

THE THEOSOPHIST

ON THE WATCH-TOWER

THANKS, loving and grateful thanks, to all friends, far and near, who sent me birthday greetings on the sixty-fifth Anniversary of my birth. Telegrams came from England, Scotland, New Zealand, Burma, Ceylon, United States, Java, London, Madrid, Paris and from so many Indian towns that the list is too long to give. More than two hundred Indian Lodges combined in sending a resolution of love and loyalty, circulated from the C. H. C. Lodge, as a birthday greeting. Many others sent words of love, welling up from their own warm hearts, while messages from individuals rained in all day long. To all, and to all who sent congratulations by letter, once again: Thanks. October 1 was a very full day at Benares. The celebrations began at 7-30 A. M. with a gathering round the Sarasvaṭi Temple in the College quadrangle, to which I was escorted by the cadet corps, and passages from the scriptures of the Hindūs, Jainas, Zoroastrians, Buddhists—in Pāli, Chinese,

Tibetan and Japanese—Christians, Musalmāns, Sikhs, were read by members of the respective faiths ; there is something strangely impressive and beautiful in such a ceremony, so fitting for the celebration of the birthday of the President of the T. S., the world-wide Society, embracing members of all faiths. Then came the opening of a room to be used by men and women who have dedicated themselves to human service in our world-wide work, then gifts were presented to the poor pupils of the Sons of India Day and Night Schools. Next came the taking of a photograph at the C. H. C. Girls' School, of the teachers, pupils and visiting ladies ; no pupil being taken except with the written consent of her father ; so numerous were they, that it was necessary to take two pictures ; a purse was also presented. After this, I addressed the C. H. C. Brotherhood, numbering some three hundred students, whose common tie is love for their Principal, Mr. Arundale. The last morning function was the giving of presents to every servant employed in the T. S. houses and grounds. In the afternoon we began again at 3 P. M. with a crowded meeting in the College Hall, where the senior Professor, Mr. Bireshwar Banerji made a touching and effective speech on behalf of the College ; the School was represented by Bābu Laliṭ Mohan, and several students recited compositions written for the occasion. Some very lovely scarves of Benares weaving were presented to me by the C. H. C. and the Sons of India, with permission to use the remainder of the gift for one of the many branches of our work. We adjourned to a Reception in the College grounds, given by the C. H. C. Officials, at which some admirably performed drill was one of the attractions. Thence we went to the T. S. Hall, where the resolutions

of Lodges were presented, a very nice address from the Islamia Lodge—approving strongly of the foundation of the Theosophical College; resolutions from the just-formed T. S. in Burma and from the Buddhist T. S. in Ceylon; an address from the Co-Masonic Lodges in India, Burma and Ceylon, with a fine Jost fan, working merrily; an address from the Order of the Star in the East; these two last were presented at the T. S. meeting, though outside the T. S. organisation, by the kind permission of the General Secretary of the Indian Section. An illumination of the C. H. C., the Boarding Houses, and the T. S. buildings, closed the day for most of us, though the boarders had still sufficient energy left to listen to a musical entertainment. May the Great Ones grant that Their servant may be worthy of all the love and trust so richly outpoured, and may repay in service the generous confidence reposed in her.

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Many gifts have reached me, both of money and of things; the money will be used for the good work, and will help me much.

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The following Birthday Address, translated from the Persian, has special interest in that it approves the project of establishing a Theosophical College in Benares.

We, the members of the Islamia Lodge, Benares, most respectfully congratulate you on the happy occasion of the sixty-fifth Anniversary of your birth. We most heartily acknowledge and appreciate your manifold works for the good of mankind, which are so well-known to the public.

We have heard with much gratification that you intend to establish a Theosophical College in Benares in which high education will be given to every one without distinction of caste and creed, and, along with secular education, religious instruction will be imparted according to the tenets of the sect

to which the student belongs. This will be an unparalleled educational institution in India.

We pray to God to give you long life, so that all humanity may derive benefit from your personality.

This address embodies the view taken generally by educated India of the proposed Theosophical College. A Karachi paper, in a passage reprinted in the Allahabad *Leader* as a leaderette, and so presumably with approval, opposes the idea of Theosophists educating themselves on their own lines, and welcoming all, irrespective of creed and colour, and exhorts all Hindūs to hold aloof, and the Hindū University to refuse the College affiliation. It is early days yet to discuss such questions. Meanwhile it is the duty of Theosophists to work for the Hindū University as they have worked for its nucleus, the Central Hindū College, which makes it possible. It is interesting to note that the largest single donation given to the C. H. C. was given by a non-Hindū Theosophist, and the largest donations, with one exception, have come from Theosophists, Hindū and non-Hindū. We shall continue our humble services till the Hindū University is launched, and then we may fairly do something for those who follow, or admire, Theosophical ideals. It will be good for India, as for any other nation, to have a College which will welcome all the rival creeds with equal respect, and so foreshadow the future amity, and build for united India. *The Universal Textbook of Religion and Morals* will embody its religious and ethical teachings, and *Education as Service*, the ideals which, with the blessing of the Masters, it will endeavour to realise.

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On September 23 a small party of us went to Gaya, a place which had not been visited on behalf of the

University of Benares. Subscriptions to the amount of over Rs. 29,000 were promised, and another Rs. 21,000 are expected, exclusive of the donation of the Mahārāja of Tikari, who was at Simla. We went on to Bankipur, where another lecture for the University was delivered, but I made there no immediate appeal for subscriptions, as most of the well-to-do had already subscribed, and also because the City Magistrate was in the Chair. (Government officers may not preside over University meetings for raising money.) My main object in both towns was to raise enthusiasm for the University which the Government is willing to grant, and to do away with any sense of disappointment about the refusal of the power of affiliation. Lectures on Theosophy were delivered in both places, the District Judge presiding at Gaya. The meetings at Bankipur were so large that we were compelled to leave the hall for the open air, for even when the hall was packed to suffocation a couple of thousand people were struggling outside.

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Full of instruction and of encouragement is it to watch how a good resolve, long hidden quietly in the heart but ever fed with the dew of devotion and of aspiration, blossoms out at length into strong and beauteous growth. Thus has it been with Krotona. Our good friend, Mr. A. P. Warrington—now General Secretary of the Theosophical Society in America—had dreamed for long years of establishing a Theosophical community, and he hoped to found it in Virginia, his home. After my American agent for the E. S. had fallen away in 1907, I chose him as my E. S. representative there, selecting him as one in whom met the rarely conjoined qualities of good sense, great business

ability, and the power of complete self-surrender and devotion. He told me then of his hopes, and we discussed possibilities and localities. He worked steadily on at the task of the moment, and brought the E. S. to a high state of efficiency, choosing his assistants with insight and inspiring them with devotion to the cause and loving trust in himself. When our noble Dr. Van Hook was compelled by financial needs to resign the Secretaryship, all eyes turned to Mr. Warrington as his successor, and he accepted the duty ; meanwhile, he had decided to found the long-hoped for community in California, and had secured a plot of land. Help flowed in, and Krotona—the name had been chosen many years before in honour of the great Pythagoras, the ancient philosopher and the present Master—descended from the mental to the physical plane. Earnest men and women gathered round the new Secretary in the new Centre, and spiritual life and strength flowed in, drawn by devotion and self-sacrifice. The first official gathering was held there on June 30, and on July 2, 1912, the Foundation Stone of the Administration Building was well and truly laid with full Masonic honours. Thus the dream materialised into a fact. May the blessing of the Masters rest on the work so well begun, and bring it to a successful issue.

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One heart must have been full of thankful joy that day, as full as that of the General Secretary. His devoted assistant, Marie Poutz—who labours unceasingly for the E. S., who never appears, but who would leave a wide gap, impossible for a while to fill up, if her work were withdrawn—must have gazed with grateful, happy eyes at this crowning of the hopes of many years.

She has worked unwearingly at the unending drudgery of the E. S. office, and has become the friend and trusted helper of many hundreds. Fully has she contributed to the present success.

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Seven Chicago Lodges have formed themselves into an incorporated Theosophical Association in order to lease a Headquarters for Chicago, and have taken convenient premises, comprising a Hall which seats three hundred people and four smaller rooms, in the Lake View Buildings, 116, South Michigan Avenue. This should much facilitate work in the huge city, and should draw the co-operating Lodges into a closer unity. Dr. Van Hook is also hard at work with his Lodge in the Fine Arts Building, where he has been for some time past.

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Mr. T. N. Farquhar, M. A., is well-known in India as a speaker and writer, and he was selected to give a series of lectures at the Cambridge Summer Meeting on 'Indian Religion in Christian Light'. The lectures proved to be most attractive, and were marked with much liberality and sympathy. Mr. Farquhar made none of the ignorant misrepresentations of Hindū thought and life with which missionaries have made us so sadly familiar. But his view of reincarnation and karma (unless the newspaper summary does it injustice) is likely to mislead:

Souls are emanations of the divine spirit, sparks from the central fire, drops from the ocean of divinity. Each soul is incarnated in a body times without number. The same soul may be in one life a God, in another a man, in a third an animal, or even a plant. There can be no rest for the soul or relief for it from suffering until it finds release from the necessity of rebirth and returns to the divine source whence it came.

The companion doctrine of karma was also explained. The word karma means 'action'. The doctrine means the inevitable working out of action in new life. A man's body, character, capacities, and temperament, his birth, wealth, and station, and the whole of his experience in life, whether of happiness or of sorrow, together form the just reward or retribution for his deeds, good or bad, done in an earlier existence. The expiation works itself out not only in his passive experience, but also in his actions. These new actions form new karma, which must necessarily be expiated in another existence. Thus deeds, good and bad, form karma, and lead to rebirth. Hence the thought arose and found acceptance that if by any means a man can cease acting he may thereby get release from the necessity of rebirth. This thought encourages asceticism—the renunciation of ordinary life, with its gains, pleasures, and interests, so as to pass through an actionless existence. By living away from the unreal world of action the one actionless reality may be drawn near to. The ascetic is the only truly religious man.

Reincarnation—or transmigration, as the lecturer calls it, the two words are identical in meaning, one touching the form, the other the life—does not imply a number of lives in which Gods, men, animals and plants are jumbled up indiscriminately. Shrī Shaṅkarāchārya was careful to explain that when a man, from evil deeds, was for a time attached to an animal, he did not become an animal, but was only 'co-tenant' with the animal soul; when the soul reaches the human stage it cannot again lose humanity, even if tied for a while to an animal. A horse tied to a post does not become a post. Even this is now *very* rare, man having advanced so far beyond the animal kingdom, though occurring occasionally as the result of very extreme cruelty.

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While it is true that action, good and bad, leads to rebirth, Mr. Farquhar should have added: "Except when done for the sake of sacrifice" (*Bhagavad-Gītā*). Action which is done as a loving sacrifice to God or man does not bind. It is only the *misunderstanding* of karma

which “encourages asceticism”. And it is erroneous to ascribe to the Hindū the idea that “the ascetic is the only truly religious man”. What of Shrī Rāmachandra, of Janaka—the Kings? What of Shrī Kṛṣṇa, the warrior and statesman? What of Bhīṣma, Arjuna and scores of others whose names shine out in Hindū history? The Hindū’s life is permeated with religion, and there is no division in it between the sacred and the profane, the religious and the secular.

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“Expedition to loot lost continent. Diving for Atlantis.” Such is the startling heading under which is recorded the launching of an expedition from Liverpool “for the purpose of looting the sea-sunken cities of a lost continent, which may or may not prove to be the mysterious Atlantis of hoary tradition”. The continent is thought to be as large as Europe, and to have been suddenly overwhelmed. Investigations showed that:

The temples, palaces, and houses which formed the cities of this lost country were in far better condition than the land-buried cities of Yucatan and Guatemala. Several valuable objects of gold and silver, encrusted with jewels, and recovered by the crude methods necessarily employed by the searchers, made it practically certain that the inhabitants of the doomed land had not had time to escape with their wealth before the final catastrophe.

These discoveries, together with the traces found in the buried cities of Yucatan of a once powerful and enlightened race, indicate a wonderful civilisation that was in existence long before the days of Egypt or Babylon.

The buried cities on the adjoining land have been investigated to a considerable extent. In the ruins of one of these, the ancient city of Tikal, near the borders of Guatemala, evidence has been found that:

Its long-forgotten people used paper chemically prepared from wood fibre, and that they had printed books and libraries.

Why a person living abroad, and therefore not enjoying the protection for which he pays taxes to his country, should be mulcted of income-tax at all it is hard to see ; in any case an income of £95 a year ought to escape tax ; but all is fish that the net of the Chancellor of the Exchequer can catch, and this cruel forfeiture of the pittance of the poor probably slipped unnoticed through the Commons' House, intent on larger captures. Exeter Hall, however, was protected, and missionaries escape the confiscation.

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The little book, *Theosophy*, by myself, issued in the Edinburgh series entitled 'The People's Books' is out, and can be obtained at THE THEOSOPHIST Office as well as at the T. P. S., London. It will prove useful for general distribution as a propaganda book, and as it will be on all railway bookstalls it will be easy to obtain.



ASPECTS OF THE CHRIST

By ANNIE BESANT, P. T. S.

A LECTURE TO THE CONVENTION OF
ENGLAND AND WALES

I HAVE chosen for our thought to-night a subject which appears to me to be one of profound interest, and one also of great practical importance. For no subject in the western world touches more nearly the hearts of men than the subject of the Christ. Round that name are entwined all sacred memories, all loftiest aspirations, the ideal of a perfect manhood, the manifestation of God Himself. On the other hand there are many intellectual questions concerned with it, and it is impossible to escape from those questions in the modern

world—historical discussions as to the date at which He lived; critical discussions as to the authenticity of the records in which His life is inscribed; dogmatic controversies as to His nature, whether He be God and man, God or man, or only man; whether His rightful place is that of a great Teacher or of a supreme Object of worship; how He lived and how He died; all these are questions which grow up around His name; these are questions that the intellect must decide.

Now when you come to the atmosphere of the intellect, you inevitably come into that which is and must be critical, calm, balanced, more or less cold. Whereas on the other side the deepest, the most passionate emotions of human nature are concerned—emotions of reverence to God, emotions of passionate admiration of man, emotions of aspiration towards the spiritual life, aspirations the holiest and the deepest. And hence we find that round the intellectual discussions have raged the floods of emotional feelings, to the injury of both. Everywhere the emotions come in, the intellect becomes biassed and cannot judge aright. Where the intellect is concerned emotions are a danger, not a help. But on the other hand the emotions concerned being those which are the most inspiring, the most elevating, the most spiritualising, it is necessary that they should have their place, that they should enjoy full liberty of expression, that they should go out to the Object of worship, that they should purify the heart as well as inspire the life. We cannot do either without the intellect or without the emotions. Both have their place, both have their value; but in order that each may have its full value it must have its rightful place assigned to it in this great central subject of religious thought.

The intellect must be given its full, free play, the emotions their undisturbed expansion. And we shall only be able, I think, effectively to do that if we regard the whole subject in that light of the Divine Wisdom which includes the intellect and the emotions, but which also recognises the place and the supremacy of the Spirit. And I want if I can to-night to help you to a view which it seems to me—if it commends itself to you, and if you study it—may help you to understand as you should understand by the intellect, but may leave to you untouched, nay, untouchable and invulnerable, that Christ of the human heart to whom the Spirit raises himself in his moments of highest realisation, far away from every wind of controversy, from every storm of discussion, in that pure unclouded air of the very heaven itself, where intuition sees and reason bows down in silence, where the Spirit speaks and all lesser voices are dumb.

Let us take first the intellectual view and glance at this historically, as to the life itself, and then, from the standpoint, still intellectual, of comparative religion. Let us then glance at the dogmatic side, round which so much of controversy has raged and still may rage. Then let us see how the Christ appears as the Ideal of the soul, and how He rises above all the controversies of history and of doctrine in that mighty, all-compelling form which has been called the "Logos of the soul". If thus perchance we can study some of the many aspects we may be able to keep the inspiration of the ideal untouched, and may walk calmly, thoughtfully, in study careful and accurate, amid all the intellectual difficulties that have surrounded the subject in the past, that inevitably still surround it to-day. And let me say, ere beginning

this intellectual part of our study, that if there is one subject more than another which should be a subject to unite and not to divide, it is that of the thought of the Lord of Love, of Him who is to be the Buddha of Love, as the Lord Gauṭama was the Buddha of Wisdom. Round that sacred name the battles of the churches long have raged. The name which should unite according to the prayer "that they all may be one, as I, Father, am in Thee, that they also may be one in us," that prayer has fallen, as it were, unregarded to the earth, has brought down no answer, has found no acceptance; for Christians have quarrelled over Christ more bitterly than perhaps over anything else. And sad indeed and terrible would it be if we, who preach the brotherhood of religions, should copy that worst side which makes the holiest subjects, subjects of controversy, and raises the storm of human passion within what should be the Holy of Holies of the Sanctuary.

To avoid this let us look at the intellectual side quietly and calmly as befits students. First the historical. On that Occultism speaks clearly and distinctly, as we have learned from the Masters of the White Lodge, from the messenger whom They sent to us, H. P. B., confirmed by the study of later workers. And this view is supported by much in the story of the past and by one or two teachings that are worthy of consideration in the record of the New Testament itself. It is the story of a Hebrew youth, born about a century before the beginning of the Christian era, trained partly in Egypt, partly in the monasteries of the Essenes, coming forth at about the age of thirty to be a teacher among his people, recognised by them as known in the days of his youth. On him descended the Spirit

of the Holiest, and, descending, on him it abode, and in that moment of descent was the coming of the Christ to occupy the chosen body which He had selected for His stay on earth. Then a brief life of three years among men, a life of uttermost beneficence, a life of many wondrous healings as well as of exquisite teaching. The gathering together round Him of a few to whom He taught the deeper doctrines some of which they later were to spread abroad; "Unto you it is given to know the mysteries of the kingdom of God, but to others in parables." Sometimes the enthusiastic love of the crowd, sometimes the passionate hatred, attempting life; finally in the city of Jerusalem, in the very court of the Temple itself, a riot breaking out, a terrible stoning, the passing back of the Christ to His own place, the murder of the body in which He had dwelt, the taking up of the body, the hanging of it in mockery on a tree by those who had slain Him. Such is the ancient story, the story of the records of the past, confirmed by traditions which have passed downward through the Hebrew people, who tell us of this young Teacher in the days of Queen Salome, who preached and taught, who was slain and hanged on a tree. And it is confirmed by those words spoken by S. Peter, recorded in the *Acts of the Apostles*, when, speaking reproachfully to the Hebrews of his day, he spoke of "Jesus whom ye slew and hanged upon a tree". Then, still following the record, how the Christ for forty years and more continued to come to His disciples, teaching, guiding, instructing, inspiring them for the great work that was to be done; how gradually they dispersed over the nations, gathering disciples and carrying on the work, until in the later days that great

recruit was won to whom the Christ Himself appeared sending him forth on his great mission, he who laid the foundations of the Church as Church, the great Apostle Paul, who declared that he knew naught among them save Christ Jesus and Him crucified. And then the spread as known to you, the spread of the doctrines of the great Teacher; and side by side with the outer preaching, the Mysteries of Jesus. The teachings in those, as I said, were begun by the Christ Himself and carried on for some forty years or more. Forty years is the time given by one of the great Bishops of the early Church. We should be inclined to make it somewhat longer than that, but the date has not been very carefully measured. Then the birth of Apollonius of Tyana, he who was sometimes called the Pagan Christ, the disciple Jesus reborn in the year one of the Christian era, taking up the work, travelling far and wide, Messenger of the great White Lodge, making in various places in Europe centres of occult force to be used long long afterwards when again a great Teacher should appear, passing away out of the body and taking up the work of the Mysteries of Jesus, becoming the great Teacher of the Mysteries, instructing, guiding, helping during the following centuries. One writer among the early Fathers of those Mysteries, one great Bishop who underwent martyrdom, tells us how he was taught in the Mysteries, and how the angels came to teach; gives us some of the things that they were taught, the great graded hierarchy of angels, and the mysteries of the heavenly world. And then others speak of these same Mysteries. S. Clement of Alexandria tells us much, tells us much that he says will not be readily understood by all, but they will understand, he says, who

have been touched with the thyrsus—the rod of Initiation, the cone-crowned rod with which every candidate in the Mysteries was touched, by which the sacred fire was set free, so that the eyes were opened and the secrets of the unseen world revealed. Those who have been thus touched, says S. Clement, will understand the allusions that he makes. And much more is told us by Origen—he has not the prefix of Saint, though he well deserved it, because on some points his doctrine was too liberal for the party which became the dominant party of the Church. He tells us much about the teachings, how they were given by the Christ Himself, how they were given in the secrecy of the house after the crowd had gone, to His disciples in the house, quoting the words of the Gospel. How these teachings were handed down from one to another, never written but always ‘from mouth to ear’ as the phrase has it, and told only to those who were ‘perfect’. The word ‘perfect’ was used for the Initiated. Some of you may recall that it is used in Modern Masonry, the tradition still alive. We read also in him some of the formulæ used, and we learn from him that they who were thus initiated were the Gnostics, the knowers. They *knew*, they not only believed. And he says that no Church could last unless it had the Gnostics as its pillars. It was true that the Church had medicine for the sinner, but it had also knowledge for the wise, and only ‘those who knew’ could keep the Church safe from attack, and its doctrines safe from degradation. Read, when you have leisure, his wonderful description of the Gnostic and his life. Then you will realise something of the power in the early Church where such Gnostics were the teachers, and where none might pass to the highest grades of the

priesthood unless they had passed through the Mysteries and had learned in the presence of others the secrets of the faith, confided in the circle of the perfected. And so we find, looking thus at it from the historical point of view, a succession of stages of teaching. The Christ Himself in the body of the disciple, able to stay but for a short time, and then slain; the disciple reborn to carry on the work, and until his rebirth the great Master Himself the Teacher in the sacred circle of His Initiates. Then the travelling far and wide of the great Messenger, the making of occult centres, the preparation for a future then far from the birth, but which we are finding now as the near future. For those secret centres, existing as they do in Europe, are the centres whence the light shall spread, the centres where the Masters shall stand, where disciples shall be gathered, whence the teaching shall go forth.

And so looking, we come on to the time when in the Mysteries the teaching still was given which made the Gnostics of the early Church. Then a great change comes over Christendom. Christianity and the State embrace, the State wanting to use the religion in order to win wider power for itself, and so making treaty, as it were, with the Church. And then the gradual passing away of the Mysteries, slowly, through the centuries; the gradual withdrawal for want of pupils, and the passing on of the memory of the Mysteries to little scattered bodies of people who, under various titles, carried on the scientific studies which had formed part of the learning of the Mysteries; now and again publishing under mysterious names some of the results of their labour, publishing those strange things called the rosaries, 'under the sign of the rose,' the secret

sign, giving alchemical and medical mysteries, daring not to speak aloud and plainly, because of the danger.

And so gradually the occult knowledge was veiled more and more deeply, for the blood of the Christ did not fall only on those who shed it nor on the people to whom they belonged. It has fallen as a shadow over the whole of Christendom, hiding the Mysteries, making invisible the occult side of truth. For the persecuting mind awaked, and the prison gaped for those who knew the hidden things of the Spirit, and the lips were silenced and the tongues were rendered dumb, and the outer knowledge was thrown into the form of dogma, and the inner knowledge was proscribed as Gnosticism and heresy. It never died. It was handed on from group to group; the torch of the Wisdom was never wholly extinguished but none dared to speak openly; and so we have come down to our own days where still the veil is thrown over the Mysteries—a veil now to be gradually withdrawn, because once more the feet of the coming Christ are heard, and the world must be prepared for the coming, the thought of the Mysteries must again be a reality. And as during the last thirty years the doctrines that lead to knowledge have been spread far and wide, so now the outcome of those doctrines must be gradually rendered familiar to the minds of men—the great facts of Initiation, not only in books as words, but in life; the fact that Initiation is as possible now as in the far-off past, that men and women pass the portals now as they passed them long ago. And in the coming years you will find gradually more and more will be spoken, more and more will be declared, in order that some of the arrows of scepticism may break on our breasts and be blunted, ere He, the Master

of Masters, shall come to face the unbelief of the world. And so you will find gradually we shall talk more and more of these things, and shall talk more and more openly. Let the world mock as it mocked before. Facts do not change because of ridicule. Far better they should mock the servants than the Master. Far better they should ridicule and scoff at the disciples than at their Lord.

Thus you have that historical side reviewed. You should study it, as far as you can. Be willing to reason about it, to discuss it, and do not mix up your feelings with that part of the study.

Next you come to the critical side, the side of the doctrines. There you should try to gain some knowledge, for such knowledge is valuable. How the experiences were written; who wrote them; why they are all written not as the gospel *of* so-and-so but as the gospel *according* to so-and-so, pointing out the existence of different schools of tradition in the early Church. There was one school of tradition that bore the name of Matthew, another of Mark, of Luke, and of John, each writer giving the tradition according to a school, named after its head in the eastern way. I think that all now practically admit that the Fourth Gospel—that according to S. John—belongs to the great Neoplatonic and Alexandrian school, that it is less the record of a life than the record of a heart and mind. This gospel is very different in tone from the others, and is quite irreconcilable with them as regards the outline of facts, but it is pregnant with the deepest lessons, full of the most inspiring thought. And just as that Neoplatonic and Alexandrian gospel is said to be “according to S. John,” because in him was

more of the mind and heart of the Christ than in any other of the apostles, so the others also are marked as to their origin, and give us the varying traditions which have come down, the story of that wondrous life. Learn something of their value as historical documents. You ought to know something of that as students. And you can study it quietly, indifferent to many points that may be raised, because they do not touch the real Christ but only the authenticity of the particular documents. The proof of the Christ is not in the writings but in His Church, and in the devotion of the ever growing millions of human hearts, generation after generation, round His feet. Read all criticism fearlessly; it cannot touch aught that is of value.

