

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

OUR readers will be aware that a suit has been filed against me to deprive me of the guardianship of my Wards. There will be plenty about it in the papers, and I do not propose to fill THE THEOSOPHIST with it. The Plaint was lodged on the 24th October and handed to me on the 25th. On November 6th, I filed my Written Statement in answer. The preliminary legal formalities are being conducted for me by Mr. Barton, Bar-at-Law, and Mr. Govindaraja, instructed by the Solicitors named below. I wrote my own Statement, with advice on legal points from the before-named gentlemen and Mr. Ayodhya Das, Bar-at-Law. The suit, filed at Chingleput, in the District Court, has been transferred to the High Court, Madras; the counsel for the Plaintiff declared that the evidence would "travel over the tenets of the Theosophical Society," while my counsel agreed that it was a case "against the whole Theosophical Society". So the higher Court takes possession of it, which is very good. I plead my own case, when it comes to trial, and the preparation recalls

old legal memories, when I pleaded in the Court of Queen's Bench, the House of Lords, and elsewhere. The battle thus opens, and may God defend the Right.

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The immediate result of this attack on me is the preparation of a number of libel actions, civil and criminal, directed against *The Hindu* newspaper, Dr. Nañjunda Rao, and others. As we have been forced to break our silent endurance, we may as well speak vigorously. The chief action is to be brought in the High Court on behalf of the Theosophical Society, and is being prepared by the firm of Messrs. King and Partridge, Solicitors, to be laid before Mr. Barton and Mr. Richard Grant, who will plead the case for the Plaintiffs—The President, the late Vice-President Sir S. Subramania Aiyer, Councillor of the T. S., and Mr. Schwarz, the Treasurer—if such a suit will lie. The criminal actions are in the hands of Mr. Richmond, Bar-at-Law, and Mr. S. Gurusvami Chetty.

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Sometimes, I gain much amusement out of the wild statements of the common enemy. Last summer a very smart young man in a small London paper was pleased to say that my lectures, *Initiation: the Perfecting of Man*, delivered in the Queen's Hall, showed signs of decay. (Mr. Fullerton made a similar remark in 1907, when he was himself, poor man, on the way to the lunatic asylum in which he now is.) Obviously, anyone has a right to hold this view, though it is not, I believe, largely prevalent among those who know me. The Point Loma people—who are among those whose long-continued persecution has brought about the present suit against me—seized avidly on the young

man's remark, and are circulating it, after their amiable habit, all over the world, headed 'Mrs. Besant's Decay'. It sounds as though I were a "demned unpleasant corpse"! But I may prove a lively one. The head of the enemies of the T. S., Mrs. Katherine Tingley, and her chief helper, Mr. Fussell, have been unremitting in their flooding of all countries, since 1907, with filth directed against me. Before that date, they pelted my predecessor, Colonel Olcott. Now that their efforts have resulted in dragging me into Court, the game becomes a dangerous one, as I am set free to defend. I have a good deal of evidence against them as to printing and circulation of libels, and I shall be obliged to friends in any country who will send me more. I do *not* want any stories about her and her friends, but only evidence of their libellous attacks against the T. S. and myself. The cause of her bitter hatred of me is a puzzle. She was a spiritualistic medium, who helped the late Mr. Judge when he seceded from the T. S., and she became his successor and ruled the secession party. There was plenty of room for her and her little Society in the world, as well as for the T. S., and I have never, during the last five years of constant insult, spoken or written a hard word against her, nor reprinted one of the many stories against her published in the American papers. She is very wealthy, and must spend very large sums in engineering and carrying on her attacks. Lord Minto and Sir Arthur Lawley both told me that they had received her papers, though neither made any change in their generous attitude to myself personally.

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On October 6th, the Kāshī Taṭṭva Sabhā at Benares opened a course of ten lectures on 'Human Consciousness

and its Worlds of Manifestation'. The first lecture was given by myself, and I am also to give the last on December 8th. The remainder are to be given by members of the C. H. C. staff, and the General Secretary of the Indian Section. We hope to publish the lectures in book form when all are delivered, and they should offer a useful course of instruction on the subject with which they deal.

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On October 7th, I started early for Cawnpur, and lectured there in the evening to a big audience on the Hindū University. On the following day we held Lodge and O. S. E. meetings, and had another large gathering to listen to a lecture on Theosophy. In the afternoon I visited the Agricultural College, a fine institution to which landowners should send their heirs, that they may learn how to direct the peasants on their lands. Three of our C. H. C. graduates are employed there, and one of the Professors is the President of the second Cawnpur Lodge. Cawnpur is fortunate in having some earnest English members on its rolls, and they cooperate heartily with their Indian brethren. October 9th began with a group photograph, an E. S. meeting, and some T. S. initiations, and 9 A. M. saw me in the train for Lucknow, where Pt. Igbal Narain Gurtu met me; in due course, we had an E. S. meeting, and a public lecture on the University question to an immense audience which filled the great Kaiserbagh Hall. Rai Bahadur the Hon. Mr. Ganga Prasad Varma presided, and I was glad to find that he cordially approved the line taken. We began the 10th with a Lodge photo, and Lodge and O. S. E. meetings filled the time from 7-30 to 10. I was glad to find among the new members a

Sannyāsī who is doing some useful teaching work among the poor. A large number of Theosophical Sannyāsīs might do much to raise the village population. I visited a flourishing Girls' School, with 159 Hindi-speaking girls on the rolls; 114 were present. The school seemed to be well managed, and I was very glad to meet the Ladies' Committee, which is taking great interest in the education there given. The second public lecture on Theosophy packed the Kaiserbagh Hall, and was listened to with eager interest. The Hon. Mr. Ganga Prasad Varma again presided. The night train carried us back to Benares, where we arrived on the morning of the 11th. The 13th, 16th and 17th were spent at Allahabad, where University work had to be done. We agreed on a letter to Sir Harcourt Butler, and made formal proposals for the establishment of the University.

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The Adyar Library often receives valuable gifts of books. The family of the late Mr. Dadabhoy Dhanjibhoy Jussawala, F. T. S., of Bombay, has just presented to it a valuable collection of over one hundred volumes and fifty pamphlets, all works on agriculture and horticulture. This is a very useful addition in regard of our growing estate.

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In view of Mr. Churchill's statesmanlike proposal for the creation of National Parliaments, our readers may be interested in the following, contributed by myself when invited to take part in a Symposium held some time ago in *Nash's Magazine*, on the question whether Home Rule should be granted to Ireland.

In my mind, Home Rule in Ireland is part of a far larger question—the organisation of the Empire. I would separate national from imperial and international questions,

and seek to make the Empire an organic whole, composed of States which were self-governing, each within its own limits. Of these, Ireland would naturally be one.

In rough outline, the following is the plan I submit:

Each village to have its Council, with its school, club, laundry, baths, almshouse, hospital, arbitration court for local disputes, under Council control; suffrage—*Adult*.

A certain number of villages, or an area with given population, to have its District Council, controlling roads, lighting, drainage, power-station or stations, and similar undertakings; suffrage—*Members of Village Councils*.

Towns over a certain population to have a Municipal Council, with Ward-Councils, their functions being respectively similar to the District and Village Councils, the Municipal Council having in addition control over the buildings erected; suffrage—*Adult for Ward-Councils; Members of Ward-Councils for Municipal*.

National Parliament, to make laws for all purely national affairs, education, customs, railways, trade, commerce, etc.; suffrage—*All Councillors*. 'Home Rule' would include all these, and England, Scotland, Ireland, Wales, India, and all Colonies would thus manage their own affairs, utilising their own local knowledge to the full, but unable to impose their own ideas on others.

The Imperial Parliament should be comparatively small, composed of persons elected by the National Parliaments as representatives of the States, of past Viceroys of States, and of eminent men nominated by the King-Emperor. The King-Emperor should nominate his Minister for each Department of the State—Post, Army, Navy, Foreign Affairs, etc., each State maintaining Imperial Service Troops, land and marine, to be at the disposal of the Crown in time of war. The King-Emperor should also nominate a Viceroy for each constituent State of the Empire, who should have a Ministry, chosen according to the method laid down by the National Parliament, and who should have a suspensive veto, with power to refer to the Imperial Parliament any measure which he considered to be beyond the scope of the National Parliament of his State.

It seems almost inevitable that some such organisation as this should be formed sooner or later, if the Empire is to be a unit. Now that a Cabinet Minister has taken the matter up, it will probably often appear in discussions of 'practical politics'. Mr. Churchill has imagination—a quality absolutely necessary for a statesman—and he may go far.

The French-Swiss Section has begun with October, 1912, the issue of a little eight-page monthly, *Bulletin Théosophique*. It opens with a graceful tribute from the General Secretary to our well-loved Dr. Pascal, "the indefatigable pioneer," who was the first to lecture in the University of Geneva, and thus ploughed the first Theosophical furrow in the soil of Calvin and Beza.

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It may be interesting to ceremonialists in the West to compare the stations assigned to the Elemental Powers by an eastern religion with those assigned by the western. In the East, Indra, the Lord of the Sky, is said to rule, and in the South-East Agni, the Lord of the Fire; it is the quarter of Dhṛtarāshtra, and is served by the Gandharvas, the heavenly choristers. In the West is Varuṇa, the Lord of the Waters; it is the quarter of Virūpākṣha, and is served by the Nāgas, the serpents of wisdom. In the North-West rules Vāyu, the Lord of the Winds; it is the quarter of Vaishravaṇa, or Kubera, and is served by the Yakṣhas, the kindly frolicsome gnomes. In the South reigns Yama, the Lord of Death, and hence, from some standpoints, the Lord of this mortal Earth; it is the quarter of Viruḍhaka, and is served by the Rākṣhas, whose name signifies protection, but who are figured as fierce and often cruel demons, attendant on the Lord of Death. The symbology is not quite clear in some ways. If we add 'vraṭa:' to the name of Dhṛtarāshtra, we have an epithet indifferently of Indra, Agni, and Varuṇa; two of these great Archangels are placed in the East, and as Indra belongs really to the sky, the third sphere, we may regard Agni, the Archangel of Fire, as the Ruler of the East, and the Gandharvas, as the angelic choristers,

are fitly named as his servants. The West is assigned to Virūpākṣha, a name of Shiva, and the Nāgas are naturally ascribed to Him; but Mahādeva is not on a level with Archangels, being an aspect of the LOGOS Himself, so that the occurrence of His name in this connection is not very intelligible. Nor is it clear why Vāyu, the Archangel of the Winds, should be in the quarter of the Archangel of the Earth. I have not been able to identify Viruḍhaka, a name apparently connected with opposition, or obstacle. It would be very useful if some one who knows more about this than I do would write some fuller explanation.

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The Leeds Lodge of the T. S. issues a very artistic folder-syllabus of lectures, with a well drawn Egyptian design outside, and the Objects on the reverse; inside are the lists of two series of weekly lectures, covering three months. We congratulate the Lodge on presenting its work to the public in so attractive a form.

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We took the Victoria Hall for three Sundays in November, and I gave a short course of lectures on 'Man's Life in This and Other Worlds'. Only the first, on November 10, was over when we went to press. There was a fine audience, one hundred and fifty more than the hall is supposed to hold, and about three hundred persons turned away. A word of thanks is due to the police, who prevented all undue pressure, and regulated the crowd of cars and carriages with much good temper and courtesy. The audience showed intense interest, and the experiment of delivering Theosophical lectures in Madras itself promises to be thoroughly successful.



## A THEOSOPHICAL COLLEGE

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

*Principal of the Central Hindu College, Benares*

**T**HE time has come, I think, for members of the Theosophical Society to join in rendering one more important service to the great religions of the world and to the cause of Universal Brotherhood, by the establishment in some convenient place of a Central Theosophical College.

It is evident that many Sections of the Society are even now earnest in their consideration of the problem of Education in the light of Theosophy, and attempts are being made to establish Schools in which Theosophical principles shall dominate the whole of the

educational course. The fact is that parents with Theosophical views find it very difficult to know how to train their boys and girls in accordance with general Theosophical teaching; and though we have Round Tables and Lotus Circles, it must be remembered that the School or College is the real training ground of the youth and of the young man.

The modern system of education, moreover, is in a deplorably unsettled state; methods are mistaken for principles, and little or no care is bestowed either on the choice of teachers or on the grouping of the children. In education more than in any other department of public usefulness, there is an urgent need for guidance from those who really know, from those who have *seen* the true relationship between teacher and pupil, and who therefore are able to draw their inspiration from above. The modern tendency is towards compromise; but, as has been said by the Master in *At the Feet of the Master*: "Between right and wrong Occultism knows no compromise". Now we need to bring down a little Occultism into our Schools and Colleges; we need to be brave enough to give children the truths we know, no matter whether we are running against or supporting modern conventions. This procedure is, however, impossible in ordinary institutions, because they have to cater for the average child who will not be able to live his conventional life unless he is guided and restrained by modern usages and conventional law. The ideals and the methods of the disciple are often unsuited to the requirements of those who are far from the stages of even the probationary path; but it is the disciples who are in reality the leaders of mankind, for they have learned the lesson of instant and eager

co-operation with Those who have won the right to guide humanity because of the supreme sacrifice They have deigned to make. We need a School, therefore, in which young people may be trained, whose past karma has brought them in this life to the threshold of discipleship. We need a School in which those may learn who, though not perhaps in this life destined to discipleship, may become loyal and intelligent workers in the future, provided that while young the various qualifications for right living are clearly and continuously placed before them. We need a School in which the student of one particular faith may be taught to reverence other faiths, as parts of the one great road which leads to the conscious knowledge of God. We need a School in which the youth is taught that he must use whatever powers he has, and must so live—whatever profession he has to choose for a means of livelihood—that those around him of all faiths and of all races shall regard him as a brother, as “one who loves his fellow-men”.

And as I look into the future I seem to see such a School somewhere in the world. I do not think it matters much where it is; but it matters infinitely who teaches in it and who guides it; because, if we are to build at all, we must erect a structure worthy to enshrine God's children, and in that temple we must place only those whose lives are full of love and full of sympathy and understanding. Who are fit to guide such a School? Only those who themselves have become God's children in His Kingdom of Heaven, who are humble but conscious followers of those Ideal Men who are the Elder Brothers of our race. I want to see in my Dream-School the guiding force of some great soul who lives but for the

world, who *knows* "God's plan for men," and who in this life, and in all the lives to come, is dedicated to the service of struggling humanity. He must be one who lives in the Masters' world, so that he may bring to us in these outer regions all the warmth and purity which characterise the dweller in the heart, the servant of the Inner Sanctuary. If the School is to approach the beautiful ideals given to us by Alcyone in *Education as Service*, it must be directed by wisdom and by power, it must be surrounded by peace and not by discussion, it must be a place of harmony and not of conflict. One-pointedness is just as necessary a qualification for the School as it is for the individual, and one-pointedness will only be possible where the Head rules by right of inner wisdom, and the teachers guide the students in the light that wisdom sheds.

Our Theosophical College must stand, therefore, for the realities of the inner life, and it must be in the hands of those who are living in the inner life. The College must become a conscious part of the great Education Department of the world: at least its teachers must ever look up to the august Heads of that department for their inspiration and guidance, and must strive to make their relations with their pupils reflections of the relations between the Master and His disciples. In such a College we shall frankly and openly treat of the R̥shis as living Beings, working now, as They ever have done, to lead humanity to a knowledge of its own divinity. We shall proclaim the existence of the Path to these Masters of the Wisdom, and we shall exhort the students so to live in their homes, in the School, in their professions and occupations, that they may some day prove themselves worthy of entering that Path. We shall show

them that the Path is within them and not outside them ; that it is to be reached by dharma well performed and not by dharma neglected ; that however much any one may be compelled to live in the outer world, to follow a profession, to earn his livelihood, he may yet tread the Path if he be "pure in heart". Only when the "Nightingale of the Spirit" learns to sound its own clear note "above earth's loudest song," then and then alone will the Spirit be seen apart from its forms, the real be distinguished from the fleeting.

In my Dream-College, then, our Head will be one who is already treading the Path to which he seeks to lead his pupils, and each member of the staff, from the Principal or Headmaster downwards, shall be an aspirant who has already gained some adequate control over the lower nature, and who has learned to distinguish between the essential and the non-essential.

Now let us go a little more into detail. I propose, in the first place, that there should be no day-students at all, or very few. Alcione has said in *Education as Service*, that while the "home is the centre of activity for the child," the School is the centre of activity for the youth. Under the modern conditions of School life, I grant that it is generally better, especially as regards very young boys, that the home should act as centre ; although, as Sir Oliver Lodge points out in *School Teaching and School Reform* (p. 9), the apathy and luxury in over-wealthy homes, the knowledge that living does not depend upon exertion, "is a curse to any individual and any nation of which it is true".

Unfortunately the average teacher is not selected because of his character but because of his intellectual or athletic attainments ; his main desire is to show to

the authorities the thoroughness of his discipline and the brilliancy of his method ; and the result is that many home-influences, necessary in the School or College, are lacking. The average Boarding-House, moreover, if not very carefully watched, is hardly a fit place for a sensitive youth, unless the Superintendent (a cold, disagreeable word) regards himself as the loving father of his large family, unless the family spirit is introduced and sedulously cultivated. In the Dream-College, however, the heads of the Boarding-Houses will strive to imitate the Master in His relation to His disciples ; I offer no apology for continually referring to this relation, inasmuch as it is, so to speak, the corner-stone of my edifice. The difficulty at present is that the influences of the home tend to be narrow and exclusive, while at School or College the boy enjoys little really useful supervision and guidance. He feels cramped at home, because his growing life is surrounded by forms which he already knows and attitudes of which he is already weary ; while at School all restraint save that of formal discipline is gone, and in the play-ground and in the streets he feels a freedom which exhilarates and which urges him onwards, and often, alas, downwards. However eager the parent may be to provide a suitable home for his growing family, he is not generally an expert in the art of education ; besides, in most cases, being the bread-winner, it is on the whole better for him to entrust much of the youth of his children to those qualified by experience and by love to surround them with the necessary atmosphere. The old Indian plan of placing the boy with the Guru for a number of years would be an admirable plan to-day, if there were teachers of the ancient type ; and I do not know that in those

days the boy acquired less reverence for his parents or less love for the home and the family than now. The parent, in sending his son to School or College, and to a Boarding-House, needs to know that he is giving the youth a better training than he could himself give ; that the teacher has better means at his disposal to understand his son's character and temperament than he himself has ; that his son will return to him during the holidays gentler and more unselfish ; and, above all, that the teacher will guide the young man into the career best suited to his capacities, and show due regard for his responsibilities, whatever they may be. The parents must learn to trust, and the teachers must learn to feel more keenly the great weight of responsibility that lies upon them. Then will the Boarding-House be a large home, instead of, as many parents seem to expect it to be, a house of correction.

The question then is as to the kind of Boarding-House our imaginary College shall have. Personally, I should welcome the House system of our big English Public Schools, as limiting the number of boys in the charge of one teacher. But if there are to be big Boarding-Houses, then I should, for the average boy, have the dormitory system—the dormitory to have a dim *light throughout the night*, and to be in charge of a very responsible member of the staff. Exceptional students must be given rooms to themselves, while brothers may have special rooms, if the accommodation is available. I do not want to enter into many details here, but I mention one or two points to show the general principles which would guide me in my arrangements.

I should have a Boarding-House for each of the religions represented in the Institution, with an

additional one for the children of those parents who wanted them brought up on purely Theosophical lines. Apart from the member of the staff in charge of the general organisation of each Boarding-House, there must be a special teacher—well versed in the Theosophical interpretation of the religion concerned—whose duty it will be to inspire his pupils with an intelligent and deep-seated enthusiasm for their own special form of faith, coupled with a real reverence for and a hearty interest in the faiths of others. This brings me to the general question as to the appointment of members of the staff of whatever grade. The first to be selected will be those who, possessing the necessary worldly qualifications, come eagerly forward, begging to be given the privilege of sharing their knowledge with their younger brethren, and willing to dedicate their lives to the work. The matter of salary will be secondary, it being understood that every member of the staff must receive sufficient to keep his family in reasonable comfort. His interests must, of course, be identical with those of the College, and he will be expected to spend a considerable proportion of his spare time with his pupils. In fact, only those teachers who are eager to give themselves utterly will be qualified for membership of our Theosophical College.

Each member of the staff must have complete confidence in the fitness of his superior officer to be in the position he occupies; for, as I have said, the rank in the Theosophical College of such authority will depend upon his rank in the inner life, or will at least be the result of selection by those who know the human heart. I should be opposed to the existence of a Committee of Management, even though

composed of prominent T. S. workers, for I am eager to model our Theosophical Institution upon the lines of the great White Brotherhood whose organisation is perfect. In that Body, as we know, even the youngest member may make suggestions, and is expected to use his best judgment when work is entrusted to him; but all final control and direction rest with the Higher Authorities. In Their Service is perfect freedom.

I should place the Head of the College in sole control, for he would be one leading a life, inner as well as outer, worthy of so responsible a trust. To assist him, the members of the staff might be formed into an Advisory Council, meeting regularly to make suggestions and to offer advice; but all decisions would rest finally with the Head himself.

As regards the instruction generally, and the training of the students, the one essential feature of the work must be that no parent shall send his son to the College: (1) unless he has complete confidence in the authorities; (2) unless he is prepared to entrust his son to the College for a number of years, it being, of course, understood that all vacations of a certain length shall be spent at home; there might be many short vacations and no long ones.

It will be necessary for the parent to furnish the College with a detailed statement as to the boy's general tendencies, state of health, disposition and interests. He must also indicate generally the nature of the responsibilities which the boy may probably be called upon to assume when he reaches man's estate, as also any special suggestions as to diet, line of study, and physical exercise. He will be expected further to agree that the boy shall remain unmarried during his life in

the institution, and that he will leave the boy free to marry or not to marry as he thinks fit, when he reaches the age at which such questions may rightly arise. Vegetarianism will, of course, be compulsory on all, teachers and students alike. The Master speaks, in *At the Feet of the Master*, of "the still more cruel superstition that man needs flesh for food". At least in the College dedicated to the training of the Masters' future servants, such superstitions and others of a similar nature shall be rigorously excluded, including the superstition that corporal punishment is a necessary part of that which people foolishly call 'discipline'. The only discipline of any value is self-discipline, and the power to discipline the lower self must be evoked through love and through love alone. If a student is unamenable, generally because of wrong methods of previous training, to the influence of his teachers' affection, he is not fit for College or School life, but needs individual care, and a specially adapted system of training, which cannot be provided where there are numbers of students studying together. The Theosophical College will not be a reformatory.

The work of the day will open with a gathering of teachers and students in the Hall of the College, to hear a bright and forceful address from one of the members of the staff on some subject inculcating: (1) the essential unity of all religions; (2) the Brotherhood of man; (3) some virtue which may be specially needed or may require careful practice. Before the address there will be music and recitations from the various great Scriptures of the world, while after the address the meeting will be closed with some form of appeal that each member of the Institution may be true throughout the

day to all that is highest in him, and that he may think, speak, and act kindly towards all.

It is obviously impossible to enter here into all the details of School and College management, into questions regarding the number of students in each class, methods of instruction, system of ventilation, duration of periods, order of studying the various subjects prescribed for the examinations at which the students are to appear, the question of uniform, and so on. But each subject must be treated in the spirit which animates the Institution, and which has brought it into being.

Home lessons will, of course, be entirely abolished, and any preparation that may be necessary for the next day will be done during school hours, under the supervision of one of the members of the staff, others being present to help in their respective subjects. After the work of the day is over, students will, when sufficiently rested, take up some form of physical exercise. Members of the staff will be expected either to take part in the games, or, at least, often to give the moral support of their presence on the field. Then will come the evening meal, and then some light occupation until bed-time, which will vary according to the age of the student. Sometimes quiet indoor games, or readings from classical literature, or recitations from great dramatists, may occupy part of the evening. Before the students finally retire to rest, there will be in each Boarding-House a short prayer or meditation on some sacred subject, so that the boys' minds may be quieted before they sleep.

In the morning the students will engage in some occupation, apart from those subjects connected with their ordinary studies. Some may take up manual training, others painting, some music, others a special

subject in which they may be particularly interested, and occasionally there may be walking exercise. The elder students will be expected to supervise and encourage the efforts made by their juniors, for it will be well understood that unless the elders use their better trained faculties in the service of those who are younger than themselves, they will not be able in their turn to take full advantage of the teaching they themselves receive. Provision will also be made, if possible, for the varying tastes of the boys, by making arrangements to gratify and educate these tastes. The boy with a mechanical turn of mind must be given an opportunity to make mechanical experiments. The boy who loves music will have the opportunity to study and produce music. The boy whose greatest pleasure is reading will be guided in his choice of books. And in the teacher's mind will always be the knowledge that every capacity a boy may have is a channel through which he may render useful service to his surroundings and perhaps even to the world. So the idea of Service will dominate the teacher's teaching as well as the student's learning, and I hope that in this way every pupil of the Theosophical College will enter the class-room with the desire to gain knowledge so as to put it to some useful, helpful purpose, and will, when he leaves the class-room, carry away with him knowledge which he is eager to share with his younger fellow-students.

I should try to make the classes for the younger children especially interesting. In fact much of the work for these younger members of the family will be often outside the class-room: in the field looking at the trees, watching the birds, sitting near the road and watching all that passes—the teacher drawing out from

the minds of his young pupils all the ideas and all the knowledge with which each object or each happening may be surrounded. The length of instruction in any particular subject will depend upon the maintenance of interest and attention by the children and not upon the cold accuracy of the clock, it being understood that no period shall be more than a certain length in duration. I should also make a special point of keeping a variety of animals in the College, so that the children might learn kindness to animals and watch their habits; and attached to the College there might be a small School for the children of the uneducated classes, which adult teachers might if necessary supervise, but in which lessons would periodically be given by the senior students. This school would be maintained entirely by the students, and they would be trained to take pride in it, to spend some of their savings on it, and to give it some of the results of work they have been able to do.

To sum up: teachers in a Theosophical College must love teaching, must be intuitive, must be ever-patient, must endeavour to understand as fully as possible the characters of their students. They will train their pupils according to the dispositions, tendencies and capacities which are gradually unfolded, and they will advise the choice of the career which will give such capacities, tendencies and dispositions the best field for useful service.

Most students will no doubt be advised to take up the family life, one of the most admirable training-grounds for self-control and unselfishness. A few, however, may not need such an experience, and may be able to be trained along special lines for the service of their country or for the service of the world. These young

men will have special courses of instruction and special methods of training, and their parents will be asked to co-operate in giving their sons all possible advantages, so that they may be well fitted for whatever service they may become qualified to render.

Lastly there may be the very few who will come to the Theosophical College that they may rapidly prepare for the great privilege of discipleship, of becoming the pupils of one or other of the great Masters, whose directions will implicitly be followed in the institution. Such young men, servants of humanity, already in past lives dedicated to its service, may not be distinguishable from all the other students in the College; but they will be known to those who will have the duty of guiding them, and will be quietly helped to reach the required level of intelligence and spirituality.

In this way I hope my Dream-College will fulfil her destiny, and, by educating her sons in the spirit of Brotherhood and of Service, will justify the name of THEOSOPHICAL COLLEGE.

G. S. Arundale

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What wouldst thou be?

A blessing to each one surrounding me:  
 A chalice of dew to the weary heart,  
 A sunbeam of joy bidding sorrow depart,  
 To the storm-tossed vessel a beacon light,  
 A nightingale song in the darkest night,  
 A beckoning hand to a far-off goal,  
 An angel of love to each friendless soul:  
     Such would I be,  
 Oh that happiness were for me!

F. R. Havergal

## REASON AND FAITH

By C. SHUDDMAGEN, Ph. D.

**T**HE man who is determined to pierce through the veils of illusion to the very heart of things cannot afford to neglect a single one of the aids and powers which will help him in reaching the goal which he seeks. Many a thoughtful and earnest seeker for more truth and light finds great difficulty in exercising the power of faith in that pursuit. Instead of a power, it looks to him like a snare to lead him astray. He has for many lives, perhaps, worked hard in developing and strengthening his intellectual powers, discrimination, logical reasoning and judgment, with the result that his consciousness is strongly centred in the intellect and mind; so much is this so that he, the real man, has identified himself with the mind, and can hardly realise that he has greatly limited himself in so doing. This limitation has its good and also its weak points. It brings about a much greater and faster development of the mind than could otherwise be obtained in the same time; but it prevents, for the time being, anything like a normal growth of the powers of consciousness in other directions.

For such a man there may come the time when it is advisable that he should clearly realise that he has been specialising in a single field, and that he should

now direct some part of his time and energies to the cultivation of other phases of his being. The state of doubt, of hesitancy, with regard to faith is an indication that the man has reached this stage of transition ; for if it were better for him to continue his mental development, this doubt would probably not arise in his mind at all. It may be helpful to some who are in this uncertainty, as well as instructive to others, to consider the relation between reason and faith, and to develop some rational attitude to be adopted in dealing with questions which may seem to involve a conflict between the two fields of consciousness.

