the lament of an injured boy, of a child who is continuously wronged by mother, father, stepmother, brothers, friends, teachers, playmates, servants, and what not! The morbid frame of mind which reflects the pain felt by our boy-hero demands our sympathy. He does not see himself as others might have seen him. Strindberg's Realism limits him to a circumscribed vista psychologically; he has only one point of view—and that is his own. Others are entirely judged by their actions; their feelings, thoughts, and inner workings are of no account to him; but in his own case his own inner activities are put down on paper for his readers' illumination and his actions are to be judged in that light. His self-pity runs through all his pictures, which are graphic and entrancing. As a psychological autobiography the book is not a success; as a true story

it is fascinating. A perusal will not mean time wasted, and there is much of valuable thought in it which claims for it a certain distinction.

Then we come to the second volume. An estimable study of a disappointing personality—such is the verdict many will pass on perusing this notable volume from the clever pen of Miss Lind-af-Hageby. In reviewing the first volume we have spoken of the one point of view of Strindberg—his own, and the second strengthens that view and reveals one of the most egotistical personalities in modern public life. It is somewhat amazing that a believer in reincarnation and karma—and Strindberg did believe in them—should have such an untrustful, gloomy and pessimistic outlook on life and the world. Perhaps such an attitude may be explained by the remark of Miss Hageby: “The misanthropy which breathed poison out of Strindberg’s writings, which showed souls and things in hideous nakedness, and sores and disease with horrible realism, was the darkness which he held high so as to call forth the cry for light.” There is very little in the personality of Strindberg that attracts us: he is bold and original in his writings, but conceited, very personal, posing as a martyr till he becomes childish and vulgar. His personal life cannot be better summed up than in the words of Miss Hageby: “He was certainly an evil-liver in the sense of conventional morality. In giving free play to the impulses of his ever-expanding personality, he played the colossal egotist and sinned against the laws of God and man. If by evil-living we understand a craven sensualist or a man beset with Don Juanesque frivolities, he was not one.” Intellectual conceit and emotional outbursts colour his life and work, conceit so daring and outbursts so passionate that one naturally looks for the hidden spring, the motive which gave them birth. Strindberg wanted to justify the principles of democracy to the aristocracy of his time, and his love for the populace prompted him to try and raise them to an aristocracy of thought—and the result was not a brilliant success, for the ways and means he adopted were vulgar exposures of personalities rather than principles, chafing and cursing at laws temporal and spiritual, with a view to destruction rather than construction. He was “an exponent of extravagant thought and lawless ideation”. Strindberg will live in history as one who expresses a curious psychological

phase in the growth of the human mind, helpful to a very few, and inspiring spiritually a lesser number. We must quote his opinions about our great founder, H. P. B. Miss Hageby writes:

He declared Madame Blavatsky's masterpiece to be "detestable through the conscious and unconscious deceptions, through the stories of the existence of Mahātmās," interesting through the quotations from little-known authors, condemnable above all, as the work of "a gynander who has desired to out-do man, and who pretends to have overthrown science, religion, philosophy, and to have placed a priestess of Isis on the altar of the crucified One." In spite of this denunciation, Strindberg had absorbed many Theosophical ideas, and his later writings are not altogether free from the influence of the despised "gynander" and the theories of occult science which she expounded.

Before closing the review we must congratulate the author of this excellent and well-illustrated volume, written in simple and chaste English. Miss Hageby has performed a miracle in producing a fascinating book on a formidable subject—and it is indeed well performed.

B. P. W.

The Natural Food of Man, by Hereward Carrington.
(C. W. Daniel, Ltd., London. Price 7s. 6d. net.)

The table of contents and a superficial glance at the matter of this volume filled us with the hope that a really good book on vegetarianism, suitable to put in the hands of an educated inquirer, had at last been written. Unfortunately a closer examination does not bear out our pleasant anticipation. The arrangement of the matter is excellent, and all possible aspects are discussed in such orderly sequence that it is regrettable to find the arguments advanced so often fallacious and the data upon which they are based by no means unimpeachable. The book is written for the purpose of advancing the extreme view that the proper foods for man are fruit and nuts alone, but in spite of careful perusal of it we cannot say that we are convinced of the soundness of the position taken up. Indeed many of the arguments advanced against animal substances tell equally against the author's own theories. Milk, for example, is condemned as unsuited to man, among other reasons, because of the difference in composition between the blood of man and the blood of the cow. Presumably since there is a still greater difference between the blood of man and the sap of the tree we ought equally to condemn the eating of apples! As a warning against the use of cream we are told that those

who partake of large quantities become bilious, *etc.*, a remark which equally applies to the olive oil which we are here advised to use in its place.