Then we come to a type of criticism which does not so much criticise the different documents, though it grows out of that, as challenges the whole conception of this historical Christ. That I think is growing, on the whole, weaker now than it was some thirty years ago, when it was very strong, when Strauss' *Life* came out, when the idea of the Sun-myth dominated, enormously strengthened by many of the archæological and antiquarian researches, by the discovery of similar stories round the lives of many Saviours, of identical symbols—like the symbol of the cross, everywhere to be discovered in the ancient world, but rarely in the catacombs where Christians were buried, where it was less frequent as a symbol than others which later dropped out of sight. The crucifix, you will remember, did not appear till about the sixth century after Christ. But the cross existed in the world tens of thousands of years before the birth of the Lord Maitreya as the Christ. On the real meaning of the cross, however, I

shall have a word or two to say presently. You have then the idea put forward that the whole so-called history of the Christ grows out of the Sun-myth stories. A mistaken idea, but a profoundly interesting one, because, while the story of the living man did not grow out of the Sun-myth, much of the Sun-myth gathered round the living man and clothed Him in garments that in His own physical life He did not wear. And there lies the interest. A very large amount of the story of the Christ—of the Christ sometimes spoken of as the cosmic Christ or the Second LOGOS—belongs to the great religion of the Sun.

You all know that myth is much more important than history. History is the record—I was going to say of facts, but very often not even of facts—and it is only that. And a fact, you know, is a very poor little thing when you come to look at it. It is only the fourth or fifth reflexion of the great truths in the world of Ideas; when a great Idea is in the heavens, it is thrown downwards into grosser and grosser matter, and each grosser sphere cuts off one aspect of the Idea, and when you have got most of the aspects cut off, and the Idea comes down to the physical, you call the fragment a fact. That is what facts are. And you think so much of them. Now the myth is the expression of the Idea as it exists in the heavenly world, and that is always true. It comes down then in the pictorial form, and the picture contains much more than the word, the dogma. The picture of a thing tells you much more than a few words describing it. Put a thought into music, and it tells you more of its beauty than if you only described it. Paint it on canvas, carve it in marble, and more of the Idea comes through than in the mere description.

And so with myth. The great myth is the truth that the Second LOGOS, pouring out His life into the world—He whose body is the Sun—sends that light and life into the world, supporting, and maintaining, and vivifying. The Sun-worship of the elder days was not only a collection of stories ; it was the very life of the Sun, of the God in the Sun, poured down on the worshippers upon earth. It is the oldest and the mightiest of all religions, the religion of our far-off ancestors in Atlantis even ; still more beautiful was it in the great City of the Bridge, the inheritance of the Āryan Race, as given by Vyāsa. And that religion taught how the life of God interpenetrates His world, so that every fragment of the world is vitalised by the Divine Life. That it lives by Him, moves in Him, exists in Him, and if He could cease to think it, would pass away like a shadow of a dream.

And then the Elders taught the people how the Sun as symbol passed through the stages, year by year, which marked out the ideal human life. Born into the weakness of childhood, rising into the strength of manhood, giving life for the benefit of humanity, ascending into heaven to pour down blessing upon earth—the story of the Sun-God, They called it. And that you find in every nation ; that you find traced fully or partially in the great scriptures of the world. And much of that great story wound itself round the picture of the Christ as the human lineaments faded and the divine shone out from within, until the adoration and the love of His followers could not distinguish between the glory of the Godhead and the glory of the manhood through which it shone, and they called him God, who truly is God manifested in the flesh, not apart from us, but

“the first-born among many brethren”. For in each of us lives the same Divinity, in germ in us, unfolded splendidly in Him.

So that all that is *true*. And I want you to see it as intellectually true, so that you may not have a difficulty when you hear Him spoken of as the Son of God, the Second Person of the Trinity, the cosmic Christ, the Life of the world. Such Life there is, and such Life is embodied in every Son of Man. Fear not, then, when stress is laid upon that aspect, for it inspires man to effort. And as the light of the sun warms the physical body, so does the light of that divine Sun warm the human heart.

And thus you find a view made into an attack, where it ought to be made as an explanation and an increase of glory. And you find there the first explanation of the Cross. Plato spoke of the WORD, the LOGOS, as marked out on the universe as a Cross. But think a moment of what that Cross is. The universe from the Platonic standpoint was a sphere, and a cross marked upon it was the cross of equal arms, sometimes called the Greek Cross. And the manifestation of the Spirit descending into matter, crucified in matter, is the Cross, the equal-armed Cross, the Cross of the Spirit, first marked on, then submerged, then triumphant, in matter.

As this thought spread, the Sun-God and the Cross became identified. And the life of the Spirit outpoured upon the world had as its symbol this equal-armed Cross. Then, coming downwards, that is represented in the Mysteries. And inasmuch as it had to be represented pictorially, after the power to make living forms had passed because of ignorance, the Mysteries became a drama which was acted, and then the Sun-God no longer

appeared triumphant on the sphere in space, but outstretched on the cross of matter, crucified in matter, and you have no longer the equal-armed cross but the Latin cross, one arm lengthened that the body of the man crucified may be thereon represented. And so the mystic teaching grew up, and all still gathered round the splendid figure of the Christ. And out of that mystic teaching, the teaching of the Mysteries, in which the body was crucified that the Spirit might triumph, the lower self sacrificed to the higher that the higher might reign triumphant over the matter that was thereby redeemed—because of that, this double cross came into Christendom from the far-off past, the Cross of the Passion and the Cross of the Spirit triumphant.

And that in the truest sense is myth, the great spiritual truth, higher than all fact, and ever represented in the history of the human Spirit. And Christ crucified is that magnificent ideal in which man arises triumphant, having crucified the lower self on the cross of matter; the body is dead and buried, and then the Christ arises triumphant from the sepulchre, bearing on His banner the equal-armed Cross of the Spirit that has triumphed, that has made matter the servant of the Spirit, and has redeemed the body by making it the subject of the Spirit—that wondrous, ever-true myth of Christ, to be re-lived by you and by me, if ever we would attain to the place of the Spirit triumphant.

And then, studying, we learn to understand, and we realise, as is generally the case, that there is a truth embodied in each conception, and that what we want is the power to link the truths together and see them in their full, all-round perfection, instead of in their fragmentary aspects. And so we learn that the historical

story of the man Christ Jesus is true, and that such a Mighty One indeed has lived and taught upon our earth ; and that the story of the Sun-God is true, and that a far higher, even the eternal Christ, comes ever down and lives in men, in order that the whole world of men may be redeemed and spiritualised ; and that the story of the Mysteries is true, in which every human Spirit re-treads the path and re-lives the story, and in his turn becomes a Christ, first crucified, and then triumphant. So that instead of quarrelling with any, we stretch out hands of welcome towards all, for all bring us a fragment of the truth, and all the truths join together into the perfect picture of the Christ that is the Object of worship.

On the dogmatic Christ I have not much time to dwell. But I will remind you that in the controversies which rent the early Church there were two especially : one which disputed—as though anyone could know anything about it—whether the Christ was of one substance with God or of like substance, whether in the eternal relation of the triple LOGOS one poor human word was more accurate than another in the efforts to describe. Over that the Church split, with the satisfaction of feeling that the severed parts could never come together again, because the question could never be decided. None save God Himself can know the mysteries of His own nature. And who are we to curse our brethren, because they see those mysteries at an angle a little different from our own ? And then there came the great controversy which cast the Gnostics out of the Church, and made it neither Catholic nor Gnostic, neither universal nor knowing, because the Catholic cannot exclude, and the non-gnostic cannot know. The

part of the Church left had no right to the name of Catholic, having cast out the other.

The Gnostics taught, as we teach to-day, that the body of the disciple was used for the indwelling Spirit of the Christ. There is nothing new and mysterious about that. I was told the other day in a letter that this was one of the secrets of the inner teaching, but that some of the outer people knew it. I answered that it would be very odd if they did not, seeing that the Gnostics taught it in the early centuries of the Church. Do not make mysteries where there are none. This duality, Jesus and Christ, is a very very old idea. The Manichæans held it, among many others. It is quite common and well-known to every scholar. And it happens to be true. And so to-day we have to say it over again. And because it has been long forgotten, it startles people. Lecturing once to an audience of the clergy, I found that they almost all knew about it. It was a heresy they said—which I admitted—but a heresy is only the belief of the minority. But in any case it is only an intellectual question and not of vital importance, certainly not worth quarrelling about.

Now what is of importance? First the Ideal—the ideal of a perfect humanity irradiated with Divinity, so irradiated that you cannot say which is God and which is man, the seed of Divinity having flowered into perfection, the spark of Divinity having blazed out into a dazzling fire. That matters. That is the Ideal: the perfect man become the manifestation of the perfect God. As said the Christ: “Be ye perfect even as your Father in heaven is perfect.” And to realise that that has been done, to know that that has been achieved, that such splendour of manhood has arisen that we cannot

tell it from Godhead, that is the Ideal of the Christ. And that is all important. You name that Ideal Christ. In the East they give other names. But the names do not matter. It is the thought that counts. Call Him Christ, or Buddha, or what you will, but do not quarrel over the name, lest the dust raised by the quarrel should cloud the sunlight of the Ideal.

I speak of Him here as the Christ, because that name represents to you that perfect Example who lived in Judæa and is the centre of the Christian Church. But speaking to the Hindū I use the Hindū name, to the Buddhist, the Buddhist name; for I would not by a name blind the eyes, and as it were lock with a name the door of the heart which should open to the coming of the Lord. The names matter not; He answers to them all. And there is only One who bears all these names, the Supreme Teacher of the world. He is One. And it is to Him we look, no matter by what name we call Him. Our prayers reach Him, no matter how we address the outside envelope of the prayer. That is the Ideal that I would pray you to keep.

But you will lose it, if you quarrel about it. You cannot see it, if you dispute over it. It is too sacred for dispute; it is the vision of the intuition, not the result of reasoning. And reason must be silent when intuition speaks, for intuition sees where reason only argues. And that is the Ideal on which you should daily think, because thought is creative and transforms the thinker into the likeness of that on which he thinks; after that, then turn your will and your heart to reproducing in yourself some fragment of that life. Take it as an inspiration, as a thing to brood over, rather than to talk about. For much strength of the Spirit goes out in the

spoken words, and those who speak too much have often little strength remaining wherewith to live and to act. Emotions are wasted in too much expression, and you need to learn to restrain them, so that they may be a mighty force to be used in the service of the Highest when He needs them for His work. And if to you the Christ be the great Ideal, the constant inspiration, then you will feel the truth of that phrase I have often used: "The LOGOS of the soul is one." There, there is no division. There, no doubt arises. There, all that is strong and beautiful and splendid unites in one perfect image—the image of Christ the Lord.

And how beautiful to think that when the Hindū thinks along these lines, he sees the One he calls the Jagat Guru, the World-Teacher, and sees Him as you see Him, and feels to Him as you feel to Him, and has been taught to say that "whatever form a man worships, I give the faith that worships that form". And: "If anyone offers a flower, a drop of water with faith, he worships Me." Thus is the Hindū taught to see the many aspects of the Divine. And when the Buddhist thinks, he thinks the same and loves the same, and worships the same, although he gives again a different name. And so the world's love goes up in one voice supreme, beginning as many and uniting in one great chord, to the Supreme Teacher, the Receiver of all love, and the Giver of all help.

And that thought is what I call the Holy of Holies, where no voice of controversy should be heard. That is why I ask you to give to the intellect the things of the intellect, but to offer the things of the Spirit in the heart of the Spirit. Let us study all views about the Christ. Something will be learned from all of them,

for He is too mighty for one man's mouth to express Him, for one pen to write the fulness of His manifold perfection. Study them all, and learn something from each. But when you turn to the Christ Himself, let controversies die, and rise to the height of the Ideal. We have an eastern fashion that, when we go into the house of a man, much more into the temple of the God, we put off outside the door the shoes that are covered with the dust of the road along which we have walked, and entering with pure feet, without soil of dust, we greet the friend, or worship the God. Let us do thus with the ideal Christ. Put off the shoes of controversy when you approach Him, for the place on which you stand is holy ground. Let the dust of earth remain on the cast-off shoes, and enter with pure feet and heart aflame with love into the presence of the Holiest, who is the Eternal Peace and Love. So shall the Christ remain to you the holiest name on earth; so shall you cling to all the sacred memories which from your babyhood have entwined themselves round that holiest of names; and you shall meet your Hindū brother, and your Buddhist brother, and your Hebrew brother, and your Pārsī brother, and find that you all worship the same Teacher, and can talk heart to heart and Spirit with Spirit, knowing that the Lord is One.

And so I would leave you with my message for the coming year, to be repeated whenever controversy arises, or when any would attack your thought or assert his own. Take as the year's watchword that phrase I have so often quoted, place it in the mouth of the Supreme Teacher: "On whatsoever road a man approaches Me, on that road do I welcome him, for all roads are Mine."

Annie Besant

HINTS ON SERVICE

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

IF you desire to be of service to others with advantage to them and without danger to yourself, see that these three principles guide you in your service :

(i) That your greatest joy is to tread the path of service ;

(ii) That you know yourself to be but the agent of some force greater than your own which sends the power of service through you ;

(iii) That you see in others the same divine nature you yourself possess.

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Remember that everything you can say or think about another has probably already been said or thought by others about you.

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When you yourself are injured in any way, remember that he who injures another suffers more than the person injured.

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Do not allow the force of your affection for another to disturb either your balance or his. Your service must strengthen and not weaken.

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Do not be jealous of another's greater power of service, rather be glad that a greater power exists to help those whom your own weaker force may be unable to reach.

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When you give, do not expect the recipient to keep the gift for himself alone. Rejoice when the gift which has given him happiness makes glad another also.

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When you are in the act of helping another, try to be for the time the ideal from which you have gained your power to serve. So shall you attain your ideal and at the same time help more surely.

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Do not look for the fruits of your service, nor feel unhappy when no words of gratitude come from him you help. It is the soul you serve and not the body, and you may always see the gratitude of the soul, though the lips remain silent.

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Never look for affection from those you love. If your love for them is true, sooner or later it will enter their hearts and call forth response ; if it is but fleeting, better that they should escape the sorrow of some day knowing that your love is gone.

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Remember that no one can truly serve who has not begun to gain control over himself.

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The best service is that which makes the burden light, not that which takes it away.

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You will serve people best when you accept them as expressions of their own ideals.

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Through that which is best in him lies each man's best way of service. There are as many ways of service as there are people in the world to be helped.

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The time for service is every moment of the day, for though there may not always be occasion for a kindly action, there is always occasion for a kindly attitude.

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The less a person thinks about himself, the more he is really paying attention to his growth. Each little act of service returns to the doer in the shape of an added power to serve.

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If a person rejects the way in which you wish to serve him, try to find out another form of service. Your desire is to serve him, not to dictate to him the way in which he must be helped.

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Do not be too shy to offer your help to anyone in need, whether you know him or not. His need makes him your brother, but your shyness is a form of pride which deprives him of a helper in the time of his trouble.

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Do not say to yourself : " I have given much help to others to-day." Rather look to see whether you could not have given more, and think how little you have

really done to lessen all the misery and trouble in the world.

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Those who are the best followers of greater leaders are the best leaders for those who know less, for no one can command wisely who has not learned to obey.

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The best way of inducing a person to take good advice is to follow it yourself.

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Give to others as much credit for good intentions as you would wish bestowed upon yourself.

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No one is insulted unless he brings himself down within reach of the insult ; for an insult is a product of the lower nature and cannot affect the higher.

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When you think yourself better than others because you are learning to serve and they apparently are not, in that moment you cease to serve.

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True service consists in sharing your life with another, and not in pointing yourself out to him—directly or indirectly—as an estimable example.

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It is better to act first and to speak afterwards than to speak first and to act afterwards ; but it is generally best of all to act and then to be silent.

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A person's capacity to serve well can only be judged by the way in which he leads his ordinary home life, not by the books he has written nor by the reputation he enjoys, nor by his public speeches or public actions. It is not great public actions which make the great man, but the small daily acts of self-denial which perhaps nobody notices.

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He who would serve to the uttermost must be prepared to give up all he has for the sake of the privilege to serve.

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A person may ask service of you in many ways, but you will serve him best by giving him that which he needs and not that which he may want, even though he may feel annoyance at the form your service takes. But try to put your service in a way which makes it acceptable.

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It is no true service to give to another the help which in reality belongs to some one else. Many people wish to serve in any way except the right way, and neglect those they ought to serve for others whom they want to serve.

G. S. Arundale

PERSONAL VIEWS CONCERNING THE THEOSOPHICAL SOCIETY

By CHARLES LAZENBY

I HAVE considered for some time that it would be advisable every three or four years to call for an expression of opinion from various members of the Theosophical Society regarding the purpose and meaning of our beloved body, and this which I now submit is my own conception of its ideals and objects.

Let us first realise that H. P. Blavatsky's work was in the highest degree synthetic, and her aim in her books and in her Society was to examine all elements in the human family and to give each its place without prejudice in the unity of ideals, and in the Universal Brotherhood. In order to grasp this conception of complete synthesis we must ourselves be without prejudice, unbiased and filled with loving tolerance for all opinions in all the families of men.

We are, as a united Humanity, a hierarchy of spiritual and immortal egos. Each of us has come into these animal forms to redeem the animal consciousness and to form a bridge over which the animal soul may pass on to higher spiritual levels. Every ego is immortal, every man has to play his part in the total redemptive work. Some are much older than others, and the human race is not composed of one family alone,

but of many families within one great unity, and the lessons of each family differ from the lessons of all other families. Yet are we all labouring together through the *manvantara* to accomplish our theurgic task.

We have, then, in the human form, children who are yet learning the lessons which most of us learned ages since in the *Rmoahal* or *Tlavatli* peoples of perhaps five millions of years ago. These egos have to do their work at that point and have to be aided in their development by their more advanced brothers, but the lessons they have to learn are not at all the lessons of the highly developed *Āryo-Teutonic* types. The lessons of the Atlantean peoples, whether as they were on the old continent of Atlantis (or as they now are, mixed in and through our civilisations) are particularly lessons pertaining to the cultivation of psychic and emotional powers; and into this growth the *Asuras* entered, and through them the later *Toltec* Priesthood of the great Peacock became so strong and mighty in Atlantean magic. The Peacock was the great symbol of *Viṣṇu* representing this phase of human evolution. It symbolised the astral plane and the knowledge concerning its mysteries and powers. As evolution proceeded there were great reformers in this religion and the Temple of the White Peacock grew up and sent out many colonies of reformers who fled from the evil bondage of the Atlantean sorcerers. One of the most important of these was that colony which came to Ireland, Cornwall, the Isle of Man, and Wales and there inaugurated the pure nature-worship of Pan.

The *Rṣhis*, entering into the activity of the awakening *Manu* of the fifth or *Āryan* race, gathered to the Gobi desert and into the region of the Caucasus various

men advanced enough to become the nucleus of the mental development of the race, and there trained them in positive thinking, in self-control and self-reliance, in loyalty to ideals and in definition of thought. These grew into and became the Teachers and Initiators of fifth root race wisdom.

But the great mass of evolving mankind was not ready, nor indeed is it now ready, for the strenuous, positive, self-reliant strife. There is a continuous call for and to this, but very few respond. For those not ready there were left teachers of lessons which could be learned under more passive conditions. No fifth root race Master of Wisdom can ever do anything to weaken self-control or to lessen the individual will-power of those under his charge. Hence the Masters of Wisdom under the Āryan race Manu have always opposed passive mediumship, have condemned it utterly, because it is pervertive of the intellectual and spiritual responsibility of the individual, the characteristic of Āryan development. The evolving ego of the fifth race requires above everything positiveness of will on all levels. Likewise these Masters have always condemned hypnotism and mesmerism as evil, and for the same reason : these, like passive mediumship, weaken the will of the subject and hinder his deeper development.

But the great majority of mankind are still under the colouring of the Atlantean ideal, the egos are not yet positive, self-reliant and able to recognise their self-responsibility through many lives under the law of karma. They have not yet cultivated a wide and far-seeing imagination, they live in their emotions and for the gratification of their appetites, for the satisfaction of their psychical impulses and they are as yet expressing

the Manu of the fourth root race. The fifth race lessons are not for them till they themselves become less sheep-like, more dominant in their personalities and positive in their thought. For them and over them there is a Lodge of Masters of fourth race Wisdom, for whom the aim is not the intellectual and spiritual positive evolution, but the cultivation of astral experience and the development of emotional powers.

D. N. Dunlop has called them the Lodge of the Adepts ; they are sometimes called the Andean Brotherhood. The brothers of this Order are noted for their great psychic force, they are as much at home in their *māyāvī rūpas*, or the magnetised thought-form bodies, built by *kṛyāshakti* on the astral plane, as they are on the physical plane, and often more so. These Masters have not the fifth root race objection to obsessing another human being or to taking control of him in mesmeric or mediumistic trance ; they show outwardly as a rule, small intellectual power and have narrow imaginations ; they appear to see the world through very limited spectacles and to have no conception of the deeper ethical problems of human individuality and responsibility, which belong to the following race. They work in and through the churches and temples and dogmas of religion, and do what they can to develop mediumistic and passive contacts with the astral world by various practices, methods of passive meditation, use of narcotic drugs and incense.

For the fourth-race types these are truly Masters of Wisdom and they are doing a necessary and true work for human evolution. I take it, however, that woe will follow that fifth-race man who gives up his positive force to dwell in their world, and who allows himself to

come into their clutches. He will not come forth till he has suffered agonies of regret, and the ropes of impotent passivity with which he has allowed himself to be bound shall have decayed through age and cyclic experience. The astral plane of illusory forms and obsessing controls is not for the evolving fifth-race man, though it is a true home for the Atlantean type even at the present day.

The Theosophical Society was projected by two great Āryan Masters, K. H. and M., to unite on an outer platform every human being of all the races and thus throw the door open to every occult school without any exception. Almost immediately there was woven into its fabric the teaching and effort of the Andean Brotherhood, and it is right that this should be so. It was expected and known that *māyāvī rūpas* imitating the forms of K. H. and M. would be created to spread illusion, and under Their sacred names project falsehood and untruth into the world. This was prepared for. H. P. B. said in many places that the messages from astral forms were unreliable; that every message had to rest on its own inherent worth and nothing else: "Seek not your Guru in those *māyāvic* regions." "Having learned your own ignorance flee from the Hall of Learning, it is dangerous in its perfidious beauty," and (quoting Psellus), "Consult the Æther only when it is without form or figure. When it has form heed it not, but when it is formless obey it, for it is then sacred fire and all it will reveal to thee shall be true." Over and over again she warns us that the astral plane is filled with glamour, and that woe will follow that disciple who is caught in its vast net.

Yet in the Society, formed for the recognition of UNIVERSAL Brotherhood every man and woman, whether under astral glamour or not, whether good or bad according to the conventional standard of his time and country, whether of fourth, fifth or sixth-race ideals, must have freedom to express what is in him and what he wishes to express. Only in this way can the Society be a living force, only in this way can the ideal of 'universal,' which word means exactly what it says, be carried on in an outer organisation. The Theosophical Society must be an absolutely free platform for all opinions on all subjects; it must be completely synthetic in its activity and it must be composed of men and women, strong for their own ideals but equally strong to preserve the freedom of all other members also to express the ideal they find good.

This age makes for unity and the Society launched by K. H. and M. may yet become the nucleus of that united humanity which will meet at the close of the manvanṭara and take notes and look back over the vista of years, and rejoice that it was all well and holy and good even in the intensest strife.

The Theosophical Society contains and welcomes all men and women no matter how divergent may be their beliefs, their practices, their knowledge, their ideals, and their wisdom. At least this is my conception of the Society I have joined and of which I am proud to sign myself a Fellow.

Charles Lazenby

THE CRUCIFIX¹

By LAURENCE HOPE

O slender Christ, upon the Cross before me,
Whose wistful eyes are sad and shaped for tears,
What have we done of all that you commanded?
Little enough! These last two thousand years.

Should any soul be touched with grace or glory,
Surely such gifts are their possessor's loss,
Hemlock to Socrates, the stake for Bruno,
And to your young Divinity, the Cross.

The Cross, on which you hung, serene and dying,
Until the last to your own tenets true,
Praying amid your long-drawn torments, "Father,
Forgive them, for they know not what they do."

Forgive, *forgive* us, for our senseless folly;
After these weary centuries, who *can*?
We, who relinquished priceless consolation,
That else these tender lips had left for man.

Ours was the cruelty, the wasteful madness.
And ours, alas, th' irrevocable loss,
You touched our anguished world with gentle solace,
And in return, we gave you to the Cross!

¹ I do not know whence this exquisite poem comes, and trust that I am infringing no copyright.—ED.



THE MYSTICAL TEACHING OF WORDSWORTH AND OF TENNYSON

By MARGUERITE POLLARD

IN one of Dr. Steiner's books on Initiation we read of a method of meditation which reminds us strongly of Wordsworth's teaching with regard to the brooding contemplation of nature. Dr. Steiner asserts that it is fruitful to take a seed in the hand, and meditate on the life force latent in it and on the life process going

on within. In this way we come close to the hidden mysteries of nature. Modern science has made a very close study of form and of the evolution of forms, but in spite of much accurate and detailed knowledge with regard to the form-side of things it has as yet discovered but little with regard to life. Wordsworth on the contrary, regarded Nature from a different angle ; his attitude was essentially that of a seer "into the life of things". He considered that scientific study (in the modern sense) was neither the only, nor the best means of arriving at truth. He advocated a passive contemplation rather than an active observation of natural phenomena, and a receptive, rather than a critical attitude of mind.

Enough of Science and of Art ;
Close up those barren leaves ;
Come forth, and bring with you a heart
That watches and receives.

"Nature," he tells us "never did betray the heart that loved her." By preserving a receptive attitude towards her we may come into touch with the life-forces behind the forms.

Nor less I deem that there are Powers
Which of themselves our minds impress ;
That we can feed this mind of ours
In a wise passiveness.

It was impossible for Wordsworth to consider any part of Nature except as pulsating with life. The life-principle was to him a universal spirit of wisdom or thought immanent in every atom of all the worlds. There are many passages in his poems which indicate a conscious intercourse with the inner forces of Nature. He speaks of a communion with "the souls of lovely

places," of a "Presence" which disturbs him with the joy of elevated thoughts, of moments

When the light of sense
Goes out but with a flash that has revealed
The invisible world.