The conflict is only apparent. It is due to the lack of knowledge of the various states of consciousness in Nature, of their functions in evolution, and of the fact that man has bodies or instruments by which these different worlds of consciousness, or being, may become accessible to his own consciousness, so that he may gain experience in them. The man in whom the mental development predominates usually regards his mind as his true Self, and he recognises as truth only that which is logical, reasonable and intelligible to his mind. Similarly another man may be strongly developed in that phase of his being which feels, loves and sympathises, and such a one would preferably accept truth as such when presented to him under corresponding aspects, that is, those which would most deeply arouse emotions of the heart. To such a person philosophical and scientific truth would seem cold ; it would not be easily grasped by him, would, perhaps, be wholly unintelligible.

The truth is that man has many ways of contacting Nature, or God in manifestation. These ways are by means of his various bodies : with the physical body he

may act in the physical world ; with the astral body he may feel sensations, desires, passions ; with the mental body he is able to think concrete thoughts, produce images in the mind which have form, shape and colour ; with the causal body he may apprehend the great generalisations, or mental abstractions, which include all the facts of the lower mental plane, and learn many of the laws of nature ; with the buddhic body he may feel the great oneness of all life, the brotherhood of all beings ; with the ātmic body he shapes and directs the force of will, causing actions, or modifications in consciousness, in any or all of his bodies below the ātmic. Each of these bodies corresponds to a vast department in nature, in which consciousness exists by the interplay, or conjoining, of life and matter. Matter may be regarded as the limitations, the outer boundaries, of the play of the life-forces. It marks out certain boundaries, outside or beyond which there cannot be the same freedom of life, as there is inside or within.

The evolution of man, or the unfolding of his divine powers and faculties, proceeds in all the five worlds : the physical, astral, mental, buddhic and ātmic. For an individual to co-operate with the Divine Plan, according to which this evolution is slowly carried on throughout long ages of time, means that he will evolve more swiftly than the average of humanity ; and this swiftness is proportional to the energy put forth, which is the real measure of the extent of the man's co-operation. The man who desires to become a servant of God, and to do what he can to assist in the working out of His Plan, must deliberately cultivate his growth in all the departments of being and acting. He must learn to use his powers of thought and reason in such matters as can be

most properly and efficiently dealt with by those means; also to check the thinking, analysing energies, if they are about to claim activity in fields which do not rightfully belong to them. The analytical faculties of mind certainly have their uses in the life of an earnest seeker after truth, but the deeper spiritual truths cannot be discovered and understood by the mind alone. Their apprehension and comprehension require in fact the temporary suspension of mental activities, and a one-pointed direction of the consciousness to the contemplation of the subject which is beyond the reach of intellect and reason.

Perhaps the greatest achievement of the intellect is to discover that it has limitations, to make a study of these limitations, and to give its aid to bringing about conditions favourable to the growth and development of the consciousness, so that these limitations may be overcome and new fields of truth be opened up to the man. As long as man considers himself to be in his highest estate and development when working in his intellect, there is, of course, no immediate prospect of his transcending its limitations. He is rather in the growing stage of the intellect, and may well be left to continue that growth for the time; in other words, the man is not yet ready for a great increase in his spiritual enlightenment.

Faith is a necessary state of consciousness with regard to transcending the limitations under which the intellect is labouring; it is the bridge from the powers of the consciousness of the personality to those of the individuality. Faith is the eagerly expectant and hopeful attitude as to the possibility of attaining to a knowledge of the Supreme Power, as to the reality of the

unseen universe about us, and as to the glorious destiny of man. Faith means that in our hearts we feel justified in believing that all is well with the world, in spite of the facts of this physical world which seem to show that it is not so. In order to have faith the man *must not deny*, but must prepare his mind and heart to be receptive and open to the Truth and the Light which are ever-present realities, but the knowledge of which he has effectually shut out from his lower mind, the intellect, by allowing it to become fixed in its limited habits and modes of action. Man need not do anything which he or anyone else can properly regard as falling into self-created delusion or make-believe—faith will grow in his heart of itself if only given a fair chance to do so. It is a natural growth, just as is that of a young physical body, but it must have conditions which are not hostile. By the proper mental attitude the growth of faith may be greatly encouraged and accelerated. For if the intellect regards the new and growing state of consciousness as a possible friend, and perhaps its future deliverer from its bondage and limitations, instead of as a rival and an enemy which seeks to dethrone it, then conditions are much more favourable for faith to become firmly established and self-justified.

The true faith, the only one worthy of the name, is not a blind belief in statements or creeds imposed on a man from outside himself, but rather an expectant attitude of mind and heart based upon reason and knowledge. As faith is the bride between two worlds of consciousness and of knowledge, between the knowledge of the relatively impermanent and the relatively permanent, it is for the intellect a curious combination of ignorance and knowledge. The intellect

knows its limitations and recognises certain large gaps which it is utterly unable to fill in; it has some fragmentary and unconvincing information to the effect that a higher knowledge is possible, that the higher worlds are real, that a higher consciousness can gain experience therein; a state of doubt has given way to a recognition that there is some considerable degree of probability of the truth of this information, added to which is the eager desire to be fully convinced of its truth, *if it is true*.

True faith appears to be a state of consciousness belonging to the spiritual worlds, but showing forth in the world of the personality. It has not originated in the personality, but is accepted from the higher consciousness of man. What goes commonly under the name of faith is very often degraded by the selfish desire of the personality to establish as universal truth that which it would like to have as true, that which is attractive to the personality. A little discrimination easily shows the absurdity and impossibility of this. Truth is eternal and all-inclusive; therefore that which can be grasped by the personality, limited and imperfect as it is and coloured by the desires of the lower self, can only be a small fraction of the great whole. In true faith there is no personal desire to inflict our view of truth upon our fellow-men, nor even to establish it as fixed truth for ourselves; there is rather an impersonal desire, or prayer, to have it changed and modified continually, so as to be ever growing to a fuller correspondence and union with the one and only Truth.

There is in faith a wonderful balance between the positive and negative. There is first a strong, imperious will exerted that the truth shall be found, the mysteries

of life and being unveiled ; and there is a clinging to the truth already found, in order that it may serve as a foundation on which more may be built. And secondly, there is the utter resignation to Truth, the readiness to modify or even to give up the truth we had prized so highly hitherto, when a greater truth is seen, which shows the old one to have been only partial truth or even error.

It is only by the right use of faith that men may pass from the fleeting to the Everlasting, from darkness to Light, from death to Immortality. There is in evolution a constant dying to the old and a constant being born to the new. Over the bridge of faith our pathway leads us from the world we know to the unseen world beyond, and by faith the mountains which lie as obstacles between us and our goal shall be removed.

### C. Shuddemagen

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Trust in thine own untried capacity  
As thou wouldst trust in God Himself. Thy soul  
Is but an emanation from the whole.  
Thou dost not dream what forces lie in thee,  
Vast and unfathomed as the grandest sea.  
Thy silent mind o'er diamond caves may roll,  
Go seek them—but let pilot will control  
Those passions which thy favouring winds can be.

Ella Wheeler Wilcox

## INDIAN UNREST AND THE RELIGION OF THE SIKHS<sup>1</sup>

By DOROTHY FIELD

[In the following article I have not attempted to treat of Theosophy as a separate cult. Theosophy in its general aspect is certainly on the side of religion *as such*, and a plea in favour of a fine Indian faith as against the inroads of materialism cannot fail to be in accordance with its main principles. As regards its more specialised developments, Occultism, esoteric Mysticism, and so forth—the remarks made in connection with philosophic Hinduism would also apply. Theosophists are asked to regard the matter in an essentially practical light, since the point at issue is no mere theory or principle, but concerns the salvation of an actual living faith, the loss of which would inevitably deal a deadly blow at the cause of Religion, as such.]

THE extraordinary lack of interest taken by the average Englishmen—even by the average educated Englishman—in Indian affairs has become a by-word. It has often been said that a football match, or an unusually sordid murder, will excite more interest at home, and occupy more space in the press, than grave matters of Imperial policy. Such remarks have become commonplaces. Yet, despite this remarkable indifference, the unrest in India has been serious enough

<sup>1</sup> Our readers must remember that signed articles are often quite against the Editor's views, as is the case with much of this, and the whole spirit of it is antagonistic to those views as to India. Its patronising tone is offensive, and shows that the writer lacks personal knowledge of Indians. I have cancelled one or two statements as to disloyalty among educated Indians, as I cannot give currency to phrases which, however honestly believed by the writer, are really libels. The rest I print, as the writer has something to say, and says it effectively.—EDITOR.

to force itself on the attention of a reluctant public. In some quarters the whole question has been analysed pretty thoroughly, and various attempts at solution have been made. It has been pointed out that the difficulty is, *au fond*, a religious rather than a political one, for western ideals of education are destroying the religion of the country, and therefore, until we go to the root of the matter, all attempts at amendment must be only temporary. Everything tends to strengthen this view; but the Government has made no move as to religious policy. There is, of course, very little pressure from home: the ordinary Government supporter in England does not interest himself in the Indian problem, and he is quite indifferent to the urgent need for solution. India—at any rate, India from the inside—has always been something of a mystery to him, and he hates mysteries as alien to his temperament. He would far rather ignore what he cannot understand, and—despite the great lessons of the mutiny—the vast continent of India, for which he is to some extent responsible, continues to come under that category.

If we admit that the decline of religion plays a large part in the factor of unrest, it would seem to be a matter of common diplomacy to make some definite change in our religious policy. Irreligion, it is said, is caused by the whole trend of the new ideas, and more especially by the gift of secular education, which breeds Agnosticism and an attitude of revolt. If this is true, then some counteracting force is needed to balance these western influences, which should be in themselves both good and profitable. They are certainly upheld with the best intentions. It is time that we dismissed the idea once and for all that the Englishman

does India an injury by seeking to give her the best of his civilisation, and that therefore he is by nature a tyrant. What he lacks is subtlety of mind. He does not know how to reach the point of view of those with whom he is concerned in order to know what is best for them. He takes for granted that what has been good for England must be good for India; what would be bad for those at home must also be bad for Indians. He does not realise that infinitely differing temperaments thrive under different culture, and that the passionate need of one nation may hardly be felt by another. For instance, he himself *can* live without religion. I do not mean that he is necessarily an irreligious man, but he may have high ideals, great conceptions, and a strong purpose, without any religious zeal or any direct religious intention; and this is, in itself, a contradiction to the Hindū. To the Englishman the ideals of Education and Progress may—and do—exist apart from the ideals of Religion. They may even be ends in themselves. For the first time the Indian sees justice dispensed, laws of righteousness upheld, hygiene, education, and the like encouraged, without the authority of any particular creed as their central feature. Great things are done, not *directly* in the name of God or of some Master, but apparently because they are in themselves good.

There is a religious background, doubtless; there are even enthusiastic bands of people here and there devoted to the special spread of Christianity; but the very fact of their comparative isolation and unpopularity seems to emphasise the separation of British religion from British secular ideals of progress; and for direct teaching from the average ruler the Indian looks in

vain. What, then, we have upheld to the Hindū is the ideal of secularisation—*development without religion*—little realising what havoc this must make in his mind, and how in the end political disaffection results. What was possible for ourselves has indeed been dangerous for India. This we have done from lack of understanding: not because we are naturally tyrannical, or that we rule with the mere idea of self-advantage. Indeed, to put it in another way, it is our very beneficence rather than our 'tyranny' which causes the trouble—our hospitals, libraries, schools, and the thousand and one other charitable institutions which have done so much for the spread of western ideas. Even education itself—the finest fruit of this beneficence—is made secular for the sake of impartiality, and the famous policy of 'religious neutrality' designed, so as to give equal chance to all. What the Englishman does not see is that there may be something worse than partiality in a case of this kind, and that neglect, by destroying a precious possession, may be as cruel as the very tyranny which he is trying to avoid.

All this, however, has come about from lack of insight, and not from bad intent, and therefore political agitation on the part of the Indian against British rule is out of place. If the English withdrew to-morrow they could not undo the harm that has been unintentionally done—whereas the immeasurable benefits of our rule would be lost. The scepticism brought about by the subtle influence of the new thought would remain, but the country would be thrown into confusion. There would be, in this case, tumult both within and without: and none know this better than the Indians themselves. What is needed is some change of policy that would meet

the prevailing dissatisfaction at its fountain-head—that is, in the religion of the country. No throwing of sops to the agitators will do any permanent good, for this does not touch the root of the trouble, and will in the end only do harm. The favourite policy of the Englishman—lofty disregard of the whole question—merely allows matters to drift further and further, until it may be too late to do anything. What is wanted, then, is a daring change of policy which, while challenging the utmost from western criticism, will devote itself to saving, nourishing, cherishing and encouraging the highest religion of the country. To produce a religious revival would be the most politic movement possible, but it must be a revival of an absolutely genuine kind. It must have no relation at all to political agitation; still less must it be in antipathy to the British rule. It must be fostered and encouraged by the rulers themselves, yet must be absolutely Indian and National in the best sense. It must also be of such a nature as to be congenial to the present stage of Hindū development. Such a movement may seem altogether too idealistic—and yet it is possible to point in one direction at least where these conditions are met, and where encouragement is in every way deserved. It is indeed strange that where so much might be done, neglect is already wiping out the very influences that are needed.

But it will be said, are we right even to seek for such a movement among the Indians themselves? Should a Christian country tolerate at all any existence of other faiths? To this there is but one answer. This is a matter which must be looked at in a strictly political and diplomatic light, if the English are to retain India. It is either too late or too soon for idealising, theorising,

or for the promenading of fads. Christian missionising will be considered on its own merits in relation to political wisdom, for the situation has become highly critical, and it is necessary that something really efficient should be done. It has been suggested that there is one direction in which the help and sympathy of the Government would be well repaid, but before speaking further of this it would seem advisable to review briefly the other main faiths of the country, in order to see that a great religious movement. . . seems unlikely to arise from any other source.

Let us take Christianity—the religion of the ruling caste—first, and consider what has actually happened in the past. With regard to this, the policy of the East India Company was (at one time) an absolute prohibition of the work of missionaries within their sphere of influence. We need not go further into this here. When the English formally took over the Government of India a generous countenance to all religions was given. This did not please the more extreme Christians at home, who contended that whereas Christianity should receive special facilities, what they termed ‘heathenism’ should not be tolerated at all. The result was that a resolution was carried in the House of Commons about a century ago, granting legal facilities to Christian missionaries. What happened was that Christian missionaries streamed into India from all quarters, and the country became a dumping-ground for every possible conception of the teaching of Christ. Very far from giving the Indians the impression that English rule was religious as such, it suggested to them the existence of very fanatical bodies, whose members differed in every way from the average Englishman,

and who were at very considerable enmity among themselves. This will be easily realised when one remembers that Roman Catholics and extreme Protestant missionaries settled quite close to one another, presenting Christianity in totally different ways, and literally quarrelling over their converts. The ordinary British Governor seemed to have little to do with either of these types. The alarm of the Indians, however, was very considerable; they felt that this religion, although uncongenial, would sooner or later be forced upon them, and there is no doubt that this fear was very prevalent before the mutiny.

Realising the importance of this feeling, the Government then declared the famous policy of 'Religious Neutrality,' which for the time was reassuring. No religion was to be taught in Government schools, and no right of entry given to religious teachers; education was to be treated entirely from the secular standpoint, and grants given according to proficiency in educational work. Thus the secular ideal became enthroned, and received official sanction. Outwardly all was well, but inwardly materialism and materialistic ideals sapped the foundation of all religion. Christianity received no official support, and thus its danger to Hindūism may have been diminished; but there was a more deadly enemy still in secularisation.

Religious persecution may—and often does—kindle zeal: it keeps religious ideals afloat, and emphasises their importance; but indifference, contempt, and the setting up of contrary ideals smother the flames as with a load of ashes. The meaning of the secular ideal is beginning to be understood by Indians, and of this more will be said presently. Christianity, then, from the Government

point of view, was treated in the same way as other religions; but there were still those at home who continued to give it enthusiastic support, believing that it was above all things intended to meet the need of the moment. There are various objections to this point of view. One is, that it once had considerable opportunity, and failed to gain any wide influence. Caste and race prejudice are also strong barriers, and perhaps a still greater difficulty is its lack of unity. Earnest Indians are much too subtle-minded to be content with slipshod and conflicting theologies, and unless Christianity can be presented with an overwhelming, vital, and single force, its claims are no greater to them than those of any other disputing sects. They do not need a new ground of conflict, but life, vitality, spirituality, reality. They have far too much understanding to be content to waive the divergences between Protestant and Catholic—whose opposing claims differ as widely as any two sects in their own country. This lack of unity, then, is one of the fatal barriers to the spread of Christianity, and is next in importance to the fundamental prejudice and the supreme hostility with which it is regarded. Even if these things could be remedied, there remains the fact that the English missionary appears exceptional, and that what the Indian admires most in British rule is something quite separate from its religion. So long as the average highly-placed Englishman does not seem to care, the educated Hindū will not care either, and will not believe that religion is an essential part of progress. He does not wish to imitate the missionary; he wishes to imitate the enlightened ruler; and these, in his mind, stand for two quite different ideals.

Next to unity in presentation, the only possible means by which the Christian religion could now be handed on to the Hindū in such a way as to satisfy him would be through the efforts of every individual Englishman—that is, through every individual Englishman being by nature a missionary. This is, as we have seen, hardly likely ever to be the case. The Anglo-Saxon, as such, is far more interested in the ideals of education than he is in religion, and he has little of that burning zeal for his creed which alone could convert the Hindū. Again, there are theological reasons why Christianity is not a satisfactory solution of the religious problem at the moment. In some ways it is too like Hindūism to make conversion easy where the old religion has so notorious a power of absorption. The possibility of Trinitarian doctrine, the belief in Divine Incarnation, with sacramental and ceremonial qualities, are all attributes of Hindūism, and could easily be reabsorbed into the older faith. Christianity on its strongly Protestant side has the greatest chance; but even here it is comparatively easy to the Brāhmaṇas to bring it within their own pale. The point often claimed in favour of Christianity—that it is naturally eastern in character, capable to a full extent of Indian treatment and Indian understanding—only tends to show with what ease it might be absorbed into Hindūism. The Brāhmaṇas have but to claim for Christ—as they did for Buddha—an incarnation of Viṣṇu; they have but to modify the doctrine of the Atonement and Divine Sonship with that mystical subtlety so congenial to them, and the reaction is complete. Thus, if Christianity is to become Indianised to any large extent it is likely to merge into Hindūism; while if it remains thoroughly

western it will still be outside the real life and soul of the people.

To turn from Christianity to the religions of the country, the outlook is bad. Brāhmaṇism—that is the faith of the main body of the Hindūs, has suffered largely from the new education. Both on the ceremonial and on the philosophical side it is failing to satisfy. There is always, perhaps, a stage in education when the religious instinct is at a discount. To some extent we experience this in England, but over here the masses are well grounded in moral precepts, and they have a confident and self-reliant temperament to uphold them. Moreover, their religion yields to attempts at simplification, which are always sought after by the half-educated man. In India this is not so. Hindūism has two main aspects, both of which are particularly irreconcilable with a state of semi-education. The first and highest of these is a profound and extremely beautiful philosophy, poetical and mystical in the highest degree, and largely dependent on the faculty of intuition. For the multitude—who could never hope to grasp this philosophy—the alternative of ceremonialism presents itself. The minutest care in matters of observance is incumbent upon the Hindū, whose religion in this way enters into every moment of his daily life. From both ceremonial observance and from philosophy the semi-educated mind turns. The reason has become glorified to the detriment of intuition, and what cannot be understood is no longer believed to exist. Observances appear senseless and childish, intuitive philosophy obscure and fanciful. Both are too elaborate for the reasoning man, who involuntarily yearns for simplification, and they suggest

too great a care for the things of the Spirit. Mental arrogance destroys the humility with which the one must be followed : lack of subtlety destroys the possibility of the other. It is difficult to find any half-way house between these two extremes of Hindū religion, and therefore the semi-educated man is in a worse position there than he would be elsewhere. When we add that—with this difficulty inherent in the religion—secular education as an end in itself is offered as an alternative by the ruling class, it is hardly to be wondered at that the Hindū gives up the re-stating of his own religion as a bad job, and proceeds to frank Atheism. This is the plight of Hindūism, when we remember that its deserters are by nature the most religious race in the world ; we have also the plight of the Hindū, whose heart has been torn out of him with his religion, and who has nothing in his nature which corresponds to the scientific outlook. The Hindū himself may protest against this idea ; he may affirm that the English frame of mind, with its deification of Reason, is thoroughly congenial to him ; but the fact is none the less true that to him the absence of religion is a cruel negation, and that without it he is a stunted, embittered being, soulless and heartless.

And what is left for his consolation ? Western culture, indeed, and passionately enough have the Hindūs sought this priceless boon. No matter if they can no longer read their own dialects : no matter if the scriptures themselves are lost in this way. These things may pass, but the new education is the new light. With the passion with which the Indian has ever pursued a new religious path or followed a great teacher, he now falls down before the God of Education, and for

the time it is the very breath of his life. And then? Out of the golden gate that glittered he emerges at last—not into a new spiritual kingdom, fertile with the riches of wisdom and virtue, but into the arid and desolate waste of materialism. Bitterly this half-educated man turns again, but he cannot go back, for the gate has been closed against him, and the Gods of the old days are shut out for ever. Only in that waste he may perchance find a weapon with which to turn upon his rulers—those very men who pressed him forward with such bright hopes, finding, in this last resort, an outlet for his perverted zeal in anarchy. Thus is sedition bred. The rebellious Indian is not, as he thinks, a slave oppressed by a cruel tyrant, but he is indeed a child who, having asked for bread, received a stone.

Hindūism, therefore, is failing to satisfy the half-developed intellects of the time, and will yield to no simplification to meet the case. Secular education as an ideal is superseding it, and atheistic notions fall on rich soil. This is the main religion of the country, and here, perhaps, things are at their worst.

Of the other religions of the country we can speak but briefly here. Of Muhammadanism perhaps it will suffice to say that it has waged a long warfare in India, and has failed to really capture the soul of the country; its efforts have resulted largely in intense political bitterness. No great revival could arise from a past such as this, even if the theology fully satisfied the needs of the moment. As it is, although the charge of elaborate *philosophy* cannot be brought against it, that of elaborate *observance* is justified, coupled with fanaticism and reactionary ideals, and a revivifying here is very unlikely.

A strong revival of Buddhism is a contingency which may also be readily dismissed. Its era of struggle with Brāhmaṇism is over, that era in which it was partly expelled and partly absorbed; also, in the *pure* form of its philosophical aspect it is too cold for the ardent Indian spirit; in its *corrupt* form, too elaborate.

Many other religious phases of genuine Indian descent—such as Jainism—suggest themselves, but the objection already raised to the main unreformed faiths of the country apply also to these. There are, however, certain reformed modern movements which deserve consideration, and the principal of these are those of the Ārya Samāj and the Brahma Samāj. Both sects have endeavoured to come into line with new ideas, and, though they have done much, the hindrances to their revivifying force lie in the fact of their modern and foreign character, which is combined with something of a reactionary tendency. Their scheme is really a defensive one—a protest against Christianity—and as such can never have a very wide influence. The very phrases used by them are western in character, although they claim to return to the pure religion of the Vedas. Such a contradiction—undesirable in both directions—destroys their usefulness . . . . Such phases of political and protesting origin, without genuine Indian religious descent, cannot expect to have great value, or claim lasting worth.

The sect for which I have suggested that Government sympathy may be justly demanded, and to which, though comparatively small, we may now turn for help, is first and foremost Indian in character, and can claim descent from an honourable line of spiritual ancestry. It protests just in so far as to condemn the corruptions

of Hindūism, and to this extent is a reformation of the religion of the country. On the other hand, it has nothing modern or foreign in character, though its simplicity is quite compatible with the educated mind, and it is usually reckoned as a sect of the Hindūs. The theology is of the simplest: it is a pure, lofty monotheism, evolved from the teachings of Kabir and the Bhagats who followed him, and carried on by ten Gurus, who lived single-hearted lives, and some of whom were actually martyred for their faith. The Deity whose existence it upholds is less tyrannical and anthropomorphic than the Allah of the Muhammadans, while yet He possesses more personality and strength than the all pervading Brahman of the Vedānta. It is quite possible, in fact, that Nānak, who founded the sect early in the sixteenth century, did actually endeavour to produce a compromise between Muhammadanism and the Hindūism of his day, whilst also protesting against the lack of spirituality in both. The Sikhs believe in one God, all-powerful, holy and loving, who watches over and cares for the children whom He has created, and who promises to all those who worship Him, and who live holy lives for His sake, the blessedness of Heaven. The materialism of the *Sach Khand* of the Muhammadans is absent, with the ornate ritual both of the followers of the Prophet and of Hindūism. The subtleties of Pantheism and of mystical philosophy have also disappeared, and God becomes once more a lover of simplicity, strength and holiness. From both its historical and its theological aspects, then, we shall hope to make a good claim for the religion of the Sikhs, that it may interest all those who are in any way concerned for the Indians themselves. But there is another reason why a

diplomatic Government should hasten to give it some consideration.

The religion of the Sikhs has made them what they are : they are fine, loyal soldiers, because they are *Sikhs*, *i. e.*, disciples—of their faith ; they are *Singhs*, *i. e.*, lions—because they have received the *Pahul*—the baptism of a warrior. One of their Gurus foretold the coming of the British, and bade his followers be loyal to them. An oath to that effect is taken at baptism. That precept was remembered in 1857, when the Sikhs at Delhi saved the Empire. The words of their Guru then became the war-cry. Yet we must remember that a prophecy alone cannot win a battle. Fine physique results from pure and healthy lives, and moderation in all things. Meat is eaten, as conducive to strength, but wine and tobacco are abjured as detracting from it. Religion has actually in this case made fine bodies ; which fact, when associated with precepts of loyalty, is of no small benefit to the Empire. Yet, under the bugbear of religious neutrality, these things are forgotten, and the Sikhs can no longer read their own scriptures ; *Guru-Mukhi*, the one language which is essential to the proper understanding of the religion, is dying out, and the Sikhs themselves are being rapidly absorbed into the *Hindūs*. *Brāhmaṇas* are called in to assist at marriages, at deaths, and at all important domestic events, and the old ideals of loyalty are becoming a thing of the past. Yet, so careless are the rulers of India for their own good, so blinded by the policy of *laissez faire*, that this potent power for British welfare will be lost, and nothing done until it is too late. On the one hand we deplore the lack of stable qualities that make for union and loyalty, yet on the other hand

we do nothing to encourage them where they do actually exist, but rather we let them perish from neglect.

In the next article I shall hope to give an account of Nānak, the founder of the Sikh religion, and of the ten Gurus who followed him, together with their principal tenets and ethical teaching; and further to suggest some practical and definite ways in which the Government might still do something to save this valuable faith from passing into oblivion.

Dorothy Field

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Let us not say an unkind word to-day  
And weep for it to-morrow;  
Let us not sow such seed around our way  
As soon would yield us sorrow.

But as we pass with busy haste along,  
Let us a moment tarry;  
There must be some one in the restless throng  
Whose burden we might carry.

There must be some tired life in touch with ours—  
Some pathway veiled by sadness—  
Some hand that gathers thorns instead of flowers:  
Let them then share our gladness.

And let the world rejoice because we live  
Because our hearts are willing  
From their own fulness unto all to give,  
The law of Christ fulfilling.

Edith Hickman Divall

## THE HEROIC LIFE AND THE FACULTY OF CRITICISM

By LILY NIGHTINGALE

**M**ANY people believe that the Heroic Age began and ended several thousands of years ago, in Greece, and that there never has been, nor will be, another. Looking round on the world to-day, with "the calm gaze of impartial *observation*," the supposition and the implicit prophecy do not seem unwarrantable.

Yet we, as Theosophists, know that the intellectual faculties employed in analysis and observation are not the only teachers of the race to-day. If we know anything at all, we should know that analysis and observation only show us the surface : skins, and coats of skins. We must pierce more deeply ; so deeply that we shall be content with nothing less than true vision, not the *māyā* of outward-seeming.

It is this determination to see truly, to see the whole as greater than and beyond the parts, that is at the root of the laws of perspective which govern the Heroic Life. The insistence on great horizons, the refusal to be dwarfed by the petty limitations of the lower-mind consciousness—that tyrant of fact and crustacean of circumstance—which is ever seeking to usurp the throne of reality. Until the humanity of to-day has become the beyond-man of to-morrow, this struggle will

persist. If truth were easy of attainment, the world would be flooded with Heroes. But Nature is an artist, and will not produce too many bright, consummate flowers of the race.

Yet in all times and places, the Life Heroic has been, and will be, lived. Stars of splendour, cleaving the dark sky of this mortal world, in what does their light consist? Why do we look up to them, reverence them, learn from them, these elder Brothers of ours? Brothers, and prophets, too, witnesses of what has been, and shall be, again—the man who knows himself divine. We look up to them, because they realised the divinity of humanity: in great action, in noble speech, in scorn of all that is less than great. Because they lived nobly, and died as they lived, simply, fearlessly. Often they were great childlike Heroes; very human, full of faults (as we measure faults, with our pigmy plummet), sometimes without realisation of their true mission, not knowing that they were stars glowing, shining, burning, concentrating on giving light and warmth, not on the self-realisation of their “star-worth”. For us, however, whose lives are nobler because they have lived, whose hearts are warmer because theirs burned with deathless fire, whose sympathies are keener because theirs throbbed in rhythmic harmony with all that suffers, for us it may not be unfitting to make a study in discrimination, to distinguish some of the qualities which differentiate littleness from greatness.