Very full tables, selected from the well known investigations of Atwater and Bryant, are given of the chemical composition of various food materials, which are of course of great interest. We regard however the elaborate arguments as to fuel values which are based on them, as wholly fallacious. Certain foods may have a very high percentage of carbohydrates and at the same time have a very small protein content, and thus would possess an exceedingly high fuel value, while the reverse may be the case in other types of foods. A short trial of the two diets would speedily show the folly of relying on fuel values as a guide to correct dietary.

Nine pages are devoted to condemning the use of salt, and having read them we remain unconverted! We believe in reality the key to the question lies largely, though perhaps not wholly, in the matter of "conservative cooking". If this is the rule, and a proper proportion of fresh vegetables be taken, then undoubtedly salt is quite unnecessary as a condiment. If however the mineral constituents are to a great extent boiled out of food-stuffs and thrown away, then there can be no question that a saline in some form is necessary, though it is doubtful if sodium chloride is the best form in which to take it. Alcohol is condemned, yet oddly enough we are told that cider is the only wholesome drink besides water, though cider of course contains a large proportion of alcohol. In view of the writer's contentions we naturally look for his strongest arguments against starch-containing foods in the chapter upon cereals, only to find, however, diffuse statements instead of close reasoning and overwhelming facts. It is because the starch in cereals must be converted into glucose before it can be absorbed by the body, while fruits supply this glucose direct in a better and purer form, that we are urged to reject cereals from our dietary. We are surprised that no figures are given to bear out this contention and to indicate the amount of glucose supplied to the system from fruit and cereals respectively. The only figure quoted is in a footnote which states that in raw cereals only about one per cent is so converted. Few of us however live on raw oats or raw wheat! Let us look then at such figures

as are available. We find the carbohydrate content of whole-meal wheat flour to be seventy-one decimal nine per cent. as against fourteen decimal two per cent. in apples, while the protein value of wheat is thirteen decimal eight per cent., but that of apples only decimal four per cent., an overwhelming balance in favour of wheat on both counts. These percentages are quoted from Mr. Carrington's own tables. In the face of these figures much stronger arguments are needed than are here put forward to convince us that we should be wise to exclude cereals from our dietary. Much is said as to the vitality given to the body by uncooked foods, fruits in particular. Regarded from the Theosophical point of view however we cannot of course agree to any such proposition. We hold that the food eaten only supplies the chemical necessities of the system while the vitality, or *prāna*, is absorbed from the atmosphere by a special organ in the body. Probably the special stimulating effect of uncooked fruits is due in a large measure to the acids they contain, which are frequently overpowered by the sugar added in cooking ; there is a great difference, for example, in the stimulating effect of an acid fruit, such as an apple, in comparison with a sweet one, such as a banana. The acids of course have a considerable effect in temporarily clearing the blood of purin bodies, and it is to this that we should be inclined to ascribe the effects discussed.

It is a pity that so many statements are made in a partisan spirit, giving only one side of the argument. For instance it is said that cancer does not attack vegetarians, and two or three people are quoted as authorities; but no mention is made of the recent pronouncement of the Cancer Research Commission of London, a thoroughly impartial body, that vegetarianism is no protection against cancer. So too in stating that the experiments of Mr. Chittenham have proved that the protein required by the body is much less than is generally stated by physiologists, no mention is made of the special method of mastication necessary to obtain such results.

There is very great need of a book such as Mr. Carrington evidently had in mind in writing the present volume, which will give to anyone interested all that may be said in favour of vegetarianism in pleasant readable form and in not too technical language. The arguments advanced, however, must be

sound arguments and the facts cited unassailable, and if there are reasons for and against, both should be stated; for the modern reader is an educated individual and is sure to detect any sins of this sort and having discovered one of them is likely to condemn the whole position.