There was much of the religious element in Wordsworth's natural philosophy, so much so, that Myers considered that he might be regarded as "the originator of a great religious movement, as the discoverer of a new means of approach to the Deity". Plato, to summarise Myers' argument, had taught that there were four kinds of divine enthusiasm under the influence of which the unknown realities around us become known to men; *viz.*, the prophet's glow of revelation, the prevailing prayer which averts the wrath of heaven, and the philosophy which enters into the poet through his art; and into the lover through his love. Wordsworth added the contemplation of Nature, and in proof of his theory appealed to those rare moments when, like the solitary, we gaze upon the distant scene till it becomes far lovelier and our hearts cannot sustain "the beauty still more beauteous". He derived further confirmation from the recollections of childhood. Wordsworth's own recollections were unusually vivid and his introspection exceptionally penetrating, so that he was able to analyse with rare skill "the first born affinities that fit our new existence to existing things". He attributed to the child the knowledge of truths "which we are toiling all our lives to find," and inferred from the celestial radiance which, for many of us, envelopes the earth in childhood gradually fading as manhood approaches, that the soul has pre-existed in a state superior to that in which it finds itself here.

Tennyson's speculations led him also to a belief in pre-existence, but this belief was not associated in any way with his delight in nature. The sight of a rainbow or a cloud did not awaken in his mind recollections of a glory that had passed from earth. The world for him was no "unsubstantial fiery place," although he, no less than Wordsworth, possessed the mystic temperament and received conscious intimations of immortality.

Moreover something is or seems
That touches me with mystic gleams,
Like glimpses of forgotten dreams—
Of something felt, like something here ;
Of something done, I know not where,
Such as no language may declare.

To Tennyson, belief in pre-existence was not merely a matter of intuition ; it was also the logical outcome of belief in immortality. As the "dark, of vague voice" hints, in the poem entitled 'The Two Voices,' a beginning implies an end, and we find that when the poet attained to an unwavering faith in a life after death, he accepted as a corollary the belief in a life before birth. The foreknowledge of God necessitates the existence of each soul from all eternity as a distinct thought in the Mind of God ; in a sense, therefore, it may be truly said that every individual has through all the ages existed in God.

We know that the soul attains a personal life on earth ; but that it was possessed of self-consciousness before birth, even if it had already existed in a state of God-consciousness, is for most of us a matter of opinion, rather than of faith or knowledge. Tennyson's early experiences, however, sometimes inclined him to this view ; more often he represented the soul as a spark of

the Divine Essence, enclosed for a time in matter that it might develop and realise a separate personality. The child as he grows gathers much :

And learns the use of ' I ' and ' Me '
 And finds " I am not what I see,
 And other than the things I touch "
 So rounds he to a separate mind.

In brief, the soul comes impersonal from the " Great Deep " of God and returns to it again a personality ; it is not merged again in the general soul.

Now and then in Tennyson's work we find lines which seem to indicate a belief in the oriental and Platonic doctrine of reincarnation ; for instance, in the ' De Profundis ' :

And still depart
 From death to death thro' life and life, and find
 Nearer and ever nearer Him.

He certainly believed in progress after death : " From state to state the spirit walks," but that is not necessarily the same thing.

Besides " those shadowy recollections," already noticed, which Wordsworth alleged to be " the fountain-light of all our day," the mystic experiences of the two poets included raptures of an even rarer description,

Fallings from us, vanishings
 Blank misgivings of a creature
 Moving about in worlds not realised ;

visionary moments when time and space are nothing, and

Our souls have sight of that immortal sea
 Which brought us hither,
 Can in a moment travel thither,

when, transported above the world of sense, our very bodies, stricken like Sir Galahad's by an angel's hand, " are turned to finest air ".

The fullest expression of this transcendental condition is to be found in 'The Ancient Sage'.

For more than once when I
Sat all alone, revolving in myself
The word that is the symbol of myself,
The mortal limit of the Self was loosed,
And passed into the Nameless, as a cloud
Melts into Heaven. I touch'd my limbs, the limbs
Were strange, not mine—and yet no shade of doubt,
But utter clearness, and thro' loss of Self
The gain of such large life as match'd with ours
Were sun to spark—unshadowable in words,
Themselves but shadows of a shadow world.

This surely is the state of cosmic consciousness.

Tennyson also believed that there is a mystic bond between the living and the departed, and that their communion is not dissolved by death, but may be continued by telepathic communications from the discarnate to the incarnate Spirit. In 'The Ring' he says:

The ghost in man, the ghost that once was man,
But cannot wholly free itself from man,
Are calling to each other thro' a dawn
Stranger than earth has ever seen ; the veil
Is rending, and the voices of the day
Are heard across the voices of the dark.

The same thought occurs in 'In Memoriam,' where it is repeatedly expressed :

. . . the spirit, himself, may come
Where all the nerve of sense is numb
Spirit to spirit, ghost to ghost.

The soul of his friend in heaven speaks to his soul on earth not by voice—"for in dear words of human speech, we two communicate no more"—but by intensity of thought, urged by the profundity of love. The incarnate soul may respond and be swept into higher spheres.

The living soul was flash'd on mine,
And mine in this was wound, and whirl'd
About empyreal heights of thought
And came on that which is, and caught
The deep pulsations of the world.

This is but a casual experience now, but hereafter

Soul in soul and light in light

Shall flash thro' one another in a moment as we will.

Other instances of this speculation are to be found in 'Rizpali,' where the mother hears her son's voice on the wind, calling to her, and in 'The Sisters,' where the man who loved them both feels them ever hovering about him.

The poet has also expressed his belief in the possibility of thought transference between two persons both still in the body. In 'Enoch Arden,' Annie has intimations that her husband yet lives; after her marriage with Philip, she hears whispers and cannot bear to be alone. Enoch too hears the pealing of his parish bells,

Though faintly, merrily, far and far away.

In 'Aylmer's Field,' the soul's power of communicating with its fellow through "a finer element of her own," just as one star vibrates light to another through the vast regions of space, is even more clearly asserted. Edith's lover hears her death-call and is aware of her passing.

In some directions Tennyson pushed his speculations on the great problem of immortality further than did Wordsworth, but the utterances of the latter were always clear and consistent, whereas Tennyson wavered from one view to another. Wordsworth never doubted the truth of immortality as did Tennyson, but, living in a less materialistic age, he had not the same difficulties to encounter. Later in life Tennyson attained to a steadfast faith in the life after death, and expressed it triumphantly in 'Crossing the Bar'.

Sunset and evening star,

And one clear call for me!

And may there be no moaning of the bar

When I put out to sea.

But such a tide as, moving, seems asleep
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

It is never an easy matter to estimate the respective values of the messages of two poets ; one star differeth from another in glory but who shall say by how much the radiance of the one exceeds the radiance of the other? Yet, broadly speaking, the excellence of a poet's work is in proportion to his love and reverence for his subject, and upon this principle we assign the pre-eminence to Wordsworth as poet of nature, and to Tennyson as poet of immortality.

Marguerite Pollard

A NOTE

Another of the 'prodigies,' who appear from time to time to puzzle non-believers in reincarnation, is now visible in the person of Erich Wolfgang Korngold, "the most amazing phenomenon in present-day music". He was born in 1897, and at the age of eleven produced work which seems to be that of "a man between 30 and 40, who by incessant practice of his art had attained a fine distinction of style and an imposing weight of idea". The juvenile work of other geniuses is said to show marks of their immaturity, but this child's work shows that he is "master of the most subtle musical idiom of his day, and has at his command a fund of ideas that the best of living composers would not disdain to possess". "There is no saying to what amazing heights he may reach." So writes Ernest Newman in *The Nation*, pondering how this child became what he is. Nothing save reincarnation can solve the problem. Those who have watched a Beethoven in the heaven-world creating undreamed of harmonies, will see naught unintelligible in little Korngold.

A. B.

THE BHAKṬI MĀRGA OF PANDHARPUR

THE PATH OF DEVOTION

By V. R. KARANDIKAR

SITUATE on the plateau of the Deccan, occupying an admirable central position, perched on the bank of the mighty river Bhīma—the awe-inspiring, Pandharpur, unsurpassed among the holy places of western India, stands. Nāsik ? Ṭriambak ? Gokarṇa ? Surely—one and all are holy places, but holy because it is so ordained by the shāstrās ; because they enjoin that a householder or a sannyāsi must visit them in order to attain merit. With Pandharpur, the case is different. It is not any desire inspired by the scriptures that draws the people there. It is not the hope of acquiring merit that turns the multitude towards it. It is the strong attachment, the selfless devotion to Lord Kṛṣṇa, Lord Vithal—or Lord Keshav—whichever name we call Him by. It is the all-pervading, all-conquering love for Him that wins over the masses, literate or illiterate, old or young, high or low, rich or poor, brāhmaṇa or śudra. One and all feel the influence and turn their footsteps towards Pandhari. Such is the love which the Lord Kṛṣṇa inspires—turning all the world to paths, straight and rugged, not smooth-running ; leaving aside pain and pleasure, thoughts of self and comforts of body, that

they may the more fully serve humanity and the Lord of the world's well-being—Shrīpati—Lord Kṛṣṇa himself. Beautiful the love, wonderful the devotion that moves these thronging multitudes !

Pandharpur has wielded this power for at least one thousand years. Her history is shrouded in mystery. There appears to be no one who claims to have built the temple as at present it stands. Simple but elegant, unassuming yet impressive, the temple encloses within its four walls one of the most potent spiritual centres of the Deccan. When the enthusiasm rises to a very high pitch among the devotees ; when the Wārkaris¹ throw themselves down at the feet of the Lord of Pandharpur ; when in fact, for the moment at least, there is an absolute abandonment of the self ; then, they say, that the Lord Himself glances at the multitude prostrate before him and selects those who are fit to carry out His wishes. His presence is felt, and though it be but for a moment of time, the people are lifted up to a higher sphere, and those among them who are ready may get a glimpse of the higher life which is rightly theirs, if only they work for it. Even to-day, when the materialistic wave that has passed over Hindū life, makes it awkward for a Hindū to say that he has come into personal contact with his Iṣṭaḍeva—whatever his religion may say ; even now whispering words are heard, and mysterious signs indicate that some people have crossed the border and felt the Presence that rules in Pandharpur. The occasions are rare now-a-days ; but sometimes the truth leaks out and the Wārkaris are seen going back to their homes smiling, buoyant

¹ People who visit Pandharpur on the eleventh day—the Ekadashi day of every month.

in spirit, rejoicing that one more of their number has been tested and found ready, has been accepted and consecrated as a worker.

While there is, then, no doubt as to the high and potent influence that is felt at Pandharpur, it is, to some extent, an open question as to what that influence is. If popular belief is to guide us, it is the influence of the Lord Kṛṣṇa who came over to Pandharpur from Dvāraka to meet his devotee Puṇḍalik. This Puṇḍalik was a great soul—who gave his life in whole-hearted devotion to his parents—devotion such as influenced even the Lord of Love. So that one day, He, the Lord Himself, came uninvited at a time when Puṇḍalik was serving his parents. The devotee having no time to spare, says the legend, and seeing Him standing by, pointed out a brick which was lying near and requested Him to stand on it till he was free. Thus He stands waiting the pleasure of the dutiful son and while He so waits, the world may take advantage of His presence and enjoy the sight of His beloved physical body. Thus goes the story and this is the general belief.

Another story runs thus : Kṛṣṇa had offended his wife Rukmiṇī or Lakṣhmi. In a huff she retired to Dindoor forest and there began to practise Yōga that she might again be joined to her Lord. He followed her and they were reunited in that forest. That place has been held sacred ever since and there Pandharpur has been built. Puṇḍalik's story is said to be of later date and it was on that later occasion that Lord Kṛṣṇa made Himself manifest. He had 'arrived' there earlier. Of the fact that Vithal, as He is now called, or Lord Kṛṣṇa, came from beyond Pandharpur, there seems to

be no doubt. He had with him cows and cowboys. About a mile to the south of Pandharpur there is a place called Viṣṇupāda—the foot of Viṣṇu ; and on the rocks of the riverbeds near by are still discernible impressions of hoofs and human feet. These appear to be imbedded in the rock and it is said that Kṛṣṇa watered his herds here. It seems strange that Kṛṣṇa should have left Dvāraka where he is reported to have been born and come so far south to Pandharpur ; but perhaps owing to famines in Gujerat, the people had to migrate and Kṛṣṇa might have led them southwards. He appears to have left the Narmadā, the Tapaṭi and even the Godāveri rivers behind and to have finally chosen to settle near the Bhīma—a tributary of the Kṛṣṇa river. It is hard to say why he passed by these great rivers, but it might be that the site of Pandharpur was best fitted to become the centre of the religious movement of Mahārāṣhtra and therefore He chose this as His residence.

If it be true that the Mahārāṣhtra is destined to be raised again to her original height of spiritual power ; if the Mahrāttas are to become once more the pioneers of a Hindū revival ; and if the school of Pandharpur has indeed a great future before it, or any work to accomplish for the uplifting of the masses (and it is the belief of every Mahrātta that there is such work) ; then the way must be cleared, investigations must be made regarding the origin and history of this ‘mysterious’ movement—mysterious because there appears to be no historical evidence to fix its date, or the identity of the Personage who is working behind the veil. But in the works of the Saints some indications have been given as to who he was.

Vithal has been variously named 'The silent Buddha,' 'the ninth Avatāra,' 'Pāṇdurang' or 'The White-coloured One,' and 'Kṛṣṇa,' so one cannot definitely say who it is that Vithal represents. But this much we can say, that the influence does not belong to any one period of history. It is connected and continuous, stretching back over centuries. From the very beginning when the physical manifestation appeared to Puṇḍalik, till the present day, the influence has revealed itself in an orderly unfolding sequence of events, forming an organic movement towards a new social and religious development of the national life.

Events and incidents on the line of growth of a great movement have two causes: The general progress of the stream of evolution along which humanity is moving and the immediate influence of this or that local quickening or retarding of the stream. So we find that the Mahārāṣṭra Saints acted as spurs to the movement of the Bhāgawata or Vaiṣṇava Dharma of the middle ages. To understand the movement, the important thing is to see clearly what were the dominant or prevailing forces at work in men's minds at the time, to which these special forces were auxiliary and subservient.

Let us turn, therefore, to the teachings of the school of Pandharpur. One initial difficulty in connection with the school of Pandharpur is that the divine Author of its teachings has ever remained 'behind the veil'. There are no writings which have emanated from Him. There is no 'grantha' extant detailing or summarising His doctrines. All that we have is contained in the books of the Mahārāṣṭra Saints. The foremost of these

Saints was Dhyāneśhwar—whose book the *Dhyāneśh-wari* is referred to by H. P. B. in the preface to *The Voice of the Silence*. He was a great scholar and an occultist. He was followed by Nāmdev—a tailor by caste—and by many others of all ‘castes and tribes’ presenting a striking example of a practical “nucleus of Universal Brotherhood without distinction of race, creed, caste, sex or colour”. We shall refer to this presently.

The period when these Saints lived and worked round the centre at Pandharpur, ‘the White City,’ was one in which Hindū Society was passing through a great crisis. Militant Islām was dominant, and forced conversions were the rule of the day. Faith in the Hindū religion was wavering, and, moreover, the people were poor and their lives were hard. It was necessary to bring to their minds the idea of the impermanence of temporal prosperity, and to divert their aspiration into other channels. And what more effective means to that end than their whole-hearted devotion to the beloved Vithal! Rising to a higher state of consciousness, the people begin to see the far greater and nobler results of a life dedicated to service. “Kindness towards all created beings is the ‘capital’ of the good and the saintly, and on this they live,” says Tūkārām. This teaching gave a cleaner and better tone to the moral and social life of the Hindūs of those days and led up to the great ideal of Universal Brotherhood. “Do not let the feeling of separateness and inequality enter my mind. Destroy that feeling, O Everlasting One.” “Whether man or woman, whoever loves Hari—Vithal—him I consider to be like Him and I shall bow at his feet. Whose heart is pure and whose conduct is gentle, let him be my companion for all times—that will give me joy.” “Just as the

mango, the banian, the peepul and the bābool trees are different, but the fire in them is one and unchanging; so the four castes appear different, but the body, of which they are members, is one. Ṭukā says as long as the mind is directly working outwardly and has no inner consciousness, will these differences last; but otherwise they must go." "Viṣṇu pervades the world; in this knowledge there is The Wisdom—Divisions of caste and sex are but the play of illusion." So taught Ṭukārām, a bania Saint. Janārḍanaswāmi—a brāhmaṇa—also instructs his disciple thus :

Kindness and mercy to all—do not let the poison of inequality touch your heart. This is the greatest possible achievement. Be of one mind to all creation. This gives pleasure to Him of the Eagle Banner.

Of whatever caste the teacher may be the teaching is always the same ; the attitude towards Shrī Vithal is the same. That Brotherhood had to be practised in addition to the various caste duties is illustrated by the following story. Māṅkoji Bodhla was a Mahrāṭṭa Saint—a firm devotee of Vithal. He usually held kīrṭans and bhajans—singing the glories of Hari and imparting useful instruction and teachings (lectures in the modern sense were almost unknown). One mahār—a person of the lowest caste, the members of which were called 'untouchables' because they ate the flesh of dead dogs, cats and cows, was a frequent hearer. He listened very attentively and intelligently. After a time, he conceived the strong desire that Māṅkoji Bodhla should accept him as one of his disciples and that religious training should be given to him. Māṅkoji not knowing exactly what to do, referred the matter to Vithal, saying that if a mahār were accepted, it would naturally offend the orthodox. The answer given is characteristic of the school.

There is no objection to his being taken as a Chela, but you must consider this. The man has been obliged to take birth in such a low caste owing to his karma. He is not yet ready to take the step. He has been allowed to come in touch with you so that his evolution may be accelerated. It does not seem that he is pure enough yet to be given the Great Word. But as he is desirous, give him a test. If he stands it, well then, he is ready for it: and, mahar or no mahar, you ought to take him up.

The test was given, but the mahār, unable to hide his own good fortune, went out in the world boasting of his advancement, and so he failed. But had he succeeded, the school would have accepted him as a disciple, whatever his caste, *because the test was the same for all.*

Reincarnation is an essential doctrine, indeed the pivot of the teaching. Ṭukārām, for example writes:

When Vyasa saw that his son Shuka was almost ready, but that he had not yet left the lower self—the 'I'-ness, he sent him to King Janaka, that he might learn that lesson. When this was done we were present there as witnesses to attest to its truth.

Thus Ṭukārām asserts that he himself remembers his past, and in another 'abhaṅga' (verse) he gives the reason of his taking birth.

We, residents of heaven (Vaikuntha), have taken birth, that we might live truly in the spirit of the Rishis of old. We will sweep the roads for them; we will prepare roads—because verily man has wandered into a trackless forest. We desire nothing for ourselves—we are satisfied with morsels that remain after people have taken their food. The Puranas have lost their original meaning and *new* constructions are built upon them. There is hair-splitting of words and the real essence is destroyed; men, covetous of wordly pleasures, have forgotten the ways of approaching the Path. Let us then beat the big drum of devotion which strikes terror even into the hearts of Death and the Evil One; Tuka says, Raise shouts of joy, the day of salvation is near.

Sena the barber saint, also writes:

While we were in Vaikuntha (heaven) Vishnu told us to go to the earth and turn men to the path of devotion. Accepting his command with bowed head, I have taken birth

in a barber's family to give out the message with the names, Rama, Krishna and Govind, always in my mouth.

Service of humanity is the dominant note in the lives of these Saints, amongst whom are numbered : Nāmdev, Dhyāneṣhwar, Chokha Mela, Sāwanter the gardener, Rohiḍās the shoemaker, Gora the potter, Ṭukārām the bania, Eknāth the brāhmaṇa. And service of the Saints is the only boon which they ever asked of a deity. "Your service, O Ṛṣhis, in life after life, is all that I crave for. For this I shall take innumerable lives ; but you must allow me to serve you."

When these men began to voice the principles of service in relation to the spiritual life and those of religion in relation to ordinary human affairs, their words were received with contempt and derision and they were ostracised or excommunicated. "The appearance of a man of genius may be gathered from the virulence of dunces," says Macaulay ; and the dunces—the high priests and dharmādhikāris of the age, in this instance—surely never had a finer opportunity. When the saintly Eknāth and Dhyāneṣhwar made powerful Marathi translations of the *Bhāgvaṭa-Purāṇa* and the *Bhagavad-Gītā* great was the clamour and greater the persecution that greeted them. It is impossible to estimate the debt which the Deccan owes to this faithful band of followers of Shrī Vithal, for their work at that critical period, when the claims of the spiritual life were well-nigh overwhelmed in the wild-beast scramble for the prizes of this world.

And in our own day when the struggle for wealth grows keener and more bitter year by year, new evils are springing up around us. The poor are clustering together in the slums of great industrial centres.

Constant famines and years of drought are counting their victims by thousands. Helpless and homeless, the increasing numbers of the hungry, the destitute and the unemployed are threatening the national life. What profounder misery is in store for us? What severer punishment can be imagined? Every hope appears to be lost, unless—yes, unless, as Mrs. Besant has put it in *The Three Paths*, “one or two such men are found, whose hearts are so fired with divine Love that nothing is left out of its all-embracing scope.” Then and then only “India would be saved as it were in a moment”.

V. R. Karandikar

DR. RICHARDSON

The Rev. John Barron, F. T. S., knew our dear Dr. Richardson well in the early days of his membership in the T. S. One day he told Mr. Barron that he had had a vision of the meaning of suffering, and that it was so glorious and beautiful that he prayed: “O God! give me suffering.” Perhaps in his long years of patient martyrdom he remembered the vision of his early manhood, and knew his petition granted. At any rate, he knows it now.

A. B.

AN OUTLINE OF MANICHÆISM

By DR. RAIMOND VAN MARLE

(Continued from p. 83)

III. COSMOGONY

FOR the understanding of Manes' dualistic system it is necessary to know his conception of the creation of the universe. We have two important sources of information for this part of Manes' teachings; they are the *Fihrist* and Theodore Bar Khoni's *Scholia*. This last, which contains more especially mythological elements, has been commented on by Professor Cumont, who also points out the many similarities between Manes' mythology and the mythologies of other religions. The occidental sources—specially the *Acta* and S. Augustine, also give important information, and are on many points in accordance with the *Fihrist*.

It is not possible to give in one account the two versions of the creation (from the *Fihrist* and Bar Khoni's), and therefore I will, as briefly as possible, give the one after the other. It will be seen that though the two versions are not contradictory, the aspects of the subject they respectively represent are so different that, for the sake of clearness, they must be told separately.

The occidental sources give most information as to the philosophical part of the dualistic system.

Let us first take the creation story, as told by Bar Khoni (made comprehensible by Professor Cumont).

Before the creation of the earth, heaven, or aught which has to do with these, there existed two principles, the one good the other evil. The good principle lives in the Light-Land and is called the Father of Greatness or God of the Eternal Clearness. This God is fourfold—He, His light, His force, and His wisdom.¹ He lives in the highest part of the Light-Land, which is brilliant, eternal, and blissful, as He is Himself.

Besides the Father, there are five Habitations: those of Intelligence, of Understanding, of Thought, of Reflection and of Will. The Light-Land is divided, into five parts, the one above the other, but the Father fills them all. They are parts of Him, but also outside of Him. These Habitations are also spoken of as worlds, centuries, or æons—the word 'alam' may mean either one of these. The Habitations of the Father are thus at the same time His attributes. They are: (1) clear air; (2) warming fire; (3) fresh wind; (4) streaming water; (5) light. The evil principle has his Kingdom too, opposite the Father's. The Prince of it resides in the obscurity which is the antithesis of Light. The kingdom of darkness is also divided into five worlds, all occupied by the Spirit of evil: (1) the region of smoke or fog, inhabited by misty beings; (2) the region of fire, which does not purify but destroys; (3) the region of the terrible destructive winds; (4) the region of the troubled muddy water; (5) the region of the dark abyss without end, the bottomless pit.

¹ The same in the Turfan fragments, M. 32.

The two principles and their worlds could have lived quietly side by side, if the King of darkness had not had the idea of attacking the Kingdom of Light. The outcome of the troubles which resulted from this attack was our actual world. The noise of this attack was so loud that God in His uppermost region where He lives, heard it ; He decided not to send any of His subjects to fight, but to go Himself, as the æons were made for rest. Then God emanated a new force, which should fight against evil and should keep the Kingdom of Light in eternal rest. He was obliged to do this as the inhabitants of his kingdom were so very good, that it would never have been possible for them to do any harm to their enemies. The Father of Greatness then made the Mother of Life, and she brought forth the original man. These two new beings are one with the Father (which explains how it was the Father Himself who went to fight) and together with Him form a trinity. It is the duty of the original man to fight with his five sons against evil. The original man produces five elements, which are the contraries of the five produced as the evil principle, which we gave above (1) the clear air to oppose the smoke ; (2) the warming fire to oppose the destroying one ; (3) the fresh wind to oppose the distracting ; (4) the streaming water to oppose the muddy ; (5) light to oppose the dark abyss. These five elements the original man puts on as armour.¹ The Angel Naharhbad guided the man. The man made his light to shine, and the King of darkness, seeing light in his neighbourhood, put on his armour of five elements. After a long fight the King of darkness was winning ; then the man gave himself and his five

¹ In the Turfan documents we find three coverings mentioned : Wind, Water and Fire, most probably for the same purpose, M. 98.

sons as food to the King of darkness and his five sons (sons are here elements). This was a snare, but did not prove well laid, as the poison of the sons of darkness destroyed the intelligence of the sons of Light. This symbolism is not difficult to understand. The light-giving elements are prisoners of the impure matter. Sometimes the Spirit conquers the flesh, but generally corruption blinds the Spirit. The existence of evil in this world is thus explained by a temporary victory of the Spirit of darkness. But the original Man recovered his intelligence and sent up seven prayers to the Father of Greatness, who, moved by pity, made as a second creation, "the friends of Light," who produced "the living Spirit". This is the second trinity. The living Spirit comes to help the original man. He also has five sons, who are of the same nature as the Habitations of the Father of Greatness, mentioned above. They are called (1) Ornament of Splendour (Intelligence); (2) Great King of Honour (Understanding); (3) Adamas' Light (Thought); (4) King of Glory (Reflection); (5) Carrier (Will). Then the living Spirit with his sons went to the Kingdom of darkness, where he called for the original man; and his voice was as a ground sword; and he discovered the one he was looking for. The living Spirit delivered him from his prison and brought him by the hand to the higher spheres; leaving the five elements—the armour of man—in the power of darkness, where they remain mixed with evil. Now the Spirit of Life goes farther and the story grows extremely fantastic. He orders three of his sons to kill and to flay the sons of darkness, Archons. The Mother of Life made eleven, or twelve, heavens out of their skins. The bodies of the Archons were thrown into the Kingdom of darkness; and became

eight worlds so that all our physical world is composed of bodies of evil forces. Then the five sons of the living Spirit were told what their tasks were.