First we may say that it is a question of degree, and not of kind. We are all great in latency, most of us small in actuality, yet we may cultivate with energy and patience (two ‘Schoolmasters of the law’) the beginning of greatness, and eradicate the weeds of littleness.

Perhaps the chief quality of greatness is a certain rugged sincerity, integrity. If a man has not that, he is not great. Deceit has raised many fanes of outward fair-seeming and stability, but their foundations not being "well and truly laid," at the first stress they dissolved into the nothingness whence they sprang. Truth in thought, word, and deed, not only to the world without, but inherent in the fabric of the world within—that must be, or greatness cannot grow, for there is no soil wherein to establish and fertilise the root. Courage also must raise her banner in the heroic soul, for how shall one who hesitates win through the paths of this our mortal life, where dragons and monsters beset the warrior's way? The great man is brave. This is not to say he never knows the feeling of fear, for courage consists in action, and a soldier may go through torturing ordeals of fear before battle, yet never flinch nor falter in the fight. Heroes and the Heroic life! The very words 'liar' and 'coward' brand themselves as of the breed of little men.

Truth, courage, magnanimity, we may hail as the trinity of greatness. The magnanimous man is one whose mind works largely, who has a 'heroic' perspective, a mind incapable of smallness or pettiness of any kind. Indeed, we may describe as magnanimous one who, though the possessor of an unusually powerful personality, yet refuses to be trammelled by personal limitations and prejudices.

The 'heroic' is the true super-man point of view, "each for all and all for each". He is impersonal, yet strongly individual. He has his own view, takes his particular standpoint upon many vexed questions, which may, or may not be, the accepted one. To that he is indifferent.

He is a law unto himself, or rather, has a law within himself, an interior compulsion, which he must obey. He is moved from within, not acted upon from without.

It is not safe to prophesy how the magnanimous man will act in any specific case; but one thing is certain: he will never be guilty of small petty meannesses. This attitude, or quality, is one which invariably distinguishes the advance-guard of humanity from the rank and file. It is part of the Code Heroic. Fierceness, rashness, undue ardency, blemishes such as these may and do mar a Hero, for perfection is not his; but he can never be small, who is of Titanic race. The heavenly fire is his, though we will not always enquire how he came by it:

One flash of It within the tavern caught,  
Better than in the temple lost outright.

Let us picture, for a moment, what the world would be like, were this heroic type paramount.

It would not be a comfortable, placid, go-as-you-please world, but a place where courage, even quixotism, would be as common as are cowardice and compromise to-day. The 'coward' would find no place therein, nor anything that compromised. A world full of forlorn hopes, life with continual incitement to perilous enterprises. Perhaps many of us would feel hideously out of place there, yet no one would say: "What doest thou here?" Recrimination has neither lot nor part in the Code Heroic. But cowardice would die, killed by keen mountain-air. Deceit would die, choked by the grip of sincerity. Here, at any rate, would the etheric currents vibrate with life, growth, movement. However soon the inhabitants might wear out, no rust would stain their swords, and the

trade in scabbards would decline. Perhaps some may think there is little profit in these dreams of what the world would be like if it were something which it is not; yet, by the attempt to mirror the Life Heroic, perchance we may catch, if only momentarily, some gleams from the images reflected therein.

There are, even to-day, among us, great and noble souls. Faulty, marred with many mortal stains, yet—Heroes. Men who neither palter with truth, nor falter in the fight; who neither give fine names to vices, nor assume virtues which are not theirs. Men who scorn to take advantage of the pigmy people in their path; whose delight is in great things, in thoughts and deeds lovely and of good report; men who make the air better by their presence, whose minds are tainted by no corruption, nor hearts maimed by the lies and senilities of outworn customs and false conventions. Of such is the Kingdom of Heroes.

For us, whose eyes are darkened with mortality, feet clogged with weight of flesh, may we not also, beneath the kindling rays of these star-presences, move toward the light, shake off some of the load of earth? The way lies within us all. Whenever we thrill with admiration at the recital of a noble deed; whenever our sluggish blood is stirred at a momentary victory of the divine over the animal in man; when some lofty strain of music, noble poem, glowing colour, white perfection of human or marble form, wakes an answering vision in ourselves also who hear and behold; then we know that, even within our hearts also, the heroic is not dead, but is only sleeping.

“How deep the slumber of the floods,” and of the earth-born. Yet beneath the sun’s kiss glaciers melt,

and at the word of the storm-spirit all Nature joins in the cosmic chorale. So is it with the slumbering spells of the God-in-man. Wherefore, the Heroes say, not in words but by their lives, in trumpet tongues that wake those whom we had believed dead: "Awake, thou that sleepest, and arise from the dead, and the Christ within thee shall give thee light." That is what we want. To arouse ourselves. To arise, and do, and be; not to lie supine, and exist, and acquiesce in whatever goes on around us.

Ever in all ages, there have been the few who lived, thought, energised, and the many, who were led, thought, guided and fed. The Hero, then, is no creature of a period. He is a child of the Gods, and although the great Ones do not mingle as freely among us now as in the bright childhood of the world, yet even to-day God walks with man, and it is within the power of some of us to discern our heavenly Companions.

What then shall be our attitude, as members of the Body Theosophical, towards Heroes, the Heroic Life, and Heroic Virtues? Surely, we should cease from that small and bounded mental position which so many of us have adopted, wherein we judge and 'criticise' those whose consciousness and way of working are entirely different from, it may be opposed to, our own. And how often we forget the first function of all intelligent, *viz.*, constructive, criticism, that of appreciation. None is a true critic who does not bring to the task an entire appreciation of all that is best in the work to be criticised. The mere faultfinding disintegrator is no critic, worthy of the name; he is only a miserable carper: we have thousands of them, plagues and pests alike to themselves and the community, but of true critics—

alas ! how few ! The true critic is an artist in appreciation, a scientist in selection, and a surgeon only when there is no other way but the knife. Criticism is often confounded with butchery, whereas the ideal typical critic, is one who brings intelligence, sympathy, and intellectual faculties of selection and distribution to the service of a right appraising of the values of things. Many can object ; few are artists in selection, that rare and delicate art.

The true critic perceives the informing idea in the writer's mind, and, if that be vital and creative in character, will not sneer at the rough and tentative effort of the prentice hand, holding, with the poet :

It was better, youth  
Should strive, through acts uncouth,  
Toward making, than repose on aught found made.

The true critic never stultifies, nor stamps on, genuine force, neither does he curse the opening bud, because it is not yet a full-blown flower. The critic dare not refrain from showing the fault, weakness or imperfection, but he knows that "the life is more than meat, and the body than raiment"; he does not make of correct form an idol to be worshipped, and exalt manner over matter ; but, recognising true worth in a clumsy dress, can also detect spurious charm in fair garb, which latter is not so easy as it sounds.

The transition from Heroes to Criticism is not unwarranted in history (See Carlyle's *Heroes and Hero-Worship*) and the epithet 'Hero-worshippers' has become a term of abuse in the mouths and pens of some so-called critics. But great minds have thought otherwise of the faculty of Hero-Worship. Wordsworth says: "Man lives by admiration, hope, and love." We reverence Heroes:

we hope to follow them, howsoever humbly, by leading the heroic life, and we love and guard the memory and inspiration of their deeds. Heroes are monuments imperishable of the heights whereto Man was formed and framed to rise, has risen, and will ascend.

Whoever is a true man has, if only once in his life, attained heroic stature, and has been truly a Hero, if only for an infinitesimal space of time.

What better hope for the New Age, now in its birththroes, than that of the philosopher-mystic? "I prophesy that the world will once more become *sincere*, a believing world; with *many* Heroes in it, a heroic world! It will then be a victorious world; never till then."

Lily Nightingale

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Let your mind be quiet, realising the beauty of the world, and the immense the boundless treasures that it holds in store.

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

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

Edward Carpenter

## THREE PATHS

Three doors there are in the Temple,  
Where men go up to pray,  
And they that wait at the outer Gate  
May enter by either way.

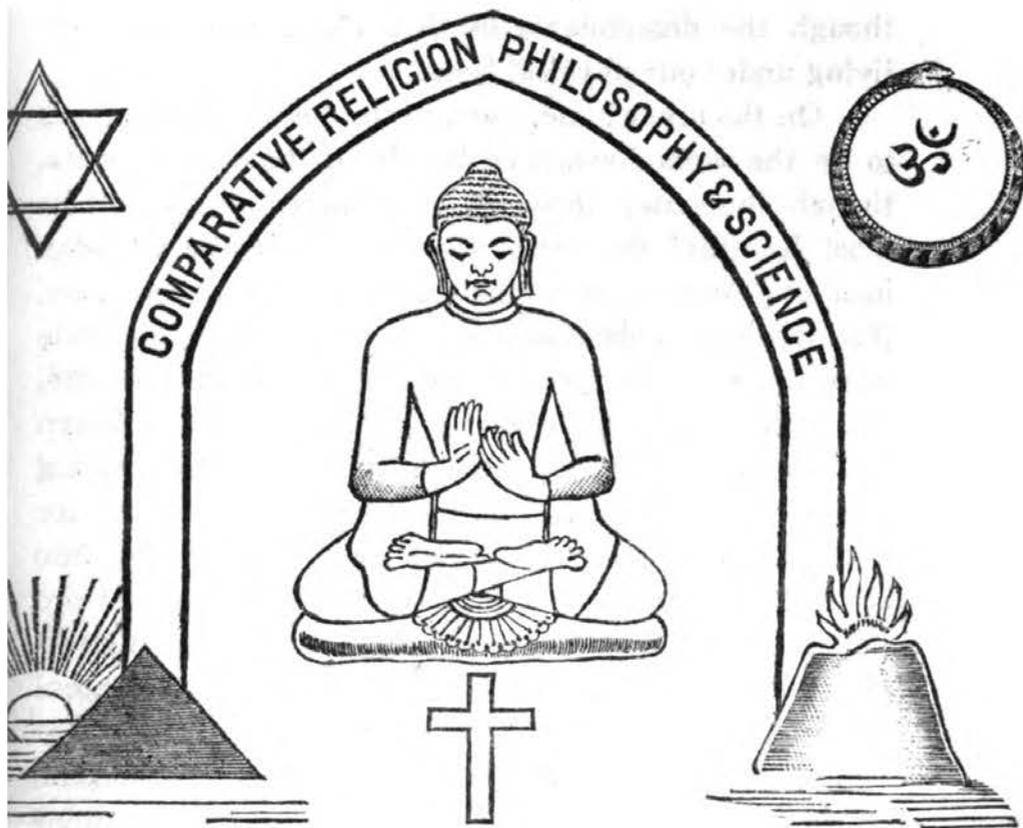
There are some that pray by asking :  
They lie on the Master's breast,  
And shunning the strife of the lower life,  
They utter their cry for rest.

There are some that pray by seeking :  
They doubt where their reason fails ;  
But their mind's despair is the ancient prayer  
To touch the print of the nails.

There are some that pray by knocking :  
They put their strength to the wheel,  
For they have no time for thoughts sublime ;  
They can only act what they feel.

Father, give each his answer,  
Each in his kindred way :  
Adapt Thy Light to his form of night,  
And grant him his needed day.

William Watson



## THE AMAZON

By NINA DE GERNET

**T**H**ERE** are hints in *The Secret Doctrine* that our human evolution was not intended to go on the double line it now follows, physically at least. At the close of Vol. iii, it is directly stated that humanity is evolving a second spinal column, which will function when the duality of sex is again merged into the androgyne, and farther into a sexless super-human stage.

In the heavens a mysterious sign, Libra, stands for the balance, and it is put back to the fourth Root-Race, though the descendants of that Race, now living, are living under our physical laws.

On the other hand, even in the astral, there seems to be the same division on the line of the nature-spirits, though the outer appearance, however elusive, of its most beautiful denizens, the Sylphs, or the orthodox idea of 'Angels,' does not suggest such impressions. But these facts about matter are of comparatively little importance in the great question of the higher duality, the double line of creation, *i. e.*, form, and of dissolution into the First Cause and the formless, form-destroying world of Spirit, which is however always seeking for new expression, *i. e.*, for form again. The double line is roughly expressed as the lines of the Sun and the Moon (the Moon of Mystery). The Sun is the highest glyph of the triune life-source, so long as physical evolution, the reign of form, goes on. But the blue light of the Queen of the Night that dissolves and widens all forms, her Crescent, half-circle, half infinity, these stand for another plane of the endless Life. It is set forth in adorable symbolism in Mozart's occult opera, *Die Zauberflöte*.

Humanity had come to this planet, it had 'fallen,' and there seems to have been a trial given to the two halves of mankind divided by its own error. Towards the end of Atlantis, yet before the nucleus of the fifth Race had been fairly established, the more spiritual of the two, woman, had her chance to become the guide of evolution, the type to be perfected. At least there stands now revealed, in history and within the range of our every-day knowledge and study, a nation the

fair shadow of which passed into many a legend and fable of the ancient world, a nation where woman was the ruler and the support of life.

A few years ago, we believe, the first of the modern scientists in that line, Sayce, 'discovered' Hittea and the power of the Hittites as a reality which the mighty Egypt of Rameses II and of Amenophis III had known and felt, to the extent of accepting as a favour the coming of a Princess Royal of Hittea to the throne of the Pharaohs and the race of the Sun. The Sun was also the royal symbol of Hittea, but it was a female Sun, maybe a reflex of the 'blue' Sun of *The Secret Doctrine*.

The 'land of the Hittites' was then a recognised member of the most ancient civilised world, which is more and more extended by modern science—Egypt, Babylon, Summeru, Mitanni, Hittea. Now there comes a new German student, Walther Leonhard, who, in a most painstaking work,<sup>1</sup> proves to us that the 'land of the Hittites' was no other than the Kingdom of the fabled Amazons. And indeed epochs, traditions, landmarks, customs, recent discoveries, and such history as is available, seem to give him the right to affirm it.

Near the village of Boghaskoï in the Taurus, science thinks it has found the lost capital of the Amazons. The fabled Themiskyra on the delta of the 'Iris' was their stronghold, and there their two Queens dwelt in a palace that was a fortress. But ruins, sculptures, legends, linking Hittea and the Amazons and both with the occult sayings—these are scattered all over Anatolia, as far as the upper

<sup>1</sup> *Hettiter und Amazonen*, Walther Leonhard, Leipzig, Berlin, 1911. B. G. Trubner.

Euphrates, up to the Caucasus, to the Black Sea and Greece, to South Russia, to the great offspring of Hittea, Etruria, on Italy's soil, and to the north-western coast of Africa to that self-same isle on which one of the lives of Alcyone seems to have been spent, where now Lybia lies.

We leave our readers to study for themselves the outer details in the said works. We are concerned with the inner meaning of these discoveries.

The Amazons, say the legends, were daughters of Ares, born from the nymph Harmonia in the temple of Akmōn (on the territory of modern Armenia). They are reputed to have been the founders of the Hermetic cult of Samothrace,<sup>1</sup> of Kybele, and of Diana of Ephesus, to guard whose shrine they seem to have dedicated some of their sisters. There were in it four celebrated statues of Amazons; it was an ancient custom for victors or winners of great struggles to erect their statues in the fane of the Deity supposed to have granted the victory. Their cult was chiefly lunar, the stern and cruel purity of Diana of Ephesus—purity as the ancient world understood it; it was later even exaggerated in the cult of the 'Etruscan Diana'. When, after the legendary defeat at the Thermodon, Herakles offered at Delphi the spoil of the Amazons, among the chief treasures was a peplum embroidered in gems with the signs of the Zodiac, planets and stars, the heavenly host of Diana. It is curious to note that the most ancient state of the high-priest of Ephesus was held to be royal; this King-priest was called 'Essen,' and may have been an 'incarnation' of the female Sun, as was the ruler of the Hittites.

<sup>1</sup> Diodorus.

The people of Diana sent out very few conquering armies—their warfare was more defensive in these wild times of transition—but several expeditions for colonisation. One of these colonies, the most successful physically and psychically, was Etruria. Thus they reached the modern Libya where—on the ‘lake of Tritons’—they settled on an isle then existing, and were at last driven thence by constant warfare with the ‘red people,’ the Atlanteans.

Yet it may be that here we hold the key to the real origin of the Amazons, *i. e.*, the Hittites, and that the supposed return of a colony—there are tales of a flood that drove the ‘women-folk’ back—was only the setting out of a community, already isolated from Poseidonis, to seek a new nest. They had at their head the famous Amazon-Queen, Myrina, and one of the first cities founded by Amazons is attributed to her. We hear from occult research that Atlantis had women-rulers and women-governors of provinces, the daughter succeeding the mother<sup>1</sup>. The sinking of Poseidonis must have coincided with this last exit of the Libyan colony; it is made mention of in some old traditions of Etruria also. In the general shaking and perturbation of the world, amidst upheavals of all the things humanity was used to, for one moment—and it lasted about a whole century—the future seems to have trembled in the balance, the balance of sex. Woman, whose spiritual sign is X, the higher cypher of evolution, was given a supreme chance of supremacy.

Myrina settled, with her nation, still a handful, in that realm of the Caucasian range near the sea, of

<sup>1</sup> China also had some great Empresses in olden times, and, later, the Picts had the royal succession through daughters.

which the eastern proverb says still : “ God gave earth to mankind, but to His favourites He gave the Caucasus.” The first activity seems to have been the founding of cities, and the extending of the protectorate of the wiser new-comers to all the less civilised neighbouring countries. The Greeks, their contemporaries, seem to have been rough sea-robbers, so far as the Hittite coast was concerned. The races claiming descent from the Sun—as the male principle—seem to have been in constant struggle with them. The legends speak, in the case of almost every Amazon Queen, or army-leader, or founder of cities, of her resistance to and persecution by the ‘love’ of a Sun-God; and at last Apollo, or Dionysos, prevails. Purity yields to Strength; the golden steed cannot bear her fair rider away from the heavenly hunter in the flowery fields or hills. The legend of the tribal God or Goddess often, indeed almost always, reflects the dharma of the race. Thus the Hittite Goddess Agdistis, daughter of Zeus, was double-sexed, her womanhood dominant but unproductive, till Dionysos made her woman only, and “she became the mother of Gods”. As the great Mā, she was mother of all nature and of plants. And here we have the Trinity of old: the dual Mā, creator of the world-material; above Her the Father of all; below Her Her Son and counterpart, Attis, to whom were sacred the flowers of Spring and Resurrection, the violets<sup>1</sup>. A parallel is drawn between this Goddess and Neith, the Deity of Saïs, where the veil hung which no mortal hand was to lift. Yet there was knowledge of deep mysteries in the nation of the ‘Cheta,’ the Hittite-Amazon,

<sup>1</sup> Etruria had a special deity of the violets: Feronia, a Goddess whose fane was in Losna.

whom Egypt called the T'urusha. At Tasilikaya, near Boghaskoï, on the mighty walls of what must have been a rock temple—there are everywhere rock thrones, as in Afghanistan, altars in caves, holy of holies, figures on giant walls as in Ghiaour Kelesi—a procession is seen, hewn into the stone, of Gods and priests, standing on the back of *panthers*, walking erect and going forth to meet another procession of divine Ones descending from heaven, the great God at their head. And those who rise from earth have, as leader, Mā Herself; on their headgear they have the horns of the Lunar line, in their hand an axe in the form of the crescent. In a rock-cave, the giant head of a woman is enthroned over lions, standing erect. She wears the royal tiara of Hittea—was it an echo of the glory of Semiramis, the granddaughter of the Amazon-Queen Penthisiba, who helped to defend Troy? In Terelek, the figure of a man is found, with lifted arms, in the shape of the first Christ-images in the oldest 'Christian' tombs of Egypt. The King on the sculptured wall of Ghiaour Kelesi wears on his brow the uraeus of the King-Initiate. And in the later legends of Hittite vassals, a prince of the Gedi is spoken of, "beautiful as the Gods," who bore as symbol a golden vine. On reading that under Ramses III a prince of the Cheta was made a prisoner of war and lived in Egypt, the suggestion comes that he was the one who wore that sign of Chetaship.

The Cheta had a God of lions, a God of reptiles, Derketo, a Goddess with the body of the fish, a counterpart of Oannis—indicating a knowledge of the great epochs of evolution without Man. A hint of something 'unnatural' in their line of evolution is the constant

recurrence of pictures of animals with wings: not only the Chimera so familiar to Etruria in her dark form and the Sphinx, but unicorns, lions, panthers, winged horses, prototypes of Pegasus, the steed of the God-inspired ones. The hare was also sacred to their Gods, the hare Egypt connected with Osiris Annafer. Lastly, these wall-sculptures show winged men, whoever they may be in the cult of the Cheta. The totem and arms of Hittea was the double-headed eagle, as found on a grave in Kalekapu. Hittea's eldest child, Etruria, passed her eagles to Rome; Rome left them to Byzantium, whence they returned to the Caucasus on the flag of Hittea's youngest offspring, an Āryan empire.

And then something happens. Evolution would have gone much more quickly, probably, on the spiritual way with womanhood as leader. All the subtler forces, dormant spirillæ of the cosmic atom, would have come into play. Perhaps it was too soon, perhaps the Amazons failed. The legend will have it that the end of the woman's rule and the great massacre of the Amazons came with the Greek hero, Herakles, excited to his deed by an ordinary woman, a Greek princess, who coveted the Amazon-Queen's treasure, and with the Amazon's yielding to earthly love that which she would never have granted to force or threat. Human love, human hate, the 'looking back' before the stream is crossed—these are still the obstacles in the path, so long as love is of self and has hate for its shadow.

Anyhow, on the Thermodon's bloody banks, the Amazon legend dies in a mystic haze. But the power is not dead, only in abeyance as it were. The Cheta becomes the 'historical' Hittea. There is about a

century of political might and glory, with a King on the throne, but ever at his side a Queen as equal. Rameses I, writing to Chattusil II of Hittea, addresses himself equally to his Queen. King Tushratta reminds Amenophis III of treaties made with Queen Teji. In the vassal land of Kisuwadna, King Dudhalia's edicts are countersigned by his sister. If the Principle of Womanhood has failed to win the higher step of Life, the rule of woman holds good in earthly matters still. And it seems to have been for the good of Hittea. For more than one hundred years she is in the front of ancient civilisation.<sup>1</sup> Then she drops out, almost as inexplicably as the Amazon period stops short. She had 'ensouled' Egypt at a moment when its outer power was fast materialising the Lotus Land; she had given life to the far-off Etrurian colony which was to 'ensoul' Rome.

But had they failed?

From afar there were advancing the Āryan hosts from the cradle of the fifth Race; the first Āryāvarta sent out her sons over the Range, past Bamian, past Iran, to the recesses of the Caucasus. For long they dwelt on the soil of the Cheta, and their offspring thence overran the plains of modern Russia. In Poland the eagle<sup>2</sup> made its first nest, and the 'Amazoni'—one of the first denominations of the Slavs up to the Middle Ages—were on the war field, metallic wings on their armour. The gifts of a sex were extended to a whole Race.

What then was its mission as a whole?

<sup>1</sup> That cypher of one hundred and of ten seem to have given the measure of the Etruscan 'Sæculum,' of which Etruria was to have ten times ten for her span of life and rule, as indeed came to pass.

<sup>2</sup> Poland's arms show a white eagle, Russia's the black double-headed eagle of Byzantium. But the Baltic Slavs had these totems before.

The original Āryāvarta had sent a nucleus of the 'fifth' to seek a new world, a virgin soil, for the new civilisation.

When its first flower, the wonderful civilisation of Greece—that Greece which had taken from Hittea some of its noblest blood—when that flower was in fullest bloom, Hellas' greatest son, Alexander, retraced the steps of the ancient way, bearing with him to the Motherland the new Light. The legend says that he met on his path an Amazon, Queen Thalestris. In Central Asia, in Arabia, Alexander is still known as the 'two-horned,' and in the ruins of Egypt his young son's image shines still as Horus, with the signs of the Initiate. And yet Alexander also is thought to have failed to achieve his supreme ambition. And his son fell at seventeen!

There is a dark old saying with us: "On Russia's brow is the cypher X."

Her eagles have arrived on that Roof of the World, at the foot of which the great son of Hellas passed ages ago. In the glow of the East many old monuments still mark his way; ruins of his cities and temples are haunted by the moonlight alone, or by the lion of the desert. But many a ruin covers a secret life, and Asia knows that trial is no failure; what is cut off on earth flowers in the heavenly light. There will be no sixth statue in Bamian, no sixth Root Race for physical man as we know him. Over the Roof of the World lies only the Path to higher planes, and between this period of the middle and higher Humanity a race is needed to open the Door.

## AN OUTLINE OF MANICHÆISM

By DR. RAIMOND VAN MARLE

*(Continued from p. 242)*

### IV. DUALISM

**I**N this short section I shall give a few details about Manes' dualism, which find no place elsewhere in the article. In its conception of dualism, Manichæism unites itself with Mazdaism and some of the Gnostic systems, most of which also expound their philosophical conception of dualism under the idea of the kingdoms of darkness and light.

The difference between the Christian conception of good and evil and that of the Manichæan is most clearly shown in S. Augustine's attacks. The principal flaw he discovered was that of believing that good and evil had neither of them a beginning nor an end, for if both were eternal, it must follow that the King of Light (God) could not be the Lord of all. He could not, it was argued, have created everything: first because He is good, therefore He could not have created evil; and secondly since evil is also eternal, the Lord of Light could not have made it. Having no beginning is one of God's qualities; how then is it possible that evil should have the same quality as good? A contrary cannot be an accordant. Therefore S. Augustine thinks

that evil is not a self-existent principle, but is only a property, an imperfection of good. He also complains that Manes does not say whence evil comes. These are the objections, which Augustine worked out in his long treatise against Manichæism.

Evidently for the philosophical explanation of Manes' system, we must say that it is necessary to posit an all-inclusive beginning for the universe. Manes does not say what is the original source of all. If he had admitted the existence of an almighty Being who had created good as well as evil, he would have come much nearer to the Christian monotheistic conception. The God, the King of Light, of whom he speaks is not almighty: His struggle with the King of Darkness is a very real one, and we cannot say that He is the absolute victor, for the struggle continues as long as Light and Darkness (Spirit and Matter) intermingle. Nor are the conditions beautiful under which the King of Light fights. God Himself had to descend into the world and consequently was soiled, though Manes explained this by saying that the part of God which came into the world was not God Himself. This explanation however is hardly satisfactory.

We can easily imagine how shocked the Christian authors were by this system, which did not accept God as the primal cause, but posited instead two principles, which while absolutely independent of each other, yet in their mingling created the world and everything in it.

I do not think it probable that Manes pushed his dualism so far as to teach that every man has two souls, as Titus of Bostra and S. Augustine state.<sup>1</sup> Manes'

<sup>1</sup> Bousset (p. 368) believes this to be the true teaching; Baur, (p. 165), doubts it.

dualism is a division between matter and Spirit; the mixture of them makes man. While Titus of Bostra sees a proof that Manes held the doctrine that man has two natures, in the fact that he taught that sometimes we want the good and sometimes the evil, I believe that we should explain it in another way. The Spirit always wants the good, but it is the matter with which it is combined which wants evil.<sup>1</sup> The materialistic wants which are apparently expressed by the Spirit find their origin in matter, and come from this second part of our nature; but this does not mean that the soul itself is dual. Manes admits the influence of the Spirit on matter and teaches the influence of matter on the Spirit by means of physical wants, but does not thereby say that the soul itself is dual. Everything composed of matter was condemned by Manes. From some sayings of his we might think that he admitted a spiritualisation of it; but as a general rule the line of his argument is that only a separation of Spirit from matter can save the Spirit; obviously Nature is a product of darkness in his opinion.

Manes found some arguments in support of his dualistic philosophy in the Christian scriptures, especially in the following texts: *Ephesians* ii, 3; *Romans* viii, 7; *Romans* vii, 25; *Galatians* v, 17.

## V. MAN'S FUTURE LIFE; THE LAST JUDGMENT

Man, according to Manes, is the battle-field of the two principles; on one side is the force of evil, matter

<sup>1</sup> The general character of the Christian system with its conception of God and Satan, Good and Evil, etc., became also fairly dualistic, and as H. P. Blavatsky remarked (*The Secret Doctrine*, ii., 536) was no better than the Manichæan.

and the desires of the body; on the other is the Spirit, the human soul and its desire to return to its source, the Light. Both these principles are in man, but they can never be united the one to the other.

The mythical tale about Adam and Eve does not give us the more philosophical conception of the origin of man, but the two ideas grow together as we shall see. As already stated, man contains the two principles; the body is the invention of the King of Darkness in order to keep the light imprisoned; or—a little contradiction<sup>1</sup>—the Spirit has the power to govern matter, but, captured by the charms of matter, it has lost its liberty, its first nature, which was Light. This combination of Light and darkness may as well represent the imprisonment of Light in darkness as the descent of the Light. Matter reproduces itself by propagation, Spirit by the emanation of rays of light. The Light-nature has the supremacy in man, and at the beginning had it still more fully. The nearer to the origin, the purer was manhood. But man will always be conscious that his origin was in the Light-kingdom, and therefore he can only really think and want that which is good, although his material prison may often impose its wants and desires on him. Man commits sin when his Light-nature is not strong enough to conquer the nature of darkness. The desires of matter are the work of its material nature, of the King of Darkness. Concupiscence is the product of the influence of Spirit and matter on each other. Here S. Augustine's ideas resemble very much those of Manes, as we shall see presently. Baur<sup>2</sup> summarises the information we

<sup>1</sup> The fault may be in the authors who report it to us.