We decidedly agree that much more fruit and conservatively cooked vegetables should be taken than is now the case, and that where this is done the cereals may be much decreased with enormous advantage to health. Not only is this a need in Europe but in India also, where there is such an astonishing over-consumption of carbohydrates in the form of rice, bringing with it as retribution diabetes, which is unfortunately so tremendously prevalent among Indians.

In spite of many shortcomings the book contains much that is interesting, while the publishers are to be congratulated on its excellent appearance and binding.

C. R. H.

Theosophy and the Theosophical Society, by Annie Besant. (THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras, India. Price: Cloth Rs. 1-8 or 2s. or 50c.; Boards Re. 1 or 1s. 6d. or 40c.)

This book contains the four lectures Mrs. Besant delivered at the Adyar Convention of 1912, which are "intended to place before the public certain views as to the meaning of Theosophy, as to the work of the Theosophical Society". Mrs. Besant again manifests her marvellous faculty of constantly re-stating her teaching in eloquent and ever newly interesting fashion. The lectures are: Theosophy or Parâvidyâ; Theosophy; the Open Road to the Masters; Theosophy; the Root of all Religions; The Theosophical Society: Its Meaning, Purpose and Functions.

When that perplexing question is casually asked, as so often happens, "What is Theosophy?" this book will be a convenient one to present to the questioner to study. It is admirably fitted as an introduction to a deeper study of Theosophical teachings. With regard to the needs of members the final chapter will probably be of most interest. It is much to be hoped that they will note and remember that the President of the Theosophical Society states:

No word I utter, no statement I make is binding on or must be accepted by any member of the Theosophical Society. The Society has no tenets, it

has no beliefs that are binding on its members. The opinions of the President of the Society have no more authority within that body than the opinions of the lowliest member who is a Fellow of the Theosophical Society.

In her final lecture Mrs. Besant states that the Theosophical Society exists for the sake of studying and spreading Theosophy, and so it is often thought odd that acceptance of the teaching is not made a condition of entrance; but it is on the contrary thought preferable when men have accepted its one belief of brotherhood, to study the other beliefs first and to believe afterwards, holding as we do that truth makes its own way, and wants no proof.

The meaning of the Theosophical Society, its place in the world, is defined as to spread a new impulse of spiritual life among the religions and nations of the world, and to stand as a witness to the existence of the Great White Lodge. Its purpose is primarily the recognition of brotherhood, based on the recognition of the one and only life, to teach the brotherhood of religions, to substitute idealism for materialism, science for blind credulity, and mysticism for formalism, and to bring within the reach of science the superphysical worlds, to revive the science of sciences, the science of the soul. With this part of the programme few perhaps of our members will disagree; but then we pass to a purpose "which many amongst us do not yet accept but which is none the less true for some of us". This purpose is the founding of the sixth sub-race from the members of the Society, a nucleus from which later the sixth Root Race will develop. "And then another purpose, which is only believed in as yet by a small minority, is, that it is to serve as the herald of the coming Teacher and prepare His way in our mortal world." Surely in the many functions of the Theosophical Society here set forth there is something in which every member may find wherewith to satisfy the heart, to set alight the fire of aspiration, and to give him material to serve the race. And if to some the vision of the future which anticipates the founding of a new race of men and the coming of the Teacher of Angels and of men has not been granted, can they not believe, as history shows us, that, though seers are few, they *are*? Is it impossible, even in our ranks, for some to believe that, as of old, some lips have been touched with fire from God's own altar, that some can see where others are blind, hear that spiritual message to which

others are deaf, and so at least refrain from scoffing at, and from attempted injury to, the messengers, and admire the bravery and devotion which *will* speak its message whatever calumny and insult say. It has moreover already been proved to be true as the closing words of this book declare: "No earthly voice shall silence the mouths which have been told to proclaim His coming." Hatred has but recently done its worst against the heralds of the Christ, but neither slander nor lies have injured; their poison, by the divine alchemy, has been and is being converted into a fertile nourishment and a wider spreading of the message it was sought to discredit and so to silence.

E. S.

Rationalism, by Rt. Hon. J. M. Robertson, M. P. (Constable & Co., Ltd. Price 1s. net.)