The ten heavens were carried by the ornament of splendour kneeling upon one knee (a gigantic angel, the Manichæan Atlas), who also had by him the five radiant Gods (good elements, half mixed in the Light-world). Under the loins of these five radiant Gods the heavens were stretched out. When heavens and earths were made, the great King of Honour placed himself in the midst of them, and watched over them all.

Then, the living Spirit revealed his forms to the sons of darkness; he purified a certain quantity of Light which they had absorbed, lifting it up to the five radiant Gods, and he made the sun, the moon, and besides these the lights (stars).¹

The living Spirit made the wheels of wind, water and fire; he descended and placed them under the earth near the Carrier; the King of Glory created and placed them on a bed (mattress), resting on the Archons who were subdued on the earth; and they thus shielded the five radiant Gods, lest they should be burnt by the poison of the Archons.

The Mother of Life, the first man, and the living Spirit prayed to the Father of Greatness to help them, and then was brought forth as third creation, the Messenger.

¹ The Turfan fragments say here: He has fixed seven planets and two dragons in the upper part of the lowest heaven, that they should turn round at the call. Two angels—male and female. . . . nearer to the frontiers and he took the superior of Light upwards, and from Light, water and fire which were purified he had made two Light-ships. That of the sun was made from fire; it had five walls, an etheric, a windy, an airy, a watery and a fiery, and twelve towers and five houses, and three thrones and five soul-collecting angels were in the fiery wall; and the ship of the moon was made from wind, and water and had five walls, an etheric, a windy, an airy, a fiery, a watery, and fourteen towers and five houses with three thrones and five soul-collecting angels in the watery wall. M. 98.

Before going to fight, the Messenger, who in everything is a little different from the other manifestations, created twelve Virgins with their clothes, crowns and 'habits'; (1) Kingdom; (2) Wisdom; (3) Victory; (4) Persuasion; (5) Purity; (6) Truth; (7) Confidence; (8) Patience; (9) Frankness; (10) Goodness; (11) Justice; (12) Light.¹ The Messenger lived in the sun, and the twelve Virgins with him. The sun and moon are represented as ships by the Manichæans; the twelve virgins remind us of the zodiacal signs. The virgins were placed in the heavens, each opposite to an Archon. The mission of the sun and moon was first to attract the light-particles, then to disintegrate the two principles. This was to continue till all the Light had gone back to its original source. The Messenger ordered the great Ban² to form a new earth, and to set in motion the three wheels (the spheres of Water, Wind and Fire). Urged on by the King of Glory, the whole universe began to move. When the celestial bodies reached the middle of the heavens, the Messenger showed himself to the Archons in a marvellous way: the female Archons saw him as a young man, the male Archons saw him as a young girl. By their desire, the Archons, gave back the Light-elements which they had absorbed from the imprisoned sons of Light sent forth with the Light the sins which were mixed with it. The Messenger hid his aspect of boy or girl, and divided the Light of the five Sons of Light from the sins which were born from the Archons. These sins fell upon the Sons of Light but they did not receive them, so they fell to earth, half on the sea, and half on

¹ In the newly discovered manuscripts we find mention of these Virgins of Light. M. 74.

² The words may mean that Ban ordered the Messenger to make a new earth. Ban here means God.

the land. The first changed into an awful animal, like the King of darkness, but it was conquered by Light. The sins which fell on the land became five trees. Thus the Light-parts of the Archons went to the heavens, but the dark-parts went down to the earth, where they became mixed with the trees and plants, and gave colours to them. The female Archons by their own nature produced children ; these children fell upon the earth, and ate the buds of the trees. They took counsel together concerning the form they had seen. Ashaglous,¹ the son of the King of Darkness, said to them: "Give me your sons and daughters, and I shall give you such a form as the Messenger had." They gave him their children ; he ate the male ones, and gave the females to his female companion, Namrael. Namrael and Ashaglous had a son and a daughter—Adam and Eve.

Cumont explains this part of the mythology as follows: the demons see the Light which is the Messenger, moves the heavens and the Archons. The Prince of Darkness, fearing that all his companions, will lose the Light, asks them to give it to him, that he may make a being who shall assure them an eternal existence. The demons agree. Their children inherited the Light of their parents. The Prince of Darkness ate them, and gave to his wife all the Light he thus obtained, and they had as children Adam, the original Microcosmos, and Eve. As the Prince of Darkness believed that the celestial bodies would, in a short time absorb all the Light of the earth, he made a Microcosmos in which the Light was thoroughly mixed.

¹ More often called Shaklas.

The creation was now achieved. Adam, the Spirit was very miserable in an impure body, and the Mother of Life, the Original Man, and the living Spirit, desiring to deliver him, sent to him Jesus, who woke him as from deep slumber. Jesus chased away the demons of temptation, the female Archons. Adam, once awake, saw, and became conscious of himself. Jesus instructed him as to the heavens, and their inhabitants. He made Adam eat from the tree of life, and showed him the miseries of existence. Adam cried: "Woe to the creator of my body, and to him who has attached my soul to it." Man thus learned that his unhappiness lay in Matter; that he must endeavour to deliver himself from all its evils; and thus help in God's great work of purifying the universe.

The *Fihrist* also speaks of two separate Kingdoms. The Kingdom of Light is unlimited, and is God Himself. He has five members: Gentleness, Knowledge, Reason, Secrecy, and Understanding, and five other spiritual divisions: Love, Belief, Fidelity, Nobility, and Wisdom. The God of Light and His qualities are without beginning; the Æther of Light (atmosphere) and the Earth are also without beginning. The members of the Æther of Light are the same as those of God Himself. The members of the Light-Earth are: the soft Air (ether), the Wind, the Light, the Water, and the Cleansing-Fire. The Kingdom of Darkness is Darkness with five members: Fog, Consuming Fire, Hot Wind, Poison, and Darkness. The lowest part of the Light-Kingdom touches the highest part of that of darkness. Upwards, to the right and to the left, the Light-Kingdom is without limits; as is the Kingdom of darkness downwards. Here came into existence Satan,

born from the union of the ever-existing substances and elements. His head was that of a lion, his body that of a dragon, while he had the wings of a bird, the tail of a fish, and four feet like of a creeping animal. This immortal devil originated from darkness, scattered destruction in every direction, and finally went down into the Deep to continue his ravages. Ascending again, he saw the radiance of Light, and as that Light grew stronger and stronger he was afraid, and united himself with his elements. Once again he strove to rise higher, but the 'Light-Earth' noticed his evil plans, and this knowledge was passed on to the King. Any one of his army could certainly have beaten Satan, but the King of Light wished to fight with him Himself. He therefore created the eternal Man of five worlds and twelve elements. The armour of this original man was the five generations, the five Gods. He first put on the soft air, which he covered with the Light as with a mantle; over this he put the water, and over all the blowing wind.¹ The fifth he held as shield and spear, and thus clad, he went to the frontiers of the two kingdoms where the battle must take place. The devil also took his five generations as armour, shield and spear. After a long battle the devil conquered the Man, took of his Light, and surrounded him with his generations and elements. Then the King of Paradise with his Gods delivered man. One of the followers of the King of Light, called the Friend of Light, descended and delivered man from the infernal Matter, and from that which was hidden in him belonging to the Spirits of Darkness. The Spirit of Life went to the frontiers, and seeing how the Man and the Angels were surrounded by the evil forces,

¹ As we have seen also in M. 98.

called loudly to man, and, quick as lightning, man became another God. When the devil had conquered the man, the light and dark particles became mixed. The combination of darkness and light gave light in matter (in metals) and impurity in light.

After this mixing of the light and the dark elements, the original Man descended to the lowest part of the Abyss, to cut off the root of the five dark races, so that they could have no offspring. Then he ordered an Angel to take the mixture, and to suspend it in the air, after which he gave it to another Angel. Then the King of Light ordered one of his Angels to construct the world from these mixed elements, and to separate the light and the dark particles. The Angel made ten heavens and eight earths, and charged one Angel to carry the heavens and another to carry the worlds. To each heaven he gave twelve gates, each with an outer court, a guardian, two doors, and a terrace of six steps. On each of these terraces there were thirty stages, and on each stage, twelve rows of seats; and he made these terraces, stages, and seats lead to the highest court of the Heavens.¹ He united the air of the lowest part of the earth with the air of heaven; made a ditch round this world into which to throw the darkness, which he was to separate from the Light. The sun and moon were made to separate that which was pure Light from the world. The sun was to take the Light which was mixed with the hot devils, the moon that with the cold ones, and to send it on to the world of praise, from which it goes upwards together with songs of praise, hymns, pure words and

¹ The same description is found in the Turfan fragment, M. 50. It differs from that in another Turfan fragment, M. 99.

pious deeds. The moon gives these Light-particles to the sun. The sun gives them to the Light in the world of praise, and in this world they go to the highest, purest Light. This goes on until one particle only is left, which is so intermingled with evil that the sun cannot separate it. While this is happening, the Angel who carries the worlds raises himself, and the Angel who carries the heavens no longer keeps them close to him; so the highest and the lowest become mixed, and a fire is started which does not stop till all the Light-particles are dissolved. This fire endures for 1468 years. I did not succeed in finding the origin of this number. In the end the Spirit of Darkness seeing the liberation of Light, and the raising of the Angels who took part in the battle, the hosts (the five worlds) and the herds (the most important angels of the Manichæan systems), humbles himself and goes to the grave which has been prepared for him. Then the grave is closed with a stone as large as the world, and he remains therein. The Light is then safe from the Darkness.

Here a part of the *Fihrist* cosmogony is missing, for we find in the beginning that one of "those," Archons—the word Archon not having yet been used—united himself with the star, and from this union is born Adam the first man. Two Archons, a male and a female, were to take care of him. From a second union came Hawwa, Eve, the beautiful woman. When the five Angels, worlds, saw the light imprisoned in these two beings, they implored the bringer of good Messages, who appears here for the first time, the Mother of Life, the original man, the Spirit of life, to send somebody to liberate and save them from the devil and to reveal knowledge and justice to them. Then Jesus and another

divinity descended, imprisoned the two Archons and liberated the two beings. Jesus instructed Adam regarding all that existed, and made him afraid of Eve. By his daughter, Eve, the Archon—whom we found at the beginning of this part of the *Fihrist*—had an ugly-looking, red son, Cain, who had, from his Mother, a white son Abel, and two daughters—the World-knowing Hakimat-ad-dahr, and the daughter of Avarice, Ibnat al-hirs. Cain took the last as wife, and gave the first to Abel. Hakimat-ad-dahr was full of divine Light and Wisdom, but her sister had nothing of these qualities. An angel announces to Hakimat-ad-dahr that she will be the mother of two perfect human beings, and he becomes their father. These were two daughters, called Raufarjad (come to help) and Barfarjad (bringing help). Abel thought that these were the children of Cain, and did not believe Hakimat-ad-dahr when she said that the angel was their father. Abel went to his Mother and complained to her about Cain's conduct. Cain hearing this killed him with a stone, and took Hakimat-ad-dahr for his wife. The Archon and Eve were grieved over these occurrences, and the Archon taught Eve how to enchant Adam, by whom she had a fine-looking son. The Archon was angry about this, and tried to kill the child, and when Adam took it and fed it on cow's milk and fruits, the Archon took away the trees and the cows. Then Adam prayed to God a special prayer, and obtained from Him a certain tree, Lutis,¹ which gave milk. Adam gave the name of Lutis to the child, but later he called him Schâtil (Seth). The Archon then went away, but inspired Eve to tempt Adam again in order to win him back to their

¹ Lutis or Lotus—not the flower generally understood by this name.

side. Eve succeeded, and Schâtil reproached his father for his weakness, and persuaded him to go towards the east¹ to the divine light and wisdom, and there Adam stayed till his death when he entered Paradise. Schâtil, Raufarjad, Barfarjad and their mother Haki-mat-ad-dahr continued with the righteous, going in the same direction. Eve, Cain, and the daughter of Avarice went into hell.

The *Fihrist* also adds a description of the Light-Earth and the Light-Æther, which are, like the God of Light, without beginning. We find the ten qualities named at the beginning of the *Fihrist* cosmogony, as the qualities of the Light-Æther and the Light-Earth. They form together the great Magnificence. The Light-Earth has a body which is brilliant and beautiful ; at the lowest part is the clearness of its purity and the beauty of its body ; there are forms on forms, beauty on beauty, gates on gates, towers on towers, trees on trees ; and so on for a long list. It is rather astonishing to find in Manes' system the glorification of a body, which seems to be a quite material one. The god of this earth is eternal ; he has twelve magnificences, called the first-born (zodiac ?) whose bodies are like his, all instructed and wise.² Also there are magnificences which are the house-spirits, the active and strong. The soft air is the life of the world, it is the element which vivifies the four others.

The earth of darkness is full of abysses, marshes, smoke, fire and darkness. Some of the columns (smoke

¹ Turfan manuscripts (M. 470) speak of the Light-Kingdom of the Orient—also called the Great Orient. These are the New Kingdom of the God of the South, and the Sun God of the Occident. The Orient is considered to be nearer to God and His Wisdom, i.e., free from temptation. (Flügel, p. 271.)

² We find a partial description of them in the Turfan fragments, M. 730.

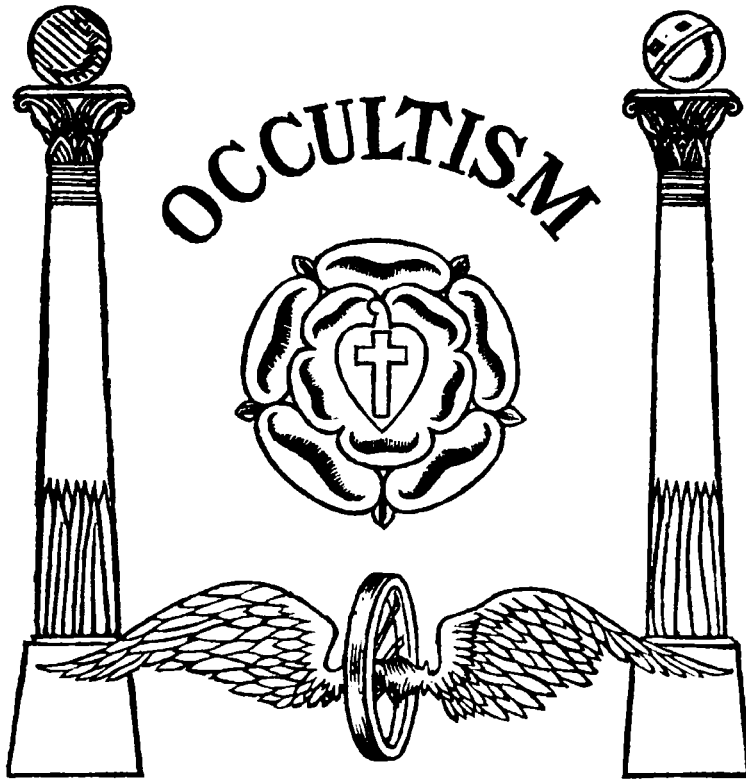
or fire columns, I suppose) are higher than others, others again are deeper, and the smoke which comes out of them is poison.

The only limit of the two worlds is the line along which they touch each other. They are unlimited on the other three sides.

These two versions complete each other to a certain extent; any way they give a fair idea of the Manichæan cosmogony. We also find a very short version of it in the seventh chapter of the *Acta Archelai*, which is in many points in accordance with Bar Khoni and thereby makes the reliability of this author very probable. The *Fihrist*, however, gives many details which are missing in Bar Khoni, and has therefore a special value. Besides, if the accounts are read carefully, we do not find many points of contradiction between the two, and as they certainly are of different origin, they confirm each other. In the newly discovered documents some descriptive details are to be found. We also find information on the Manichæan cosmogony in a few Christian authors—specially S. Augustine, Titus of Bostra and Alexander of Lycopolis who are particularly interesting for the reconstruction of the Manichæan dualistic system of which the beginning of the cosmogony gives the fundamental principles. A part of this cosmogony will also be found in the section on Man, especially in the part dealing with the last judgment.

(To be Continued)

Raimond van Marle



RENTS IN THE VEIL OF TIME

LIVES OF ERATO

XIII

WE next (2158-2090 B. C.) find Erato born as a boy in a city called Masib situated in a belt of desert to the North of the modern Aden and to the North-east of another city, Sa'aneh, which existed even at that time and has lasted to this day. There seem to have been two distinct races inhabiting this country; the one

called the Mostareb, who dwelt inland, being Āryan Semites; the other who inhabited the coast and were known as the Himiya, being mixed Atlantean and Lemurian. Curiously enough it was the latter people who appear to have prided themselves on the purity of their race and to have looked down on the Āryan Semites as a mixed and inferior stock. It is true, however, that the inlanders were considerably less advanced than the coast-dwellers, in the arts of civilisation and may, for this reason, have come to be looked upon as semi-barbarians.

It was in this curiously despised race that Erato grew up under the name of Kholeyb. His parents, who were both of much fairer complexion than the coast-dwellers, had descended from the inner highlands of Nejd in order to carry on a commercial business on the coast. They mixed little with their neighbours, considering them as inferiors, although, as has been remarked, the said neighbours in their turn regarded the family as of a decidedly lower race than their own, not being of the prevailing colour and stock. The chief articles of trade were grapes, nutmegs, and cinnamon, as well as cotton and woollen cloth beautifully dyed, and sword blades rivalling those of Damascus in temper. Erato's father seems also to have dealt in porcelain and gems.

At ten years of age the child had grown into a handsome boy with oval face, aquiline nose and well-shaped hands. By this time he had learnt to write three different characters, two running from left to right and one from right to left, the latter acquired from his father, and also from his teacher who was a kind of priest. His studies also included geometry, arithmetic,

and a kind of algebra. Religious instruction was given, though of a rather flimsy kind, consisting merely of certain proverbs and maxims and a few formulæ which had to be learnt by heart and recited. The latter were connected with a curious belief which seems to have been universally prevalent at the time among the people of the country; a belief namely in a mysterious race of magicians who dwelt in a ruined city far away in the Northern desert, and were much dreaded on account of their terrible powers. Many were the stories of their doings, how they spirited men away from their homes, how they cast spells on the innocent and so forth: and it was as a protection against this terrible race that the various charms which Erato learnt were devised. (It seems, by the way, that such a race actually existed, being remnants of the great and exceedingly ancient people of Ad, a mixture of Lemurian with the first Atlantean sub-race. Whether they were as formidable as depicted, is however, doubtful, though they were certainly given to magic of the darker kind.)

Besides these regular subjects of study, Erato felt curiously drawn towards everything in any way occult, as well as towards metaphysics—this being a distinct legacy from his last incarnation. An irresistible curiosity led him to enquire into the magic of the time, although this was not of a particularly good kind, and consisted mostly of invocations of spirits and the powers of the air. Particularly was his curiosity stimulated by the rumour that there were still persons who knew as much of these secrets as did the men of old. He determined at all costs to seek out such an occultist, and at last after a long search discovered one who was alleged to have such

knowledge ; but he proved to be but a very poor specimen of the class of magicians. He turned out to be a miserable ill-fed creature, whose practices and rites were simply disgusting, resembling the low materialistic magic of the modern Obi or Voodoo cults. There was much sacrificing of animals and other abominations involved, and nearly the whole of his so-called magic had to do with injury to others—as for example, spells to poison a town, or talismans made of the entrails of dead animals, through which one might get one's enemy into one's power—in fact, the lowest degrees of Lemurian black magic. Fortunately Erato was sufficiently disgusted not to have anything to do with it, and although he wrote down the particulars, he never attempted to make practical experiments, thus avoiding the making of terrible karma which must otherwise have dogged him for lives to come.

As it was, after this somewhat rash venture into the occult, Erato settled down to a life of quiet happiness and success, making a moderate livelihood by drawing and occasionally amusing himself by illuminating texts, this being the only way apparently in which the artistic instinct managed to find expression in this incarnation.

In spite of occasional ups and downs, such as the loss of a caravan now and then, Erato seems to have enjoyed equable good fortune. He had a great reputation for learning among the people, and his advice was much sought after. He had moreover become proficient in astronomy and astrology, both of which played an important part in the religion of the time. His old love of occultism persisted until the end, and he long intended to organise an expedition to make a systematic search for the magicians in the city in the North. In

spite of the danger, he fully intended to go with this expedition himself, but somehow or other his project was constantly postponed, until death finally overtook him with his purpose unfulfilled. He died at the age of sixty-eight leaving behind him several children.

DRAMATIS PERSONÆ

None Identified.

XIV

Erato descended once more into incarnation (573-561 B. C.) in a land of the name of Baktra, which at this time owed allegiance to the Persian monarch, Hormi Khan. The city in which he was born lay to the north of the Paropamisian range, near the Eastern borders of Afghanistan. The people were worshippers of the sun and of fire; their priesthood was eminent for learning, and their temples, though somewhat bare of adornment, were architecturally fine.

With Erato was born a twin-sister, Ausonia. The horoscope of the two was cast, as was the custom, at birth, and was declared to be extremely inauspicious, for it was clear that misfortune was destined for one of the children. In view of this it was at first decided to separate them and bring them up apart, in order that the catastrophe, if it came, might not fall on both; but for some reason this plan was not followed and they were

educated together. Some care seems to have been expended on Erato's training, and amongst other things he became remarkably proficient in versification, and developed a wonderfully easy flow of ideas and language. Both the children received instruction in the religion of their race—the Zoroastrian—and both grew up into pleasant, well-behaved, good-looking young people, though it is true that Erato was somewhat prematurely grave and quiet, and in every way very unlike the boy in the last incarnation, whom we remember as a joyous, energetic, open-air kind of child, brimful of animal spirits. Nevertheless, for all his youthful gravity, both he and his sister went in for a great deal of physical exercise, principally riding, at which both became experts, the girl riding man-fashion.

Another favourite sport was sailing. There was a lake near the city on which they would go out, accompanied by a boatman, in a curious kind of broad-bottomed boat with a lateen sail. One day, when they had ventured out in rather stormy and unsettled weather, a sudden squall upset the boat. The boatman and the two children made desperate efforts to climb on to the side, and right the boat, but it was quite unavailing, as the heavy soaked sail held it down. The man then attempted to swim ashore with his two young charges, but the distance of half a mile was too great, considering the state of the water, and he was soon forced to return exhausted to the boat. Erato then begged him to take Ausonia alone, and return for himself with a boat, saying that he could hold on quite easily till he came back. With great reluctance the boatman at length consented, and set forth with Ausonia on his back. After a terrible struggle he succeeded at last in

fighting his way through the waves and in effecting a landing with his little burden quite safe and sound, though naturally very much exhausted. Leaving her insensible in the charge of some people who had come down to the shore to help, he hurriedly secured a few volunteers, and rowed back at top speed to the rescue of Erato.

But, alas, by the time they reached the spot, all trace of the poor boy had vanished. The boat too had disappeared, and it was plain that the poor little fellow with his large thoughtful eyes and his pale serious face had found a solitary grave beneath the dark and chilly waters of the lake.

A short period in the astral world was passed almost in unconsciousness ; after which he entered the heaven-life, and after forty-one years' sojourn in that world, he returned to the physical plane in time to take advantage of perhaps the most favourable conditions which the world has yet afforded for the full and liberal development of a nature and a temperament like his. For his next entrance on to the scene brought him into the life of Greece in the glorious fifth century B. C., and here, as might be expected, we shall find a considerable growth along all the lines of culture and art. We shall find also, stimulated by a wonderful and opportune meeting, a great development on the side of occultism and mysticism—that other strand in his nature which we have noticed growing through the last few lives.

DRAMATIS PERSONÆ

ERATO: ... *Twin-sister*: Ausonia.

XV

In this incarnation we find ourselves on familiar ground, for Erato's next birth was at Athens in the year 520 B. C.—just the period with which we have already had to deal in examining the lives of Orion. His name was Agathocles, and he was the younger brother of Sirius, to whom he was deeply attached. They grew up together joyously, spending much time in the practice of gymnastics, running, leaping, wrestling and throwing the quoit. Their studies, however, were by no means neglected; they were regular and serious, and the boys were thoroughly interested in them, and took a keen delight in learning. They took up history (not always very exact, by the way) and mythology; they read about the Trojan War, and got very much excited over it, making up mimic battles and playing the part of all the heroes in turn.

The religious education given seems to have consisted chiefly of maxims, which were to be learnt by heart; no one seriously believed the strange stories about the Gods, but they were regarded as fairy tales with a symbolical meaning which only those who were initiated into the Mysteries could thoroughly comprehend. The boys were placed under the protection of Pallas Athene, and were taught to call upon her when in

danger or difficulty. She was rightly regarded as a very real person indeed—the tutelary spirit of that noble race. They believed in a future life and in inexorable justice, but were quite happy about it all, and had no fear of death. Unquestionably the facts which bulked most largely in their boyish lives were the public games; these and the training for them were the supreme interests of their existence.

Their family was in good circumstances, and they had good opportunities. The most important event in their boyhood—important in view of its after results—was that a relation offered to take them for a voyage in a ship of which he was part owner. It was a trading voyage among the Greek islands and over to the Asiatic shore, and with the leisurely methods of those days it occupied about a year, during which they visited many places, and saw not only much beautiful scenery but many marvellous temples adorned with exquisite sculpture.