<sup>2</sup> P. 131.

obtain from S. Augustine in three fundamental principles :

(1) In man the World-soul, spread throughout all matter, concentrates itself.

(2) The body of man is only to be considered as a prison which, desiring propagation, tends to entangle the soul more and more deeply in matter.

(3) Man is an evidence of the existence of the King of Darkness, but reflects in himself as a microcosm the whole universe.

I do not quite grasp why man should be called an evidence of the King of Darkness only.

Naturally Manes had much to say against the theory of the origin of man given in *Genesis*. He sees nothing divine in the creation of the two sexes, and the way of propagation as there related. He considers it to be a work of nature, belonging to the Kingdom of Darkness. The story of paradise and the tree of knowledge he explains as an allegory, in which Eden is the world, and the trees are the objects of desire in that world ; the tree of knowledge is Jesus, or the knowledge of Jesus (S. Augustine even says that Manes taught that Jesus was the serpent). God was afraid that, after having eaten the apple, Adam would know as much as Himself, and therefore He chased him out of paradise, when he tasted the forbidden fruit. Manes comes to the following conclusion : either God knew beforehand that Adam would eat of the fruit, in which case His forbidding was useless ; or God did not know this beforehand, and therefore He was not omniscient. Besides, God would never have forbidden Adam to eat of the tree of knowledge—for knowledge it is that which makes the difference between man and animal. Therefore Manes

arrives at quite other conclusions. It was a demon who wanted to refuse knowledge to Adam and therefore forbade him to eat of this tree. The serpent who offered the apple was an Angel of God, and Adam saw truly only after having eaten it.

The nearer to the Light-source the purer is man. Hence it is logical to say that Adam was almost pure, but not entirely, and this made him fail in face of the temptation which Eve put before him. This was the only time in his life that he sinned. Woman was brought into existence so that she might awaken the sleeping desires in man. In the beginning Adam was double-sexed, and the separation was made in order to give birth to the desire for union, which finds its origin in the body, the Spirit only consenting with regret. Concupiscence is therefore judged with extreme severity as being the origin of all evil. Logically it is, in the Manichæan system, the corruption of the Spirit. Marriage was considered as a weakness, and was therefore much despised in the Manichæan religion; it was forbidden to the 'Elect,' and the 'Auditors' also were advised not to marry. The reason for this was not only the desire for purity of Spirit, but also because each child born perpetuated the combination of Spirit and matter. Herefrom it may be understood, that Manes' purpose was a liberation of Spirit by the extinction of the human race, but this is not definitely stated. Perhaps this part of his doctrine belongs to the instruction which he gave to the inner circle of his disciples, but certainly Manes must have realised that by living after his prescriptions humanity must end in self-extinction. Human bodies were the houses of Light-particles, and propagation was the invention of the King of Darkness

to hinder the Light-particles from returning to their source.

The Light-particles enter our bodies with the food we take, since there are Light-particles in all forms of matter. In the body, Light-particles are joined to the soul of the man, and some detach themselves from it when a child is born.

S. Augustine thought that Manes left no place in his system for free-will, that men were not free to do either good or evil, but were bound to sin ; however, that is not so. Man always, according to Manes, remains free to choose between good and evil. The whole material existence of man is a struggle to avoid sin and to purify himself. Here and there some sayings of Manes may seem to contradict this a little, but his general meaning is not difficult to grasp. One really feels inclined to agree with the Manichæans in their opinion that S. Augustine did not understand their system.

After death, souls are divided into three groups : (1) those who go to the Light-Kingdom ; (2) those who go to the Kingdom of darkness ; (3) those whose way is not yet decided. The Elect,<sup>1</sup> those who lead an ascetic life, go at once to heaven, but the Auditors have not yet arrived at the decisive point. Under the most fortunate circumstances, they are reincarnated in a body which is in preparation for one of the Elect. Another way to be saved is for the soul to enter into a fruit, preferably a melon or a cucumber, which will be eaten by an Elect. But those who are not yet Auditors are put into the bodies of animals<sup>2</sup> or

<sup>1</sup> In another section will be found the difference between the 'Elect' and the 'Auditor'.

<sup>2</sup> Baur, p. 319, does not know whether a difference in animals is made thereby. Beausobre, II, 496, affirms that there is a difference made, according to the evil done by the man going into such a body.

of plants of inferior orders—animals are of a lower nature than plants. Taking the philosophic conception of Manes' system, we see in man a higher form of the same life which is in the animals and the plants. All the forms into which consciousness passes take away something from the matter side of this manifested life, till at last only the Light-form remains. The more theological Manichæism teaches that a bad man after his death may go through five material forms—animal or plant—to convert himself to good; if he fails after this trial, he belongs to the demon; but, after being punished, he may begin the whole process over again. Metempsychosis, in the Manichæan system, takes the character of a discharging of the debts left unpaid in this world in a previous incarnation; for instance, if a man plants a Persea tree he must pass from body into body till the tree dies. Undoubtedly, the reason for this is that, during the life of the tree, many Light-particles are captured; and this should not be done; as he who plants the tree is kept prisoner till the Light-particles are set free.

We find some difference between the Christian and the Arabian conceptions of the future life. I will give them both, taking the Christian first.

God, seeing how much the souls imprisoned in bodies were suffering, sent Christ to assist them. Christ went to the Carrier of the world, Omophores, to blame him for earthquakes he had caused—the descent into the under-world. Then Christ with the help of the sun, which attracts the souls of the dead towards it, being the source of all Light-particles, made a machine for the salvation of the souls. The raising of the souls was worked by a great wheel to which twelve buckets (signs

of the zodiac) were attached. The sun purifies the souls and gives them to the moon, which, when quite filled up, returns them to the sun which brings them to God. The waxing of the moon shows that it receives souls; its waning, that it passes them on to the sun. It has often been objected that this is difficult to believe, as the waxing and waning of the moon certainly happened before man was created. However, such was the doctrine. In the moon and in the sun the last and complete purification of souls takes place, and they are then brought to the Æons of the Father, where they have perfect delight. The souls do not leave this place any more; they are beyond all earthly cares, in a glory which it is only possible to reach by means of the doctrine of Manes. This paradise is described to us as a beautiful landscape.<sup>1</sup>

The last judgment begins the moment that Omophores, the Carrier of the world, throws the world away. A fire begins and all the world burns, after which the two Kingdoms are reconstructed. The Father is in the Kingdom of Light, and the Archons in that which is below. God has driven the King of Darkness entirely out of the Light-kingdom, and has limited his power to that region which belongs to him. There is no longer perfect equilibrium, but an increasing power for the Prince of Good. The King of darkness finds his weakness, he is not able to keep the Light-particles he once possessed, but the realm of matter will always belong to him. Therefore the King of Light must try to separate as much as possible Spirit from matter; but some Spirits are so mixed up with and soiled

<sup>1</sup> The Turfan fragment, M. 64, says that the wind sends up a sweet savour towards heaven. It is interesting also to note that God is several times called 'sweet-smelling'. M. 102 and 554.

by matter that it is impossible to separate them from it. This idea has been much criticised, as it implies that a part of God (Light) will always be subject to the lower principle. So that either God is not almighty, or else He allows the evil forces to keep a part of His souls. Here of course also the question of freewill comes in, for if souls are free to sin, God cannot prevent them from entangling themselves inextricably with matter, and their future life will be the result of their own actions. There are also different possibilities of action later on. The evil principle might change its nature and become good, but then, why has it not yet done this? Besides, there is no reason why it should not change again later on, or, remaining as it is, attack the Kingdom of Light again after a certain time. We know nothing as to how long unsaved souls remain in the darkness, but in the *Fihrist* it is said that they remain there for ever.

The *Fihrist* tells us that at the death of a righteous man, the Original Man sends him a Light-divinity and three other Gods, who bring him a water-basin, a dress, a head-dress, a crown, and a wreath of light. Together with them comes the virgin who *symbolises* the souls of the dead. At the same time come the demons, but the righteous man calls upon the divinities to help him, and when the demons see them they fly. The Gods give the righteous man the things they bring with them, and mount with him on the column of praise to the heaven of the moon, to the Original Man, and to Nahnaha, the Mother of the Living—to the place where man was at the beginning of the Light-paradise. Then the sun, the moon, and the Gods of Light draw out from the body of the dead man the forces—Water, Fire, and the soft Wind. He rises to the sun and becomes a

God; and his body, which is darkness, is thrown into hell.

When death comes to a man who is still struggling towards good, who is ready to accept true doctrines and piety, and to defend them as well as the righteous, the same Gods and demons appear. This man then tries to win his case by recounting his good deeds. He is delivered from the demons, but his situation does not become any better than it was in the world. He has awful visions and nightmares of sinking into mud, till he is purified. At the death of a bad man, one who lives principally to satisfy avarice and lust, the devils come and torture him, and show him awful visions. He sees the divinities, but they come only to reproach him for all his evil deeds, and to remind him of the duties he has left undone, not to set him free. Then he lives in torture, till at the end of the world he is thrown into hell.

The *Fihrist* does not tell us anything about the last judgment, but it gives a description of that which will be afterwards. The Original Man comes from the world of Capricorn, and the Messenger from the East, and from the great construction (the South); and the Spirit of life from the World of the West; and they look at the great construction, which is the new paradise. Then they look down into hell. The righteous in heaven join them, and all look at those who are in hell sinking deeper and deeper into it, but who cannot do any harm to those who are in heaven. Those in hell humble themselves to those in heaven, but the latter only answer with reproaches, and the sinners feel still greater regrets and sorrows. So they go on for ever.

Two of the Turfan fragments also contain teachings of much importance as to the last judgment. One says:

“At the end is the coming of the life-giver.”<sup>1</sup> The other says that at the end there will be a great cry. The whole world will receive a message. The Gods of the universe of heaven and of earth, the guardians of the houses, villages, tribes, watchers, and those who are the callers of the demons, will praise the Æons of intellect, and man will become ruler of this Kingdom. The demons will leave them and show honour to them.<sup>2</sup>

## VI. JESUS AND THE CHRIST

This is not the place to study the Manichæans in the character of Bible-critics, but nevertheless it is very interesting to see that some of the difficulties as to understanding and harmonising the Bible had already been noticed as early as Manes' time. A little after Manes, Faustus of Mileve specially was a very active critic, and S. Augustine found it difficult to answer the severe criticisms which he made on the Holy Scriptures of the Christians.

In the Old Testament, particularly, there are many statements in absolute contradiction to the doctrines of Manes; this concerned Manes but little, as he reprobated the whole Old Testament. Speaking of Man, we have seen already his version of the Adam and Eve story in *Genesis*. Further Manes considered that the Old Testament gave a sensual, immoral, unworthy image of God. This God could not be the real one, Manes declared; and the Old Testament must be the work of the evil principle, and consequently could not prophesy of the New, which he accepted to some extent.

<sup>1</sup> M. 482.

<sup>2</sup> M. 478.

Many texts were in favour of his doctrines. But even in the Gospels much was not as it ought to be; this fault was due to the fact that the New Testament was much corrupted, or was not, perhaps, even the work of the Apostles at all. Therefore the Gospels were called 'after' S. Matthew, S. Luke, S. Mark and S. John, but were not written by them. The writings of S. Paul were most in accordance with the Manichæan doctrines, but all the texts in the New Testament which did not agree with these were considered as introduced into it by the Jews and the heathen.

Manes always called himself a true disciple of Christ, and also claimed to be the Paraclete, the Comforter, whom Christ announced as coming after His own departure. Now for the Christians this was a very important point, for if this Paraclete should have already come to the world outside of the Christian Church, it would be incomplete, and would need to accept the coming of Manes for its fulfilment. Naturally the Christians protested against Manes as the Paraclete.

Like all Gnostic systems, Manichæism made a great distinction between Jesus and Christ; and I thoroughly agree with Professor Bousset that the attempt to fit the Jesus Christ of the Christians into the Manichæan doctrine of Redemption is not at all satisfactory. It is a strained effort to reconcile two ideas which do not go together.

In many Gnostic systems Jesus is the Light-particles which are imprisoned in matter; they personify suffering and the perpetual effort of the Light to get out of the darkness. In Manichæism He is called *Jesus patibilis*. By the Holy Ghost Jesus was given to the earth, and is there bound and kept in bondage to Nature. This divine

life in matter is symbolised in the passion of Jesus Christ; He is the Light-particles which struggle upwards from the earth through the roots of the trees, and appear as Light. In this way Jesus is each day born in a plant. S. Augustine did not clearly appreciate the difference which the Manichæan made between Christ and Jesus, and often speaks of the one when he means the other.

The Deliverance, or the Redemption, took place at a certain moment, as we saw in the cosmogony; at that moment all the arrangements were made for the deliverance of the Light-particles still imprisoned in matter; after that moment also the personal deliverers were created to specially serve the third Messenger, whom Manes tried to identify with Jesus Christ, or more especially with Christ, who is the deliverer in His system. So Jesus Christ, in the Manichæan system, represents the two aspects of the Divine Life or Light in the universe—the one who is suffering in matter and the other who is the glorified deliverer.

Christ is only Light, and is a direct manifestation of the God of Light. He is the pure Light-substance, the divine essence of the Original Man (to whom Christ is much related), and is in him in opposition to his manifested part; and so it is to be understood that Christ is the Son of God—"Son of the Eternal Light," said Manes—while Jesus is the Son of the Original Man. Christ is a manifestation but not a part of God; He is part of the relation of God to the world; He manifests as much of God as the Original Man had divine substance in him.

The function of Christ in this world is to help and to stimulate the Light-particles in the world to gain their

deliverance. Anywhere, where there is a certain tendency to seek deliverance, where the Light-particles long to go back to their source, Christ gives strength to this tendency against the opposite force, which strives to keep them in matter. As we saw in the cosmogony, the sun and moon attract the Light-particles towards themselves, but it is Christ who is this attractive power; and the *Acta Archelai* give us a mythical version, of Christ as male in the sun and female in the moon, and teach that the Light-particles can only be saved and delivered by Him. The more practical description of Christ's work tells us that He awakens the higher nature in man and thereby inspires in him the longing for deliverance. The most important part of Christ's work is therefore His teaching, especially that which bears on contempt of the lower self and of all external matters. That was the way in which the Spirit could be saved by Christ; not by belief in Christ and His sacrifice, but by Christ's influence on the higher principles in man, giving to man the knowledge which lifts him above the material world. Therefore action (good work, good conduct) was much more important in the eyes of the Manichæan than belief. The intellectual stimulus which Christ gave by His teachings was the practical part which He took in the salvation of men. His teachings are elaborated in the rules for the life of the Manichæan, which will follow in the next section. That Manichæism could not conceive of the facts of Christ's life as having anything to do with our redemption is clearly seen, if we consider the very insignificant place which it gave to Christ's material manifestation, denying the facts which were of greatest importance for the Christians. So the Manichæans did

not believe in the dual nature of Christ, the human and the divine. The human part of Christ was not his nature, which was only divine, but was a mere appearance or covering. Christ was not born from a woman—a thing unworthy of Christ in the eyes of the Manichæans. His carnal body was not His; He only showed Himself in it, in order to be visible to everybody. Christ came from time to time visibly to humanity, to give an impulse to the Light-particles, and then returned to the sun; but never was He born from a woman—most certainly not from one who is said to have had other children, a quite ordinary woman. The Manichæans said that when Christ speaks of His family, it must be understood symbolically and not as a physical fact. They considered the story of the Baptism as superfluous, as Christ did not need anybody's help when He chose to come to the world; and they did not believe in His circumcision, nor in His temptation by the devil. Neither were the sufferings of Christ His sufferings, because these were in His body, and the body was, like all material things, a product of the King of Darkness. Here we have a striking example of how far the dualism of the Manichæans was pushed. Even the person of Christ as man belonged, as to its material part, to the Kingdom of Darkness, and only as to its spiritual part to the Light. Christ suffering was also an unworthy image in the eyes of the Manichæans. The death on the cross was to be understood as a symbol of the Spirit crucified in matter; the resurrection as the deliverance of the soul from all material bonds. The Manichæans attached however, a certain reality to Christ's appearance, and seem to have admitted His miraculous healings for which divine power was needed.

As we have seen, Manes claimed to be considered not only a true disciple of Christ, but even His Paraclete and the representative of the divine doctrine on earth. The Manichæans considered Manes to be the mediator between them and the agencies which brought the souls to heaven ; and later on it was said by his disciples that Manes was not less great than Zoroaster, the Buddha or the Christ.

*(To be concluded)*

Raimond van Marle

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## THE BUDDHA'S SONG

Beneath a spreading Bo-tree sat  
The Sikyan prince and sage,  
And meditated on the ills  
Of grief, disease and age.

“ The cause of sorrow is desire  
This ‘ noble truth ’ I know.  
And from the death of passion’s fire  
Relief must surely flow.”

So curbing anger, hate and lust,  
The Buddha’s ‘ eight-fold path ’ employ ;  
In truth and love for ever trust ;  
So shall you live in endless joy.

R. C. Cockerill

## THE INDIVIDUALITY AND THE HOROSCOPE

By ALAN LEO

Editor of *Modern Astrology*

The Star under which a human entity is born, says the occult teaching, will remain forever its Star throughout the series of its incarnations in one life cycle. But this is not his *astrological* star. That is concerned and connected with the personality, the former with the individuality.

*The Secret Doctrine*

The Individual, or as it is sometimes called the *individualised Self*, as it starts into existence, is a white spark of Divine Light enclosed in a colourless film of matter.

*Studies in the Bhagavad-Gītā*

**B**OTH these statements imply an individual influence that is distinct from the personal, and it would appear that while exoteric astrology is concerned with the personality, it cannot in any way deal with the individual or discover its star. That the individuality is born under a star is admitted; also that it remains forever under this influence. It might also be assumed that there is an occult astrology, by which the occult teachers are acquainted with the name and influence of that Star.

Now esoteric astrology may be said to come between exoteric and occult astrology; and while it does not directly concern itself with occult astrology, it does indirectly afford a clue to those mysteries which

are unrevealed to the ordinary student of exoteric astrology.

Esoteric astrology has established the truth that the astrological star under which a man is born is that which describes his physical personality, and that this is the ruling planet, or lord of the ascending sign at birth ; but it also goes further and summarises the personality under the influence of the Moon, and the sign it occupies.

The occult teaching of *The Secret Doctrine* deals with man in his three aspects of Spirit, Soul and Body, which have their reflections in the physical world through the physical body, the emotions, and the intellect. The lower three of the personality are mortal until they are changed or transmuted into the Higher Mind, the Spiritual Soul and the Spirit ; the three in their unity constitute the individuality, or, as it is commonly called, the ego. Esoteric astrology, going further than the exoteric study, finds the individuality in each horoscope through its reflection in the personality. Using the Theosophical terminology of *Ātma-buddhi-manas* to describe the individuality, we find this triad reflected in the image or personality, as lower manas, the emotions, and the physical vitality.

Now by a perfectly legitimate system of correspondences, according to the idea of "as above, so below," the ascending sign, or to be more exact, the ruling planet, represents the lower manas, or the personality as focussed in the brain ; the Moon represents the astral or body of feeling ; and the Sun, the *prāṇa*, or life of the physical body. It is an occult teaching that the Spirit, or *Ātma*, is reflected in the physical body ; the buddhic, or Wisdom and Love aspect, in the astral or *kāmic* body ; and the *mānasic*, or activity aspects, in the lower manas.

When a man has reversed his spheres, as it is termed, or transferred the attitude or attention of the Self from the personality to the individuality, he does not dispense with his horoscope, or cease to come under its sphere of influence; he simply rules his stars, and changes their vibrations from objective to subjective influences; and when he has effectually identified himself with the new order of things, he also changes the rulers.

As an illustration we may take the life of an ordinary man, whose consciousness is almost wholly expressed as life in the objective world. His brain and the mind-stuff passing through it will be coloured by the rising sign and the ruling planet; his feelings and changing moods of emotion will be under the influence of the Moon; and his motives and moral attitude will be energised by the position of the Sun. The Sun, therefore, will be representative of his individuality. For many lives the Solar influence will become stronger and stronger, until it gives him a fairly good moral view of life, and more or less dominates his lunar fluctuations of moods and feelings. It may even dominate his ruling planet.

As the ordinary man becomes more and more self-consciously individualised, the Solar aspect will impart more and more colouring to his individuality; from the Mars colouring he will pass to Saturn, which will *establish* his *self-conscious* individuality; then to Jupiter for expansion; and finally to Uranus, for full individualisation.

The Sun's position, aspects and influence will now dominate his horoscope, and he will no longer be classed as an ordinary man, but as a progressive individual.

The occult teaching states that the Sun and Moon are substitutes for two other planets; and while it is admitted that Uranus is the planet for which the Sun is substituted, it is more than probable that Neptune is the other; and therefore our progressive individual is preparing to live as the Uranian houseless wanderer, whose individuality is ready to become more than *self*-conscious.

To take a particular example of this idea of transmutation or individual representation, let us take the horoscope of the most progressive individual of our time—Mrs. Annie Besant.

This famous orator was born under the sign Aries, and Mars must be taken as the ruling planet. Mars is placed in the sign Taurus, the sign of its detriment. Mrs. Besant has stated that for half of her life her consciousness was darkened, but that it awoke under exceptional circumstances, aroused by hearing a voice. Taurus is the sign of the voice, or spoken word. Personally the Moon is in Cancer, conjunction Jupiter, showing great expansion of personal feeling and emotion. The Sun, ruler of the normal individual consciousness, was opposition Uranus, the latter rising at birth.

Mrs. Besant again reversed her sphere in the current life when she came into contact with the occult teaching through *The Secret Doctrine*, and she changed the lower mind into the higher through Venus, the ruler of Taurus and the planet of the higher Manas. Her feelings were transmuted into the buddhic consciousness through Moon conjunction Jupiter, trine Neptune. By the fierce conflicts of Uranus opposition Sun, she established her will, and came under the individual star Uranus; and by a response to the Uranian vibration playing upon her ascendant, she came under the

influence of her Master and has lived *individually* ever since.

The above statement may be taken to represent the *particular* view of the esoteric astrologer looking at the subject from *below*; if, however, it is viewed from the standpoint of the principles, it may be said to fit in with the occult teaching regarding the Individual Star.

Taking the ecliptic zodiac as a representation of the causal body of earth's inhabitants, corresponding to the horoscope of a human being, we may think of the planets as *above* and beyond that circle of necessity, and as external expressions of the Sons of Mind, who coloured the causal body of each "Divine Fragment". This faint colouring of the spiritual Intelligence is *refracted* through the signs of the zodiac, and interpreted symbolically through the planets in each nativity, and the Seven Individual Stars appear to be lost in the maze of compounded matter comprising the various vehicles of consciousness and represented by the signs of the zodiac. In the lower worlds the ruling planet now becomes the representative ray of the individual, and as such *appears* to be a sub-influence of the primary colouring. In each life the man works from this centre of his ruling planet, *his* representative throughout the current life; and the sign in which this planet was placed at birth represents the *guna* through which he is working; and not until he has outgrown the limitations of the causal body can he afford to part with the characteristics of this ray.

Now the karma of each individual is represented by the six planets outside his ruling planet; and the signs they are in, together with their aspects, denote the relationships between the man and his karma. From

this interplay of the colourings coming from the other planets the melody of his life is composed, and, according to the congruous or harmonious blending of the ruler with the other planets, we may predict the lines of least resistance for any individual. From this we may trace the diversity of the many from a primary unity, and through that diversity back to that unity again ; for although there are said to be seven individual stars, so are there seven ruling planets, but each of these seven may have seven hundred and seventy-seven combinations.

Now I judge that whatever the primary colouring may be in the causal body, all that colouring which is abstracted in the lower worlds is stored in the man's aura, and those finer colourings which have affinity with the *original* colour in the causal body go to increase that colouring and give it a richer and transcendent hue; in other words the *more self-conscious* the Individuality becomes in the higher vehicles, the more effectually does the lower man respond to the higher; and the more in tune the man becomes with the individual ray, star or colouring, the more free is the man of his vehicles; or to put it in another way, the more stable the individual centre becomes, the greater the possibilities of expansion.

With this brief sketch we may seek for the reason for the difference in the astrologer's statement that the individuality is seen in the horoscope, and that of the occult teaching which states that the individual Star is not the astrological star.

The writer believes that the contradiction is only apparent, not real, and mainly arises out of the term star, when colouring would have been a better expression ;

but as the occult teaching recognises the *correspondence* between the individual and the personal star, or planet, confusion is likely to arise through our lower minds identifying the rays with the actual principles. It is on a par with the Christian identification of the crucified Jesus with the sacrifice of the Logos.

It is admitted that the spiritual Intelligences coloured the causal body of the Individual, or Divine Spark, and it follows that this basic colouring remains forever the individual ray or colour.

We may represent this by the finest substance outside or beyond the circle of the zodiac, and by the planetary spheres of influence before their rays, or that influence, are caught up by the magnetic or attractive signs of the zodiac. Directly, however, the ray passes into the circle it becomes semi-individual, or more and more compounded, until it appears to be lost amid the whirlpool of various colourings.

It is on the returning arc of evolution that we may begin, by a spiritual analogy, to trace the colourings of the original star. Assuming that the natal star is a *sub*-influence of the primary influence, there will be two ways of getting back to the individual star ; either through the Master, who is the earthly embodiment of that Primary Ray, or by a long series of discernments or realisations between the Self and the Not-Self. The first being the quicker and easier road of the two, we may follow it in thought thus :

There are seven Masters of Wisdom who take pupils, each Master representing one of the Rays.

With all reverence let us imagine Master M. to represent the Uranian ray, and Master K. H. the Mercurial ray ; and with sincere respect to Mrs. Besant and

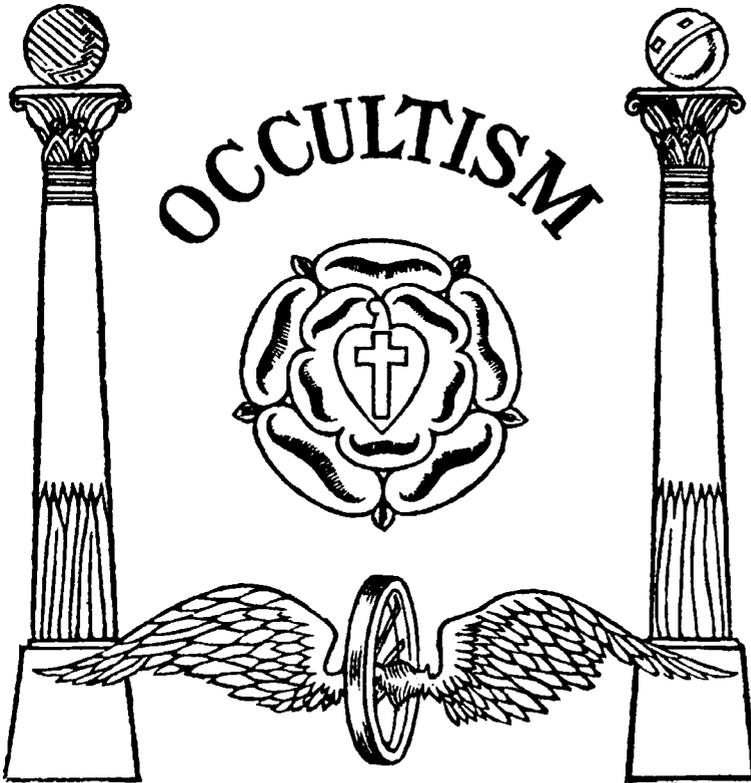
Mr. Leadbeater we will imagine them to be pupils of these two Masters. In the horoscope of Mrs. Besant the planet Uranus rises; its ray, from the worldly point of view, has for many years been an affliction, disturbing all things upon which affection has been placed. After many vivid experiences, these ties of affection have been broken, and the Self turned in the direction of the ray which apparently caused the affliction; and it is found to be the representative ray of the Master, and through realisation a response is made direct to the influence of that ray. In her case the Sun, formerly representative of the individual consciousness, is in opposition to Uranus, a complementary vibration through which individual Self-consciousness is reached, and the stability of the causal body is established, and from this the higher consciousness is attained. In Mr. Leadbeater's case the Sun is in conjunction with Mercury. This was also the case with Emmanuel Kant. The correspondence between the Sons of Mind and the Masters is the same as that of the Masters to the pupils.

In view of the difficult points involved in the above statement we may reduce the whole to any argument of two points; for instance we must remember the distinction between *Ātma-buddhi-manas* as three principles on one hand and as *one ego* on the other. It would appear that the individual ray is the ruler of A. B. M. as *one ego*, ruling *ātma* as much as *buddhi* and *manas*, all alike. But when taken as three separate principles each might have a different *significator*. The same applies to the personality. The personal ray is the unity of thought, feeling and action, each of which, when considered alone, must have a different

ruler. To take a quite imaginary case: the personal ray might be, say, Jupiter, and yet thought might be kârmically coloured by, say, Mars, feeling by Saturn, and action by Venus. The separate colouring would be the result of past experiences and would antedate birth; but the Jupiter personal ray would be imposed by the make-up of the physical body, and would not precede birth but would only gradually make itself felt during the experiences of this incarnation. In such a case the Moon in the sign Sagittarius or Pisces would indicate Jupiter, personal ray (or would rather have some relation to it through quadruplicity or triplicity); Mercury in Aries or Scorpio would indicate Martial thought; Mars in Capricorn or Aquarius, Saturnine emotions; and Ascendant in Taurus or Libra, Venusian actions.