That attitude towards life to which the author attaches the term 'Rationalism' is here very clearly and ably defined. It is curiously like and yet unlike that which one imagines to be the point of view of the typical Theosophist. To disentangle the threads that are common to both from those that belong only to one, to compare the two and weigh their relative value, would be a profitable exercise and one which should recommend itself to thoughtful students of Theosophy. In such analysis this little book would be an excellent basis upon which to work—a sort of mental measuring-rod. For the position is forcefully stated and is considered in relation to all the important phases of our life as thinking beings—to religion, philosophy, art and the ideals of practical life. The book is decidedly stimulating and invites reflection.

A. de L.

The Gospel of Beauty, by Harriet B. Bradbury. (The Power Book Co., London. Price 2s. net.)

Beauty is a theme of which we never tire and the volume under review belongs to the higher class literature of the New Thought School which is so helpful to men and women who are beginning to glimpse the spiritual significance of life. An interesting preface indicates the view-point: the *art* of religion is as important as the science or philosophy of religion;

the one giving the stimulus the other the restraint which perfect balance demands. "All art is an expression of the Spirit." "To study and co-operate with the workings of the divine Spirit in our souls must be the method of any successful religious culture." The first half of the book tells us where beauty is to be found and what the love of beauty means. From the generalisation "Beauty is everywhere," we are led to the study of beauty in particulars, in some details even which the superficial observer might classify as ugly. In the latter connection Emerson is quoted :

In the mud and scum of things
There's always, always something sings.

In the world of nature, of thought, in art and in humour, in patriotism and hero-worship and even in war and death, beauty is to be found. And when we speak of the love of beauty we speak of "the æsthetic aspect of the love of good"; whilst the purpose of this love is the refining and spiritualising of our lives. These ideas are all well worked out. The chapter on 'Beauty in Art' is weak. The remarks concerning Egyptian, Chinese, and indeed Grecian Art show a lack of knowledge as well as of artistic perception. But, compensating for this, there follows a charming exposition of the cult of 'teism' in Japan; and in conclusion we have a chapter on 'Ideals,' in which quite the best thing is the description of the beautiful old age which may attend us if we "live with our ideals". We recommend this book to those who have begun to seek their ideal in beauty of life.

A. E. A.

Theosophy and the Woman's Movement, by C. Despard. THE RIDDLE OF LIFE SERIES—No. 4. (THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras, India. Price Ans. 6 or 6d. or 12c.)

Provided with photographs of the author, Madame Blavatsky and Mrs. Besant, the keynote of this beautiful and inspiring little book is at once struck in the explanation given of the true reason of the strength of the Woman's movement; "Because it is in the direct line of spiritual evolution"; an answer directed by a true intuition. The present relations of man and woman are unsatisfactory and have to be altered, and the common humanity of man and woman must be not only

theoretically recognised but realised practically, Mrs. Despard insists. The materialism of the eighteenth century has given way to the spiritual uprising at the end of the nineteenth century, which, with the reproclamation of Theosophy, has helped men and women to realise their individual responsibility and awakened their independence. The cardinal doctrine of Theosophy, that life itself is one, has also aroused in women the spirit of service that gives all that humanity holds most dear so that the world is helped. "It is in the vision which grows out of the honest recognition of human brotherhood, without distinction of sex and class that the movement and Theosophy touch and meet." The readjustments necessary are :

A readjustment of character, which can only come to pass when Society allots an equal standard of morals to man and woman. A readjustment of our law of action: not the interests of the individual self, but the interest of the all-self must be sought, the principles of unity must be brought into practical working. A readjustment of the relations between man and woman, not only in the family, but in the State, woman being given the opportunity of larger and more effective service to the community. A readjustment of that congeries of judgments, desires and other incentives to action, which is known generally as Public Opinion.

The separateness showing as selfishness, the mark of early stages of human evolution, has to give way to that characteristic of an older soul, a sense of duty, recognised as imposing the law of sacrifice and of service.