Among other islands they called at Samos, where they came into touch with the great philosopher Pythagoras, who was then a man of advanced age, and very near his death. Some historians have thought that this sage perished when his school at Crotona was wrecked by popular prejudice; others, recognising that he survived that catastrophe, believe that he died much later at Metapontum. But neither of these ideas is correct; when very old, he left his schools in Magna Græcia, and returned to his patrimony in Samos to end his days where he had begun them, and so it happened that our young travellers had the very great privilege of seeing him in the course of their voyage.

His principal disciple at that time was Kleineas (now the Master Djwal Kuhl); and Kleineas was

exceedingly kind to the young wanderers, and patiently answered all their eager questions, explaining to them the system of the Pythagorean philosophy. They were at once most strongly attracted towards the teaching expounded to them, and were anxious to join the school. Kleineas told them that a branch of it would presently be opened in Athens, and meantime he gave them much instruction in ethics, in the doctrine of reincarnation and the mystery of numbers. All too soon their vessel was ready for sea (it had fortunately required refitting) and they had regretfully to take leave of Pythagoras and Kleineas. To their great and awed delight, when they called to bid him adieu, the aged philosopher blessed them, and said with marked emphasis : “ *Palin sunestathesometha*—we shall meet again.” Within a year or two they heard of his death, and so they often wondered in what sense he could have meant those words ; but when, in this present incarnation, one of those brothers had for the first time the privilege of meeting the Master K. H., the latter recalled to his memory that scene of long ago, and said : “ Did I not tell you that we should meet again ? ”

Soon after the death of Pythagoras, Kleineas fulfilled his promise to come and set on foot a school of the philosophy in Athens, and naturally Sirius and Erato were among his first pupils. Large numbers were attracted by his teaching, and the philosophy took a very high place in the thought of the time. It was, however, a troublous time, by no means ideal for the study of these higher problems. The difficulties with Persia were just commencing, and the air was full of uneasiness. At last came the Persian invasion, culminating in the celebrated battle of Marathon, in which

both the brothers took part, as they did also ten years later in the great naval engagement of Salamis. Later still, the brothers thought it their duty to go and assist the Greek colonies in Asia Minor against the Persians; they took part also in the battle of Platæa, so that there was a great deal of fighting before they could really settle down.

Another result, however, had followed upon that fateful voyage which changed for them so many things. The many beautiful sculptures which they had seen in the course of their travels had aroused in Erato the latent artistic faculty, and with his brother's fullest approval he had resolved to devote his life to the pursuit of art in that form. Not that he ever neglected the philosophical side of life; he was initiated into the Mysteries of Eleusis, and gave much time to their study, especially to the doctrine of karma, or readjustment, as it was then called. Except for the management of the family estate, Sirius gave the whole of his life to philosophy, while Erato divided his between philosophy and art.

He produced some excellent statues, usually attaching to them the assumed name of Kalamis. One of the most important was an Apollo in bronze, which must have been nearly fifty feet in height. It was executed as a commission for one of the cities on the Black Sea; but some centuries later it was removed to Rome. Another Apollo was perhaps even more celebrated, though it was only life-size; it was erected in the *Kerameikos*, or potters' quarter at Athens, and was popularly called Alexikakos, from some fancied power of warding off pestilence which was attributed to it. This statue was largely copied by pupils, and one such

copy is now in the British Museum, where it is called the Apollo of the Omphalos. It is much injured, and it seems that various conjectural attempts (mostly inaccurate) have been made at its restoration. Its left hand appears to have originally held an olive-branch, while the right, resting upon a tree-stump, held some kind of belt. Part of the original is still preserved at Athens, and is far superior to the copies.

A temple to Athena Nikē was erected at Olympia from the plans and under the supervision of our hero, and the statue of Athena which it contained was the work of his own hands. For some reason he chose to make it a copy in marble of a very ancient and sacred wooden image called the Xoanon, which was preserved at Athens. This statue was commonly called Nikē Apteros, and held in its left hand a helmet, and in its right a pomegranate.

Another work which brought him much fame was a statue of Aphrodite (called the Sosandra) which was placed at the entrance of the Acropolis at Athens. The face of this figure was particularly charming. It was executed to the order of a rich man named Kallias, who offered it to the Goddess in fulfilment of some vow connected with his marriage. His name appears, curiously written, at the head of an incomprehensible inscription on the base. In at least two cases Agathocles seems to have collaborated with other sculptors: once with the elder Praxiteles (grandfather to the better known artist of that name) the latter supplying the figure of the driver for a very elaborately worked bronze quadriga or chariot executed by Kalamis, and set up in the Acropolis in memory of the victory of the Athenians over Chalcis; and on another occasion with a man named

Onatas, who received a commission for a bronze chariot-group at Olympia—a group which our hero completed by adding on each side a racehorse with a naked boy as rider. These boys and horses are remarkably graceful, and altogether surpass the work of Onatas. Some other figures of boys in an attitude of prayer—also at Olympia—are specially beautiful.

Another remarkable work of which some traces may still be found is a statue of Hermes erected at Tanagra, and popularly called Kriophoros because the God is represented as bearing a ram upon his shoulders—the idea being perhaps suggested by an archaic and roughly-executed image in which the same deity is seen bearing a calf in similar fashion. This Hermes Kriophoros was largely copied, numbers of smaller reproductions being made, not only in marble but in terracotta or some similar substance, and even still smaller images in gold, silver or ivory, which were used as amulets. A copy of this exists in the British Museum. It was also stamped upon the coins of Tanagra.

At the same town Kalamis also produced a statue in marble of Dionysos or Bacchus. At Thebes, too, they had two of his works, colossal figures of Zeus Ammon and Herakles (the former commissioned by the poet Pindar), both in his best style, and each remarkable for the wonderful success with which it expresses the special characteristics of the Great Ones—in the first case serene dignity and consciousness of power, and in the second, the easy self-confidence and joyousness of youth in perfect health and strength. He seems to have been specially fond of sculpturing horses, and was always very successful with them; he often represented his subjects as driving in chariots, and occasionally as riding. Among his less

celebrated statues may be mentioned an Alkmene, a Hermione at Delphi, and an Asklepios (Æsculapius) in gold and ivory, holding a pine-cone in one hand and a staff in the other; also a gilded Athena, standing on a bronze palm-tree at Delphi, holding a staff, and attended by an owl. This was erected to commemorate a victory over the Persians.

He is mentioned in an encyclopædia as a contemporary of Phidias, but this is somewhat misleading. Certainly they were on earth at the same time, but Phidias was twenty or thirty years younger than Kalamis, and studied under him for some time. Kalamis himself studied art under Antenor, having for his fellow-students Nesiotes and Kritias among others; but none of these attained the fame of Kalamis. He really held a peculiar and important place in the history of Greek art, for it was he who first ventured to break through the stiff conventional methods of the archaic school. His work shows in this respect a marked improvement over that of his master Antenor, though it still bears obvious traces of the latter's influence. Still, to our hero belongs the honour of initiating that reform in sculpture which culminated so gloriously in the works of his successor Phidias. Praxias was another successful pupil of Agathocles.

Both of the brothers married, and brought up their families in opposite sides of the original paternal house, in which there was plenty of room for all. Indeed, they formed a wonderfully united household, and their residence was quite a centre both for philosophers and artists. Stormy though the times were, there was much in them that was noble and elevating; and our hero took his part in the vivid life of Athens at its best,

even though his art and his higher studies always came for him before political considerations. The death of Sirius left a gap in his circle, but the parting was not a painful one, for both were happy in their knowledge of what death meant, and in their certainty that in a future existence they would meet again. Erato survived Sirius by some five years, and when he in turn shuffled off this mortal coil he passed through the astral plane with great rapidity, and had a long and elevated sojourn in the heaven-world. Details of his family in this incarnation will be found appended to No. XXIII of the lives of Orion. THE THEOSOPHIST, Vol. XXXIII, p. 735.

XVI

The last life of the present series belongs to Bavaria, attracted to earth evidently by his artistic instincts. Erato reincarnated as the son of one Albrecht Altdorfer, a citizen of Ratisbon (then called Regensburg) on the banks of the Danube. His father was a painter and architect as well as an engraver and etcher, but the latter arts were his speciality and he seems to have been a pupil of the celebrated Albrecht Dürer. In such surroundings it was only natural that Erato's latent gifts should quickly manifest themselves. By watching his father at work he acquired the necessary knowledge and skill so rapidly that at the age of fifteen he was able to work upon the paternal plates in such a way that the one hand was practically indistinguishable from the other, the fact moreover that both signed by the same name helping

further to confuse the two ; so that many of the plates which have come down to us as the works of Albrecht Altdorfer may in reality be the productions of Erato himself. In any case, the work itself was highly thought of at the time, and many orders were given to the father for the reproduction of important pictures, one of which, Dürer's ' Knight of Death,' was reproduced by father and son working together.

If the artistic tendencies which had developed to so high a point in Greece revealed themselves so swiftly and so prominently in this next incarnation, there was another legacy from the Athenian life which came out no less certainly. The ego which had stored up the teachings of Kleineas could not but impress upon his new personality some trace of an attitude towards things religious which hardly fitted in with the popular church orthodoxy of the times. Thus it is that we find Erato, quite in early youth, falling into the movement of religious thought which was, at about this time, associated with the names of such reformers as Nicholas of Basel, Christina Margaretha Elner, Heinrich Süso and Johan Tauler, by the last of whom both Erato and his father seemed to have been much influenced. Among the beliefs to which the young man instinctively felt attracted were those of the interior development of man, the possibility of union with God and the ability of man to work out his own salvation unaided. He had little faith in the efficacy of the sacraments, but was strongly drawn towards mysticism of all kinds and intensely eager to acquire any knowledge connected with the occult. His dreamy, imaginative nature was fired by what he had heard of mysterious fraternities like the Rosicrucians, and he

always cherished a hope of coming into contact with them. In the year 1520, he was stricken by a fever, but recovered. Nevertheless, this illness left behind it a certain weakness, and two years later he was carried off by an epidemic at the age of nineteen. After a proportionate period of residence upon higher planes, he descended into incarnation once more in time to find gathered round him many of his old friends of former lives, and to share with them the splendid reward of the Theosophical teaching. We should not close our record without mentioning that the artistic faculties which he has cultivated so assiduously through so many centuries are present in highest excellency in this life also.

DRAMATIS PERSONÆ

None identified.

NOTE

A correspondent sends the following in reference to the tragic life of Orion published in our pages (Vol. XXXII, Part ii, pp.105).

There exists to-day in the South of Madagascar a tribe called the "Antandroy," very distinct from the other tribes in the island, being much fiercer and more warlike; they resemble more the Zulus than any Madagascar tribe. Although there are no records of the crime having been actually committed in modern times, yet one chief has been known to say of another who had done him a wrong or with whom he was at war, "I will put him on an ant-hill for the ants to eat"—this as the worst form of punishment they can think of, there being a quantity of large ant-hills in their country not found elsewhere. There is also in their country a large salt lake somewhat less than a mile from the sea but not in any way connected with it this lake is named 'Aongo'. The greatest and most terrible oath that a member of this tribe can take is to "Swear by Sakay" (the 'S' being pronounced as a soft 'Sh'), but they appear to have no idea as to *why* that particular name has been handed down as a terrible one.

SOME IDEALS OF ASTROLOGY¹

By MRS. MARIE RUSSAK

BEING an earnest student of esoteric subjects, I shall consider from that standpoint some of the ideals of astrology as they appear to me. If this lecture were for the general public I should treat the subject from quite a different point of view, but as it is for a Society of astrological students there is no need to try to prove the value of astrology, or to defend it against the attacks of its enemies.

Some astrologers feel much annoyed because astrology is not more generally accepted, especially by those whom the world considers as scientists, but who in fact practically refuse to take any interest in it. It seems to me that this should be a test for our patience and a stimulus to endeavour, and that it points out to us that until we can produce a more exact system of astrology we shall not be able to command the attention of scientists. We have heard the latter say that there is so much squabbling and difference of opinion even amongst the astrologers themselves that they are loath to try to make anything out of the muddle. I suppose they do not wish us to infer that scientists never squabble amongst themselves or have differences of opinion; but nevertheless we must admit that if we compare the

¹ A Lecture delivered to the London Astrological Society, January 16, 1912.

discoveries of Science with those of astrology, the balance, if viewed with the eyes of the narrow concrete mind, must tip heavily in favour of Science.

There can be no greater ideal for astrology than the realisation of the verity of its claims, and many of us are devoting much time to the endeavour to demonstrate that its possibilities of becoming an exact science will in time equal any other line of investigation into the realms of nature. Certainly we are united as one in this ideal, and if my own limited investigations into the rationale of astrology can in any way assist you in yours, I shall be pleased. It is not in the slightest degree my intention or desire to force any of my opinions upon you, but I give them to you in the hope that they may prove as interesting and helpful to you as they have been to me ; and therefore I trust that you will accept them in the same spirit as that in which they are given. They may perhaps introduce certain hypotheses upon which, if you so desire, you can base some fascinating experiments along new lines of thought. In the consideration of astrology, especially from the esoteric standpoint, students owe a deep debt of gratitude to Mr. and Mrs. Alan Leo who also have found, and are teaching, that astrology without the deeper interpretation would be practically an empty science.

In order to explain certain experiments of my own I must be rather personal ; but, after all, from what other standpoint can a young and investigating student speak ? Some twelve years ago I had six lessons in how to cast a horoscope, but in the few years following that time there was no further opportunity for any study ; later there occurred some experiences of an occult nature in which the value and place of astrology were

shown to me. Frankly speaking they were psychic experiences, during which it was demonstrated that without some knowledge of astrology, a complete understanding of the forces of nature would be practically impossible.

One of the ways in which the teachers on the inner planes lay certain truths before students is by causing pictures to pass before their eyes representing the truths they wish to impress. This is not generally the method used for mediums, but rather for those becoming trained psychics; there is a great difference between these two types.

The first of these experiences occurred after I had expressed to a friend my regret at not being able at that time to speak openly of these matters—of occult facts proven conclusively by me. My teacher on the inner planes said that there were other ways of helping and of aiding the spread of the truths of occultism beside those of lecturing and coming openly before the public. He then caused to appear before my eyes the picture of a woman in great distress, and requested me to send her a thought-form that would help her. The person mentioned was in very deep despair, caused by the death of her husband and child, and she was contemplating suicide.

I was told by the teacher to examine well her aura, and to notice that the predominant colours in it were a deep blue and a silvery white. He said that, astrologically speaking, she was under the sign Cancer, and that by examining her etheric body we should be able to note certain characteristics, and only then be able to judge what forces her physical body could receive without harm. He also pointed out the fact that she was

suffering from a high fever, and explained why certain slow and strong vibrations were entering her aura; these were caused by a square of Saturn and Mars which was then taking place, and which had also existed at the moment of her birth. He then proceeded to the inhibition of the afflicting forces of Saturn, by placing a wall of silvery white and another of dark blue around her aura. I asked him, in my ignorance, why he did not use red as a protective wall, as I thought the force of Mars might overcome effectively any others with which it came into contact—Mars being such a ‘good fighter’. The teacher pointed out the watery nature of the person, and told me to remember that she was suffering from fever also; therefore any addition of the force of Mars, or the colour of red in her bodies, would not only augment the fever, but would also increase the power of the aspect which was afflicting her at the moment. He explained that the forces causing the silvery white and dark blue colours were those of the Moon and Jupiter—the benefics of her horoscope and therefore good weapons against Saturn. We watched the effect of these inhibiting walls of force as the vibrations from them played into her aura, and it was most interesting. It was as though one had removed from the fire a vessel containing boiling, muddy brown water; the boiling gradually ceased and the dark colours faded from the aura, much in the same manner as sediment would settle on the bottom of a vessel when the water was sufficiently quiet.

The next step of the process was the formation of a thought-form which the teacher said we could now proceed to make, since the physical body was momentarily in a measure freed from the affliction of the

planets, and a thought-form could now be sent directly into her mental body, which would gradually reflect its strength into the emotional body. I enquired why he did not send that thought-form direct to the emotional body, instead of through the mental body. He explained that Venus and Saturn were afflicting the astral body at birth, and therefore it was not well to stimulate her astral body especially at this moment—in the excitement of her grief; he pointed out the necessity of first strengthening the mental body, and allowing that to steady the emotions through the natural channel of the mind. He said this would be an easy task, since Mercury was in the rising sign Cancer, which gave her a strong, receptive mind; and that a thought-form properly made and sent into her mental body would be able more effectually to lift her out of her unhappiness—she would reason herself out of her despair. The next step of the process was the visualisation of an ovoid of pale golden light with a wide band of mauve colour around it. During the formation of this band, and until the time when it was considered sufficiently clear and distinct, I was told to hold the thought: “May Divine Strength aid you!” This thought-form was then projected by the will, and following it, we saw it strike against her mental body much in the same manner as a child’s balloon repeatedly bumps against and floats off from an object it contacts. But each time it touched the mental body, that body seemed to grow stronger and lighter in colour, and its matter gradually took on the undulatory and circulatory movement natural to it. Presently the person sat up, clasped her hands, and called out for help; this was just what was required in order to establish a mental relationship

between herself and the thought-form, and without further delay it discharged its full force into her aura. The teacher lost no time in sending in after it a stream of strengthening force, with the result that at last she fell upon her knees praying for the necessary strength to live, and resolving to rise above her trouble; and in time she was able to do so.

In the manner above described, during some of my later studies of Astrology, I was shown a series of pictures which demonstrated some of the facts of involution as well as evolution. The first of these represented a large parachute from which millions of tiny threads of light were suspended, and on the end of each thread a tiny star of light—the whole a mass of different colours. In the complexities of evolution, these threads became entangled little by little, and it is in the midst of this tangle that we find ourselves to-day. If we understand the laws of nature and the relation to them and ourselves of the planetary forces, we shall discover the nature of the thread to which we are attached, the nature of other threads in which we are entangled, how we came to be entangled, and how we can untangle them. We shall then no longer seem as a victim blown hither and thither by the winds of fate; but instead we shall recognise that we can become rulers of ourselves and of our destinies; we shall also be able to realise that all things created are under the influence of the planets and their houses.

The Theosophical ideas of evolution were also demonstrated, the general scheme of which you can read from our books, if you so desire. It will suffice for the purpose of this lecture if we remember that we have passed out through Seven Sacred Centres and

their fields of evolution. We find ourselves at the door of our present system in the care of Seven Planetary Logoi. Generally speaking, we are seven types of human beings, evolving in seven types of matter, under the influence of seven planets, each with its zodiacal sign.

H. P. B. tells us that the ancient Chaldeans took into consideration only ten signs of the Zodiac, and so far as certain investigations of my own are concerned, it is found that at that time only five of the main qualities (each represented by a planet) were comparatively fully developed.

Four of these up to the time of the fifth Race had grown into full expression, and during the fifth Race the fifth quality was to be developed. The planet (which it is my belief was to rule that quality) Herschel only developed physically sufficiently to be observed by telescopes at a much later time. In fact the necessity for expressing that quality was the 'mother of manifestation' of the planet and its house. It is also my belief that two more planets and signs will fully develop as the ages roll on. It may be that some of the zodiacal signs will again be divided, or, perhaps, at present two of them are in some cases one—the negative and positive parts of the same sign. As each quality develops, a planet must come into stronger manifestation with its negative and positive houses. There seems little doubt but that two planets still lie beyond our ken, and unless they are to send an influence directly upon us, in an unusual way, there must be two other houses or signs through which they are to manifest. This would make it necessary for two more houses also to be added to our system, thus making fourteen in all and seven planets

—the sun and moon not being planets in the true sense of the word, but the present negative and positive poles of our system. How this is to meet the mathematical requirements, I do not know, but this need not be a difficulty; if we look back upon the ancients we are often unable to comprehend the mathematical standards they used. If there were strange and often seemingly unfathomable calculations in the past, why should not others exist in the future?

The quality which Herschel seems to rule is the *Science of Investigation*, and all that pertains to the highest positive mentality; in fact, it would almost seem that he is the ruler of the causal body and Mercury of the lower mental. The qualities of Herschel appear to be the qualities of Mercury transmuted. Herschel brings clear, cool judgment in all that pertains to scientific investigation, which is the quality of the fifth, or the present, Race. You wonder why Herschel always brings about unexpected changes; it is because he demands that diversity of circumstances, which brings with it knowledge pertaining to all forms of the higher intellect. The quickest way to teach a boy to swim is to throw him into the water, and let him learn to struggle for himself against the force of gravity; the way to make a person learn a thing is to throw him into the necessity of experiencing it; then only will he know it. Some astrologers believe that Herschel is the planet of Occultism and Neptune of Mysticism. I also held this belief for some time, until it was explained to me that it was natural that this conclusion should be held because Occultism required so much scientific investigation and positive endeavour; but that Herschel had only led the way to a complete

balanced mentality and clear judgment necessary for both the Mystic and the Occultist.

In the future sixth Race we shall also better understand the place of Neptune, and the true house which governs that planet. It is my belief that the negative and positive qualities of that planet are expressing themselves in reference to both Occultism and Mysticism in the *Science of Revelation*. In *The Secret Doctrine*, H. P. B. in one place expresses doubts about Neptune being a part of our system ; in another place she affirms that it is.

Neptune governs in the physical body only such organs as are to be fully perfected at a future time—among them the pituitary body and pineal gland—one of these is negative and the other positive ; one the seat of mystic revelation, the other of occult revelation. Hence the fiery-watery nature of Neptune is the direct influence causing a person to turn to the investigation of more spiritual things, and to fulfil the positive and negative requirements of the Occultist and Mystic. Occult astrologers will interpret the influence of Neptune as deeply occult-fiery, the outer revelation ; mystic astrologers will interpret that planet's influence as mystic-negative, loving the inner revelation. Its influence on the person will be felt only according to the psychic temperamental receptivity of the person himself. Neptune, well situated in the horoscope of the positive musician, will make a composer—a creator of music : in the horoscope of a negative musician it will bring the ecstasies of the music-lover—the interpreter of music. If the horoscope of a person shows Neptune badly aspected, the afflictions generally take place in the head ; the pituitary body and the pineal gland in that case will

suffer and cause illnesses, sometimes even bringing about the death of the person. Neptune is a splendid friend to the spiritually-minded, but a dangerous enemy to the base. The black magician fears its influence, but revels in the clear cool mentality of Herschel. It is my belief that Neptune will be the ruler of the sixth Race, and we shall better comprehend its relation to us in the future, when the pituitary body and pineal gland shall have become more fully developed.

Much of this may seem to you to be mere speculation ; but even if you do so consider it, there is no harm to your astrological reputations in listening to some ideas which have proven of profound interest to a student seeking, as earnestly as you are seeking, to understand the inner truths relating to our development.

There were some other fascinating pictures shown to me, demonstrating the development of our bodies, whilst the matter of which they are composed was passing through the different kingdoms ; also the rationale of how some forces, after passing through the matter of the mineral, plant and animal kingdoms, finally became the directors or rulers of certain parts of the body of man ; but the details of this would occupy almost a volume, and are very complicated. A rough outline of the way the positive and negative forces now work in reference to the whole human body is more simple, and may interest you.

As we know, all matter inherently is either positive or negative in its nature. In the earlier evolution, all persons (the stars hanging from the parachute) were positive or negative, I mean dominantly so. At the separation of the sexes, the positives became male and the negatives female. For long periods of time each

remained in its original nature, but as the complexities of evolution and experience grew more varied, especially at the time of the formation of the more complicated human body, these forces of necessity became more equalised. In other words, it was necessary that the male body, which was dominantly positive on the right side and negative on the left side of it, should also possess an equal amount of positive and negative force on each side of the body. Those wearing a female body were more positive on the left side of the body, and it was necessary that their positive and negative elements should also be equalised. The exigencies of the law of rhythm require this. At the present time, owing to continual use, the right hand of the majority of men and women seems more positive, but as time goes on the left hand in each will become equally proficient as well as the left foot. *Proficiency in a limb, however, does not necessarily mean that it is of a positive nature inherently.* Man is endeavouring, generally speaking, to equalise the negative and positive elements in his body by building positivity into the left side of his body and negativity into the positive side—*vice versa* in the case of persons wearing a female body. Opportunities of doing this are unequal in different people, and we sometimes find that females are over-masculine or positive, or males express more of the feminine negativity than seems quite natural to the body they wear.

I have mentioned this fact especially, because I know that many astrologers find great difficulty while interpreting horoscopes, in understanding certain things, which would be clearer if the negative and positive conditions of the planets and signs in a person's horoscope were taken into consideration; it is then

easier to prognosticate and advise the person. It is true that this fact of the negative and positive elements being different in each person, complicates the matter of judging a nativity, but that is no reason why it should not be taken into consideration, if we wish to be exact and to make fewer mistakes in our calculations.

For example, we know that what we call afflictions are sometimes totally different in their effect on a man and a woman respectively. We are liable to judge an affliction roughly, and merely in reference to whether the aspect applies to a male or female horoscope. In truth we ought first to judge whether the body of the person, if it is a female, has built into itself more positive than negative characteristics; the position of the planets, especially Mars and the Sun, ought to help in showing this. If she has more positive than negative elements in her, the aspect will work itself out in her body, *in the same manner as it would in a positive man*, in spite of the fact that she is wearing a female body. We are too much inclined to forget that the force of an aspect can only exhaust itself in a body *in proportion as that body is magnetically disposed towards it*, and that is governed very much by the amount of negative and positive force in the body, be it male or female.

What we call afflictions are really not evil at all, but only the meshes of a web of experience wound around us, and are only to teach us some valuable lesson of life. By thus recognising the affliction as an indicator of a fault to be expiated and eliminated, we shall soon be able to appreciate the true value of the afflictions in a horoscope and to untangle the threads which for the time being seem to hold us, much as a fly is held as a victim in the web of a spider. If we accept the doctrine of

reincarnation, it is much easier for us to unravel the mystery of these afflictions, and to understand more readily the lessons which these afflictions ought to teach us.