To any student of esoteric astrology it will now be obvious that through the corruption of astrology by the abuse of its teachings, modern astrologers have lost the key to its inner mysteries; when it is restored to its pristine purity, however, it will be discovered that, short of the Divine Fragment itself, astrology is concerned with everything below the Divine Spark, or Monad, and deals with its manifestations in all worlds below the plane of nirvāṇa; for astrology is but another word for karma, and karma, rightly interpreted, is the Life of God. It is therefore the duty of every Theosophist to prepare the way for a correct interpretation of astrology, and the duty of every earnest astrologer to prepare the way for the teachings of a true Theosophy; since they are subjective and objective parts of the great whole known as the wisdom Religion.

Alan Leo



## THE FORCE OF THE MASTER

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

**T**HE knowledge of the hidden side of things makes daily life much more interesting, and enables us to be much more useful than we could be without it. It shows us that many apparently trivial actions reach further than we think, and therefore impresses strongly upon us the necessity for living carefully and recollectedly. It shows a man that every action has its effect upon those around him, even when it seems on the surface to

concern himself alone ; that for that effect on others he is responsible, and that it offers him a welcome opportunity for doing good. When that is once grasped, he realises that he must order his life from that new point of view—that it must be spent, even in small things, not for himself, but for others. Many a man lives for others in the sense that he regulates his life on what he imagines others are thinking about him ; but our student's altruism will be of another sort. He will put before himself for his guidance two stringent rules: 1. That everything shall be done unselfishly ; 2. That everything shall be done with definite purpose, and as perfectly as he can do it.

If he does this, if he lives in this way, the Powers who rule the world will soon recognise him and use him, for by living thus he makes himself a ready channel for the power of the Master, a valuable instrument in His hands. Truly, the help of the Holy Ones is given chiefly upon higher planes ; but it is not confined to them ; it acts in the physical world as well, if we give it the opportunity. The Master will not waste His strength in *forcing* a stream of His energy down into the dense matter of this lower world, because to do that would not be good spiritual economics ; it would not be utilising that amount of energy to the best advantage. But if a man already living in our lower world so arranges his life as to make himself a fit channel for that energy, the position is altered, and it becomes worth the Master's while to make an effort which would not otherwise have been remunerative.

We have to remember that a channel must be open at both ends, not at one end only. The higher end of our channel consists in the devotion and unselfishness

of the man, in the very fact that he is anxious to be used, and is ordering his life for that purpose. The lower end is the man's physical body, through which the influence must pass out, and this also needs careful attention, in order that it may not befoul the stream which the Master sends.

Remember that we are dealing with no vague abstraction, but with a physical though invisible fluid, which permeates the matter of the body and exudes through the pores of the skin, or is projected from the hands or feet. Therefore that body must be pure inside, uncontaminated by flesh-foods, alcohol or tobacco; and it must also be kept scrupulously clean outside by frequent and thorough ablutions, especial attention being paid to the hands and feet. Otherwise the fluid, transmuted with so much care from higher planes, will be polluted as it passes through the man, and will fail to achieve the object for which it was sent.

Although this force will radiate from the worthy student at all times, he can also gather it up and pour it out with definite intention upon a particular object. In a previous article I explained how the ordinary man can protect himself from evil influence when shaking hands, or when surrounded by a crowd; but the student, instead of protecting himself, will make out of these unpleasing occurrences opportunities to act upon others. When he shakes hands with a man, he will send the Master's power rushing through his extended arm. The beginner may ask: "How can I do that? And even if I try, how can I be certain that I have succeeded?"

All that is needed here is a firm conviction and an intense resolve—a conviction, based upon his study, that this is a thing that can be done, and the intense resolve

to do it, which comes from his deep devotion to the Master and his earnest desire to do His will. Success in all magical efforts depends upon the absolute confidence of the operator; a man who doubts his own capacity has already failed. So that all that is necessary is that he should mingle with the hearty welcome which he extends to his visitor the strong thought: "I give you herewith the love of the Master." In the same way, when he finds himself in a crowd, he will spread among the people that same influence of the Master's love; and that outpouring will be for him a far better protection than any shell.

Another use which can be made of this force is to charge certain objects with it, thereby converting them into talismans. I have written before of the effects producible by talismans; I speak now of the process of their manufacture. The more advanced branches of this art require definite knowledge, obtainable only by an extended course of study: but any earnest man can make a temporary talisman which will be of great use to one who needs help.

One who is accustomed to the work can perform any ordinary process of magnetisation or demagnetisation practically instantaneously by the mere exertion of his will; but the beginner usually finds it necessary to help himself in the concentration of his will by thinking carefully of the various stages of the process and using the appropriate gestures. Suppose, for example, that it is desirable to magnetise some small body (such as a ring, a locket, a penholder) in order to make it an amulet against fear; what is the easiest method of procedure?

Realise first exactly what is wanted. We wish to load that body with etheric, astral and mental matter

heavily charged with a particular set of undulations—those of courage and confidence. The trained Occultist would gather together at each of those levels such types of matter as will most easily receive and retain vibrations of just that character ; the beginner, knowing nothing of that, must use whatever material comes to hand, and so will have to expend a greater amount of force than would be exerted by his more experienced brother.

The making of an amulet may be likened to the writing of an inscription, and the acquisition of the right kind of matter corresponds to obtaining a perfect surface on which to write. The beginner, who cannot do this, must write with greater labour and less perfection of result upon the surface that happens to be available. The first difficulty that confronts him is that his sheet is not even a blank one ; his paper already bears an inscription, which must be removed before he can use it. If the ring or locket has been worn by anyone, it is already full of the magnetism of that person—magnetism which may be better or may be worse than that of the student, but is at any rate different from it, and so is an obstacle—just as any kind of writing, however good, which already fills a sheet of paper, stands in the way of its use for further writing. Even if the ring or penholder be quite new, it is likely to contain something of the special magnetism either of the maker or of the seller ; so in any case the first thing is to remove whatever may be there—to obtain a clear sheet for our inscription. There are various methods by which this may be done ; let me describe a simple one.

Rest the tip of the fore-finger of the right hand against the end of the thumb, so as to make a ring, and imagine a film of ether stretched across that ring

like the head of a drum. *Will* strongly that such a film should be made, and remember that that very effort of the will *does* make it, although you cannot see it. Remember also that it is essential to the success of the experiment that you should be quite certain of this fact—that your previous study should have convinced you that the human will has the power to arrange subtle matter in this or any other way.

Then, keeping your attention firmly fixed upon that film, so as to hold it quite rigid, pass slowly through it the object to be demagnetised, and by so doing you will cleanse it entirely of the etheric part of its previous magnetism. I do not mean that you will leave it without etheric matter, but that every particle of such matter will be swept out and replaced ; just as, if a tube is filled with gas and one blows strongly into one end of it, all the gas is driven out ; but the tube is not therefore empty, as the pressure of the surrounding air immediately refills it. So the specially charged ether is dredged out of the locket or penholder, and its place is taken by the ordinary ether which interpenetrates the surrounding atmosphere.

The next step is to let the etheric film dissolve, and replace it by one of astral matter, through which the object is again passed. The process may be repeated with a film of mental matter, and we shall then have the object entirely free on all three planes from any sort of specialised magnetism—a clean sheet, in fact, upon which we can write what we will. After a certain amount of practice the student can make a combined film containing etheric, astral and mental matter, so as to perform the whole operation by passing the object once through the ring.

The operator must then exercise all his strength to fill himself with the qualities which he wishes the amulet to convey (in this case fearlessness and self-reliance), excluding for the moment all thought of other attributes and becoming the living incarnation of these. Then, when he has thus wound himself up to his highest level of enthusiasm, let him take the object in his left hand, or lay it on the table in front of him, and pour magnetism on it through the fingers of his right hand, all the time willing with his utmost strength that it shall be filled with the very essence of valour, calmness and intrepidity. It will probably help him in concentration if, while doing this, he repeats to himself firmly again and again such words as: "Courage, confidence, in the Name of the Master," "Where this object is, may no fear enter," or any others expressing a similar idea. Let him do this for a few minutes, never allowing his attention to swerve for a moment, and he need have no shade of doubt that he has made a really effective talisman.

This process will probably occupy the tyro for some time, but a man who is accustomed to it does it quickly and easily. The trained Occultist makes constant use of this power as a means of helping those with whom he comes into contact; he never despatches a letter, or even a postcard, without thinking what good gift of refreshing, consoling or strengthening magnetism he can send with it. He has at his command many other ways of making a talisman besides that which I have described; perhaps it may help towards a fuller comprehension of the subject if I enumerate some of them, even though they are quite beyond the reach of the ordinary student.

Amulets are of all sorts and kinds—literally many thousands of kinds—but they may be arranged for our purposes into four classes, which we will call respectively general, adapted, ensouled and linked.

1. *General.* The method which I have suggested above produces a talisman of this description. The trained man naturally obtains with less labour a better result, not only because he knows how to use his will effectively, but because he has learnt to select the most suitable materials; consequently the influence of his amulet is stronger, and lasts for many years instead of perhaps for a few months. This form of talisman is quite simple; its business is to pour out a steady stream of undulations expressing the quality with which it is charged, and it will continue to do this with undiminished vigour for a period the length of which depends upon the force originally put into it.

2. *Adapted.* The adapted amulet is one that has been carefully prepared to fit a particular person. Its maker studies the man for whom it is intended, and notes carefully the deficiencies in his mental, astral and etheric bodies. Then he culls from the matter of the various planes the ingredients of his talisman, just as a physician selects the drugs to compound into a prescription, choosing a certain type of essence in order to repress an undesirable astral tendency, another in order to stimulate the sluggish action of some defective department of mental activity, and so on. Thus he produces an amulet accurately adapted to the needs of a particular person, and capable of doing for that person enormously more than a general talisman can do; but it would be of little use to anyone else but the man for whom it is intended. It is like a skilfully made key with many wards, which

exactly fits its lock, but will not open any other ; while a general talisman may be compared to a skeleton key, which will open many inferior locks, but does not perfectly suit any.

3. *Ensouled*. Sometimes it is desired to establish a centre of radiation which, instead of acting for a few score years at most, shall continue its outpouring through the centuries. In this case it is not enough to charge the selected object with a dose of magnetic force, for, however large that dose may be, it must some time be exhausted ; to produce this more permanent result we must bring into play some form of life ; and for this purpose one of two methods is usually adopted.

The first is to include in the physical talisman a minute fragment of one of those higher minerals which are sufficiently alive to throw out a ceaseless stream of particles. When that is done, the store of force poured into the amulet will last almost indefinitely longer, for instead of radiating steadily in all directions on its own account, it remains self-contained, and charges only the particles which pass through it. The work of distribution is thus done by the mineral, and a vast economy of energy is thereby secured.

The second plan is so to arrange the ingredients of the talisman as to make it a means of manifestation for any one of certain comparatively undeveloped orders of nature-spirits. There are tribes of these creatures which, though full of energy and strongly desirous to do something with it, cannot express themselves unless they can find some sort of outlet. It is possible so to magnetise an amulet as to make it precisely the kind of outlet required, and thus to insure the steady outflow through it of a stream of energy at high pressure, which

may last for thousands of years, to the intense delight of the nature-spirits and the great benefit of all who approach the magnetised centre.

4. *Linked.* The linked talisman differs completely from the other kinds in one important particular. All those previously described are made and set going by their creators, and then left to run their course and live their life, just as a clock-maker constructs a timepiece and then sells it to a customer and knows no more about it. But the clock-maker sometimes chooses to remain in touch with his masterpiece, and undertakes to keep it wound and in order ; and this corresponds to the arrangement made in the case of a linked talisman. Instead of merely loading the object with influence of a certain type, the operator when he magnetises it brings it into close *rapport* with himself, so that it may become a kind of outpost of his consciousness, a sort of telephone-receiver always connected with him, through which he can reach the holder or be reached by him.

An amulet of this type does not work mechanically upon the gyroscope principle, as the others do ; or perhaps I should rather say, it has a slight action of that sort, because it so strongly suggests the presence of its maker that it often acts as a deterrent, preventing the wearer from doing what he would not like the maker to see him do ; but its principal action is of quite another kind. It makes a link through which the wearer can at a critical moment send a cry for help to its builder, who will instantly feel the appeal and respond by an outpouring of strength of whatever type may be required.

Its manufacturer can also use it as a channel through which he can send periodic waves of influence,

and so administer a course of treatment—a kind of emotional or mental message. Such a method of handling a case (I believe our Christian Science friends call it ‘absent treatment’) may be undertaken without an amulet, merely by projecting astral and mental currents; but a talisman makes the work easier, and enables the operator to deal more readily with the etheric double of the subject.

Usually the link is made only in the physical, astral and lower mental worlds, and is therefore confined to the personality of its constructor; but there are instances when a great One has chosen to link a physical talisman to Himself as an ego, and then its influence lasts through the ages. This was done in the case of the physical talismans buried at various points of future importance by Apollonius of Tyana.

It not infrequently occurs that it is desirable to demagnetise objects which are larger than those instanced above. In such cases one may hold the two hands at the requisite distance apart, and imagine a broad band of etheric matter extending between them, with which the previous magnetism can be dredged out as before. Another plan is to hold the two hands one on each side of the object, and send a strong stream of etheric matter through it from one hand to the other, thus washing away the undesired influence. The same force can often be employed in the same way to relieve pain. A headache, for example, is usually either caused or accompanied by a congestion of etheric matter in the brain, and it can often be cured by that same plan of putting the hands one on each side of the sufferer’s temples and washing away the congested matter by an effort of the will.

Another use to which the power of demagnetisation can be put is to clear objectionable influences out of a room. One may have a visitor who leaves an unpleasant atmosphere behind him; or one may find uncomfortable astral conditions prevailing in one's apartment at a hotel; and if such an emergency arises, it is useful to know how to deal with it. One practised in these mild forms of magic would manage the business in a few moments by the exercise of his trained will; but the younger student will probably find it better to employ intermediate means, precisely as the Catholic Church does.

The cubic content of even a small room is too great for the employment of the dredging tactics previously recommended, so we must invoke the great principle of sympathies and antipathies, and set up within the room a series of vibrations so hostile to the evil influence that the latter is dominated or driven forth. To create such an undulation is not difficult; but means must be found for spreading it rapidly all over the room. One ready method is the burning of incense or pastilles, another is the sprinkling of water; but both incense and water must first be passed through the process recommended for the making of a talisman. Their original magnetism must be removed, and they must be loaded with the thought of purity and peace. If that be thoroughly done, when the incense is burned, its particles (each bearing the desired influence) will quickly be disseminated through every cubic inch of air in the room; or if water be used and sprinkled about the chamber, each drop of it will at once become a centre of active radiation. A vaporiser is an even more effective method of distribution; and if rose-water be used instead of ordinary water, the work of the student will be considerably facilitated.

The method of action of these etheric or astral disinfectants is obvious. The disturbing influence of which we desire to rid ourselves expresses itself in etheric and astral waves of a certain length. Our magnetic efforts fill the room with another set of waves, different in length and more powerful, because they have been intentionally set swinging, which probably the others were not. The two sets of inharmonious vibrations cannot co-exist, and so the stronger overpowers and extinguishes the weaker.

These are some of the ways in which the force that dwells within man, the force that flows through man, may be used. In this case, as in every other, knowledge is power ; in this case, as in every other, additional power means additional responsibility and additional opportunity. If you can readily develop this power, if you can do these things quickly and easily, so much the better for you, so long as you use this advantage unselfishly, and make the world by its means a little happier, a little better, a little cleaner as the result of your efforts.

Remember the second maxim—that everything shall be done as perfectly as we can do it. Charge your letter with magnetism and make a talisman of it, by all means ; you will do great good thereby ; but do not forget that the mere physical handwriting must be perfect also—first, out of courtesy to the recipient, and secondly, because all work done for the Master must be done with the utmost care, even to the minutest detail. And as *all* our work is work for Him, executed in His name and to His glory, that means that nothing must ever be done carelessly. In this, too, unselfishness may be applied ; no one has the right to cause trouble and waste of time to another by illegible handwriting.

We must not think that because we know more of the hidden side of things than others, and so are able to add unexpected blessings to daily acts, we are thereby absolved from doing the ordinary part of those acts to the very best of our ability. Not worse but better than that of others must our work be, in every respect and from every point of view, for the honour of the Master whom we serve. *What* the work is that He gives us, matters little; that it should be nobly done matters supremely. And the man who, all his life through, does the small daily details well and carefully, will not be found wanting when some day he suddenly finds himself face to face with a great opportunity.

The little things in life weigh more than the big things; there are so many of them, and it is so much more difficult to go on steadily doing them. S. Augustine remarked: "Many there be who will die for Christ, but few there be who will live for Him." Many of us would instantly and gladly do some great thing for the Master; but He does not commonly ask for that. He asks us to live our daily life nobly, not for ourselves but for others; to forget ourselves, only to remember the good of mankind. Let us then form the habit of helpfulness—for it soon becomes a habit, like everything else. It certainly makes life more interesting; and, above all, it brings us every day nearer to Him.

C. W. Leadbeater

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## A VISION

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

ONE of the most interesting astral experiences I have ever had is here written down. I felt that it was of the nature of a glimpse into the future, as if I were watching a pastoral play. Being myself part of the picture I seemed to have a kind of double personality, associating myself as watcher with myself as participant in the experience—being one person and at the same time two.

I was with Alcyone and we were in the presence of one of the great Masters. The talk turned upon the future, as indeed it must often do, and as to the kind of work in which Alcyone will be engaged.

Suddenly the scene changes, and we find ourselves, I think, in India. Alcyone is standing on the side of a hill, with myself a few paces behind him, and above him, round him, below him, stretches a vast concourse of eager people, some with their faces rapturously turned up to his, others looking straight in front of them and seeing with the eyes of the Spirit, others with their faces buried in their hands as if to shut the outside world from the inner vision in which they are absorbed. There is a living stillness upon all, and into the stillness comes the beautiful voice of Alcyone as he tells his people—they seem in a special

sense to be *his*—of the oneness of all life, of the Brotherhood of man and of the Fatherhood of God. And the voice blends with the stillness and intensifies it, for his voice is the voice of nature calling upon all that lives to join in the one great peace and harmony of life. As I listen to his words, I catch something of the subtlety of the influence pervading that hill, an influence difficult to describe because so subtle. But everything I see around me radiates the unity, the stillness and the peace, and I watch, as it were, how Alcyone—is it One greater than he?—calls to his aid all the forces of nature, so that every creature, every tree, every plant, every flower, every stone, every blade of grass, seems to sing with him his great Song of Love. A mighty chorus this, and Devas and Spirits of all kinds join their voices in the one great hymn of praise. And if Alcyone's voice seems to me peculiarly divine and full of melody, is it because each living thing on that hill is part of his discourse, lends its life and its sweetness to him, so that a voice far mightier than its own may proclaim a message its feebler and younger life has not yet learned to sound? I see him looking over his vast audience, breathing upon it the spirit of unity, pouring into it the fulness of his love and gentleness; and it is as if he drew a circle round that hill and called upon all life within that circle to bear joyful testimony to the truth he utters. Unconsciously his audience is lifted out of the turmoil of the outer world into the reality beyond. The commonest objects are seen to have a beauty which before had passed unnoticed, for each is for the time clothed in the garments of a divinity that all may see. The voice of the speaker has carried them into the higher realms of knowledge, and perhaps for the first

time each human being in his audience knows that all life is one and that he is part of the One Life.

The sermon is over, but the magic of his voice is upon the throng, and it seems to me as if stillness might last for ever, for while that stillness lasts the knowledge remains and the goal is seen. A pause, and then Alcione in his flowing robes turns slowly round and stretches out his hands towards a little space free from people a few paces distant from him. I can see his figure now, commanding in its strength and beauty, clothed in simple garments, with bare feet and beautiful hands; but my eyes turn most to the face of infinite tenderness and compassion, in its setting of beautiful bronze-black hair, looking with intent power in the direction of the outstretched hands. From the ground comes forth, in seeming obedience to his will, a stream of purest water, and I see that this water has power beyond all other water. Alcione then stretches out his hands upon the multitude in blessing and slowly turns to descend the hill. I follow him, and the sound of our footsteps brings back his audience from their ecstasy, and the spell which has been upon them is broken. I look back upon the people coming to drink the water he has given to them, but there is no hurry, not even the consciousness that a so-called 'miracle' has been wrought; rather is that little stream a fitting and natural part of the great teaching they have just received, an altar to which each person wends his way in reverent homage, or perhaps a centre to which each comes humbly to receive a blessing. And as we proceed down the hill the people follow us, and I can see a light in their eyes and a beauty of countenance I had not caught before; for I too have had my glimpse of the reality, I

too have for one brief moment learned the lesson of the oneness of life.

It comes to me that this little hill will ever remain a centre of spiritual blessing for all who visit the scene, indeed for all the country round. Here at least all nature has for the time being joined in perfect accord, under the compelling summons of a master-soul. All who come must perforce be part of the eternal harmony while within the influence of its former utterance, and will depart strengthened and encouraged.

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Thus under the magic touch of the Master the veil before the future has been drawn aside, that we may gaze upon a picture marvellous in its beauty and wonderful in its inspiration, and as I return to physical consciousness I rejoice to feel that the world will be blessed by many such scenes, that all nature will take part in the glory yet to come.

If any lesson is to be learned from this vision, it is that each living thing we see around us, be it plant or mineral, animal or human, partakes of one great life; that a kindness done to any of these is a kindness done to all; that a hurt done to any, even to a plant, is a cruelty which we all must suffer. When the Lord comes He will bring the blessing of His divine Presence to minerals, plants, animals, men, and all will "rejoice and be exceeding glad". We who humbly try to prepare the way may strive faintly to imitate, so that every living thing around us may grow the faster, may be the happier, may be the more beautiful, may be the nearer to Him—when He comes.

G. S. Arundale

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## DOWN HIMĀLAYAN SLOPES

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

**T**RULY the Himālayas are the world's back-bone. They, through the world-ages, proclaim as real that which we know as the illusion of form-immutability. Their heads dwell for ever above the clouds and, their shoulders touching, they gird about and hold aloft the middle of the Asian continent above the hungry sea.

Down to the plains of India, to the ocean's edge, stretch their giant slopes like huge legs and like knees and feet! Mighty rivers drain their snows away. Now and then the slopes are broken, and broad terraces yield fields and gardens to the husbandman. But on those slopes dwell not the crowding Indian clans—their place below. Here on this broad descent, resting on the mighty rocky slants, the soil deposits give but few and scattered homes for men!

What would be the view of all the world, outspread below, if one should look from the portico or from the broad lawn-terrace of some ancient dwelling, set up of blocks of stone part way down the huge decline?

Below lies India all outspread—India, the ancient seat of Ṛṣhis and the home of Gauṭama, the divine, and the land of Manu, the realm where Avaṭāras of God in the human garb of flesh have told of the way to Peace and to the very Heart of all Love. India lies

below! Each day, each hour, all parts of her outspread may be reviewed in clearest vision and her every need regarded.

Back of the dwelling, parapet above parapet, battlement above battlement, to the top-most crag of all the world's sublimities of mountain heights, rise the Himālayas, and—there below lies India; with trampling busy hordes of men living, being, asking, receiving, hoping, realising! Well they know the Himālayas stand behind, above their humble homes! And they feel the waves of grace that beat gently down upon them from those heights. Ah, *India indeed*, for that name tells many a sacred tale! India! India! No more need'st tell the hungry soul!

'Tis well with this age-worn Sacred Land! See there is Tiruvellar. Knowest who dwells there? And yonder by the eastern gulf is the village, Adyar, where the mighty Russian wrought into its outer being the first act of her Master's Race-evolving drama!

Farther pierce the air and see, in Ceylon, Adam's Peak, on whose beauteous tropic sides dwell holy men, successors of a noble line, guardians of most sacred shrines and relics dear to men. And then see Kashmir's vale, where grew from childhood to the height of man the One who wrought in tenderness and in most wise strength as ancient Pythagoras, who set aroll down the long centuries the restless ball of our philosophy of western fifth-Race life.

And well within the middle view we oft may see the 'bo-tree,' where Gauṭama, the dear beloved Brother, reached the goal!

All about those lower parts, the green and restless living sea, lapping, moaning, singing, bathes with loving

waters the feet of India, whose sacred Himālayan head eternally is wrapped within the very airs of heaven.

The one who from this vantage-ground looks out upon the world—about, above, below, to right and left—may see, in higher vision, all the world a garden, in which are set the flowers of our Creator's heart, His swift-evolving children! By Root Races and by sub-races they have spread over the earth. Hence may be seen the golden cords flashing all rainbow hues from their enchanted interwoven threads that bind the peoples in the lines of their most just evolving!

And one could note from here the sacred Āshramas of the wise, tender Brothers of the Lodge, scattered from Their own joy of high communing that They may dwell amidst the flocks of peoples He has given them to shepherd—the garden-beds of flowers of God which He has allotted Them for tending!

Look how from His feet flow forth the streams of Grace, the living waters, that give life and strength to the religions and philosophies and schools and schemes of governing of men. To Him, Ancient of Days, Brother and successor of the Lord Gauṭama, to Him come the yearnings and the high aspirings of all men who dream of Spirit and that house not made with hands, eternal in the Heavens.

No child who in his heart-depths cries out to Him but shall be heard and Grace go out to him. So on our bended knees, within our hearts, think we a moment's space of Him that now so dwells upon the Himālayan slopes, looking ever down on India, the beloved child, and, ever yearning over all His children's longing hearts, Himself yearns ever for His mighty Brother and for God!

At eventide, the golden ball slow-gliding down to hide behind the mountain flanks, He, in the human form so dear to mortal men, comes forth to rest Him in the thought of all, to rest upon the garden-terrace seat beneath a favourite giant tree and view the material world. Then shy Theosophers, their bodies sleeping, and all Devas bright, and younger Brothers of the Lodge, and all dwellers in the aspiration worlds, and happy mortals of the unembodied hosts, may gather from afar, and in ordered joyful ranks standing together, amidst those mist-films angel-set to rainbow down for men the parting rays, salute in worship and in deep delight, that One—the Majesty of God-made-manifest!

Weller Van Hook

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#### A NOTE

Dr. Eric Myoberg, a young Swedish savant, who led an expedition into the wastes of north-western Australia in June, 1910, is lecturing on his discoveries. He regards the aborigines as an early branchlet of the Caucasian type, and hence identical in origin with the Europeans. In the researches which are recorded in *Man: How, Whence and Whither*, the investigators found that they were Āryanised by the conquerors who spread southwards from Central Asia.

THREE PUBLIC MEETINGS HELD AT MUNICH,  
IN AUGUST 1912, ESTABLISHING THE  
NECESSITY OF THE 'BUND'

By ONE WHO WAS THERE

[The meetings took place in the 'Prinzensale' of the Cafe Luitpold, and lasted, each of them, from 10 A. M. to 12 or 1 o'clock. They were all of them attended by about one thousand persons.]

*Tuesday, August 27*

*Dr. Meyer.* Reason for founding the 'Bund': Friends living outside the geographical frontiers of Germany wish to belong to the German Section. Reference to Switzerland. Such friends abroad are in a conflict of conscience, in that they are forced to join an organisation which is opposed to their tendency of mind.

*Mr. Deinhard.* No possibility to avoid the 'Bund,' because of the dissension between the bearers of oriental Occultism and those of occidental Occultism. Reference to the Order of the Star and its 'overflowing source' in Göttingen.

*Revd. Klein.*<sup>1</sup> A great moment has come: the question is whether occult truth is to be spread in

<sup>1</sup>This is one of the two Protestant clergymen who displayed such a warlike behaviour in the last meeting on Vollrath, that a layman had to call their attention to Christian love.

accordance with the spirit of the time, *i.e.*, in the Rosicrucian spirit, or otherwise; whether the Cosmic Christ, who is altogether different from any other spiritual teacher, will be understood or not. The question is whether the Christ impulse will be saved for thinking men. We cannot understand the spirit of the time unless we understand Rosicrucian Christianity. We do not dream of confining ourselves to Germany; we claim the whole world for Rosicrucian Christianity. It is not sufficient to always speak of tolerance and charity; the Christ Himself has said: 'I have not come to bring peace but a sword.' Still no separation advisable before 1914; the 'Bund' should be an inner preparation for the great decision.

*Mr. Grossheinz, Basel.* On the necessity of the 'Bund' especially for Switzerland. Two groups there: the oriental one, in Geneva only, and the other one. Demands charter for National Section.

*Mr. Bauer.* The case Krishnamurti brings bondage (*Unfreiheit*) into the Society, tending, as it does, to wrong its independence. This is a stone which we may swallow but shall never digest. Yet the Society, as such, is opposed to bondage, and is, therefore, not to be left. But our ideas must become accessible also to those who, on account of the said case, etc., feel unable to become members of the T. S.; therefore the Bund a necessity. No secession; on the contrary, we want to *save* the Society: to draw in all, not to go out. The idea of the Cosmic Christ is absolutely necessary for the present development of mankind.