And as Mrs. Despard significantly writes: "Woman, it should ever be remembered, is an example in herself of what the law of Duty and the deeper law of Sacrifice mean." The Woman's Movement is the power it is to-day because of woman's positive desire for self-sacrifice, a desire which satisfied originally in the narrow circle of the home has now spread out to embrace the world and to serve all humanity, a self-sacrifice of which our author is a self-evident, inspiring, and much loved example. In these days of perplexity and of trouble, while the thunder-clouds lower over that storm centre of the Woman's Movement, Woman's Suffrage (though the subject is not directly dealt with in this book), this presentment of the Woman's Movement in its widest conception, as an important part of the great spiritual forces making for the world's uplifting, will come as a message of a deep spiritual significance for many, with comfort and healing in its words. It is the seers of mankind who are its truest guides, others are apt to be but opportunists, for "without vision" as a wise man once

wrote "a nation perishes". Mrs. Despard has the seer's vision, joined to the experience of practical problems her philanthropic work has brought to her, and the knowledge of human nature and of affairs her work as a social reformer and as a politician in directing the Women's Freedom League have given her. She *knows* by personal contact the many canker sores of our proud civilisation. She *knows* full well also how the teachings of the Wisdom alone throw light on darkness and give help in time of trouble. And so it is on the note of vision this practical Mystic fittingly closes :

I take comfort, in the midst of much that distresses and bewilders us, from the knowledge that, although far off, we have beheld the vision and that the spiritual forces which have ever made for its manifestation are behind us.

E. S.

Yang Chu's Garden of Pleasure. Translated from the Chinese by Professor Anton Forke, Ph. D. with an Introduction by H. Cranmer-Byng. (WISDOM OF THE EAST SERIES. John Murray, London. Price Ans. 12 or 1s. or 25c.)¹

Yang Chu is an unknown philosopher. Of all his teachings only a single fragment remains, but it is a fragment "complete and explicit enough to enable us to form a clear estimate of his teaching and philosophy". He was one of the brilliant philosophers who came to Liang, capital of the state of Wei, in the third and second centuries before the Christian era. He settled there as a small proprietor and continued there till his death about 250 B.C. What there is to be learnt about Yang Chu discloses a personality at once profound, even cynical, witty and singularly clear-sighted. His ideas were so daring, so unconventional from the then accepted order of things, that it is not to be wondered at that his philosophy failed to find a permanent foothold :

His philosophy had no place for rites. It denied a ruling spirit, it was anti-deistic. It could disclose no signs and marvels. To the seekers for guidance he offered happiness in its most simple form, and that at the expense of vulgar self-assertion and self-glorification. Elaborated and subtilised, it forms the basis for the Epicurean philosophy in Greece; in the calm summit of its indifference it attains the ultimate perfection of the ego realised many centuries later by Max Stirner, and is akin in some respects to the Charvaka philosophy in India, while lacking the harsh note of combative scepticism which leaves the Indian doctrine less a philosophy than a rebellion in thought.

¹ Obtainable at THE THEOSOPHICAL PUBLISHING, HOUSE, Adyar, Madras, India.

Spontaneous generation of child-like happiness is the central doctrine of Yang Chu's creed, and that happiness is to be expressed by man through self-reliance and self-effort—"neither wisdom, nor virtue, nor wrong-doing, nor gain at the expense of others can help you." A book that we recommend to all Theosophists, especially to those who greatly favour asceticism.

B. P. W.

Mahommed, by Meredith Townsend. (Constable & Co., Ltd., London. Price 1s. net.)

The trend of modern thought leads all who come in contact with foreign peoples, whether as missionaries of religion, government and military officers, or merely as travellers, to take an interest in the traditions, social and religious, of races other than their own. Hence the publication in recent years of an ever-increasing number of inexpensive books on the various world religions, and on the heroes whose influence has made the nations what they are. A valuable addition to these is this reprint of Mr. Townsend's study of 'The Great Arabian'. The secret of Mahommed's power over his followers is a subject which may fitly occupy the minds of Englishmen, the citizens of an Empire which includes among its subjects many millions who bow before the Prophet's name and reverence his memory. A careful reading of the present volume should aid the student in his understanding of the problem and we wish it a wide circulation. For the story is simply and forcefully told; the setting is carefully described; and above all, the author, in his interpretation of oriental life and character, exhibits a sympathetic insight into the conditions he is portraying combined with a mental balance which keeps the judgment unbiassed and sees both sides of a question.

A. de L.

Character and Religion, by the Rev. and Hon. Edward Lyttleton, M. A. (Robert Scott, London. Price 5s. net).