We ought also to comprehend our own threefold nature and the fact that the aspects of our horoscopes apply especially to three bodies (our physical, emotional and mental bodies), and not to one only. Within each one of those three bodies there is something (Occultism would call it the permanent atom) which always remains with us throughout our cycle of incarnations. It is in that permanent part of us that our experiences of past lives are stored, and the aspects which we find in our horoscopes relate to all three of those atoms, not to one of them only. If one does not take this fact into consideration, mistakes in calculation are bound to occur.

I was once asked by an astrologer why in one case an aspect should show its results in a very marked way upon the physical body, yet in another person did not show any results at all; he found this to be the case even when the positions of the planets were similar or practically identical in different horoscopes. While investigating this case it was demonstrated that aspects could exhaust themselves directly into the subtler bodies, without in any way influencing the physical body—the force of the aspect could be used up either by the mental or emotional body. Another picture illustrated this fact. Extending from the body of a person for some little distance, there seemed to be many transparent tubes through which coloured fluids were being conducted into the different bodies as they passed through them. In various parts of those tubes there were openings which permitted some of the fluids to escape.

Figuratively speaking, kârmic experiences made these openings in the tubes. If the force of the aspect was intended to exhaust itself in the mental body alone, there would pass out through the openings at the extremity of the tube, the full force of the fluid, leaving little of it to pass down through the tube into the emotional and physical bodies. It is a fact that in some such manner there are these conduits of the planetary forces, radiating through the subtler bodies of man, which allow the forces of the planets to exhaust themselves into one or other of man's bodies much in the way I have described.

The fact of the existence of these subtler bodies and of the planetary influence upon them was well understood by the ancient Chaldean astrologers, who were almost all seers. When a person was born in that ancient time, the priest did not calculate one horoscope alone, but three: one from the moment of the epoch, one from the moment of quickening, and one from the moment of birth. They considered that each of these moments was of deep significance in its relation to the future of the person, and they considered also that these moments related in a threefold way to each of the person's three lower bodies when considered from 'below'; when considered from 'above' they were related to all that pertained to the greater threefold character of man—his personality, ego and monad. All three horoscopes were especially taken into consideration when it was known to the priests (who were seers) that an ego desired to incarnate and they wished to find a proper physical temple for it; they would choose for the mother, one whose astrological signs and planets were as nearly as possible the same as those destined

for the incoming ego, and a very close relationship could thus be established between the mother and child. The food of the mother was as far as possible made such as was under the rule of the benefics of her horoscope. The juices of fruits given her as drink were previously magnetised, or charged with the proper forces by the priests, being placed under coloured glass, the colour of which was that corresponding to her ruling planet ; the rays of the sun were then allowed to play through the glass into the juices, and removed any bad magnetism which happened to be in them. Not only the food of the mother, but her environment, occupation and clothing were considered astrologically. If one could but glimpse clairvoyantly the advantages of all this, and see how vibratory relationships of a magnetic kind can thus be established between the higher forces and our bodies, one would better understand the law of rhythm and its application to progress.

To return to the consideration of the three horoscopes : the first or lowest, for the physical body, was that which was computed from the moment of the epoch and seemed to relate to physical actions, the functions of the body and its natural health. The second was that computed from the moment of quickening, and seemed to pertain to past habits and form of expression of the physical limbs and body generally. If these habits were not as they should be, the priest endeavoured to substitute proper ones, such as the horoscope would permit. In the third physical horoscope, that computed from the moment of birth, the aspects were considered as pertaining to the possibilities in the physical for the expression of beauty, attainments, purity and all tendencies which could be developed (not those relating

to the past), especially those possible to the physical body in the next incarnation. The person was minutely instructed how he could store up in the physical permanent atom the seed of a perfect physical body for the next life. In the same manner, the three horoscopes of the emotional body were studied in reference to the manner of its action or past habits, form of expression, and its future possibilities. There were also three horoscopes pertaining to the action and habits, form of expression, and future possibilities of the mental body. The higher astrological knowledge concerning the ego and the monad was possessed by the priests, and was only rarely given to others.

The wisdom possessed by these ancient priests of Chaldea was also possessed by those of Egypt in later times, but the latter applied their astrology especially to the sciences of chemistry and healing. The esotericism of astrology was also carried into Egypt, but it seems to have passed into a stage of decadence at a later time, probably owing to the fact of the intermarrying of many of this later race with the remnants of the fourth Race.

We need not become discouraged when we compare our knowledge of the present time with that of those ancient priests ; for it is known that as races in the past rose to great heights of knowledge, they exercised only just that amount of skill and ability which the evolutionary period of the time permitted. Subjects such as that of astrology arose on the horizon, enjoyed a certain amount of success, and then seemed to fade into obscurity. When comparing these cycles and the rise and fall of such sciences, it was noted that as race followed race, and cycle followed cycle, the same subject always reached in some respects even

a greater measure of perfection as time went on, no matter how perfect that science seemed to be at the previous time. Astrology at this present day is practically only beginning to rise above the horizon. It is well for us to remember this fact, so that we may be comforted by the thought that we are at a much later time—a time which permits of greater mental perfectionment of people in general—and therefore we can hope in time to reach even greater heights of knowledge in the science of astrology than that possessed by the ancient priests of Chaldea and Egypt. Their knowledge has been preserved to us by Those who have such things in charge, and we shall receive more and more as time ripens and we develop.

Astrology is eminently a spiritual science, and until humanity has sufficiently evolved beyond the realm of things material, and the selfish desire to use occult sciences for personal reasons, for personal curiosity or for individual aggrandisement, we cannot expect the deeper mysteries to be revealed. The reception of the greater knowledge must be commensurate with the divinity unfolding within each person.

In conclusion, allow me to impress it upon you that if there are any here present who consider the planets as “mere counters to play with,” instead of as great hierarchies of ruling Beings, then indeed must astrology remain to you but “as sounding brass and a tinkling cymbal”. Unless you recognise the esoteric value of astrology and build your knowledge on a sure foundation of unfailling laws which emanate from the Mind of the Supreme, you will receive only the outer shell instead of the inner fruit of the astrological Tree of Wisdom.

Marie Russak

THE THREE SILENCES

By GEMINI

UPON the long broad road, wide as the hopes of humanity, the road of Life itself that leads to the entrance of the 'narrow ancient Path,' there are three Silences. They stand like wayside shrines, hidden from view by groves of ilex and of olive, long deserted by those whose worship sanctified and consecrated them; yet thrilling ever with the memory of their ancient use, gemmed with dim lights of holiness and aspiration, perfumed still with the incense of the soul's self-oblation before the Supreme.

Three Silences, wherein the Soul, alone with that Divine Self, whose he is and whom he seeks, knows for a brief space the consecration of the mystic Word, uttered only in those soundless vibrations which by the creature of time and space are called silence.

Three lesser Initiations—may we not call them—these pauses in the march of the great campaign, these temporary droppings out of the ranks of the legions eager to conquer and acquire, to enter and possess the good land, the promised land of earth's fair cities and yet fairer gardens of desire; three Silences, in each of which some of earth's many voices fail and cease, to fall no more upon the ear, to clamour nevermore in lilting cadences, which hold

for the senses all haunting melodies, all echoes of the dreams of dead desires.

What of the first Silence? Are there words in which to portray that change of vibration which to the Soul is a hush, a pause, a new quality of sound, lost once more almost as soon as gained (so adaptable is consciousness to that of which it becomes aware), yet marking an epoch eternal in significance, setting a milestone on the road, never again to be repassed. By analogy alone may we picture this first Silence; for no words can ever fully reveal the facts of the inner worlds, as they are apprehended by the Soul as truth. A traveller is seated in an express train, running smoothly and swiftly to its destination without jolt or jar, when suddenly it catches up another train, journeying in the same direction. The express is travelling sixty miles an hour, the other at about half that rate; and for a short interval of time the two run side by side, the rhythmic vibrations of the former fractured and riven by the clumsy beat of the engine of the latter, and the rattle and jolting of the cars. Inch by inch the express pulls away from the slower train, till at length the counter-beat of warring and irreconcilable vibrations ceases, the din of the jarring revolutions dies away; and to the traveller the sudden cessation of friction, the relief of the steady rush of sound after the tumult, takes shape in a sense of peace which translates itself to every nerve as silence.

Not till his consciousness, quick to adapt itself to new conditions, has once more readjusted itself to external things does he realise that not silence but a new quality of sound environs him. So does the first great Silence meet the Soul, when he reaches that stage in

evolution where the things of the world of densest matter, *facts* and *realities* of the physical plane, fall behind him in his upward progress ; dropping gradually further and further into the dim obscurity of the margins of consciousness.

Not till he stands as a ' Master of Compassion ' will he turn to the storehouse of his own experience, thence to draw knowledge and power for the ' healing of the nations '.

In the wonder of the first great Silence does the Soul make obeisance to the God within ; and knows himself a being apart from the lusts of the flesh and the desire of the eye, shot through as with strange lightnings by the Spirit, lifted to a height of imagining in which he sees the ' coat of skins ' fall off and stands again, naked and unashamed, in the Eden of a purity whiter than the innocence from which, with blood and tears, it was fashioned. To the Soul it seems as if some brooding wing of benediction shadowed for an instant the blaze of the ineffable ; taking momentarily the place of the veiling *māyā*, by the aid of which alone men can bear the God-light in which they walk. And in that softened light the Soul gazes into that heart of Being, where the darkness and the light are both alike.

It may not last ! already those new vibrations have become the *world* to the soul ; already that which seemed silence has changed to the rush and throb of the onward urge ; the great impulse of desire which drives the wheels of evolution.

The Soul, speechless perhaps as yet with a new sense of awe and wonder, signed and sealed with that baptism of inner vision, stands a moment by the way-side waiting, while the hurrying crowds pass by in the

race for the prizes that no longer have any value for himself. And then, imperceptibly to him, the swift heart-beats begin again; the pulses quicken with a new desire; and he is once more part of the eager throng.

New objects of attainment rise before him; new worlds to conquer and fresh laurels towards which to aspire.

The same, yet not the same, as he was; for now the outer husks of things no more allure him; he now desires to taste the sweetness of the subtler joys of sense. As artist, musician, sculptor, creator in some form, he would fain offer to the world a draught of the wine of life, less heady than that which in past days he drank from the cup which either deadens or debauches those who drain it to the dregs.

With swift strides he advances; skill and power are his. Shall he not use them to win for himself fame, honour, the foremost place among his fellow-men?

Before him on the road he sees the Temple of the Gloria Mundi; already the scent of its flowering-aloes and myrtle is borne to him upon the breeze, stirring his pulses as in bygone days did the wreaths of jasmine woven into the hair of a beautiful woman. And so he works, and achieves at length, as all must who give themselves unstintingly for any end. And for him are unlocked the towers of ivory and gold, wherein are stored the roses men award their fellows, and the laurels wherewith they crown them. And all his garments are dew-drenched with the musk and almond of power and praise; and in his heart he hears the voices which acclaim greatness and genius in mankind.

They swell, those deathless voices, from out the kingdom of man's mightiest friend and fiercest foe; for

now the Soul is face to face with the "Slayer of the Real," and before him spread, gorgeous and many-hued, the panoplied legions of the mind. "Behold!" he cries "I am as God, knowing both good and evil; while before me unfurls the banner of a conqueror, and at my feet lie the countless millions I shall rule and sway."

Then, pausing on the crescendo of his own triumph, the Soul waits to hearken, and lo! the second of the Silences! And of this what may be written? Only the shadows of words, only the wraiths of those images which men call thoughts; for, in that Silence, form is not, nor any sound that we may know; but only the breaking up of the concrete into that which melts from colour into colour; only a translucence as of pearl and amethyst; and the noiseless rhythm of those who pass to lay their crowns before the throne. They pass, a ceaseless vast procession, from the gate of mist enshrouded colours to that further Portal of Light, flaming within itself, a heart of rose and fire. They cross the silent slopes of a region more faint in outline than any dawn amid earth's farthest snows, and the Soul passes with them, yet enters not; for, as he lays his crown before the throne, he bends to pluck from the setting, one single precious stone; and with a gesture of entreaty presses it between his palms and weeps. And so sees the veiled splendour die away; and finds his feet once more upon the well-known road.

The Soul and his one jewel! a drop of blood and fire; a ruby from the mines beneath the earth, where those who work to tempt and lure all souls imprison deep the sun's rays, mixing with them desire's most potent juice. To the Soul it seems as though the ruby were a heart, the semblance of that self he had brought

upwards with him from the beginning, fashioning it ever into the likeness of a heart, and making of it a fetish before which to offer all else to feed its fire. It grew to be the custom of the Soul to look within the gem and find there, in its shifting light and shade, visions of past days and memories, poignant still, some bitter and some sweet. And often he would test the value of the words and deeds of men by this alone, if they should dim or feed the smouldering fire that slept within the jewel.

And so he walked, gazing with down-bent head; nor heard nor saw the passers on the way. Then, on a sudden, came there forth to him a very mighty host of earth's sad citizens; who cried to him: "O thou great Saint, thou who canst dwell apart from things of time, deign presently to lend thine aid to us, and teach us of the further things of life."

And the Soul answered them: "Yea! I will hearken; for indeed know I of many things hidden as yet from you; for I have trodden many a weary mile, and laid the things of time and sense aside; and keep but this one jewel, the heart of life, the self that I have carved, as mirror of my days." Then cried the multitude with one accord: "Speak! for we listen; tell us of those things that lie behind the veils of sense and time." Then did the Soul arise and stand, lord of himself, triumphant over fate, to tell the people of the way to tread the long broad road his feet had walked upon. Then did he raise his ruby to his lips, then gazed within its liquid heart of fire; and, as he gazed, he read his past therein; and knew again all he had won of power.

And with a mighty voice he cried aloud, so that the echoes woke among the hills: "Children of one great mother as ye are, and fathered by Immortal

Love as I, hearken to me who *know*, and learn as I, who trod before you in the dusty ways! I *know*, I say, and” Then there came a Touch, swift, silent and benign, upon the lips that sought to utter what the self had learned, before that self was laid upon the shrine, and merged for ever with its parent Ray. Swift, and benign as some great wind of God, the Touch fell on those lips; nor did It sear, but silenced only speech and need of speech, and sense of time and space, and pulse of life, thrilling from every centre to the next, as if in some mighty magazine of force, wheel after wheel should stop and sink to rest.

Until at length, all stilled in every part, the Soul was motionless, save where the golden core of some new motion seemed to germinate. And all the silence grew and rolled around, billow on billow of some ocean-wave, that filled all space and left no aperture through which the counter waves of earth could come. Softer than myriad snowflakes drifted down the vast, enveloping, enshrouding folds, that wrapped the Soul and lifted, till he came once more before that mystic Portal of Rose-Flame. And lo! the ruby heart he held grew great, and greater yet! and shot and flamed and grew; till he and it together in one fire burned yet consumed not; but he rather grew, and yearned with very passion of desire towards that Rose-Flame and Veiled Mystery. Till with the rapture of all heaven's dreams; with mystic fires from the deep hearts of things, invisible yet present, the Soul lay on the ruby, now grown like a cross, fashioned from living flame, and entered in—to where the Portal opens on the Path, the narrow ancient Path, that leads to peace.

THE CHRIST OF MOUNT ATHOS

By ANNIE BESANT, P. T. S.

THE monks of Mount Athos possess traditional portraits of Christ and His Apostles, said to have been handed down from His contemporaries and preserved in the Byzantine schools. They are utterly different from the conventional pictures familiar to us on the canvases of the great Christian painters of Europe, and, looking at them, one feels that one is looking at *likenesses*, not at ideals; that this is what *was*, not what ought to have been, according to the conventions of later times, when the men had been euhemerised into saints. The gentle plaintive faces of Roman Catholic art, exquisite as they often are, could not have been the faces of the strong men who built a new religion.

Mr. Douglas Sladen tells us, in his *Sicily, the new Winter Resort*, that "the Calogeri, or monks of Mount Athos, came from the East, and introduced into Sicily and Italy their splendid mosaics, a pagan art which they harmonised with liturgical needs . . . The mosaics at Cafalu are believed to have been the work of actual Calogeri from Mount Athos. This is extremely interesting because the Christ at Cafalu represented their tradition, unbroken from the earliest times, and the Christs at Monreale and in the Cappella Reale at Palermo follow exactly the same tradition, quite unlike the

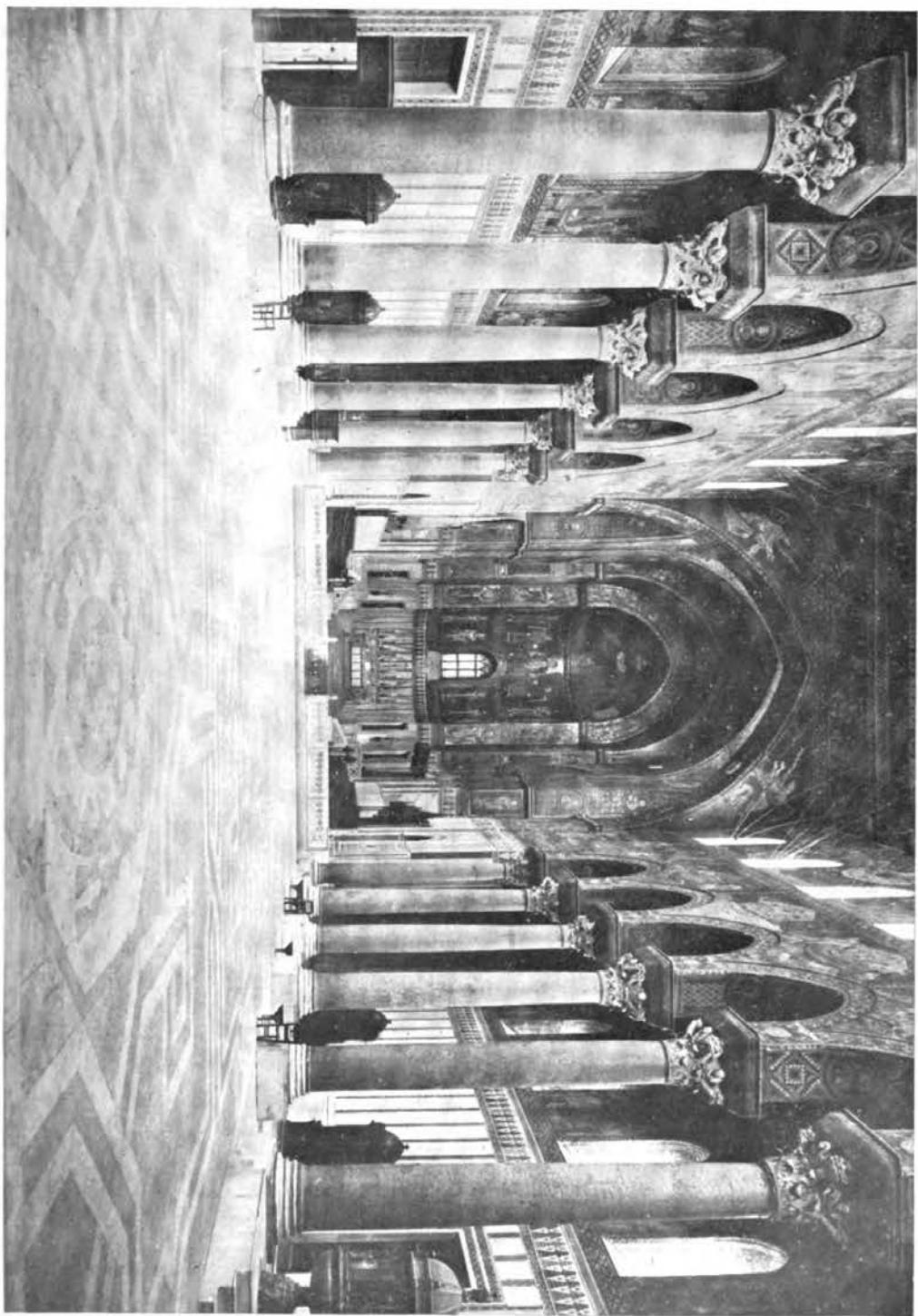
ordinary tradition" (p. 128). The mosaics at these three places "represent a middle-aged ascetic with a dark beard thin on the chin, an aquiline nose, and a face very wide between its strong prominent ears. The face has infinite tenderness, but is the face of a man of boundless energy, the founder of a religion, not the meek type of the Christ on the Ring of Tiberius. It represents the tradition preserved from apostolic times by the Calogeri, the Mosaic-working hermits of Mount Athos, who actually constructed the mosaics of Cafalu. It may therefore be taken to be the real Christ" (p. 146). So also with the other portraits.

Thus we have Saints Paul and Peter, both striking and effective portraits: S. Paul tall, thin, with bald head and ascetic face, nose strongly curved; short sparse pointed beard, a Pharisee of Pharisees. His name is written beside him in one mosaic, but once seen he is recognisable anywhere; he is a living man with a character. S. Peter is rounder-faced, more genial, sometimes almost jovial—one can picture him as sitting among the servants by the fire—with a mass of curling white hair and round, thick, white beard, the eyes eager, intent, with a shadow in them as of a memory not quite outlived; one feels the ardent, head-long nature, first repelling the offered grace, and then: "Lord, not my feet only, but also my hands and my head." But all other portraits fade into insignificance beside those of the Christ Himself; portraits that, once seen, must ever remain a haunting memory of ethereal, and yet most living and human, beauty.

In some of the Sicilian churches these portraits are to be seen, cunningly wrought in mosaic; placed, as they are, in high-arched apses, in the dim, rich light

reflected from the golden mosaics around them, they shine down from their heights with a strange, unearthly beauty; a detachment from the world below, inexpressibly majestic and impressive. These golden mosaics form the background of ornament and picture, also wrought in mosaic of exquisite colours, all toned down and mellowed by the passage of eight centuries. It is impossible to give to those who have not seen them any idea of the rare and exquisite beauty of the Cappella Reale (Royal Chapel) of the Palace in Palermo, of the great cathedral of Monreale, dominating Palermo from its overshadowing height above the city. The pictures here reproduced are but the dullest facsimiles, for, in the first place, they are black and white, while the originals are a glory of molten colour; and, in the second, they bring out hard lines and angles which are entirely lost in the mellow glow of the pictures themselves. These pictures, high in air, are seen through a kind of haze, formed by the crossing of countless rays of light reflected from golden and many-hued mosaics, which line the curved walls in which they are set. The reproductions give but the hard outlines, and exaggerate the fact that they are mosaics; they look, to the uplifted eye, like beautiful and exquisitely soft paintings. In looking at our picture of the Cappella Palatina—the Cappella Reale—the beauty of the form can be seen, but the reader must suffuse it with a golden and many-coloured atmosphere, if he would transport himself into that which the writer saw.

Through that wondrous atmosphere stole upon the uplifted eyes, a vision of beauty, soft, compelling, gradually clarifying into the majestic figure of the Christ, shining down from the eastern apse, the eyes compas-



No. 1—NAVE OF THE CATHEDRAL OF MONREAL.



No. 2--PICTURE OF CHRIST IN THE CATHEDRAL OF MONREALE.

sionate and yet commanding, the mouth strong but with a pathetic droop, the right hand upraised in blessing, the left holding an open book, Greek-inscribed (Frontispiece). Thus verily looked the Christ, when He walked as man among men; this is not the crucified, tortured, dying victim, but the World-Teacher, the Teacher of Gods and men.

Another wonderful picture is in the great cathedral of Monreale; some idea of the imposing beauty of the whole interior may be gained from our illustration (No. 1)—the stately pillars, the mosaic-work—there are 80,000 square feet of it—covering the upper part of the walls and the whole chancel. Some of the pictures in the nave are very quaint in their naïveté: the making of Eve and her presentation to Adam—both quite naked, but Jehovah fully draped; the story of the Ark; the attempt to introduce an animal into a small Ark already crowded with the huge figures of Noah and his family; and the happy grazing of a horse, just released, on herbage which had been under a weight of many million tons of water. But if detail be lost by distance and the whole is seen at once, then the glory of the columns with their sculptured capitals and the gorgeous mosaic glowing like jewels set in gold, ending in the splendour of the chancel and the great figure of the Christ, is a thing to dream of in the greyness of our modern world.

The Christ may be seen over the high altar (No. 2) with the Madonna and Child enthroned below Him (No. 3); on either side of the two angels that stand to the right and left of the Madonna are S. Peter and S. Paul. Another mosaic portrait of Him is in the Church of the Martorana; this I did not see, but it is obviously of the same type as the others.