*Prof. Nadler.* The 'Bund' is to unite congenial minds; will it also admit members of the Star in the East?

*Dr. Unger.* Members of the Star are to be excluded, because they cannot possibly join the Bund out of honest conviction. There should be a time of examination for new members.

*Wednesday, August 28*

*Dr. Unger.* Proposes to discuss the question: Why must the work which is coming forth in Germany during the last years, be protected within the T. S.? Answer: Because it is impossible at present to really do this work in the proper way within the Society. The Bund is neither to blow up, nor to take the place of, the Society; on the contrary: the foundation of the Bund is calculated to restore the Society to what it should be; the reason for which the T. S. is not what it should be lies in the President's directly or indirectly opposing the spiritual drift obtaining with us. The President shows a distrust for our General Secretary which we cannot stand any longer. The clearest proof of this want of confidence is the Vollrath affair: Mrs. Besant had received a detailed report on the whole affair, *before* she nominated Vollrath the representative of the Order of the Star.

*Dr. Steiner.* In 1909 it became evident that Dr. Vollrath could not be allowed any longer to work as a member of the German Section. I then sent to Mrs. Besant, as was my duty, a confidential report of the most detailed kind on all the things relating to Vollrath, *including* those contained in his pamphlet. In spite of this, Mrs. Besant appointed Vollrath, which shows that she does not care a bit for the words of the German General Secretary. Quite recently I wrote to

her that I regarded this as a vote of non-confidence (*Misstrauensvotum*). Her answer was that she had not read the pamphlet when she appointed Vollrath. That is to say: my long report of 1909 or 1910 is simply 'dropped under the table'. You will now witness the spectacle that people outside in the world will be kept in ignorance as to this detailed report (which was moreover in the English language) and consequently consider Mrs. Besant completely justified. Somewhere it will be published that she knew nothing of the whole affair.

*Dr. Franke, London.* There are many in England who will join the Bund because of their being disposed for Rosicrucian studies, and because they have seen, on the other hand, that it is impossible to work with the T. S. Intolerance is now coming forth everywhere in England, as soon as somebody expresses an opinion different from that of traditional Theosophy. One Lodge in London has decided neither to lend out nor to buy any longer the books of Dr. Steiner. Two years ago, when there was a procession of Suffragists, Mrs. Besant declared to her Masons that it would be good to join it, and so they did, including even those who had expressly told us before that the thing was repulsive for them. From the oriental standpoint this may be all right; from the occidental one it is not so. In one English paper (*The Vāhan*) *Geisteswissenschaft* is translated as Mental Science, which translation is, of course, calculated to undervalue altogether the teachings of Dr. Steiner. Again, a follower of Dr. Steiner was refused the permission of lecturing in the Headquarters, whereas a young member could easily get the hall for his paper. Further, an advertisement of

Baron Valleen's Rosicrucian lectures was suppressed in *The Vahan*, though it had been sent in time.

*Frl. von Sivers.* It is deplorable that the President has so little feeling of responsibility. The General Report contains an absolute untruth as to Switzerland: it is said there that, on the request of the General Secretary of the Italian Section, Lugano was to belong to that Section; but a letter of Prof. Penzig (a copy of which is read by Frl. von Sivers) says that it had been the wish of the President to distribute the lodges in this way; he had not demanded it but merely submitted to her. In 1907 Mrs. Besant had herself declared in Munich that Christianity was not her line, and that she would send those who would ask her for Christian Mysticism to Dr. Steiner. Apparently she has forgotten this altogether. The right of translating *Occult Chemistry* into German had been given to Steiner, and consequently the translation was prepared; but when it was ready and merely the *clichés* were still wanting, Dr. Vollrath's translation appeared. Shocking propaganda for the Star in the East; reads letter of Cordes asking Hubo for information, especially of a private character, on German branches (indignant exclamations in auditory). Untruth in the reports concerning the dramatical performance at Budapest: in reality there was not a single Theosophist among the actors. Independent work of German Section evidently much disliked: very active propaganda through pamphlets, etc.; new lodges for filling up our place are called forth artificially, and already their number is nearly sufficient. However, we shall try to stay. It is more than mere diversity of opinion that separates us from the others: it is a certain *comme il faut* not to be found

there. Want of logic in making Mühlhausen belong to the French Section, because this was the wish of the members, but refusing to allow Lugano to join the German Section. Genoa Congress countermanded on "strict order of the President" (so Prof. Penzig's telegram); the President now denies this and blames Steiner for misrepresentation. It is not likely that we shall ever come into touch with the Indian Section; yet worth noticing that there too things are not at all going on smoothly: even Bhagavān Dās has now gone the way which Mead, Keightley, and others had to go: in the March, May, and June numbers of *Theosophy in India* he warns members most emphatically against the Star in the East (Neo-theosophy) as putting discredit on the T. S. The Christ must have a place in London to lay down His head, He must have a temple in America, etc.: I need not tell you how ridiculous that sounds to us. Dr. Steiner's teaching on the Christ is great and consistent, Mrs. Besant's just the contrary. Reference to Mr. Mead's pamphlet concerning changes of opinion with the President. The Benares event: 'uniform experience,' according to the papers; but *cf.* Bhagavān Dās' communications showing that most of those present, including even a clairvoyant Parsī, noticed nothing. The cult of the personality (*Persönlichkeitskultus*) demanded by the Star in the East is surely not suitable to the 'Verband für undogmatische Theosophie' of Dr. Hübbe-Schleiden. Even H. P. B., says Mrs. Charles, has declared in American papers that the Christ cannot possibly return in the flesh. Once more *Occult Chemistry*: Mrs. Besant, while giving the right of translation to Dr. Steiner, had at the same time or afterwards given it to Vollrath.

*Dr. Steiner.* Misrepresentation of our doctrines in THE THEOSOPHIST. It is an objective untruth that we teach German Christianity. Our teachings are just as little national as is any mathematical theorem.

*Frau Wolfram.* Objections to the behaviour of Mme. de Manziarly (accompanying Dr. H. S. on his lecture tours): said to myself, in Pest, that her conviction was with Dr. Steiner, but her sympathy with Mrs. Besant. System of espionage in Leipzig.

*Revd. Klein.* It is a taking to task, a battle for truth we are concerned with. H. P. B. too would judge differently now. It is this we have expected in vain of the President, *viz.*, an appreciation of the great spiritual property that has flowed into the movement through the German Section . . . . (the orator becomes so aggressive that he is asked to stop, even by Frl. von Sivers.)

*Prof. Nadler.* Without being a member of the Star in the East, I cannot help saying that it has the same right of existence that has any religion, or, may be, any religious error. But this Order has doubtlessly a dogma: I therefore believe that the Bund is also to have one. Many of the things brought forth against Mrs. Besant are not wholly her fault: Budapest; suppression of Dr. Steiner's doctrines in the English Section. The General Secretaries assembled at London were unanimously of opinion that Germany should not be excluded. I have found over and over again that Mrs. Besant is as tolerant as anybody can be. It is not right to identify her with that which is done by a member.

*Frl. von Sivers.* That which some General Secretaries do is a consequence of the education they have enjoyed from the President.

*Ostermann* (here or a little before) says that many of the objections brought forth to-day were so unfamiliar to him that he could not answer them in the moment ; suggests that all these things together should be placed before Mrs. Besant in a record so as to enable her to answer.

*Arenson* speaks about two kinds of dogmas : the one kind (theorems of Pythagoras, etc.) was experienced and accepted as something necessary, the other kind (dogma of the Star in the East, etc.) not.

*Thursday, August 29*

*Dr. Unger.* Our movement is not in any way directed against the T. S., but is in harmony with the latter. Therefore, no reason for us to abandon the T. S.

*Miss Burgdorfer.* I asked Mrs. Besant in London to put an end to all misunderstanding by explaining in a meeting of members her relation to Dr. Steiner as it was in Budapest ; she answered that there was no necessity for it.

*Dr. Schrader.* As the only one present here from Adyar, I may be allowed to say also a few words. Some items at least I may be able to rectify or to complete. I have not heard, so far, that Dr. Steiner's report of 1910 or 1909 did actually reach Mrs. Besant. (Dr. Steiner : She has answered to it.) *Occult Chemistry* : the thing which matters here is whether Mrs. Besant knew about Vollrath's translation before it appeared. On inquiry I learn that she did not. Upon his own account, then, Vollrath has translated the work and secured the *clichés* from Holland. It is not the first time that he did this sort of thing, as is known to all of you. Cordes

alone is responsible for his letter ; Mrs. Besant would never write like that.<sup>1</sup> No suppression of Dr. Steiner's books known to me : in Adyar at least they are not suppressed but rather recommended : they are duly advertised (so far as translated) and sold along with the others. But I am told that the Adyar literature is purposely ignored in Germany, and I cannot help believing that there is something true in this ; on the huge book-table, at least, on which Theosophical literature is daily offered for sale to this assembly, Mrs. Besant's and Mr. Leadbeater's books are conspicuous by their absence. Star in the East : I had several talks on it with gentlemen present here, which opened my eyes to the fact that the majority of this assembly has never seen the statement of that Order. The latter being very short, I take the liberty of reading to you the six sentences of which it consists. I do not think that there is a single person here who could not sign each of these sentences. (Opposition from public.) Some say that the very name of the Order is objectionable. But the name is satisfactorily explained in the prospectus ; it is nowhere said that the Teacher must come from the East, nor to which race he will belong, nor whether he will come with or without a physical body. It is an error, then, to say that the Order as such enjoins the cult of any particular person. Members like myself stand to the statement, and decline to specify their Christ-expectation. There is, consequently, no reason, even for a follower of Dr. Steiner, to reject the Star Order. It comes from the East, yes ; but the doctrine of karma, not to speak of other pillars of Dr. Steiner's system, do also

<sup>1</sup> The main objection was to the wording of the letter, especially the word 'private' duly emphasised and repeated by Frl. von Sivers.

doubtlessly come from the East, yet nobody takes offence at them. There must be some misunderstanding in the Vollrath affair, and other things Mrs. Besant is reproached with ; it may also be that a lady of sixty-four years, doing an almost incredible amount of daily work, has unknowingly committed some mistake : however that may be, you should not perform the step you intend before having duly placed before Mrs. Besant all the reasons leading to it.

[While the meeting is going on, Dr. Steiner explains to me in a private talk that the very publicity of the Star Order is objectionable to him and his followers.]

*Frl. von Sivers.* Mrs. Besant answered to Dr. Steiner's letter concerning Vollrath that she understood the reasons alleged for the expulsion, but did not consider them as general. The statement of the Star Order is not favourable for an occult-spiritual movement. There is a sentence in the prospectus, namely the one calling the activity of the Christ, 'restricted', which is altogether revolting to believers in the Cosmic Christ.

*Mr. Elkan, Munich.* Reads a letter from Adyar : Stainlessness of Mrs. Annie Besant and Mr. C. W. Leadbeater ; request to assist Cordes ; request to send to Adyar monthly and bi-monthly reports of Munich Lodges ; points out the advantage of having a correspondent at Adyar.

*Frl. von Sivers.* The Adyar books are not on our table because there is no demand for them, and because the present level of that literature is too low : it is calculated for sensation, not for thinking.

*Dr. Steiner.* Formerly I could simply ignore the Star in the East ; but it is different since I am attacked, by order of Mrs. Besant, for not taking part in it. The Bund a necessity ; but we shall not leave the T. S. unless we

are forced. At present, then, our position is this: we are students (*Lernende*) as members of the T. S., while as members of the Bund we endeavour to create forces; for an element has appeared which wants to bear fruit and do work.

*Mr. Noack.* The Star Order has merely the semblance of truth; it is different with Dr. Steiner's teaching.

*Baron Valleen.* The Bund is not to become any 'ism', not even Steinerism. It is facts we want, not 'isms'. Dr. Steiner is our guide, but we are not blind followers. Brotherhood much misunderstood, *e.g.*, the President declared some time ago that the T. S. is tolerant excepting the demand of Brotherhood. This looks as if somebody were to say: Be brotherly to me, or I shall break your skull. It is often pointed out with a certain pride that there are different opinions in the T. S.; but as soon as somebody appears who is so highly developed that the President begins to be no more wanted, brotherliness ceases.

*A young Dutch lady* says that she was forbidden, in a Lodge in the Dutch Indies, to spread Dr. Steiner's doctrines, though the Javanese took considerable interest in them. Expresses her feelings of thankfulness to Mrs. Besant and Mr. Leadbeater. Asks Dr. Steiner not to confine his lectures in Holland to the Bund, but rather to deliver them in the T. S.

*Frl. von Siverts* speaks on the great distrust they met with on their first tour in Holland.

*Mr. Bolz* inquires after the Guarantors necessary for admission to the Bund. Are they to be approached individually, or is there to be some geographical restriction? Is there also room for those who decline to fulfil this condition?

*Dr. Unger.* Statutes of the Bund still being framed. But it will be as in the T. S. : no necessity of belonging to any branch. We shall resist with all our energy being pushed out of the T. S. ; for we are convinced that the T. S. will only reach its object if its work be carried on in accordance with our principles.

*Mr. Benkendorfer.* The Bund a necessity, but as an instrument of defence, not as one of attack. No sufficient room within the T. S. for true appreciation of our work. Perhaps it will not be long before the new Lodges referred to by Frl. von Sivers will be declared the only saving of the German Section. We must be aware that the garment of the T. S. may some day be torn from our body ; we must be able then to simply slip into the coat of the Bund. It would be most deplorable if we had to leave Munich without having learnt that the Bund has become a fact. (Great applause.) Untenable-ness of the present state clearly shown, *e.g.*, by the condition of a place like Lugano : here the majority of the members are not only not Italians, but are even incapable of following the discussions, etc., in an Italian general meeting.

*Miss Scholl* gives an account of her Theosophical evolution. Says that it is offensive to them if people speak of 'Steinerism' and the like ; it is not any sectarian doctrine which Dr. Steiner endeavours to spread : it is the Cosmic Spirit which wants to speak to us through Dr. Steiner, etc. Most deplorable that Mrs. Besant does not understand this. It was horrible for us, a blasphemy, how THE THEOSOPHIST spoke on the nature of the Christ, when the Star Order was being founded. Like the Johannisban, the 'Bund' is merely the expression of a fact existing since a long time.

*Dr. Meyer* suggests that, everything essential having been said, the gentlemen still on the list should renounce their right of speaking. This is accepted, and the meeting is closed at 12-50.

[The President does not contradict the misstatements in the above, as most of them have already been contradicted, and repetition is foolish. The whole question as to the difficulties in Germany has been submitted to the General Council.]

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## PYRAMID AND SPHINX

By A.

The stone which the builders rejected is become the head of the corner. *Psalms* 118, 22.

**B**EFORE us lie great Egypt's magic monuments, the Pyramid and the Sphinx, two miracles in stone, tombs of Egypt's greatness and her Light.

But then is Egypt really dead since these lie here to speak to us, in silence and in majesty, the message of that Light that Egypt gave to all the world? Is Egypt dead, while here the nations even now are wont to find refreshment in the symbols of that ever-living faith in Man and God which made her great?

Beneath the billowing sands repose the cities of her many dynasties. Her great religion, that knows now no devotees, was ever potent to awake in Man the recognition of that Spirit-spark that, in each human heart, bears witness to the Flame that is its source.

These speak to us—incarnate concepts of the mystery that is man's nature and his destiny. To eyes

pain-cleared and fast closed they tell their secret, for to them all speech is Silence, and the voice and tongue those of the Spirit only.

The outline of the Pyramid worn rough with time's caresses suggests the Form that Nature builds in answer to the need of Spirit. Its base is vast but vaster seems its height. That base is builded well and firm. The desert of Eternity embraces it as patience in its vast immensity of waiting. Upon that base the structure grows, and growing claims the reverence its majesty evokes—the product of an effort which while human in its pain and blindness, is yet godlike in its utter self-surrender to the purpose of the King. Not only men and creatures build; for Gods, inclining in compassion of Man's weakness, also bend low to lift and place those mighty stones.

Regard the stones, those well-cut cubes, in measure perfect and in rhythm sure. Block upon block they lie, stone upon stone they tower, decreasing as they rise, in so small a difference of measure as scarcely to be counted; yet taken in entirety, we see the gradual inclination to a point that is the chief distinction of the type. All stones are cubes save one alone—the topmost one of which the Prophet spoke. “Rejected and refused by all it lay, its end awaiting, and its time, His Day.” The Builder knows that time and end as He appointed it. The Archetype from which He planned the whole, He places it in His good time to be the corner and the head.

The world of form is builded thus, and so we see how kingdom follows kingdom, race on race, the number fewer of the forms as they ascend in level. The work is mighty and the effort vast, for every man and

creature "casts his stone" unto the building of the Perfect Man.

The Sphinx lies near, that great stone mystery, guarding well, within its still, calm breast, the centre of that power by which Man builds his pyramid. That unmoved witness of the groans and sighs the builders heave in mighty travail of production looks on in peace relentless at the tribute effort ever pays to power.

O mighty stone! O Self of all! We lift our eyes in perfect faith to meet thy gaze and read thy will. Thy graven lips break not their silence to reveal in speech thy purposed plan. Thy brow serene, with wisdom and with patience crowned, conveys the promise of the Self to all: "In quietness and confidence shall be your strength."

And thus doth Egypt shed her Light, that we may see. The Stone that is the Lord's great Archetype, in each of us is image of Himself—in form—yet He remains, the Silent Watcher, viewing.

And both are we, if we but knew. As Man we build the temple and as Man we feel the pain. Yet in Man the work is finished, and in him will cease the pain. We lift our eyes, we Toilers, and we open wide our gates. The King, the Self, waits patiently and would come and rule within.

A.

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## THE SECRET OF A STAR

By EVA M. MARTIN

*(Continued from p. 131)*

### IV

The sweet soul of a woodland tree,  
Or sapphirine spirit of a twilight star.

*Browning*

Trampling the slant winds on high  
With golden sandalled feet, that glow  
Under plumes of purple dye,  
Like rose-ensanguined ivory,  
A shape comes now,  
Stretching on high from his right hand  
A serpent-cinctured wand.  
'Tis Jove's world-wandering herald, Mercury !

*Shelley*

FROM that time the boy's soul began to glow within him like an ardent flame, and his body became indeed as a lamp which half revealed, half dimmed, the inner brightness. He had to bear many hard words, even hard blows, at times; for his increasing dreaminess, as it was called, and love of solitude aroused much contemptuous comment, and there were poured out upon him all that concentrated hatred and distrust which ignorant minds ever feel in the presence of that which they cannot understand. But in spite of this, in spite of the loneliness and fear which often crushed his spirit,

life held many compensations. The time of bodily sleep was pure delight, as was the rapid growth of his power of remembering even the smallest details of the brilliant life he then shared.

Few days passed without some intimate reminder of the near presence of his Friend. When they met on the earth-plane, Hermes now came generally as a youth, a glorious playmate, not much older than Lucien himself; as though he felt that some such joyous companionship was what was needed to counteract the other sad and bitter influences in the boy's life.

Sometimes he would tell Lucien strange old wonderful tales of Gods and Heroes; sometimes he taught him fascinating games of his own invention; and sometimes he came so full of sheer infectious gaiety that the two of them would roll on the grass side by side, convulsed with laughter at their own bright wit and audacity of repartee. At such times it occasionally happened that Lucien's mirth was interrupted by a sudden realisation of the wonders of this happy companionship; for the lovely laughter of Hermes was a thing to penetrate the deepest and most secret recesses of the heart, so pure and tender and gay it was to hear. But the God, seeing the sudden awe and wonder in his eyes, would drive it away by light-hearted words or mirth-provoking stories; so that Lucien forgot all save the unthinking gladness of the moment, letting his laughter mingle once more with that divine laughter to which the very woods and fields seemed to listen in responsive joyousness.

Much quaint and lovely nature-lore Hermes also taught him, about the flowers, the streams, the birds, and most of all, of course, about the rain and the winds,

till the boy grew to feel that all these were his friends, that there were ways in which he could help them—the flowers especially, those frail and delicate expressions of the great Earth Spirit—and ways in which they, too, could and would gladly help him.

He learnt much about the wonderful and immeasurable stores of life-force and magnetism in the Sun, and how to use to the best advantage of his body the supplies that are carried by its rays to earth; about the magnetism of the seven great planets also, of Mother Earth herself, and of all living things thereon. And he learnt how all things are indeed 'living'; how every stone and clod, every flame, every water-drop, every atom of the air, is manifesting to the full extent of its capacity some aspect of the great Life-Spirit permeating and supporting every varied form.

Often Hermes told him of, and sometimes allowed him to see, the Elementals, or Nature Spirits, guiding and guarding these myriad kingdoms of ever-evolving Life, thus teaching him, to his delight, the literal truth of a favourite verse oft quoted by his mother:

O there are spirits of the air,  
And genii of the evening breeze,  
And gentle ghosts with eyes as fair  
As star-beams among twilight trees.

And he showed him how these were themselves only the servants of higher Spirits, and these again of higher still, ever up and up, until far back, beyond the highest and purest planes to be reached by human thought, rested the One God, the Heart of the universe, the Source and ultimate End of every living thing.

He told him, too, how the human race, having started its age-long evolution in the remote beginning of the worlds, had worked up by slow and painful progress

through lower kingdoms, until at last each struggling spark of life had felt itself to be an individual soul, and in that glad realisation had expanded and soared to meet the flame of the Spirit which for long had hovered over it; and how, after that joyful reunion of human and divine, there had begun, in place of, or rather, in a sense, side by side with, the evolution of the body, a still more wonderful spiritual evolution, which even now was in progress in all its differing stages; and how, in the course of this higher evolution, the souls of men came back again and again to inhabit earthly bodies, to learn the varied lessons and to gain the varied experience which only earth-life could give them, rising, after each such descent into matter, to spiritual planes as high as their various stages of spiritual growth made them capable of reaching.

Lucien had learnt many of these things in simple outline from his mother in early childhood, and he had found many of them, too, in the books which she had left him; but Hermes taught it all to him afresh, with a wealth of detail and illustration, weaving it into their games and talks together in such an easy, natural way that the boy's mind absorbed it without an effort, though sometimes he was dazzled and awed by the radiant vistas of all-embracing life and growth which opened out before him.

But well though he loved his Friend in this form of a young-eyed, wise-hearted playmate, who helped and sustained him through difficult days, there were times when he saw him otherwise, and one of these to his life's end he never forgot. He had been studying a photo of an old Greek statue of Hermes, in one of his mother's books. It was a wonderful figure, wing-footed,

with winged helmet and mystical wand, poised as if for flight, radiant with divine strength and beauty.

Lucien looked at it long, with wistful, reminiscent thoughts, until his aunt's voice roused him, calling from below. She wanted a message taken to a neighbouring farm, and the boy pushed the book hastily back into the box where it lay with the rest beneath his bed, and ran to do her bidding. She was not so hard on him as was her husband, and to-day, though she was impatient and her words rough, her voice was kindly, and he started off with a light enough heart.

His errand done, he came home a longer way round, by the fields, and stood for a little while on a wide grassy slope open to the sky and the winds, enchanted by the beauty of a golden afternoon. As he drank in the clear air and gazed into the vault of lucid sky, some words from a translation of one of the ancient *Hymns of Hermes* came into his mind, and, half unconsciously, he murmured them aloud :

“ Ye Heavens open, and ye Winds stay still, and let God's Deathless Sphere receive my word !

“ For I will sing the praise of Him who founded all ; who fixed the Earth, and hung up Heaven, and gave command that Ocean should afford sweet water to the Earth, to both those parts that are inhabited and those that are not, for the support and use of every man ; who made the Fire to shine for Gods and men for every act.

“ Let us all together give praise to Him, sublime above the Heavens, of every nature Lord ! . . .

“ The All that is in us, O Life, preserve ; O Light, illumine it ; O God, inspirit it !

“ It is Thy Mind that plays the Shepherd to Thy Word, O Thou Creator, Bestower of the Spirit upon all.

“For Thou art God; Thy man thus cries to Thee, through Fire, through Air, through Earth, through Water, and through Spirit, through Thy creatures. . . .

“In Thy Will, the object of my search, have I found Rest.”

In that moment the boy's whole soul was uplifted in purest reverence and love, and suddenly, as he stood there in the western sunlight with outstretched hands, a great radiance seemed to break over the top of a hill on the other side of the valley, and from thence, racing at lightning speed down a shaft of gold, came the figure of a God of Ancient Greece, alive and shining with such splendour and beauty as could never by painter, poet, or sculptor, be translated into terms of art.

The radiant figure alighted on the hill-top where Lucien stood, and the boy fell on his knees and cried aloud: “O Messenger of Heaven! Thrice-greatest Hermes! Beautiful are thy feet upon the mountains, and glad, glad are mine eyes to have seen thee thus once more!”

Rapturously he gazed upon the vision, the divinely beautiful face, the perfect form, the winged helmet and the peace-bringing wand, around which the two serpents coiled themselves in everlasting token of its power. But even as he gazed and worshipped, the vision faded. A veil seemed to be drawn across his eyes, and when it passed the God had resumed his usual earthly form, and stood looking down at him with an expression of mingled love and amusement.

“How the old memories cling!” he said. “Rise up, Lucien. The days of Greece are past, and better ones in store, didst thou but know it. And yet I verily believe that for the moment thou thoughtest thyself

back in the ancient temple where thou wast for so long the most faithful and devoted of all my servants."

Lucien rubbed his eyes, and stood up.

"Almost it seemed so," he said. "But, O Hermes, that form of thine was very beautiful! why dost thou not wear it more often?"

"Thou speakest wisely," said the God, "in calling it a form. I wear it seldom because it is almost worn out, and will not hold together for long." He laughed. "It is but a thought-form, Lucien, made for me by those old Greeks who loved to clothe their Gods in mortal shapes and load them with symbols, such as my winged helmet and sandals, symbols of speed, and my wand, symbol of the power to bring peace and harmony into the midst of discord. Thou knowest that when many minds concentrate upon a single thought, that thought takes shape upon the astral plane and becomes as a shell, needing only a spirit to inhabit it. Men seldom think of me now—or indeed, of any of the old Gods whom once they loved so well—so it is not often that I can wear the dress made for me long ago by the thoughts and the imagination of the Greeks. But to-day thy concentration upon the picture of it put a flash of new life into the thing, and so I was able to show it to thee as once it existed in reality—a symbolic form in which I could appear, and in which men recognised me for the God whom they worshipped under the name of Hermes. Only they made a mistake in thinking it to be a complete presentation of their God. They did not understand that it was merely a symbolic thought-form which they themselves had created, and which I chose to use and to vivify, because its symbology, for the most part, was true."

“And the stories that were told of you?” questioned Lucien. “Were those too symbols?”

“Those were founded on nature-myths,” said Hermes, “myths which can be traced far back into the mists of Time. The music of my lyre was a symbol for the voice of the wind. Sarameias, as I was called in the East, long before Greece existed, means ‘the breeze of a summer morning’—the wind which is born in the night, child of the sky and the plains, Jupiter and Maia, and steals away the clouds, the cattle of the Sun-God. It was as the Rain that I blotted out the myriad eyes of Argus, in other words the Stars, when trying to restore the wandering Moon to her lover. Most of the old tales can be traced back to some such origin as this, though they have a deeper origin still, and a spiritual meaning which now-a-days but few can read.”

“But Mount Olympus was a real place, was it not?” Lucien asked.

“It was real enough on the earth-plane, if that is thy meaning,” said Hermes, “but the beliefs connected with it gave rise to its counterpart on the astral plane, in the form of a symbolic heaven built by Greek imagination and peopled with thought-forms, which it pleased the Gods to make use of pretty frequently, just as it pleases children to dress up in fair clothes and to wreath themselves with flowers. For at heart the Gods are child-like, Lucien, divinely child-like, divinely simple. A sense of humour is quite as valuable a possession in the higher worlds as it is on the earth.”

“Do the Gods go there still—to the ‘astral’ Olympus?”

“There isn’t much of it left now,” Hermes answered, rather sadly.

“No one thinks of it—no one believes in it. It has fallen into a state of rapid decay. Sometimes an old professor or archæologist will go and poke around a bit when he finds himself on the astral plane after death, but he doesn't get much reward for his trouble. The Gods seldom visit it now. But after all, it was always rather a dull place, and the ideas of marital jealousy and domestic quarrelling with which the Greeks insisted on filling it were too much for any self-respecting God to stand for long. Before they put me there, I believe it was unspeakably boring. However, I enlivened it a good deal, being always young and merry, and my son Pan did still more for them, with music and dancing and all kinds of high revelry—though indeed I never thought that Pan was given his due place among the high Gods. I believe the ancients worshipped him without really knowing his greatness. He has his worshippers still—great Pan, the ever-young!—and some of them understand him better now than they did in the past, for all their flower-wreathed altars, songs, and festivals. 'Tis a strange thing to watch, Lucien, this revival of the deeper understanding in man, this new power of probing the secrets of the universe, this new comprehension of the greatness of the divine scheme, of which humanity, after all, is but a part. The new race, whose fore-runners are even now being born upon the earth, will have a deeper knowledge and a wider wisdom than man has ever yet attained. Strange it is to watch, the æonian rise and fall of human progress, each new wave a little higher, a little stronger than the one preceding it” . . . . .

He broke off abruptly.