Coming from the pen of one who occupies perhaps one of the most responsible positions of the present day, not only towards this generation but also towards the next, these writings of the widely known and universally respected Headmaster of Eton College demand our closest attention. We find the

author lamenting, as all thoughtful men are lamenting to-day, the presence of the pleasure-seeker ever with us, and the absence of sound stuff out of which to form the first-hand thinker, the patriot, the leader of men. Should any such child of promise be forthcoming, however, it is evident that he would meet with instant recognition on the part of the author of these pages. Rare indeed is it that we find such tender comprehension of the early struggles of the youthful enthusiast in all their pathetic futility as is shown by this man of ripened judgment and matured wisdom, in whose breast the poet, whom we are told dies young in all of us, has surely survived in purity of perception and in delicacy of feeling. He writes :

The youth starts with his heart aflame and his hopes high, but before long he finds himself praised and blamed just for the wrong things, and whenever he is vitally eager and sees a little further than other people, the Titanic bulk of human stupidity rears itself against him, and he is derided and misunderstood.

Such a youth is often a source of trial to his friends and relatives. He bristles with the defects of his qualities. Society will make nothing of him since he is no candidate for the world of sport ; he means business, but as Mr. Lyttleton puts it :

Who are they who do good work in the world ? Are they not those whose hopes as well as energy are wholly set on the task in hand ? Real eager self-dedication to a great cause, a conviction even if exaggerated of the overwhelming importance of the undertaking ; these are the ingredients which go to the making up of a firm fabric.

There is much then in these pages to attract the education-*alist*, and they may also interest the ordinary Theosophist as showing the high-water-mark of modern Christian thought *per se*. There is more than one conclusion, however, to which the author fails to carry us. For example he would have us believe that humility did not exist as a virtue before the Christian era. He writes :

... between the time of Aristotle and that of 1 Cor. xiii (roughly from 333 B.C to 57 A.D.) a moral revolution was brought about in the very region of men's being where it seems most inconceivable that it could ever be.

We are willing to admit that since ambition is the " last infirmity of noble mind " so humility may be the youngest of the virtues ; we are even prepared to think that in contrast to the Phariseeism of the Jews, the serene aloofness of the Platonists, humility may at that time have appeared as a

stranger to the world ; but unfortunately for our author's argument we find no less a person than Lao-Tse in the year 600 B. C. teaching that " By displaying oneself one does not shine," " By standing on tip-toe one cannot keep still," *etc.* He was not alone in this teaching, for about the same epoch the Lord Buddha chose to wander earth " crownless and homeless that the world be helped " :

Making its dust my bed, its loneliest wastes
My dwelling and its meanest things my mates.

On the subject of egotism also our author indulges in rather sweeping statements, though he admits it " presents many mysteries of a baffling description ". He remarks severely :

There is something downright repulsive in the fact of a man turning his own spiritual being inside out.

Is there? Are the Hebrew psalms then repulsive? Surely in them we have the spectacle of a man " turning his own spiritual being inside out," yet we were under the impression the twenty-third psalm was among the loveliest things in English literature; but let our author continue :

If the spectators of this process can by force of habit overcome the feeling of repulsion nothing remains but boredom.

And with this sweeping assertion he slams the door upon the whole subjective infinite ! We think the boredom must be in the eye of the beholder in this case. True self-revelation never yet bored a really sympathetic soul. The objective art of Corneille and Racine may leave us untouched in their academic coldness; not so the pettiest details of the poet's passion for the " lady of all gentle memories," the self-revelation of the artless 'Sonnets from the Portuguese,' the plaintiveness of the Hebrew poet, the poignancy of *De Profundis*. Let us be loath to condemn any man as an egotist, since after all it is only self—the lower self in us that sees the lower self in others. God *in us* must see the Christ *in them*, and if to throw open the portals of self-revelation, if to proclaim the powers and glories of the subjective infinite be to become an egotist, then not only is some of the greatest literature egotistical but even the Christ of the Christians can scarcely escape the reproach of egotism.

K. F. S.

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ADYAR, 9th August, 1913.

Printer : Annie Besant : Vasantā Press, Adyar, Madras.
Publishers : The Theosophical Publishing House, Adyar, Madras, India.

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