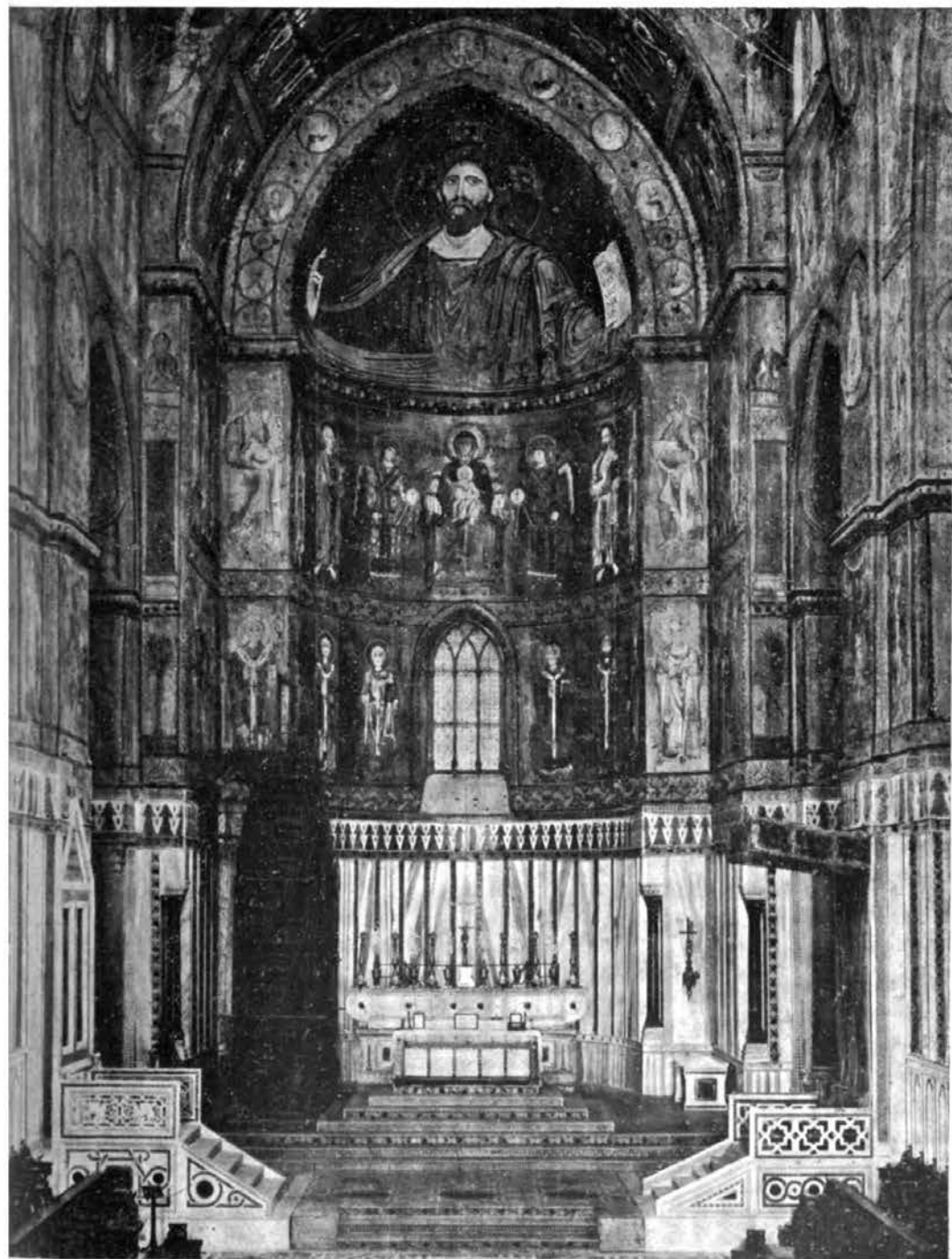
It is good, now and again, to see perfectly beautiful things, for they remain as places of peace, in which the mind may rest, when tired with the vulgar jars of life. Such a place is the little room in Dresden where shines the Madonna di San Sisto ; such places are the Cappella Palatina and the cathedral of Monreale.

Annie Besant

A NOTE

There is a paper called *The Morning Star* published in London, and an article by the Rev. G. J. Emmerson, Rector of Swalecliffe appeared in its issue of August 1, of which the first sentence runs : " There is reason to believe that the Coming of Christ is imminent." His belief is based, like that of many Christians, on a study of the prophecies in the *Old Testament*, and he quotes from the Rev. T. Tanner, a statement : " That an important crisis is drawing on is not merely a forecast by prophetic students, but we may almost say an universal expectation." An appeal was sent out that on October 6 and 7, 1912, those who are looking for " the coming of our King. . . should with one heart and voice send up to Him a *united* cry that He will come ; a great heart-cry of love from His whole true waiting Church in all the earth : a cry of welcome to the Coming One." It may be that to some of us, as to S. Paul of old at Athens the duty may fall to proclaim : " Whom therefore ye ignorantly worship, Him declare I unto you."

A. B.



No. 3—ALTAR OF THE CATHEDRAL OF MONREALE.

THE WAY OF LIFE

A FRAGMENT OF CONSCIOUSNESS

BY LILY NIGHTINGALE

“This one thing I do. . . . I press towards the mark.”

Philippians, iii, 13-14.

DOWN the ages rings this clarion-call : Eternal invitation of infinity to the finite ; the summons which none may disobey, save at the peril of loss of man's heritage, immortality.

“So many worlds, so much to do !” Well may the human brain reel beneath the task, yet it is work which he alone can accomplish. At a certain period in evolution comes a point known as ‘the critical state’ ; all spiritual states have their correspondences in the world of substantial matter. The man stands halting, waiting, uncertain. Myriad ways stretch before him ; he seems to have some faint glimmering of attraction towards many. Which shall he choose ? The White Way, which leads to that city of which Saints build up the fabric ? The road of Truth—that steep and toilsome road, where error raises obstacles well-nigh immovable, where illusion strews the path with sweet and poisonous weed-flowers ?

The mountain of Life—whose preliminary path leads through awful valleys of nameless experiences, deep gulfs of shame, boiling, volcanic hells of pain ?

The man wanders irresolutely. Which shall he choose? Or shall he turn again to the slumber of non-being, and dream away enchanted moments, with the baubles of time, the barriers of space? Nay! No more; no longer. For the soul awake, knows now that further sleep were death and destruction. The voice of his own divinity calls. Trembling, yet decisive, he answers the summons. "Here am I, send me." But where, whither?

The answer came. Oracular, poignant, compelling: "Look in thine own heart, and . . . learn. None can tell nor teach thine own way save thyself, the warrior within; that which is both warrior and most certain victor." Again the soul asked the Self; once again came the answer. "Life, life, more life. Until thou mergest in All-Life, until thou becomest That for which thou dost thirst." And the soul sighed, for Life is higher than Himālaya, deeper than Ocean, and there is no turning back, on the path of Life, for it is the burning-ground for man, whereon he must walk with feet unshod, until the power of wing is his.

The Soul sighed, but the man was glad. Sweet it seemed, to gather strange wild fruit, though the taste was sharp and bitter, yet he deemed it better food than any gathered or given by another's hand.

Also he began to know the joy of sacrifice. This is one of the treasures found along the probationary path of Life. He learnt that because of Love, it was good to break down briars to make smooth a road for the feet of the Beloved. That because of Love, it was pleasant to build cities for others to dwell in, while he himself inhabited a cave in the wilderness. And, most of all,

he learnt to fill a brother's cruse of oil, while his own he could not fill.

Ever the ardent longing for life, more life, surged and seethed and burned within him. Silently he lived and worked, but deep within his heart, though as yet he knew it not, slumbered a fountain of bright waters of song.

For long years he toiled. He ploughed, but the furrow was not for himself. He watered and planted, sowed, reared seed and fruit, yet ate not of that which he had raised. Others succeeded where he failed, yet along the road which his handicraft had carved. Others ate and drank, praising God, smiling and satisfied, while he hungered and thirsted with a passion that no food could appease, nor juice of fruit slake. Others built, on his foundations, fair temples, ordered homes of happiness; he lived, solitary, homeless, a nameless wanderer, unseen, unheard, unfelt, wrapped in the silent obscurity of humble work. Yet he laboured patiently, ceaselessly, knowing he had chosen "Life, more Life," (the cry of Dionysos), and that failure, defeat, and death, lead to Life.

It seemed to him that he passed through many deaths, yet one bitterness was spared; he never felt old, his eye grew not dim, nor did his force abate. For the pilgrim of Life is never worn out; he does but go from strength to strength. Immortal thirst is a safeguard against satiety, for how can the eye grow jaundiced, whose gaze has rested, if but once, on the everlasting hills? To them he lifted his glance, and his dauntlessness was its own reward.

When he had endured all that one human frame could support, he broke the chain. For a brief while

he escaped this mortal coil, and elsewhere assimilated all he had learnt while embodied in the physical. But he did not rest, he could not, for the cry welled up again: "Life! Life! More Life!" and once again he surged through the portals of birth, strong eager, suffering, vital Spirit. Proudly he submitted to new flesh-fetters, knowing how precious the experience to be gained in each new dungeon, where every fresh prison-house was at once another shrine of love, a new avenue of knowledge.

Sometimes the lesson was by action, sometimes by endurance. Yet the Spirit was never quiescent, for when it endured, it did so with such sacrificial joy, that it rose on the wings of agony into "a diviner air," a Kingdom where sorrow wielded empire, and Renunciation was the password to Bliss. Yet neither were permanent. Sorrow and joy wrote alternate music in his soul. His being was an Æolian harp. Sometimes Furies smote its wild chords; then he made "Songs, the lamentation of a God," that roused a world to hail and crown him Genius, while, as his creative power unfolded, anon elemental dæmons used him for their instrument. Then the world degraded him, stamped him with the mark of pain, and he wandered, a wild, lawless artist outcast, singing strange songs that yet awoke responsive echo in many a secret heart.

Sometimes spiritual presences compassed him about, bathed him in white fire, touched his lips with a live coal from far seraphic altar: then he was worshipped as a Saint, he who in the last life had borne the brand of pain.

But there was no rest, no satisfaction, no attainment for the Spirit, though the soul climbed onward and

upward. To him who longed for the silence of the Summit, the sight of the beatific vision, was given the noise and warfare of toil. To one who desired to achieve, was given the first rough plan of the pioneer. To one who followed after Perfection, was given the rough-hewn forest-wood instead of marble. He could not get beyond the tumult and fevered pulse of the workman. What should he do, whither should he go, haunted by eternity, imprisoned in time? Then there came one awful day, when he grew weary of climbing. Whenever he ascended one peak, others far steeper towered above. "Alps upon Alps arose." At last he cried, outworn and over-wearied: "I must sleep and rest." But a voice cried: "Thou shalt neither sleep nor rest. This is my one commandment."

The Toiler climbed on, praying for nescience, to end the torture. But, instead, came new strength. And the soul knew that ceaseless effort was his Way.

Lily Nightingale

CORROBORATIONS OF *THE SECRET* *DOCTRINE*

THE quarrel of physicists and geologists over the possible age of the earth is being brought to an end by the discovery of radio-active substances in its crust. Physicists are now willing to allow that the earth may have been in existence for 800 million years. Some rocks in Canada are said to show a minimum age of 711,000,000 years. Readers of *The Secret Doctrine* will hail this concession to the antiquity of Mother Earth. Another matter of interest arises from the prediction of Dr. Nobles, "one of the foremost investigators of seismic phenomena in the United States," that a tremendous catastrophe is impending. He says that "a large portion of the old world" will be swallowed up, and that "new continents will be born in a vast stretch of Pacific waters". Our readers will find the whole passage on pp. 297-98 of the present issue. The thought of the new continent in the Pacific, however strange it may be to non-Theosophists, is familiar to us from *The Secret Doctrine* and our later literature, and, remembering Lemuria and Atlantis, we can look forward placidly to "the things that are coming on the earth". The bearing of these changes on the appearance of the sixth sub-race, and on the coming of the World-Teacher will be familiar to our readers. But I think that Dr. Nobles is mistaken in thinking that the uprising of the new continent will be seen by people now in the body during their present life-time; they will see portions of it, certainly, but scarcely all that he predicts.

A. B.

TOWARDS UNION

By ANNIE BESANT

THEOSOPHISTS are naturally keenly interested in the development of tendencies towards union in organisations outside their own community, and will therefore hear with interest of the action of Dr. Isidor Singer, of New York, who has issued a very interesting pamphlet on the views taken of Jesus Christ by Hebrews, is eager to help in bringing about a *rapprochement* between Hebrews and Christians, and hopes that the time is ripe for beginning a movement in that direction. To that end he is addressing a letter to the "spiritual and intellectual leaders of the civilised world, eliciting their individual views" upon the matter, and asking whether the Papacy cannot so modify its position as to become the leader of such a movement. In his circular letter he writes :

We are past the time when the different religious denominations were hermetically closed one against the other : the present religious status of mankind imposes the duty upon those among us who have the higher spiritual interests, common to the entire human race, at heart, to look over the walls of the neighbouring sanctuaries and to take counsel from time to time with their inmates.

You will, therefore, I trust, after placing yourself upon this standpoint, not find it amiss that a co-religionist of Jesus of Nazareth and of the Apostles appears before you with a question apparently concerning the Christian Churches and the Christian conscience exclusively. The ultimate fate of Christianity touches the synagogue on too many and too vital points to ask of us Jews to be passive onlookers of the momentous religious crisis menacing the very foundations of Western civilisation.

The question he submits, in addition to that on the Papacy, is : "Do you believe Christianity is prepared to re-ascend to its spiritual fountain-head ?"

The answers, when collected, are to be issued in book form. I have sent the following reply :

I have no right to speak for Christians, not being a member of any Christian Church, but I believe that the time is near when all religions will enter into fraternity on the basis of Monotheism, and of the recognition of the great spiritual

Teachers who, in divers ways, have preached the same fundamental truths to man. This fraternity does not seem to me to be inconsistent with the special love and veneration naturally offered by each religion to the Teacher who came to its forefathers—to Vyasa, to Zarathushtra, to Moses, to the Bodhisattva, to Jesus, to Muhammad.

The “One only, without a second,” of the Hindu scripture, is adored by all, and each Teacher has His own place in the galaxy of prophets. If the Christian claims a uniqueness of Divinity for his Teacher, we have only to answer with His own words, when accused of blasphemy: “I said: ‘Ye are Gods, and ye are all the children of the Highest.’” If he called them Gods, unto whom the word of God came—and the scripture cannot be broken—say ye of Him whom the Father has sanctified and sent into the world: ‘Thou blasphemest,’ because I said: ‘I am the Son of God’”? There lies the true reply. Jesus claimed Divinity for *all* men; the human body is ‘the temple of God’; if the passionate love of His devotees has raised Him to a pinnacle of exclusive Godhood, it was because Divinity shone out from Him with such beauty that they ‘saw God in the face of Jesus Christ’.

The recognition of Jesus as a Hebrew is due to Israel, for truly was He the last of the great Hebrew Prophets, and it is one of the bitter ironies of history that they, who worship a Hebrew, have martyred, and still martyr His race. It is not to be wondered at that His people should not recognise Him through the veil of tears and blood which Christians—so-called—have spread over His face. But as they cease to persecute, Israel will begin—according to your quotations, has begun—to recognise His greatness.

I doubt if the religions will draw together however, until that same great Teacher shall appear among us once more, and Himself accomplish the mighty work; or, perchance, only lay the foundations on which the Universal Religion will be built by the wisest of mankind, coming forth from every faith.

The magnificent organisation of Rome and the fervour of her children should surely play a leading part in welcoming the Teacher, and in carrying on His work. But will she shake off the accretions of the Middle Ages—the indispensable condition of such leadership?

ANNIE BESANT

EUROPE TO EXPLODE

DOCTOR'S PROPHECY OF A MOLTEN CONTINENT

THE early destruction of Europe and parts of Asia and Africa by a titanic upheaval of volcanic and seismic forces is predicted by Dr. M. Albert Nobles, of Philadelphia, one of the foremost investigators of seismic phenomena in the United States. Just how soon all this will happen, the doctor is not prepared to say, except that it will probably come within the lifetime of the present younger generation.

“For two centuries Nature has been preparing for the great cataclysm,” said the scientific prophet of woe, to a representative, “and all signs indicate that not only will a large portion of the Old World be swallowed up, but that new continents will be born in a vast stretch of Pacific waters. The science of geology proves that continents, no less than human beings, have their periods of life and death. Through ages of volcanic activity and the honeycombing of the earth's crust, the molten metal, which is continually increasing in volume, must find its way out, the lighter elements to the surface by eruptive processes, and the heavier and more valuable to the lowest caverns. With thousands of feet of material superimposed above the rich deposits, and with the surface impoverished by long centuries of cultivation, it is incumbent upon Nature to rejuvenate the soil and so remove the overburden that the rich stores of mineral shall be available to mankind. For this purpose the destruction of the worn-out areas by volcanic explosions is not only essential but has been duly provided for. To this end Nature has, on the one hand, by gradual submergence, surrounded and largely covered the volcanic area by water, while, on the other hand, the internal fires consume the earth-roof, until finally, weakened beyond power of longer sustaining the

combined pressure, water crevices form, the water reaches the internal fires, and explosions of enormous intensity ensue, which are continued until the areas are destroyed.

GETTING OUT OF THE WAY

"Nature however, or perhaps a governing intelligence, takes mankind into consideration in all her processes, by removing as many as possible from the threatened areas by one means or another. During the past twenty years there has been an enormous emigration from the Old World to the western hemisphere, and the tide is increasing yearly. One reason why I have been studying these phenomena and writing papers on them is to awaken humanity to the coming dissolution of a large area of Europe.

"The Bible in its concluding book distinctly depicts this event and localises it with great precision, while at the same time limiting the destruction, and portraying the astonishment and terror of the balance of earth's inhabitants at the magnitude of the process. But the physical signs are many and unmistakable. The preceding period of storms of unusual violence has already shown itself, while volcanic activity has become practically incessant all over the world. Official soundings show that the ocean floors have changed, shifting both the warm and cold currents and changing the climate of all the northern latitudes. The Arctic ice is melting and the frozen North is—at present at any rate—warmer than Europe, which seems to be no longer protected by the Gulf Stream. Periods of excessive heat are followed by longer periods of severe cold, with continuous rain and even snow storms in the middle of the summer. Already, too, the new Pacific continent has begun to show itself as the result of volcanic eruptions in the Behring Sea.

"It is really due to the present volcanic activity in the South Atlantic areas that England is now suffering from this seemingly endless downpour of rain. And I don't see much relief ahead, for these activities will continue increasing until the final calamity has fallen upon Europe and a new world is thrown up out of the western seas for the habitation of men."

The Standard, London

SCIENTIFIC NOTES

MODERN SCIENCE AND OCCULT CHEMISTRY

By G. E. SUTCLIFFE

FROM time to time it is desirable to cast a glance at new developments in modern science, and note their tendency to approximate more closely to the occult teachings, particularly near the borderland where science and Occultism touch each other, and such a region is that which has been dealt with in *Occult Chemistry*. In the first place it may be noted that in a recent attempt to explain the formation of the chemical elements by Sir William A. Tilden, F. R. S., he found it necessary to postulate an unknown element of atomic weight 3, which would be the same as occultum. (*Nature*, Vol. 85, p. 69, November 17, 1910.) Again Sir J. J. Thomson in his experiments with positive rays of electricity proves the existence of a body having 3 as its electric atomic weight, which may perhaps turn out to be occultum. (*The Philosophical Magazine*, Vol. 21, p. 235.)

The student perhaps may often wonder why the simpler forms of matter into which the chemical elements break up, the ethers 1, 2, 3, 4, of early Theosophic nomenclature, or the proto-elements, and meta-proto-elements of our later literature, should not yet have been discovered by the scientific investigator; whereas he has already discovered matter such as the electron, which is in a much finer form. The reason probably is that the electron exists in the form of a radiation, and is easily detectable in this form, whilst the meta-elements exist in the form of a gas, or super-gas, which is difficult to detect. This difficulty may perhaps be better understood if we conceive how difficult it would be to discover the vapour of water if man existed at the bottom of the ocean of water instead of at

the bottom of the ocean of air. The normal position for the meta-elements is above the atmosphere just as the normal position for water vapour is above the ocean, and could we ascend to a height of ten miles above the earth's surface, where is situated what is known as the isothermal layer, we should probably find abundant evidence of the proto-forms of the elements, for it is in this isothermal layer where in all likelihood there is a transformation of the gaseous form into the proto-form, and *vice versa*. It is found in practice that when one state of aggregation is changing into another state the temperature tends to remain nearly constant, for instance when ice changes into water, both the ice and the water remain at zero Centigrade until the transformation is complete; similarly when water changes into steam at atmospheric pressure the temperature of both remains at 100 Cent. In the same way when the gases of our atmosphere in the higher regions are transforming themselves from the elemental to the proto-elemental forms, this transformation will probably take place at constant temperature, and this may be the cause of the isothermal layer which science has recently discovered. A fuller treatment of the isothermal layer of the atmosphere and its relation to our proto-elements will be found in previous notes (THE THEOSOPHIST, Vol. XXXI, Part 1, p. 137), to which the student is referred.

Sir William Ramsey has pointed out (*The English Mechanic*, Vol. 90, p. 246, October 15, 1909), that it is impossible for chemists to discover any gas which can pass through glass; and here again we may have a sufficient reason why the proto, and meta-proto forms of the elements have not yet been discovered. For, I understand that one method an occultist uses in order to pass one solid through another solid, is first to disintegrate it into one of these proto-forms and then pass it through the solid walls. This implies that these proto-forms can pass through glass and thus cannot be retained within the walls of a glass vessel, and in this way they evade detection by the chemist.

In modern electrical theory, what is known as the negative electron is now almost universally taken as the basis of electrical phenomena, and a current of electricity is now understood to be purely and simply a stream of negative electrons.

The investigations into radio-activity have further shown that what are called the Beta-rays are streams of negative electrons, and correspond to an electric current. Mr. Leadbeater gives reasons for believing that these electrons are what we call astral atoms (*The Inner Life*, Vol. II, p. 265), and in *The Secret Doctrine* (Vol. I, p.110), it is definitely stated that electricity at the lower rung of being is astral fluid. Now what Theosophists call the 'Third Elemental Kingdom' consists of astral matter; hence in the Beta-rays and in general electrical phenomena we are in reality dealing with the phenomena of the third elementary kingdom, and it might be well for Theosophists to study them in that connection, and try to combine the results of science with the work of our occult investigators.

According to these investigations between the physical atom and the astral atom or electron there is an intermediate step in which the physical atom breaks up into 49 electrons. It is interesting therefore to note that J. J. Thomson and Prof. Bragg, have both detected such an intermediate step. (*The Philosophical Magazine*, Vol. XXII, p. 300). Prof. Thomson holds the view that the production of free electrons in a gas, or what is called the ionisation of the gas, consists in the separation from the chemical elements of neutral bodies, similar for all chemical elements, which subsequently break into a positively and negatively charged part. (*Ib.*) This breaking up process therefore, may be identical with the breaking up of a physical atom into 49 astral atoms as described by our investigators in *Occult Chemistry* (Appendix, p. iv.). Thus another link is formed between occult investigation and ordinary science.

This result is further confirmed by the fact that although it is proved that 1700 electrons are required to balance the weight of an atom of hydrogen, other investigations clearly prove that the number of negative electrons existing in that body is much smaller than this; and it will be of interest to compare the number of negative electrons found to actually exist in the chemical elements, with the number of physical atoms of the negative type as given in *Occult Chemistry*. A reference to the above work, Plate II, will show these two types of atoms, positive and negative, male and female. Unfortunately, however, we are not told how many of these different types of atoms are contained in each chemical element but only

the total of both kinds. Now scientific investigation counts the negative atoms only and assumes the positive charge to be due to something else, although occult researches show that this is not so. Unless therefore we can determine what proportion of the atoms in an element are of the negative type, comparison with scientific results is not possible. Fortunately however, an application of theory will enable us to surmount this difficulty, for since the chemical elements are electrically neutral it necessarily follows that in any chemical element the number of negative atoms must be the same as the number of positive, so that by dividing the number of atoms as given in *Occult Chemistry* (p. 4), by two, we obtain the number of negative atoms in each element, for comparison with those found by exoteric science.

The following table, column 1, gives the name of the chemical element; column 2, gives the number of negative electrons in the element, as deduced by Prof. H. A. Wilson in *The Philosophical Magazine* (Vol. XXI, p. 722, June, 1911), whilst column 3, gives the number of negative atoms obtained by dividing by two the total number of atoms, positive and negative as given in *Occult Chemistry*.

NUMBER OF NEGATIVE ELECTRONS AND ATOMS
IN CHEMICAL ELEMENTS

ELEMENT	SCIENTIFIC NUMBER	OCCULT NUMBER
Hydrogen	8	9
Lithium	47	63
Sodium	142	209
Potassium	320	350
Rubidium	600	765

Since Prof. Wilson does not claim great accuracy for his method of research, and gives the above numbers as only roughly approximate, the agreement between scientific and occult investigation is in reality very satisfactory.

At a time when doubt is being felt, and scepticism openly expressed, even by advanced Theosophists, as to the trustworthiness of occult researches, and occult sources of information, it is encouraging to find such a remarkable proof of

their reliability. Proofs of the higher inspiration can be only given to the few, owing to the many not having yet evolved the faculties through which such proofs can be normally given. It is well therefore that those proofs that can be demonstrated to all, should be given their due weight, and their significance fully recognised. If, in this way, it is possible to convey to others some portion of the confidence which I personally feel in the inspired guidance of our leaders, and in the powerful instruments of research they have evolved for lifting the veils of nature, and penetrating her inner secrets, I shall feel well repaid for any labour I may have expended in the effort.

G. E. Sutcliffe

A NOTE

Babu Govinda Das has a very interesting note in the *Central Hindu College Magazine* for October on the discovery by Mr. S. Ganapati Shastri of thirteen dramas by Bhasa, only known "for very nearly these two thousand years by glowing references to his pre-eminence by Kalidas and a host of other poets of a later day, and by stray quotations in the works of writers on rhetoric". Every discovery of any of the hidden treasures of the past will be welcomed by all who "love the elders," and many such treasures are to be found—dust-laden and worm-bored—in the poor houses of the hereditarily learned in India.

THEOSOPHY IN MANY LANDS

FINLAND

OUR fifth Annual Convention was held at Helsingfors on April 7 and 8, when Mr. Pekka Ervast was unanimously re-elected General Secretary for the next year. The Convention was a truly Theosophical one, and all who were present testified to the spiritual benefit they received. The festival held in connection with the Convention was most successful, over five hundred people being present. Mr. Ervast gave a deeply interesting lecture on 'The Christ,' and a special 'Kalevala' evening was arranged by the young people, who were delighted to take part in the proceedings of the Convention. Dr. Rudolph Steiner honoured the Convention with his presence. He gave a course of ten lectures which were well attended, also a question meeting for members. This was the first time that Finnish Theosophists had heard Dr. Steiner, and much enthusiasm was shown.

The first Theosophical Summer School to be organised in Finland was held from June 26 to July 7 on a beautiful estate in the woodland country by the shore of one of the 'thousand lakes'. A most attractive and varied programme was provided in the course of which more than thirty lectures were given, and about forty people assembled from different parts of the country for the daily round of meditation, study, discussion and social intercourse. Mr. V. H. Valvanne expounded astrology, and Mr. Ervast struck a very human note in an account of the difficulties he had contended with, previous to and during his connection with Theosophy; he also referred to the future possibility for Finland if our countrymen of every class understand their duties to the nation. All who participated in this gathering could feel the spiritual force it called forth.