“But these are too deep matters for us to speak of now. Only I want to remind thee, Lucien, that those

days of Greece, of which men think so highly, were in reality days of small wisdom compared with what had gone before, and with what will yet come. The Mount Olympus, with its very human crowd of bickering Gods and Goddesses, was but a poor and weak conception compared with the beliefs of the ancient peoples who lived and worshipped in the long ages before Greece existed. Even the Keltic Gods, so like the Greek ones in many ways, were endowed by their worshippers with more real spirituality, more poetry, and fewer human failings. For in Greece the Ancient Wisdom had been forgotten, the Secret Doctrine had fallen into disuse, and although a few—of whom thou wert one—still understood the true, deep meaning which lay hidden under those veils of popular allegory, in most cases the worship of the Gods was rapidly becoming a degenerate and a materialised thing. In ancient Egypt hast thou known and worshipped me in purer, closer form—Hermes—Thoth—ah! I think thou rememberest! Long before that, in the far East, hast thou known me better still, and again in the vast future that lies before thee and thy race, thou shalt know me best of all, understanding at last the part that I have played in this age-long evolution of the souls of men. For thou art born under my star, and yet again shalt be. In the past my influence again and again, though not invariably, has prevailed at thy birth. It is my colour that prevails in the blended hues of thy bright celestial self, and my music that vibrates most clearly through the harp-strings of thy being. Mine wast thou in the beginning, when thou first camest forth, a timid spark, from the one Great Light that lightens the universe, raying forth its beams through the seven-sided Lamp of which I am one window only; mine

wast thou still when thou didst bury thyself in glad self-sacrifice in the form which long ages of evolution had fitted for thy reception ; mine art thou now, after endless alternation of light and darkness, of rest and activity, of death into matter and birth into the spiritual realms ; mine shalt thou be even yet, when at last, after all thy suffering and striving, no longer spark but flame, no longer evolving soul but perfected Spirit, thou art ready to return to the One from whom thou camest forth in the beginning, thy lesson-time over, thy sorrowful journey ended, thy cosmic work . . . and joy . . . and everlasting peace . . . scarcely begun.”

Lucien knew not where he was. He seemed as one caught up into the third heaven, and beyond. He saw vistas of glory, flashes of light, colours too wonderful for words. He heard the voice of Hermes as a voice that spoke directly to his Spirit, flooding his whole being with music, wrapping him round in clouds of mystery and joy. He was aware that the God's figure changed from time to time into varying shapes of beauty and splendour. Now he was veiled in air, the wild, un-resting Wind-God ; now he was surrounded by the rainbow-like spirits of dreams ; now swift and glorious as the winged Messenger of Heaven ; now robed in white, majestic and solemn, as the great One who initiated Egypt into the long-forgotten ancient mysteries ; now deep-eyed and tender as the Angel of Death, who had come to fetch his mother on that storm-swept night of May ; now young and merry-hearted, his well-beloved comrade, young with the youth of the world before sin and pain were born ; and now radiating a spiritual light fraught with lambent colours too rare for mortal eyes, colours of a purity so vital, so intense, that the boy must

needs hide his face lest the wonder of that vision should blind his unaccustomed sight and render him for ever speechless.

The voice ceased ; the spiritual tension grew less ; and presently Lucien dared to look up. Hermes was seated near him on the grass, gazing with thoughtful, dreamy eyes over the smiling country that lay spread out before them. The sun was low in the sky, and a faint wind had arisen.

“ It is time thou wert at home, Lucien,” said the God. “ Hasten, or I fear thou mayest get into trouble.”

The boy rose slowly, puzzled and filled with awe. Hermes, seeing the strangeness in his eyes, held out a hand towards him with a tender, compelling look that made the heart throb in his bosom. But suddenly, even as Lucien touched him, he seemed to grow shadowy and transparent, so that the boy could see the evening sun-light shining through his body, and the wind blowing in his veins. A faint smile, a touch on the brow lighter than butterfly's wing, a musical whisper of laughter clear as the dawn, a cloud-shadow trailing over the wavy grass. . . . and then Lucien stood alone on the darkening hill-side.

He drew a long, deep breath, as though his body grew faint under the burden of the wonders that had been revealed to his Spirit. But almost immediately the unquenchable tide of his young vitality re-asserted itself, and happy-eyed, with quick light steps, he raced down the hill-side in the direction of his home.

Eva M. Martin

*(To be continued)*

## THE BEARING OF RELIGIOUS IDEALS ON SOCIAL RE-ORGANISATION<sup>1</sup>

By ANNIE BESANT, P. T. S.

IN the Middle Ages beliefs were held to be of supreme importance, and a man might die in the odour of sanctity after having poisoned his surroundings with the ill-savour of an evil life. To accept the teachings of the Church was the one thing needful, and she smoothed the way to salvation for the repentant reprobate—repentant because he had no longer strength to sin, and because the fires of hell glowed luridly around his death-bed. So far was this apotheosis of belief carried that the heretic of pure life was regarded as more hateful, because more dangerous, than the evil-doer, as poisonous food would be rendered more attractive when “served up on a clean platter”—the phrase was used, if I remember rightly, in wrath against the heretic Melancthon’s blameless life.

Then followed a re-action against this view, and in the days when we, who now are old, were young, it was loudly declared that rightness of life was the one important thing, and that it mattered little what a man believed provided that his life were pure. It was held that all was well with a man if he acted nobly, and that his beliefs were quite a secondary thing.

<sup>1</sup> I must acknowledge my indebtedness to *The Citizen*, Letchworth, for the report of a lecture of mine on which the present essay is based.

The first view—as to the supreme importance of Right Belief—is true; but the belief which is supremely important is that which the man really holds, not that which his lips profess. Bain rightly pointed out that the test of belief is conduct; if a man *believes* that murder and theft will lead him to hell, he will neither slay nor steal; but if he believes that he may murder and thieve in safety, provided that on his death-bed he profess contrition and belief in the articles of the Christian Faith, and that he will thus escape hell, then he will murder and thieve, if his taste leads him in that unpleasing direction. He will look forward to repentance on his death-bed. He may even risk not having a death-bed, if he believes of a brigand, shot as he was riding in one of his forays, that :

Between the saddle and the ground,  
Mercy he sought, and mercy found.

Arrangements of this kind, enabling an unfortunate man to escape from the unending torture which was supposed to be the result of his temporary ill-doings, were quite necessary while people believed the immoral doctrine of everlasting punishment. The mistake of the Middle Age view was the making of what a man *said* he believed the important test, the test of salvation—not what he really believed. Long before Bain pointed to a man's conduct as the real criterium of the strength of his belief, an ancient scripture had said: "The man consists of his faith; that which his faith is, he is even that."<sup>1</sup> The original Saṁskṛt phrase is very strong: "faith-formed this man; whatever faith, that even he."

This vital truth of the forming of character by belief is ignored in the modern view, which exalts

<sup>1</sup> *Bhagavad-Gita*, xvii, 3.

character and takes no account of the source whence character springs. If we analyse the case of the Middle Age ruffian, brutal and licentious in his life and repentant on his death-bed, we shall see the utter truth of Shri Kṛṣṇa's words; he believed that the pardon of the Church, voiced by one of her priests, could prevent him from "dying in mortal sin" and going to hell, no matter how vile his life had been. His conduct was shaped by this belief: he sinned wildly and brutally; he sought pardon on his death-bed; each course of action represented a side of his belief.

The true part of the modern view is the supreme importance of character, and the recognition that, in a universe of law, happiness must ultimately befall the righteous liver: "If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him."<sup>1</sup> In all worlds it is very well with the righteous man. "By good conduct man attains life. By good conduct he attains fair fame, here and hereafter."<sup>2</sup> "It is your own conduct which will lead you to reward or punishment, as if you had been destined therefor."<sup>3</sup> In the modern view, what are regarded as mere differences of lip-belief are properly regarded as unimportant; it does not really deny the truth that high ideals of life affect character.

The full statement would be: A man's thoughts modify, may even re-create, his innate character, which is the outcome of his thoughts in previous lives; that which he thinks on he becomes. "Man is created by thought." Hence that which he believes, being part of

<sup>1</sup> *Dhammapada*, i, 2.

<sup>2</sup> *Mahabharata*, Anushasana Parva, civ.

<sup>3</sup> *The Sayings of Muhammad*, 116.

his thought, affects his actions, and according to the strength of the belief and the extent to which it occupies his thoughts will be the effect upon his conduct.

Mere lip-beliefs, thoughtlessly accepted from outside and seldom thought about, do not strongly affect conduct; all religions teach the same fundamental principles of ethics, so differences in theological tenets need not much affect conduct. Differences in these are mostly on subjects which do not bear very directly on life, and these differences are, moreover, mostly superficial. Further, they do not largely occupy the mind of the ordinary man. Still, careless and inaccurate thought on these is injurious, and leads to slipshod thinking on other things. To escape this undesirable influence, a man should either form his theological beliefs with extreme care after assiduous study, or should not dwell upon them in his mind, for "that which he thinks upon, that he becomes". Sooner or later, thought flows into action.

Hence the enormous importance of ideals, for according to the thoughts brooded over by the mind, cherished in the heart, will be the conduct of the outer life. 'Action' is threefold, two parts being invisible and one part visible. Desire breeds it, thought shapes it, act manifests it. An ideal is a fixed idea; it is created by the mind; it is nourished by desire; it presses ever outwardly into the world of manifestation, seeking to express itself in action. And inasmuch as the religious ideal is that which comes closest to the heart and most dominates the brain, the bearing of the religious ideals of citizens on the society in which they live cannot safely be disregarded by those who guide such societies. Civilisations are built round a central

religious ideal, and are moulded and shaped by the thoughts which flow from it. The ideal which dominated the ancient Āryan root-stock was Dharma;<sup>1</sup> that which ruled in Egypt was Knowledge; that in Persia, Purity; that in Greece, Beauty; that in Rome, Law; that in Christendom, the Value of the Individual and Self-sacrifice. Each of these ideals shaped a religion and made a type of civilisation, and the evolution of each type only becomes intelligible as this is seen.

In ancient India the central thought was the Family—the man, the woman, the child. Out of this, connoting the duty of each member of the trio to each other member, grew the social ideal of Hindūism—Dharma. The dominant thought of the whole social system is that of mutual obligation; these obligations bind human beings together into a social organism, and the State is a conglomeration of families. The family, not the individual, is the unit, and hence the profound difference between the social ideal of the Indian and of the European. A social system based on the family as the social unit must be a system of mutual obligations, of Duties. A social system based on the individual as the social unit must be a system of mutual contracts, of Rights. The latter is a modern ideal, while the former may be said to dominate the ancient world and the East of to-day, though the East is now being invaded by the western ideal. Throughout the East, Duties, not Rights, have been the central ideal, the basis of human society; on Duties were built up social systems in which each had his place, his work, his map of life. Looking at these, we realise that human life was once

<sup>1</sup> Dharma is Duty, but far more than Duty. It implies that a man's Duty is shown by his circumstances and character, which are the outcome of his past evolution, and it indicates his best and easiest way of present evolution.

orderly, instead of anarchical ; and we begin to see that while the social ideal is that of the struggle of wild beasts in a jungle, social organisation can never rise to a high level.

*(To be continued)*

Annie Besant

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GOD

Tho' man in the desert has wandered,  
And many a rough path trod,  
He has never yet succeeded  
In breaking away from God.

For God is the life of the world ;  
He is present in everything,  
He is in the hearts that sorrow,  
And in the hearts that sing.

He is in the great wide ocean,  
In each narrow bed of pain,  
In the whiteness of the lilies,  
And in the harlot's stain.

And man may sail on the waters  
Or lie beneath the sod,  
But he can never, never  
Succeed in losing God

Marguerite N. C. Pollard

## A PROPHECY ABOUT H. P. B.

THE old prophecy current in Tibet—and in other countries of Central Asia—states :

1. That somewhere about our present era a “mighty Prince will appear north of Kashmir ” and the “ world ” will be under his sway.

2. Also the world will come under the dominion of the Lord Buddha’s faith.

3. That this Prince will be an incarnation of Tsong-kha-pa—and His ministers His chief disciples.

4. The Empire will be north of Shamballa.

It is well-known in Asia—to Asiatics at least—that the prophecy goes further (the prophecy, not any pamphlet about it, whoever wrote it, if it does exist), and adds that Aryāvarta will be “ freed ” by that Prince, and that freedom will come to her “ over the Himālayas ” through Russian hands.

In 1911 we all, in the T. S., have been privileged to learn :

1. That Master K. H., the future Bodhisattva, was born in Kashmir, and by the time the Root Race, which He prepares now, comes, the “ world ” will truly come also “ under His sway ”.

2. With the coming of the Lord Maitreya it can well be said that the world will come under its (future) Buddha’s Law. And it is near.

3. Some of the great Ones who come with Him were most certainly disciples of the Buddha and of Tsong-kha-pa.

4. The name of Shamballa only confirms the truth of the prediction to any student of *The Secret Doctrine*.

And the only full freedom that exists, the freedom of Spirit given to the whole of Aryāvarta, has been brought over the Himālayas by Russian hands, by the bodily hand and brain of H. P. B., led by the Spirit of the East.

The Prophecy is fulfilled.

N. de G.

## REVIEWS

*A Study in Karma.* Re. 1 or 1s. 6d. or 40c.

*Initiation: The Perfecting of Man.* Rs. 2 or 2s. 6d. or 65c.

*The Spiritual Life: Essays and Addresses, Vol. II.* Rs. 2 or 2s. 6d. or 65c.

*An Introduction to the Science of Peace,* by Annie Besant.  
6 Ans. or 6d. or 12c.

(THE THEOSOPHIST Office, Adyar, Madras, India.)

These are four new volumes that go to the credit of our most voluminous Theosophical writer—Annie Besant. They are a mine in themselves full of valuable instruction, certainly not devoid of interest, written in the author's usual brilliant style, and worthy of a place on the shelf of all Theosophical students.

*A Study in Karma* provides 113 pages of most interesting reading, dealing with the fascinating problem of karma. The book opens with an exposition of the fundamental principles, and some illuminative paragraphs on the 'Eternal Now' clear the ground for the treatment of succession in manifestation guided and ruled by the great Law; and step by step we descend till we are made to touch the solid familiar earth of joys and sorrows, and taught how to apply the Law and make ourselves masters of the three worlds. Our environment, our kith and kin, our nation, take on a new aspect examined in the light that radiates from these pages; self-examination becomes more spiritual, old friendships bring new zest for them, inner unfoldment becomes more intelligible, because of the explanations under the heading 'We Grow by Giving'. Collective Karma, Family Karma, National Karma, India's Karma, England's Karma, etc., come under the notice of the author, and the inspiring book closes with beautiful thoughts on 'A Noble National Ideal'. Our readers had the good fortune of perusing this book in our pages (Vols. XXXII and XXXIII), but doubtless in this handy and very attractive form it will be doubly welcome.

*Initiation: The Perfecting of Man* are the six London lectures Mrs. Besant delivered a few months ago to very large and appreciative audiences. The Foreword opens thus: "There is nothing new in these lectures, but only old truths retold;" and the reader, when he has finished the book, exclaims: "Oh! for more of these old truths *thus* retold." The subjects refer to matters ever green, ever living, ever inspiring, for verily "they touch the deepest recesses of our being, and bring the breath of heaven into the lower life of earth". In the first lecture, entitled 'The Man of the World, his First Steps' the great ideal of Service is given as the key that opens the golden gate of the Temple of Divine Wisdom, wherein the Masters work and worship. 'Seeking the Master' brings the old lessons of surrendering everything and "naked following the naked Jesus," of the occult discipline of life, of silent meditation and persistent practice. 'Finding the Master' speaks of approaching Initiation and the qualifications for it in terms of *At the Feet of the Master*, and closes with paragraphs of exquisite beauty and an appeal that will awaken the slumbering spirituality of the man of the world. 'The Christ Life' speaks of the five great Initiations, of the fetters to be cast away, of the powers to be acquired. The final touch, once again, is fine:

To know the identity of nature which makes yours the weakness of the weakest, as well as the strength of the strongest; which makes yours the sin of the guiltiest, as well as the purity of the highest; which makes you share the foulness of the criminal, as well as the spotlessness of the Saint. That is the true glory of Christhood, that the lowest is as loved as the highest, as much part of himself as the loftiest and the purest. For only those know the One Life, who can feel themselves in the worst as well as in the best, to whom all are as himself, all that he possesses theirs to take.

The fifth, 'The Christ Triumphant and the Work of the Hierarchy,' speaks of the Guardians of Humanity, of the World-Teachers, of the Divine Rulers, of Their mighty and beneficent labour, and leaves the reader with the inspiring statement: "There can be no despair for a race that has produced a Christ and a Buddha. There is no despair for a humanity where men are everywhere growing into God." The last lecture, delivered at Edinburgh, is called 'Why We believe in the Coming of a World-Teacher'; in this are put forth "certain lines of thought which suggest that such a belief is rational," and our Theosophical lecturers and propagandists will do well to read it carefully. It should be studied along with *The Changing World* and *The Immediate Future*.

*The Spiritual Life* is the second volume of 'Essays and Addresses,' and will readily find a wide sale. Mrs. Besant is strongest when she writes on the laws of the inner life, for then she expresses her own glorious realisations; and this excellent volume bears a splendid testimony to its author's great familiarity with her subject, at once deep and grave. The book brings inspiration, because it makes the reader feel his own divinity; it brings hope, because it engenders a right resolution to lead the spiritual life; it brings courage and self-reliance on the one hand, the spirit of reverence and peace on the other. The keynote of the book is—practicality; its purpose—illumination; its means—first-hand experience through devotion and knowledge; the final result for the careful reader—enlightenment.

*An Introduction to the Science of Peace* will prepare the way for the study of Bhagavān Dās' great work and is meant "to attract readers to the original". While there are many Theosophical books which bring satisfactory answers to the various questions pertaining to the 'how' of evolution, there are very few which attempt to solve the problem Theosophically of the 'why' of evolution. *The Science of Peace* is such an attempt, and in many respects a brilliant one. For T. S. Members and others unacquainted with Indian Metaphysic and its modes of thought and treatment, that volume is difficult of comprehension; but Mrs. Besant's simple, lucid and terse presentation will pave the way for the study of the book.

B. P. W.

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*Character-Training*, by E. L. Cabot and E. Eyles. (George G. Harrap & Company, London. Price 3s. 6d. net.)

This is an extremely useful book for teachers and parents. The sub-title indicates the nature of the work—a suggestive series of lessons in Ethics.

Intended to provide for a graded course of moral instruction, it is sub-divided into eight sections—one for each of the eight years of average school life. By means of stories and poems, it illustrates and inculcates such virtues as generosity, cleanliness, courtesy, cheerfulness, truthfulness, loyalty, patriotism, etc., etc. Naturally a book of even three hundred and seventy pages could not contain sufficient stories and

poems to extend over an eight-years' course. The teacher has therefore to provide himself with certain reference books, but these are very few and are indicated in the work under review. They are (1) The Christian Bible (*not* for doctrine but for stories); (2) Yonge's *Book of Golden Deeds*; and (3) Edgar's *Treasury of Verse for School and Home*. The present reviewer, a trained teacher of over thirty years' experience, ranging from board schools and bush schools to University Colleges, can confidently recommend this work to all who wish to impart to the young sound ideas on moral questions. There is not a dull page in the book. At the end of each story or poem are simple questions that will help the mental development of the children, by stimulating them to think, observe and attend. A short introductory chapter of fourteen pages, addressed to the teacher, approaches the ideal that is placed before us in the lately published work by J. Krishnamurti in his *Education as Service*.

J. S.

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*My Psychic Recollections*, by Mary Davies. (Eveleigh Nash, London. Price 2s. 6d. net.)

This is a human document, an interesting autobiography, which may take its place among those varieties of religious experience to which we owe so much in the way of instruction and guidance. The book is marked by a strongly religious tone. Its object, the author says in the preface, is "to promote the spiritualising of all religious teaching by showing that we on this side may be in communion with those who have gone before". In religion a Roman Catholic, our author had a vision of her patron Saint, S. Theresa, at the age of seven, and at the age of twelve sensitiveness to the feeling of others was so strongly developed that she often suffered acutely. Reading and reflection soon brought home to Mary Davies the fact "that Roman Catholics were not the only believers and children of God". Action on this principle brought, however, family difficulties which led to her leaving home, and subsequent events brought about her being slowly yet surely prepared for her work. Mrs. Davies, who is well-known in London Spiritualistic circles as a reliable medium, defines a medium as "simply an intermediary between the spirit-world and the concrete work-a-day world. Mediumship is due to a quality or power

in the medium. It is born with the person who is a medium. Mediumship, as we understand it, is not supernatural, and in other respects mediums are natural persons." Her experiences include the seeing of ghosts, their helping, circle happenings, spirit teachings, the seeing of materialisations, including one of Joan of Arc at Rouen, the practice of psychometry, the tracing by its help or by clairvoyance of lost or stolen objects, etc. She saw at a seance, on the day it occurred, the bomb outrage which followed the marriage of the King and Queen of Spain, with the addition that: "As I gazed intently, I saw the form of our late Queen Victoria in what seemed a vibrating cloud, and as far as the radiance from her extended, there was a zone of safety." The book bears its own witness to a devout, if uncritical, mind, anxious, as Lord Rossmore bears evidence in his introduction, to use her "great gift" for good.

E. S.

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*Socialism and Character*, by Vida D. Scudder. (J. M. Dent & Sons, Ltd., London. Price 5s. net.)

A clever study in the psychology of the Socialist movement—no simple matter, judging by the number of conflicting creeds which claim the title of Socialism. But here is a good opportunity to view the situation through eyes which can colour the scene with enthusiasm, without distorting its perspective. While the uninitiated reader is left much in the dark as to the policy by which the assumed "equality of opportunity" is to be secured, except in so far as it is summed up in the phrase "restriction of private property," he can at least rejoice in the exposure of much of the prejudice and avarice which bar the tide of social progress in the name of religion, patriotism, and other much-abused causes. And, since it is the fear of restriction which is probably at the root of such righteous indignation, it is exhilarating to watch the Socialist bombshell boldly presented and skilfully defended. The growing power of class-consciousness is also squarely faced and unhesitatingly justified as a natural means rather than a menace. But it is in discerning the deeper currents of human aspiration by which the movement must ultimately be judged that the writer reveals most insight. For there is no shirking the necessity for patience in fostering the growth of individual altruism, but a frank admission that any social

scheme forced on an unwilling populace must result in the very despotism prophesied by the sceptical. And, underlying all the practical aspects involved in the accepted task of changing human nature, there runs a deep vein of religious conviction that traces its source to Christianity, and insists that a new social order can only live in so far as it provides a form for the fuller expression of the Divine in Man. The interpretation given of that much-debated expression "the kingdom of heaven" is simple and reasonable, and, we believe, would gain immensely by comparison with Theosophical teaching on the occult Government of the world. Possibly many of our readers will disagree with the wholesale remedy prescribed for the ailing body politic, but every true Theosophist will echo the call to newness of life which rings through these pages. Will the Socialists rise to the occasion?

W. D. S. B.

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*The Gates of Knowledge*, by Rudolph Steiner. (T. P. S., London. Price 3s. 6d.)

This latest book of Dr. Steiner deals with the development of the 'Inner' sight, with the "four modes of knowledge"—'occult' knowledge, *bien entendu!* It traces the development of man's sight by Imagination, where it may be said to deal with the objects of the 'astral' levels, through 'Inspiration' to 'Intuition,' that highest faculty, by which alone 'Truth' can be grasped and understood. In the second chapter a very interesting account is given of the 'occult' functions of sleep—of the Soul's work on the body during such hours of physical rest. If I understand Dr. Steiner aright, he believes that it is only when the higher evolution of man is beginning that the Soul quits the body during sleep, which it does in order to be free to pursue its work on loftier planes, and by so doing, leaves that body at the mercy of certain 'elemental' forces whose influence on it is sometimes of an injurious nature. This, according to Dr. Steiner, to a certain extent accounts for the fact which has frequently been commented on, that, when an attempt is made to lead the higher life, one's bad qualities are at first apt to prove even more troublesome and aggressive than they appeared to be before such aspirations were felt. To Theosophical students this idea is, of course not new, but it is here met in different guise:

and it is invariably interesting to have the light of another mind, and of such a mind as that of Dr. Steiner, thrown on such subjects, whether the interpretation of that mind appeals to one or not. In any attempt to penetrate these lofty realms of 'Inspiration' and of 'Intuition' in its ultimate sense, and to explain to the lay-mind what is there experienced, one cannot help feeling that the seer is almost hopelessly handicapped by the difficulty of describing objects of four or more dimensions in terms of three.

With the *Gates of Knowledge* is bound up a lecture entitled 'Philosophy and Theosophy'. In this, Dr. Steiner claims that Philosophy, in its true sense, begins with Aristotle: that it is essentially a Greek product, and that those who assert that it had its origin with Thales or in the remote ages of antiquity are confusing themselves by dragging in all kinds of material from the 'Wisdom' teaching—the origin of which was seership. He deals at some length with the philosophy of Aristotle, and comes to the conclusion that at a later date the followers of that teacher had "become a positive nuisance". Let me assure Dr. Steiner he is not alone in holding that opinion! It is interesting to note that Dr. Steiner finds that we have in Aristotelianism actually a fundamentalising of that which Theosophy is able to support by definition; and he pleads that efforts should be made within the Theosophical Society, which should, in the very best sense, have for their object the elaboration of the principles governing the 'Theory of Perception'.

G. K.

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*The Signature of All Things*, by Jacob Boehme. (J. M. Dent & Sons, Ltd., London. "Everyman's Library." Price 1s. net.)

The works of Jacob Boehme are now so well known to students of Mysticism that our readers need no introduction to this book, the price of which, in this its latest form, places it within the reach of all. We congratulate the publishers of this well-known series on including a book which testifies to the existence of the Wisdom-religion in a period of sectarian strife. *De Signatura Rerum* affords a good example

of the curious but suggestive language which Boehme borrowed from astrology and alchemy to express the spiritual truths revealed to him; and, though much of his meaning is obscure in the absence of a key to the system of symbolism, it is possible that for many temperaments the intuition may be more effectively awakened by this method than by more precise statements.

For the benefit of those meeting the title for the first time, we may quote the first paragraph of Chapter IX, which forms the text of the whole discourse :

“The whole outward visible world with all its being is a signature, or figure of the inward spiritual world; whatever is internally, and however its operation is, so likewise it has its character externally; like as the spirit of each creature sets forth and manifests the internal form of its birth by its body, so does the Eternal Being also.”

The volume concludes with that gem of devotional literature ‘Of the Supersensual Life,’ and other discourses, and opens with an able introduction by Clifford Bax. The lesson that seems to stand out most prominently is the primary necessity of surrendering the personal will to the Divine Will, a lesson much needed in these days of so-called mental culture. Boehme might well repay more serious study.

W. D. S. B.

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*Rudra, a Romance of Ancient India*, by Arthur J. Westermayr. (G. W. Dillingham Co., New York. Price \$ 2.00.)

We congratulate Mr. Westermayr on his production of a very interesting Indian reincarnation story on decidedly original lines. To those who are conscious of the fascination of the East and more particularly of India, we can heartily recommend this book, for they will not only find in it a love story of strong and compelling interest, but will also derive from its perusal some knowledge of the ways and customs of Ancient India. The author has evidently made a deep study of early Indian tradition, and a good glossary of Indian terms shows the solid foundation of history and fact on which the romance is based. The story takes place in those almost pre-historic times when

the 'fair-faced' Aryans had but newly established themselves in Northern India, and were still engaged in conquering and exterminating the aborigines. The book is composed of many elements, historic, philosophic, occult and romantic, all woven with deft skill into a harmonious unity.

E. S.

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*Brahmavidyādarpaṇamu*, by C. Ramiah, B. A., L. T. (THE THEOSOPHIST Office, Adyar, Madras, India. Price: Cloth Re. 1. Boards Ans. 12.)

This is a handy, compendious Telugu work on Hindūism in the light of Theosophy from the able pen of Mr. C. Ramiah of Cuddapah. All the main Indian teachings are presented concisely, in a clear and easy style. Apparent differences between Hindūism and Theosophy are reconciled and explained, authorities being given where necessary. The book is priced low, with a view to placing it within the reach of all. This is the first vernacular publication concentrating much useful information found scattered in many books. It supplies the keenly felt want of a good text-book for the use of the Telugu public, and will help largely in the dissemination of our teachings. The author well deserves to be congratulated on the service rendered by him. We heartily recommend the book to the Telugu public.

S. N. R.

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*The Path of Social Progress*, by Mrs. George Kerr. (Thomas Nelson & Sons, Edinburgh. Price 2s. net.)