W. D. S. B.

BURMA

On October 1, the birthday of Mrs. Besant, President of the T. S., there came into existence our Burman Section, the twenty-first National Society. At noon the Memorandum of

Association was signed and the Society was registered under Act XXI of 1860. The council which is the governing body for the first year consists of Messrs. B. Cowasjee, B. A., Barr.-at-Law, M. S. Iyer, Maung San, U. K. Hamilton, J. W. Teare and F. J. Bilimoria, M. A., of Rangoon, T. M. Pillay of Pyinmana, M. R. Mudaliar of Maymyo, Maung Chit Hlaing, Barr.-at-Law and Maung Po Yin Si, B. A., of Moulmein, C. G. S. Pillay, Buddha's Relics Trustee and J. N. Basu, B. A., B. L., of Mandalay, with Maung Thain Mounng as General Secretary.

In the evening there was a good gathering of members and sympathisers and the hall was decorated with flowers. The proceedings commenced with singing by girls. A boy of five years repeated seven verses from the *Bhagavad-Gita* in Sanskrit. A telegram from Mrs. Besant conveying hearty greetings and success to the Burman Section and similar communications from Mandalay and Moulmein were read; twenty-five diplomas for new members were issued and ten members were initiated. The presentation of a complete set of the Burmese Version of the Pali *Pitakas* to the Oriental Section of the Adyar Library from the Burmese Buddhists of Bassein was announced. Mr. M. S. Iyer then addressed the audience on 'The Immediate Goal of Humanity'.

The English Section of the Burman National Theosophical Society will have its Headquarters in a suburb of Rangoon and the Burmese Section at Mandalay. A meeting of the Sons of India Order and a Masonic Meeting closed the day's proceedings.

M. S.

SCANDINAVIA

This summer Sweden has lost one of her most prominent members, Sven Tvar Sven-Nilsson, Sheriff in Gafleborg county. He perished in the railway accident at Malmslatt on the June 16. He was a faithful member of the Society since 1891, and has written a long series of articles in *Teosofisk Tidskrift*. It is to a large extent due to his efforts and influence that Scandinavia was less affected than many other countries by the various troubles which caused so many breaches in the Society's ranks.

E. B.

HUNGARY

The Annual Convention of the Hungarian Section was held May 24. Dr. Nadler was again elected General Secretary. Fifty-four new members have joined during the year, bringing the total membership up to one hundred and thirty-three. A

monthly journal, *Teosofia*, is published by the Section, and the Hungarian press speaks favourably of the movement.

M. K. N.

JAVA

Letters and newspaper cuttings sent from Java show the interest of the General Public in Theosophy. The papers are willing to insert Theosophical articles and lectures, provided they are written with moderation. To Baroness d'Asbeck, who has lately been on a lecturing tour in the island, the press has been well disposed. The fact that the Baroness speaks fluently in three languages, French, English and Dutch, made her unusually efficient in reaching the Javanese-European public. Many attended her lectures who had never been to a Theosophical meeting before, and on the whole her tour was a great success.

J. H.

SOUTH AMERICA

Signor Adrian Madril writes that the Theosophical movement in South America is making good progress. A new Lodge had been organised in Buenos Aires which will include among its members some of the most noteworthy personalities of the literary and scientific world. In Brazil two or three groups will soon be asking for charters and the three active Lodges are working with enthusiasm. In Chili also a new springing forward towards progress is noticeable. The Lodges in Buenos Aires celebrated White Lotus Day together, and on this occasion a desire was manifested to start, if possible, a Co-Masonic Lodge, as they find by experience that the members of established Free Masonic bodies are ripe for a re-interpretation of Free Masonry along the lines of a purer spirituality. Signor Madril has accordingly put himself into communication with Mrs. Besant on this subject.

E. S.

AUSTRALIA

Adelaide, in South Australia, has entered the building field, and has acquired a site in King William Street, a fine thoroughfare, for £2,225. A hall is to be erected, with residential quarters attached, and is expected to cost about £6,000. May the earnestness and devotion of the Lodge bring it success in its good work.

A. B.

REVIEWS

Christian Epigraphy. An elementary treatise. With a collection of ancient Christian inscriptions mainly of Roman origin. By Orazio Marucchi. Translated by J. Armine Willis. (The University Press, Cambridge. Price 7s. 6d. net.)

This handy booklet is of general interest and should appeal as well to the cultured layman as to the scholar. We say booklet, but this only refers to the small size, for the page numbers run up to 560. The exposition is very clear. As the title indicates, it is a manual of Christian epigraphy, mainly but not exclusively dealing with Roman inscriptions of a Christian nature as contrasted with Pagan inscriptions. The inscriptions explained and quoted range in date from the earliest Christian period to the seventh century of our era when the age of mediæval inscriptions began. The earliest specimens are mostly of a sepulchral character and are to be found in the big cemeteries and burying-grounds as well as in the catacombs. Nearly 500 specimens are reproduced in letterpress and fully discussed and explained. Thirty double page plates reproduce the more remarkable ones in their original forms. For the benefit of the uninitiated more Greek and Latin might perhaps have been translated, but the main argument can be easily followed even by those ignorant of these languages.

An introduction furnishes all necessary information about names in ancient Rome, and about the status of individuals and social classes, also specially about sepulchral inscriptions in general. Then follows the (smaller) part I in which a general statement of the subject is given. It contains amongst other things clear notes on the history, sources and bibliography of early Christian epigraphy, and an exceedingly interesting

exposition of Christian symbols used in the inscriptions. The second (larger) part presents a large collection of samples of various categories of inscriptions bearing on points of early Christian belief and doctrine. So we have doctrinal inscriptions bearing on the unity of God, the Divinity of Christ and the Holy Spirit, and the Trinity. Then come inscriptions bearing on Sacraments, relating to the doctrine of the communion of Saints, and lastly, inscriptions bearing on the organisation of the early Christian church. An interesting and important chapter deals with the canons for dating the inscriptions and treats of the tables of consular *Fasti*, the names of consuls to be found in the inscriptions and the calendar. After a few more chapters the work concludes with a section on 'Graffiti' (4th till 8th century) which are inscriptions scratched by visitors on the plaster of the walls of the catacombs. These latter would prove that there is nothing new under the sun and that tourists' habits fifteen hundred years ago were the same as they are in our own times, if it were not that the contents are of a pious and religious nature.

The little book brings before us in a powerful way a section of ancient life and feelings. Especially the early inscriptions, which, being mostly of a private nature and connected with the very domestic phenomenon of death, reveal many a touching feature of intimate feeling and emotion, and it is the masterhand of the learned archæologist that calls them to full life again. One cannot help being interested in the human side of the bygone civilisation they exhibit. Apart from that the inscriptions are on every side connected with the domestic, social, political and, above all, religious life of the periods they represent. In short the little book will prove attractive to quite various classes of readers.

In perusing the booklet we remarked a few flaws. On p. 62 the author states, in speaking of the meaning of the Fish-symbol: "To these fancies may be added the well-known explanation given in the sibylline books of the word *Ichthus*, a fish, as an acrostic of the words *Iesous-Christos-Theou-Huios-Soter*, 'Jesus Christ, Son of God, Saviour.'"

This seems to imply that this acrostical explanation is a fancy. On the same page he adds however that "sometimes the word *Ichthus* is spelled with a stop between each letter, as if to

remind the reader of the acrostic". And on p. 99 he says even: "The fish is the emblem of Christ the Son of God the Saviour, as in the famous acrostic of the word *Ichthus*, Iesous Christos Theou Huios Soter." Which is it now, fancy or fact, this explanation?

On p. 63 an inscription is described as containing 'an anchor lying on its side, and *above* it a lamb'. On p. 82 the same inscription is described as follows: "The lamb *below* the anchor represents Christ under the Cross." A glance at plate III, 1, shows that the latter description is right. But then the explanation on p. 63 differs from that on p. 82. In the former place it runs, "sometimes the idea of the crucifixion is represented by a lamb below an anchor". Surely 'crucifixion' and 'Christ under the Cross' is not the same thing.

On p. 96 we noticed "Kl. Philotl. Glukutlto"; the reproduction on plate VII, 4, gives the right spelling.

J. v. M.

A Philosophy of Social Progress, by E. J. Urwick. (Methuen & Co., Ltd., London. Price 6s.)

This is a very interesting and thoughtful contribution to the making of that social betterment on which now so much energy is being expended. The atmosphere of abstract study, permeates the pages, and some very practical hints and suggestions are to be found. The author has the courage of his opinions and does not hesitate in his preface to describe himself as a heretic and a traitor to the recognised views of both general sociology and traditional philosophies. He writes:

I will make bold and state my heresies dogmatically. I do not believe that there is or can be any science of social life; nor do I believe that sociology is or can be a science. What passes for sociology is a collection of generalisations of very varying value; and it is inevitable that most social generalisations shall be at once more or less dignified guesses, or more or less disguised expressions of the hopes and fears, the prejudices and beliefs, of their originators. There may, however, be a philosophy of social life, or rather of social change; but this will be transcendental, of course, and will always be very closely analogous to a religious faith.

Mr. Urwick's work aims at a presentation of the fundamental causes which are responsible for all concrete effects; and he is on the side of a cautious reform, one of thought, of knowledge, and of vision. "Where there is no vision

the people perish," is his view. It is a matter of satisfaction that in the many books now appearing on the subject of sociology, the importance of the ideal and spiritual elements in human life are recognised and insisted on with an ever increasing directness. Our author has the insight to see that: "Progress comes from visions and the faith in them, not from any elaborate charts of social causation." "But our ideals now (using the word, now, in the strict sense which excludes any element of self-seeking) are drawn from a non-social source, inspired, if you will by something beyond this world." Again: "The supreme purpose of human life, whether individual or social, is a spiritual purpose, even as the sole interpretation of its significance is a religious interpretation." A very important point, often overlooked in psychology is: "For the foundation of our social faiths and ideals we are brought back once again to feeling and impulse. The knowledge we claim as our basis is beyond our grasp; for knowledge demands indifference, while life refuses it." Hence the importance of acquiring the qualities of detachment and of desirelessness on which the traditional Wisdom of the East has ever insisted. Though with all its conclusions we do not agree and the primary assumptions of the author are certain to call forth vehement contradiction, yet to earnest students of our pressing sociological problems, this book is heartily to be recommended, as it presents the subjects considered under different aspects, from a novel point of view—always a gain to the earnest inquirer.

E. S.

Outline of a Course in the Philosophy of Education, by John Angus MacVannel, Ph. D. (The MacMillan Co., New York. Price 4s. net.)

Ethics and Education, by J. Havard Moore. (G. Bell & Sons, Ltd., London.)

Social Aspects of Education, by Irving King, Ph. D. (The MacMillan Co., New York. Price 7s. net.)

These are three well-written books on the different aspects of education, by experts competent to speak on the subject. They all embody advanced views on this vital question which

is now occupying so largely the mind of the public and attention from Governments. They are therefore welcome as contributions throwing light on this important subject. The authors rightly hold that the educational problem must be properly adjusted in relation to organism and environment, that is, in relation to individual progress and social well-being. Religious education does not receive any attention in this philosophy. The existence of an all-pervading, divine, intelligent principle, of which man is in essence a fragment, finds no specific mention. Philosophy and morality are thus deprived of their strongest basis and support. The books need to be carefully perused to be appreciated.

The first volume treats of the philosophy of education and truly says that science, philosophy, art and religion—energies within life—must recognise the service of life as their true work. The doctrine of evolution and all its implications must be taken into account in a reconstructive view of education so that it may allow for ever-continuous progress.

The second book deals with ethics and education and appeared in response to the demand of teachers for information on this subject, created by the passage of the Illinois law, making moral education compulsory in public schools. Children should be taught the science of ethics, its technique, the explanation of laws governing conduct and the nature of habit, just as they are taught other sciences. Ethics must include our relations to human and to non-human beings, must indeed be universal. The best methods of instruction are by (1) maxims or the hived wisdom of the ages; (2) questions; (3) talking *with* children and not *to* them; (4) asking children to compare ideas with others; and (5) biography. The statement "if parents are not able to maintain their children in school, the state should do it for them" is noteworthy.

The third volume relates to the social aspects or bearings of education. Some of the author's views may be thus summarised: Education is the instrument of society for conserving culture and providing efficient workers for the community and for progress. The School is a little social group, the work of which needs sympathetic understanding for its guidance. The process of learning is social, requiring control.

The school of to-day is meeting its increased responsibilities imperfectly. The church and family life have ceased to keep pace with the moral demands of intricate social life. The work and play of the children take place in cities under conditions which are such as to deprive them of robust physical activities in fresh air and sunshine. The system of apprenticeship has failed to produce good workmen. So the obligation now rests on schools to provide adequate moral, physical, and industrial education. The home and the school and the community should be brought closer together through home and school associations. The social life and education of the community should be continued after the school period; and lectures, continuation schools, evening schools, play-grounds, vacation schools, and parents' and teachers' associations for mutual study and benefit should play their part in education.

The social activities of the pupils should also be called into exercise.

S. N. R.

Superstition and Common Sense, by X (Being an unknown quantity). (L. N. Fowler & Co., London.)

Experience has taught us to have an instinctive distrust of any work in which the element of common sense is conspicuously advertised—a prejudice X's book rather confirms than nullifies. The particular aspect of the author's common sense and his assumption of superiority on a point on which every true Briton prides himself, may evoke criticism at the outset. However criticism on this point is disarmed, by the author's apology in the final chapter "that the book is published not with the idea of teaching anybody anything, but in the hope that some may take the trouble to point out where I am wrong in my deductions".

X is completely mistaken in his primary assumption that the whole scope of religion can be dealt with by common sense alone; for to deal with religion a sense much higher and rarer than common sense has to be employed, a sense which is the result of the unfolding of that spiritual power in Man, which only the more advanced among humanity yet possess. It is, however, satisfactory to find X's common sense including a strong belief in human immortality and progress, based on the reality of spiritualistic phenomena.

In passing it may be mentioned that a belief in spiritual offspring does not and will not appeal to many as a doctrine of common sense; and that the twin doctrine of spiritual sex is an absurdity that cannot be too much reprobated.

E. S.

Faith and Suggestion, by Edwin Lancelot Ash. (Herbert and Daniel, London.)

This is one of the books which is a sign of the times. The author takes up the question of the influence of the 'spiritual sphere' in the 'direction of health,' and bases his argument mainly on the case of Dorothy Kerin, (whose marvellous cure is referred to in the May issue of THE THEOSOPHIST, pp. 281-3) declaring it to be "a perfect type of the kind with which he is concerned". It was a case of 'galloping' consumption, accompanied by utter physical exhaustion and by loss of sight and hearing. He shows that the cure cannot be accounted for by the familiar theory of "faith in processes of suggestion and self-suggestion," nor can it be referred to the 'sub-conscious self,' that convenient term which, in the new psychology, is used to cover all that it cannot explain. Some angels appeared to the sick girl one day and told her she was "not coming yet"; and a few days later when she was believed to be dying: "a beautiful angel" appeared and said: "Dorothy, your sufferings are over. Get up and walk." This vision effected a complete cure, and in another which occurred later she was told: "The Lord has brought you back to use you for a great and privileged work. Many sick will you heal in your prayer and faith. Comfort the sorrowing! Give faith to the faithless! Many rebuffs you will have, but remember, you are thrice blessed. His grace is sufficient for thee and He will never leave thee." The author also discusses various cases, amongst them those of the girl of Lourdes, of Joan of Arc, and of St. Theresa, and claims to have shown that "there is somewhere a great fount of vital force and healing energy," also "expressed, in familiar religious terms," as "communion with the Almighty Living Power, which we know as God". To the Theosophist another explanation will present itself. It may have been a case of the intervention of an invisible helper; but whatever the cause, at least the result proves that

all who are in earnest may take courage and persevere in the service of the Great Ones who are ever ready to use those who are helpful for Their "great and privileged work". We recommend the book to the large section of the reading public which is interested in the subject.

T. R.

The Garden of Adam, by Alf. Brunton Aitken. (John Ouseley, Ltd., London. Price 2s. net.)

Dull people in whom one can find nothing else to praise are usually described as 'worthy' or 'well-meaning'. This rather damning form of praise, has to be bestowed on *The Garden of Adam*. It is a very well-meaning, but a dull production in the way of novels. The story seems designed as a vehicle in which to show forth the author's views on State ownership of land, vegetarianism, and the new theology, plus a belief in the doctrine of reincarnation. Two curious side-issues are that cancer is caused by indigestion produced by afternoon tea, and that Jesus was originally Adam! The characters of the story are very wooden and their action mechanical. The heroine transfers her affections with somewhat startling rapidity but with a satisfactory *denouement*. The hero is too good to live—in his zeal for land nationalisation he transfers to Government his property worth £7000 a year—and being also rather in the way, convenient attack of scarlet fever summarily disposes of him.

E. S.

Buddharadu Adivedam, by Pandit C. Iyodhi Doss. (Published at the Gautama Vacchiyautra Sala Press, Madras. Price Rs. 3-8.)

The above is an account in Tamil of the life and teachings of the Lord Buddha, from the pen of Pandit Iyodhi Doss, the first Indian Buddhist Revivalist, the Founder of the Southern Indian Sakya Buddhist Society. The Contents first appeared serially in the *Tamilian*, a paper edited by the author, and are now reprinted in book-form. The writer seems to have derived his views and information from a critical study of Indian literature on the subject, including Pali Texts translated for him by well-known Buddhist monks, and appears to have caught the

true spirit of Buddhism from actual touch with enlightened Buddhists having the traditional interpretation of their scriptures, and living its doctrines.

We recommend the book to the Tamil public ; as a study of it will tend, in some measure at least, to dissipate the mist of prejudice and ignorance which clouds, from the view of so many, the mighty figure of the Teacher of Nirvana and the Law.

S. N. R.

Myriam and the Mystic Brotherhood, by Maude L. Howard.
(J. W. Lovell, New York).

Those who expect to find this book what is generally understood as a novel will meet with disappointment ; for it contains no love-story and the only attempt at a plot is worked out in the first two chapters, the incidents of which are acknowledged as having been borrowed from a magazine story. For the rest, we have an account of the attraction to and adoption of the supposedly 'occult' life by a family of which Myriam is a member, through the influence of 'past karma' and a present extraordinary 'Brotherhood'. The description of the manner of living and environment of this Brotherhood must be placed under "the imagery of seemingly impossible situations" of the preface. The characters are wooden and the dialogue stilted ; but at the same time there are, in the book, 'shadows of truth' and, as it is a first effort, much may be forgiven. All through, the ideas suffer from an over-elaboration which tends to weary the reader and to spoil the artistic effect of the whole. For example, the visionary description by one of the 'Brothers' of the evolution of humanity, through what are known to Theosophists as the fifth and sixth Root Races occupies twenty-seven pages (the greater part of it the pure fiction of the authoress) which might more effectively have been condensed into one third of the space. Despite all defects we wish the book the success of all sincere attempts to open men's eyes to the inner side of things.

A. E. A.

Our Future Existence, or the Death-Surviving Consciousness of Man, by Fred. G. Shaw, F. G. S. (Stanley Paul, London. Price 10s. 6d. net.)

Do abnormal states of consciousness point to the existence of a consciousness which survives the destruction of the body? Such is the question which Mr. Shaw essays to answer in the affirmative, and the manner in which he presents his subject is both conscientious and practical. He has no hesitation in affirming his faith in revealed religion, and naturally considers that if the conclusions of psychology regarding the abnormal states could be brought into line with scriptural teachings, an effective stand could be made against the national evils attendant on popular scepticism. Such a standpoint is of course open to the objection of possible bias, but the virile sincerity of purpose evident throughout this book seems likely to carry more weight with men of the world than a purely scientific attitude, however impartial.

Of the nature of our future existence the author has little or nothing to say, except in so far as it is dependent on the use made of the present existence. The primary assumption on which his argument seems to be based is that, contrary to the opinion of theologians, the 'mind' is not identical with the soul, but is dependent on the brain, and consequently that the physiological evidence against the survival of the mind does not affect the evidence for the survival of consciousness. What does survive, according to this classification is a secondary or psychical consciousness, which is distinct from and yet in touch with the brain consciousness.

In proof of the existence of this secondary consciousness the well-known phenomena of hypnotism and, to a lesser degree, concussion and somnambulism are adduced, as manifesting knowledge of a higher order and ability to take charge of the body when the normal consciousness is inoperative. The explanation offered of the hypnotic state appears to be that the will of the subject is surrendered to the hypnotist, who is then able to impress the psychical consciousness of the subject. The 'mind,' receiving no impulse from the will, remains inactive, allowing the secondary or psychical consciousness to communicate directly with the nervous system under the

influence of the hypnotist. We have placed the word mind in inverted commas because in our opinion the author's restriction of the word mind to the brain consciousness is not only unnecessary for the purpose in view but is apt to be misleading, since a surviving consciousness minus the thinking principle seems scarcely to deserve the epithet 'surviving' at all. We venture to think that if the double word 'brain-mind' had been used in this connection, possible confusion would have been avoided without diminishing the force of the argument, as this 'secondary consciousness' is credited with a perfect memory and the power to initiate right action in a moment of crisis. The use of the word 'will' seems to be limited in much the same way to the personal will, leaving no word to express the corresponding principle in the secondary consciousness.

Turning from the arrangement of the subject, we are pleased to find many interesting points raised and carefully analysed, not the least striking of which are the personal experiences of the author during concussion. It is good moreover to find that attention is called to the subtle danger of ill-considered suggestion, especially in its most insidious form of auto-suggestion, where will-power can be degraded into forcing the mind to return a false report for the sake of some passing gratification or relief from pain. The chapters on 'Christianity and Socialism' and 'Education' scarcely seem to bear directly on the title of the book, but perhaps this impression would not have been so marked had a little more tolerance and constructive effort been exercised in their production. But for all that we admire a strong view strongly stated, and welcome the volume as a sane and intelligible example of the rising school which works for the union of faith and understanding.

In the interests of truth we have to add that the mention of Mrs. Besant's name on page 447 is an anachronism. As soon as Mrs. Besant came into touch with Theosophy over twenty years ago, she publicly repudiated the views referred to.

W. D. S. B.

Practical Occultism and Occultism vs. the Occult Arts, by H. P. Blavatsky ; and *Some Practical Suggestions for Daily Life*. (THE THEOSOPHIST Office, Adyar, Madras, India. Price 1s. or 12 Ans. or 25c.)

This is a most useful volume. In these days when so many people are turning their thoughts towards the Higher Life, not, alas, so much to live it as to know about it, it is well to have the straightforward, clear-cut and unmistakable words of H. P. Blavatsky to guide and warn us. Nothing in the world is so fraught with danger for the unready as any attempt to lift the veil of Isis and Mme. Blavatsky emphasises this fact in the articles reprinted in the excellent little volume under review.

For many the reading of these booklet will be a veritable cold water douche, causing shrinking and unpleasantness at first, but in the end vastly stimulating. For others it will be a bogey, effectually driving them away from the danger zone for this life at least. But in both cases the result will be good. If one is stimulated, the lofty goal she points to will draw nearer : if one is frightened off, there will at any rate be left in his mind the idea that without purity any effort to learn nature's deeper secrets will not only fail but bring disaster, and so the necessary preliminary steps may be, nay must be, taken.

For all who read this volume, those nearly ready to live the Occult Life and those as yet unprepared, these uplifting thoughts will emerge, that life itself, daily life, the 'common round' is preparing the foundation, and that 'pure thoughts, pure words, pure deeds, and a constant memory of God'—possible to all in every rank of life—are better than anything else in all the world for laying that substructure upon which the true Occultist is built.

J. S.

INTERNATIONAL WOMAN'S SUFFRAGE LEAGUE

[We are requested to publish the following circular letter—ED.]

IN view of the present grave crisis and the serious social danger all around, could not Theosophists join in trying to move the Government to enfranchise women immediately, for there is no doubt that women would be far more able to help in remedying these evils if they had political power.

An international Woman's Suffrage League under the Theosophical Order of Service might be immediately organised all over the world, and set to work at once to influence the Government to establish the principle of Equality of Sex. Mentally, much could be done by sending out in a definite formula at a definite time, towards the Government, this idea. Members might try to give half an hour daily in meditation, or in study, in private or public work for the cause. Surely there is much in our teaching of brotherhood and equality of the sexes, in our study of religions and the latent powers of the race, to advocate the woman's cause. Were members to study this and give it out again to the world in press articles or speeches, it might be most effective, especially when we consider the power working behind the Theosophical Society. Over and above this, members could help in the usual ways, by corresponding with friends and the local press, by making, saving and collecting money for the cause, by speaking to friends and in public, and, most important of all, by persuading as many men as possible to vote to help the women, or else to lay down their right to vote until the woman's right to vote is won.

All who are in favour of woman's suffrage could join such a League, whatever Suffrage Society they belonged to or whatever their party politics. The chief object of starting the League is to gather into one channel as much power as possible, that the Government may be favourably influenced on all three planes, mental, emotional and physical.

When we consider the White Slave Traffic, and the way in which the recent Bill has been rendered useless, the assaults on children, even on babes of three, and the lenient sentences passed by men on those responsible for these wrongs we see that the only way permanently to remedy such outrages is to give women equal power with men in electing the House of Commons. It is because the militants through their imprisonment know more of such evils than other suffragists, that they would rather die in the fight than give in. The accompanying leaflet on social evils shows the sort of knowledge that drives the militants on, a knowledge that Theosophists need to have in order to make the world fit for the coming race. Apart from this, there is great danger of some of the ablest women of our time taking the sword to perish with the sword; already two are sentenced to penal servitude. The race has need of these women, and if we all work together in the true spirit of brotherhood, to establish sex equality this session, we may do much to save them.

Will all in favour of this project please communicate with me without delay, so that a meeting may be called and a committee elected to organise this League, which must be in working order by the time Parliament reassembles, if it is to save our women and carry our cause.

(MRS.) K. E. ROY-ROTHWELL

Northwood, Chatham Close, Erskine Hill,

Hampstead Garden Suburb, London, N. W.

[Such a League as is proposed would be in order, as would an Anti-Suffrage League. P. T. S.]