This book is the substance of lectures delivered in Edinburgh, and so naturally the needs, the methods, and the institutions of Scotland and her capital are chiefly considered in detail, though the conclusions reached are general. Mrs. Kerr has been much impressed by the methods of charitable relief adopted by the celebrated Dr. Chalmers, who seems to have been one of the first to lay stress on the importance of personal interest instead of merely pecuniary relief, in dealing with charitable cases. His plan was to divide his parish into groups of fifty families to whom a deacon was assigned, who was expected

to know them intimately, and to act primarily as friend and counsellor and only in the last resource as alms-giver. Under this scheme astonishingly good results were obtained at a very small monetary expenditure, for of indiscriminate public charity Dr. Chalmers had a well founded distrust. Mrs. Kerr considers 'Experiments in Relief' under different heads, those of Dr. Chalmers, of Legislation, and of Charity. The Report of the Royal Commission on the Poor Laws is also examined with its famous Minority Report, the same conclusion being drawn, *viz.*, that it is the personal element that counts, "the man who administers it and the man to whom it is administered". There are also some interesting diagrams dealing with the transmission from one generation to the next of Deaf-Mutism, of Pulmonary Tuberculosis, and of Ability, the latter well worth study. Concerning the doctrines of heredity and of environment some very unexpected results are shown as the effect of the investigations undertaken by Professor Pearson and his students. On drunkenness, for example, it was found that "drunken parents seem on the whole to have the healthiest children"! Professor Pearson writes: "The only definite conclusion that can be drawn is that there is no close and simple relation between parental alcoholism and defective health in the children, which can be summed up as ascertained from a sample of moderate size of the general population."

The chapters dealing with the training necessary for social work are the most valuable features of the book, and should be studied by all social workers; however, some may disagree with the main conclusions reached by the author. On one point she is very emphatic: on the necessity for relating effects to causes; on unity in effort; on dealing with the whole of each case or the family, and not only with different departments such as want of work or sickness. "It is the mastery of the whole life that is necessary." For this entire mastery Mrs. Kerr realises that religion is necessary. A deep conviction of the value of the spiritual element in life pervades, inspires, and is the last word of a very valuable book.

E. S.

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## THEOSOPHY IN MANY LANDS

### AUSTRALIA AND NEW ZEALAND

AUSTRALIA sends encouraging reports from her five States. In Sydney, work is getting brisk, Mrs. Ransom's two visits adding much zest to the public interest in Theosophy generally. Crowded audiences are reported at all her lectures. The Gnosis Lodge sends an interesting programme of 'A Musical Evening' given at their Lodge on the first Anniversary of their 'Pythagorean Music Society,' which was a great success. Melbourne is hard at work in her several Lodges.

In Brisbane, the T. S. 'Order of Service' is well organised, and good results are obtained. Rockhampton is progressing steadily. West Australia speaks cheerfully as regards steady work in her Lodges in all branches of activity. Tasmania progress is reported steady, and there is an increasing number of enquirers into all branches of Theosophy since Mrs. Ransom's visit to their shores.

Our correspondent from New Zealand writes that there is a quiet steady growth in activity, enthusiasm, and membership all over the Dominion, and that the press is on the whole sympathetic towards Theosophy, as is evidenced by the numerous mounted newspaper cuttings sent for filing. Organisation seems carried to a fine point in New Zealand, and it appears to yield splendid results, judging by the amount of work done, and the interest shown in Theosophy by the general public. Here building schemes are also being considered, and they hope soon to see their way clear to building a Headquarters in the Dominion.

S. W.

### AMERICA

The founders of Krotona have long had in mind the establishing of a Theosophical University, and the first step towards the fulfilment of their wish seems now to have been taken. The summer session of the Krotona Institute has been so successful that the authorities have felt encouraged to continue the work of the school during the winter. The new term begins

in January. A number of interesting courses of lectures covering a wide range of subjects—scientific, philosophical, historical—have been announced. Non-members of the T. S. are welcomed to a participation in the activities of the Institute. The fees are very moderate. The council for Theosophical Propaganda among the blind has been doing good work. This particular branch of our activities demands much patience and self-sacrifice on the part of those who devote themselves to it—the results of hard work being comparatively small and inconspicuous. All the more is the ‘Braille Council’ to be congratulated that several books have now been translated for the use of the blind: *The Path of Discipleship*, *The Ancient Wisdom* (in six volumes, so bulky is Braille literature), *An Outline of Theosophy*, and *At the Feet of the Master*. A monthly Bulletin is being issued to which there are already 33 subscribers. Selections from *Light on the Path* and *The Voice of Silence* are running serially in this little Magazine, and are so typed that they can be printed as books later.

A. de L.

#### RUSSIA

Our season begins well: The Committee of the Congress of popular Universities in Russia has accepted a paper from the General Secretary, and one from Mme. Pissareff. We have tried to bring in the idea of the necessity of a comparative study of religions in Universities. The General Secretary has been invited to take part in the spring in a Congress on Education. One of our earnest workers, Mme. Pouchkine, has succeeded in penetrating into a prison, and has there begun a beautiful Theosophical work.

Mme. de Manziarly is coming for a tour of six weeks and will lecture in all our centres.

A. K.

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# SUPPLEMENT TO THE THEOSOPHIST

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## FINANCIAL STATEMENT

### THE THEOSOPHICAL SOCIETY

The following receipts from 11th August to 10th September, 1912, are acknowledged with thanks :

#### ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. Sorabji Merwanji Patel, Aden ... ..	18	12	0
Mr. W. H. Barzey, W. Africa for 1912-13 ... ..	18	12	0
Mr. Bissoon Dayal, Calcutta for 1912-13 ... ..	18	9	0
Madame A. P. Xanthakis of the Swiss Section, through Mr. Olga Vafiadaki, 9s. 3d. ... ..	6	15	0
General Secretary T. S., Indian Section, Benares City, part payment for the current year 1911-12	500	0	0
Presidential Agent, Ireland £5-10-0 ... ..	81	15	4
Mr. R. B. Talbot, U. S. A. through Mrs. A. Besant £2-17-6 ... ..	42	15	0

#### DONATIONS

Mr. M. V. Rege, Pleader, Dhanu, Thana District ...	5	0	0
Mr. C. R. Harvey, donation for Besant Gardens £250 ... ..	3,720	13	9
	Rs. 4,413 12 1		

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ADYAR LIBRARY KANDJUR FUND

			Rs.	A.	P.
Previously acknowledged	...	...	1,622	3	9
Ananda Lodge, Ponce (Porto Rico)	£1-0-7	...	15	4	0
General Secretary, Italy	...	...	50	0	0
			Rs. 1,687 7 9		

A. SCHWARZ

ADYAR, 10th September, 1912.

*Treasurer, T.S.*

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th August to 10th September, 1912, are acknowledged with thanks :

DONATIONS

			Rs.	A.	P.
Mr. Wilhelm, Sacramento, California	...	...	5	0	0
Mangalambal Ammal, wife of Mr. S. Bhaskara Aiyar, Executive Engineer, for August, 1912	...	...	10	0	0
Lotus Classes, Order of Service and Ladies Meeting, Brisbane, through Mr. Reid	...	...	69	6	0
Teachers, Olcott Panchama Free Schools	...	...	10	14	6
Mr. J. Modridge, Hobart, Tasmania (Food Fund 25/-)	...	...	18	12	0
Mr. H. M. Minwala, Karachi T. S.	...	...	21	0	0
Donations under Rs. 5	...	...	1	0	0
			Rs. 136 0 6		

A. SCHWARZ

*Hon. Secretary and Treasurer, O.P.F.S.*

ADYAR, 10th September, 1912.

# SUPPLEMENT TO THE THEOSOPHIST

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## PURCHASE OF HOUSES AND LANDS FOR THE INDIAN SECTION, T. S.

At the Convention of 1911, I expressed the wish to secure for the Indian Section of the T. S. the houses and lands adjoining its property in Benares ; one of the houses and compounds, Shanti Kunja, had been my home for many years. I wished to be allowed to rent it from the I. S. for my life, and the life of my ward, J. Krishnamurti. The generosity of some friends made this possible, and on January 6, the deed was drawn up, the stamps paid for, and part of the purchase-money was paid over to the College, the then owner. The whole is now complete, and is handed over to the Indian Section, which has enjoyed the rent since the purchase. The value of the whole is Rs. 50,000, and the annual rental will bring in, at 6 per cent. Rs. 250 *per mensem*.

The following are the generous donors to whom I offer my grateful thanks.

	Rs.	A.	P.
Mrs. Sharpe ... ..	100	0	0
E. G. K. ... ..	1,005	0	0
P. K. T. ... ..	9,000	0	0
Ayodhya Das ... ..	250	0	0
Anon ... ..	100	0	0
K. D. Kuch ... ..	400	0	0
H. Datta ... ..	500	0	0
Baijnath Pande ... ..	1,000	0	0
Anon ... ..	15	0	0
” ... ..	30,000	0	0
” ... ..	10	0	0
” ... ..	15	0	0
B. Ranga Reddy ... ..	20	0	0
Nagendranath Gupta ... ..	50	0	0

	Rs.	A.	P.
W. R. Eliezer	25	0	0
Madon	60	0	0
P. P. Lucifer	50	0	0
Countesses Schack	450	0	0
E. Severs	50	0	0
Gopaldasvami Iyer	100	0	0
U. Yager	615	0	0
A. D. Macdonald	75	0	0
C. Spurgeon Medhurst	224	12	1
Two Servants	500	0	0
Anon	7,500	0	0
Etawah, T. S.	30	0	0
A. Behari Lal	4	0	0
	<u>Rs. 52,148</u>	<u>12</u>	<u>1</u>

I paid Rs. 45,000 to the C. H. C. and Rs. 450 for the stamp. Later I paid Rs. 5,000 for the remaining land, and there may be a little more legal fee payable. The rest of the money I have laid out on the houses and grounds, which were much in need of attention.

The matter is now closed. Once more, thanks.

ANNIE BESANT, P. T. S.

## FINANCIAL STATEMENT

### THE THEOSOPHICAL SOCIETY

The following receipts from 11th September to 10th October, 1912, are acknowledged with thanks:

	Rs.	A.	P.
ANNUAL DUES AND ADMISSION FEES			
General Secretary, Finnish Section for 1911			
£2-10-8	37	11	4
Alcyone Lodge, Gottingen, Charter Fees and Dues			
£1-9-4	22	0	0
Theognositic Lodge and Brotherhood Lodges of			
Germany, Charter Fees and Dues £3-18-0	58	8	0
Dr. M. Holdick, Leipzig	15	0	0
Burmah Theosophical Federation Annual Dues			
from 112 members	56	0	0
General Secretary, Indian Section, T. S. Benares			
part payment of Dues for 1912	846	0	0
Theosophical Society in England and Wales 2s.8d.	2	0	0
Mme. T. F. Drugmann, Belgium for 1911-12 £2	29	10	4
	<u>Rs. 1,066</u>	<u>13</u>	<u>8</u>

ADYAR LIBRARY KANDJUR FUND

	Rs.	A.	P.
Previously acknowledged	1,687	7	9
Through Dr. Otto Schrader \$ 24.71	74	12	11
Miss Struckmann	15	0	0
Mr. Oscar F. C. Hintze, Hamburg 19s. 6d.	14	10	0
Mr. H. Sonderburg, Valparaiso	14	13	0
Mr. H. Cannussi, Tunis	5	12	0
Dharma Lodge, Costa Rica	16	15	0
Spanish Members through Mr. Manuel Trevino, Madrid £5-11-10	82	15	11
	Rs. 1,912	6	7

A. SCHWARZ  
*Treasurer, T. S.*

ADYAR, 11th October, 1912.

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th September to 10th October, 1912, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Mangalambal Ammal, wife of Mr. S. Bhaskar Aiyar, Executive Engineer, for September and October, 1912	20	0	0
Mr. Demetris Loperous, Buenos Aires	6	12	0
Mr. E. Taileffer, Buenos Aires	6	12	0
Mrs. Barbour, Fort Wayne, U. S. A.	15	4	0
	Rs. 48	12	0

A. SCHWARZ  
*Hon. Secretary and Treasurer, O. P. F. S.*

ADYAR, 11th October, 1912.

T. S. COUNCIL MEETINGS AND NATIONAL

REPRESENTATION

The Annual Convention of the Theosophical Society as a whole is again imminent, and with it the only ordinary meetings of the General Council, the Governing Body of the Society. (Rules 1 and 4)

This General Council consists of three classes of Councillors:—

1. The four Chief Officers of the Theosophical Society.
2. The National General Secretaries.
3. Not less than five (at present seven) additional members.

To-day there are twenty General Secretaries and consequently the number of members of the General Council stands at thirty-one.

Now in the past the attendance of members of the Council at its Annual Meetings has been exceedingly poor. From the Official Reports, as published in the Annual Convention Reports, it is evident that during the last few years the attendance of General Secretaries especially has been so absurdly small and so seldom has the trouble been taken to furnish proxies that the various National Societies have been practically unrepresented. The following table will make this abundantly clear:—

MEETINGS	1908		1909		1910	1911		
Total No. Councillors...	25	25	25	27	27	29	30	30
Councillors present ...	8	7	5	5	6	12	8	8
Councillors absent ...	17	18	20	22	21	17	22	22
Total No. Gen. Secs. ...	14	14	14	16	16	18	19	19
Gen. Secs. present ...	1	0	0	1	1	4	3	3
Gen. Secs. absent ...	13	14	14	15	15	14	16	16

Of late years the Dutch and South African National Societies alone have sent authorised representatives to these Council Meetings on two occasions, with power to vote by proxy for their General Secretaries; Holland having deputed Mrs. Windust in 1909, and South Africa Major Peacocke in 1911.

Attention may, however, be drawn to the fact that in 1908, when grave matters were on the agenda, no less than 14 Councillors sent proxies to be used either by the President or by the Recording Secretary.

Now there are only three hypotheses to account for this singular absenteeism, *viz*:—

1. The National Societies do not know the Rules and working of the General Society, or

2. They take no interest in the working of the Society, or
3. They cannot find persons to act as proxies for their General Secretaries at the Council meetings.

It is evident that most of the General Secretaries will always be unable to personally attend the Council Meetings: it is therefore logical as well as desirable that they should send proxies. Now-a-days there are residing at Adyar many representatives of different nationalities, members of the various National Societies; some of them are old members of the Society, in possession of detailed information about the general policy of the parent Society as well as conversant with the conditions and needs of their own particular National Societies. Why are not such persons deputed under Rule No. 5 to represent their countries at meetings of the General Council? If in some cases they should be deemed wanting in the knowledge demanded for an efficient discharge of their task, if they should be thought lacking in capability, or if they should be even not sufficiently trusted, then the proxies could be made out in favour of one or another of the Councillors who may be expected to be present at the meetings, such, for instance, as the four Chief Officers—a precedent for this has been quoted above.

I feel it keenly to be a condition of affairs thoroughly unworthy of a world-wide Society like ours and thoroughly undignified—a sign of slipshodness and of shirking of responsibility, that year after year the Council should meet in such small numbers; the representation during the last four years having been in every case well under 40 per cent. of its total strength, and on one occasion having fallen as low as 20 per cent.

As an example of the practical obstruction to the business of the General Council arising from this state of affairs, one has but to refer to the report of its first meeting last December. Minute No. 4 of the proceedings of that meeting reads as follows:—

“... There were not enough votes to carry them (*some former proposals*) notwithstanding a printed circular... having been sent to all Councillors; hence it was

*Resolved*: That the same proposals be repeated...”

Proxies could, of course, be either instructed or left free, or instructed in part and left free in part, but in my opinion the National Societies ought to carefully consider the whole question here raised, and they ought not to allow their representation to be dependent upon the mere chance circumstance of a holiday trip to India in the winter season by their General Secretaries.

JOHAN VAN MANEN

ADYAR, *September*, 1912.

The idea of the above deserves consideration. It must, however, be remembered that the agenda goes out to the General Secretaries three months before the Annual Meeting, and that they send in their votes in writing on questions they think important. No important matter is brought up at the Council Meeting which has not been thus submitted. General Secretaries must obviously be careful in giving proxies, for there is no appeal from the decision of the General Council, and the T. S. ought not to be ruled by the decisions of persons holding proxies.

ANNIE BESANT, P. T. S.

### NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
San Diego, California, U. S. A. ...	Normal Heights Lodge, T. S.	28-5-12
Chicago, Illinois, U.S.A.	German Morning Star Lodge, T. S.	25-6-12
Kolhapur, Bombay Presi- dency, India ...	Kolhapur Lodge, T. S. ...	22-8-12
Soratheperiam, Kuppam, South Arcot Dt., India	Shri Rama Lodge, T. S. ...	6-9-12
Chamarajnugger, Mysore.	Shri Rama Lodge, T. S. ...	11-9-12
Aramkoly, South India ...	Skanda Lodge, T.S. ...	26-9-12

The following Lodges are affiliated to Adyar Headquarters under Rule 31 :

Buenos Aires, S. America.	Atlantida Lodge, T. S. ...	6-8-12
Hanover, Germany ...	Theognostic Lodge, T. S.	21-9-12
Hanover, Germany ...	Brotherhood Lodge, T. S.	21-9-12
Gottingen, Germany ...	Alcyone Lodge, T. S. ...	21-9-12

ADYAR,  
3rd October, 1912.

J. R. ARIA  
*Recording Secretary, T. S.*

### A NEW NATIONAL SOCIETY

A charter for a National society "The Theosophical Society in Burma" was issued on October 1st, 1912, to Messrs. Maung Thain Maung and M. Subramania Iyer, with its administrative centre in Rangoon, Burma.

ADYAR,  
3rd October, 1912.

J. R. ARIA  
*Recording Secretary, T.S.*

# SUPPLEMENT TO THE THEOSOPHIST

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## PRESIDENTIAL NOTICE

It is with great pleasure that I inform the Theosophical Society that an Austrian National Society has been formed, with its centre at Vienna. Herr John Cordes has been elected General Secretary. We have long wished to see a National Society established in Austria. Hungary and Bohemia have their own National Societies, and we shall hope to see others formed in Bavaria and Saxony.

If the suit against me does not keep me in India, I shall try to visit Vienna on my way from Budapest to London, after the tour in Italy.

ANNIE BESANT, P. T. S.

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## FINANCIAL STATEMENT

### THE THEOSOPHICAL SOCIETY

The following receipts from 11th October to 10th November, 1912, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES	RS.	A.	P.
Netherlands, Indian Sub-Section T. S. for 1912 ...	258	13	2
Mr. J. Cordes, Germany, £1-17-0 ...	27	12	0
T. S. in Scotland, £12-12-8 ...	189	8	0
Miss Sarah Harrison, Toronto Lodge, West End, 10s. for 1913 ...	7	8	0
Alcyone Lodge, Dusseldorf, £2-0-0 ...	30	0	0
Scandinavian Section, T. S. £31-17-4 ...	473	4	11
Miss Dorothea Graham, Ooty, for 1912 and 1913...	19	0	0
Dutch Section, T. S. for 1912 ...	506	2	2
Russian T. S. £7-16-0 ...	116	0	5
Italian Section, T. S. £11-1-3 ...	164	4	2

X SUPPLEMENT TO THE THEOSOPHIST DECEMBER

	Rs.	A.	P.
Sokaren Lodge, T. S. Helsingfors for 1912, £5-0-0 ...	74	3	4
Mrs. K. M. Cammell, Ooty ...	18	12	0
German Section, T. S., Marks 1576'25 ...	1,134	2	9

DONATIONS

Mr. T. Seshiah Chetty, Adyar ...	6,000	0	0
	Rs. 9,019	6	11

A. SCHWARZ

ADYAR, 11th November, 1912.

*Treasurer, T. S.*

**OLCOTT PAÑCHAMA FREE SCHOOLS  
FINANCIAL STATEMENT**

The following receipts from 11th October to 10th November, 1912, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
In Memory of Mrs. K. Y. S. (Food Fund) ...	10	0	0
Mr. D. S. Bhandarkar, Dharma Lodge, Bombay (Food Fund) ...	5	0	0
Teachers of O. P. F. Schools ...	5	4	6
Mangalambal Ammal, wife of Mr. S. Bhaskar Aiyar, Executive Engineer, for November 1912...	10	0	0
A friend ...	50	0	0
Donations under Rs. 5-0-0 ...	1	0	0
Nirwana Lodge, T. S. Agra ...	5	0	0
	Rs. 86	4	6

A. SCHWARZ

*Hon. Secretary and Treasurer, O. P. F. S.*

ADYAR, 11th November, 1912.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Bombay, India ...	Ganesha Lodge, T. S. ...	14-10-12
Sachindram, South Travancore, India ...	Athri Lodge, T. S. ...	1-11-12
Henzada, Burma ...	Ananda Lodge, T. S. ...	1-11-12

ADYAR,

7th November, 1912.

J. R. ARIA

*Recording Secretary, T. S.*

Supplement to the Theosophist

# The Theosophist Office

ADYAR, MADRAS, INDIA

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CIRCULAR, OCTOBER 1912

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## OUR NEW PUBLICATIONS

The following have been issued during the month of September:

### AN INTRODUCTION TO THE SCIENCE OF PEACE

By ANNIE BESANT

7½" × 5". Handsome Wrapper. Pages 86.

Price: 6 Annas or 6d. or 12c.

Postage: India ¼ Anna; Foreign 1d. or 2c.

CONTENTS: Foreword; The Self or the 'I'; The Not-Self; The Spirit; The Bodies; The Answer; The Word.

Those who seek a lasting intellectual foundation for their thinking will find much help in this work, which makes possible the study of the 'Why' of Evolution.

---

### THE SIGN OF THE STAR

By EDGAR WILLIAMS

10" × 7". Artistic Binding. Pages 93.

Price: Rs. 2 or 2s. 6d. or 65c.

Postage: India 1½ Annas; Foreign 2¼d. or 6c.

CONTENTS: Introductory; Apostrophe: To the Muse of the Star; Book I: Star of my Heart; Star of Man; Book II: Star of the East; Star of Initiation; Book III: Star of the Monad; The Symbol of the Star; Book IV: Star of the Sea; Star of the Morning; Epilogue; The Stellar Unity. Appendix.

A book of verses printed in blue ink and artistically bound with author's portrait. The Introduction says: "It (the Star) has been used as a silver link to loop together a number of wreaths of thought into a crown of poetic, prophetic and philosophic Faith, Hope, Love and Will."

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Postage: India 1½ Annas; Foreign 3d. or 6c.

CONTENTS: Spiritual life for the Man of the World; Some Difficulties of the Inner Life; The Place of Peace; Devotion and the Spiritual Life; The Ceasing of Sorrow; The Value of Devotion; Spiritual Darkness; Meaning and Method of the Spiritual Life; Theosophy and Ethics; The Supreme Duty; The Use of Evil; Man's Quest for God; Discipleship; The Perfect Man; The Future that Awaits Us.

A volume of absorbing interest every page of which is full of valuable instructions of great practical value.

## THE ADYAR BULLETIN

VOL. V

(SEPTEMBER)

No. 9

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Price: 4 Annas or 4d. or 8c. *Post free.*

Annual Subscription: Rs. 2 or 3s. or 75c. *Post free.*

CONTENTS: 'Headquarters' Notes; 'Theosophy and the Great Religions', by Annie Besant; 'The Cultivation of an Outward Normal', by E. G. H.; 'Sūfi Gems'; 'The Labour Unrest', by Annie Besant; 'A Mysterious Crater in Arizona', by H. L. S. Wilkinson; 'Unchanging' (Poem), by E. L. Foyster; 'Non-Party Politics', by Capt. A. E. Powell; 'Shadows' (Poem), by Janie E. B. James; 'Intuition vs. Psychism', by C. Jinarājādāsa; 'The T.S. Educational Conference', by G. S. Arundale; 'Superimposition', by Auadh Behan Lāl, F. T. S.; 'Theosophy in Many Lands'.

## OCCULTISM, SEMI-OCCULTISM, PSEUDO-OCCULTISM

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## THE NECESSITY FOR RELIGIOUS EDUCATION

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VOL. XXXIV

(OCTOBER)

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9½" × 6½". Handsome Wrapper in Blue and Silver. Pages 168.

Three Half-tone Illustrations of Giordano Bruno.

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CONTENTS: 'On the Watch-Tower'; 'Giordano Bruno, Theosophy's Apostle in the 16th Century' by Annie Besant (the famous Lecture to the Sorbonne of Paris in June, 1911); 'The Spiritual Secret of Ireland,' by James H. Cousins; 'A Wonderful Night of Stars,' by the Rev. C. W. Scott-Moncrieff, M. A. (a Sermon); 'A Reformatory for Girls and young Women,' by Capt. Arthur St. John, Hon. Sec., Penal Reform League; 'A Love Poem' by

Gwendolen Bishop; 'An Outline of Manichæism,' by Dr. Raimond van Marle; 'Zoroastrian Rites and Ceremonies,' by Shams-ul-Ulma Ervad Jivanji J. Modi, B.A.; 'Rents in the Veil of Time': 12th Life of Erato; 'Mr. A. O. Hume, C. B.,' by C. S. Bremner; 'Dr. Franz Hartmann, M. D.,' by A. B.; 'The Secret of a Star,' by Eva M. Martin (continued story); 'Correspondence': 'A Rejoinder,' by M. H. Charles; 'The Poona Mission: Father Elwin's View of the Indian Character,' by Annie Besant; 'Difficulties in Germany,' by Annie Besant; 'Correspondence,' by C. W. Scott-Moncrieff and F. W. Pigott; The Quarterly Literary Supplement: Book Reviews by Annie Besant, Johan van Manen, A. E. Adair, W. D. S. Brown, Elisabeth Severs, 'On American Literature,' by Clara J. S. Henderson; 'The Latest from the President;' Supplement.

This number opens a new volume. It is intended that special new features shall be introduced.

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# The Theosophist Office

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## THE HERALD OF THE STAR

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(11TH OCTOBER, 1912)

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## NOTES

The publication of *The Hidden Side of Things*, by C. W. Leadbeater has been delayed by the recent absence of the author in Europe. The book will in all probability come out in December.

*Man : Whence, How and Whither*, will most likely appear at the time of the General Convention.

*Pranava-Vada*, Vol. III, by Bhagavan Das will be ready in February. An Index of the three volumes is to be bound with it, the compilation and revision of which is the cause of delay in its publication.

The Theosophist Office will publish at an early date a little book on the Qualifications for discipleship by C. Jimarajadasa, entitled, *In His Name*.

Supplement to the Theosophist

# The Theosophist Office

ADYAR, MADRAS, INDIA

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CIRCULAR, DECEMBER 1912

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## OUR NEW PUBLICATIONS

The following have been issued during the month of November:

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for Citizenship,' by G.S. Arundale, M.A., LL.B., Principal

of the C. H. College, Benares; 'Women's Education at Mysore,' by Elizabeth Severs; 'Indian Labourers,' by Annie Besant; 'Memory for Students,' by Ernest Wood; 'The Sons of India'; 'The Order of the Star in the East'; 'The Round Table'; 'The Golden Chain'; Children's Pages: From my Mother's Scrap-Book; 'Pet Animals,' by Achilles.

This is a new monthly to be published on the 7th of each month and is a magazine of Theosophical education for youths. Some of the regular features will be: (1) From the Front, written by Annie Besant; (2) Letters on Citizenship, by G. S. Arundale; (3) The Round Table, by Herbert Whyte; (4) Lives of Great Teachers of the Past; (5) On the Servants of the Empire; (6) On the O. S. E.; (7) Children's Pages, etc.







Spencer

1872

# The Theosophist

v. 34  
Oct-Dec  
1912

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Founded by H. P. BLAVATSKY & H. S. OLCOTT

Published by the Theosophical Society, 285 Broadway, New York, N. Y.

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## CONTENTS—DECEMBER 1912

	PAGE
On the Watch-Tower . . . . .	321
A Theosophical College . . . . .	GEORGE S. ARUNDALE . . . . . 329
Reason and Faith . . . . .	C. SHUDDMAGEN, PH. D. . . . . 343
Indian Unrest and the Religion of the Sikhs . . . . .	DOROTHY FIELD. . . . . 350
The Heroic Life and the Faculty of Criticism . . . . .	LILY NIGHTINGALE . . . . . 366
Three Paths (Poem). . . . .	WILLIAM WATSON . . . . . 374
The Amazon . . . . .	NINA DE GERNET . . . . . 375
An Outline of Manichæism . . . . .	DR. RAIMOND VAN MARLE. . . . . 385
The Individuality and the Horoscope	ALAN LEO . . . . . 402
The Force of the Master . . . . .	C. W. LEADBEATER, F. T. S. . . . . 411
A Vision . . . . .	GEORGE S. ARUNDALE, . . . . . 425
Down Himalayan Slopes . . . . .	WELLER VAN HOOK, M. D. . . . . 429
A Note . . . . .	. . . . . 432
Three Public Meetings held at Munich, in August 1912, Establish- ing the Necessity of the 'Bund'.	ONE WHO WAS THERE . . . . . 433
Pyramid and Sphinx . . . . .	A. . . . . 445
The Secret of a Star. . . . .	EVA M. MARTIN. . . . . 448
The Bearing of Religious Ideals on Social Re-organisation . . . . .	ANNIE BESANT P. T. S. . . . . 460
God (Poem) . . . . .	MARGUERITE POLLARD . . . . . 465
A Prophecy about H. P. B. . . . .	N. DE G. . . . . 466
Reviews :	
A Study in Karma; Initiation: The Perfecting of Man; The Spiritual Life: Essays and Addresses, Vol. ii; An Introduction to the Science of Peace; Character Training; My Psychic Recollections; Socialism and Character; The Gates of Knowledge; The Signature of all Things; Rudra, a Romance of Ancient India; Brahmavidyadarpanamu; The Path of Social Progress;	467
Theosophy in Many Lands . . . . .	477
Supplement . . . . .	ix

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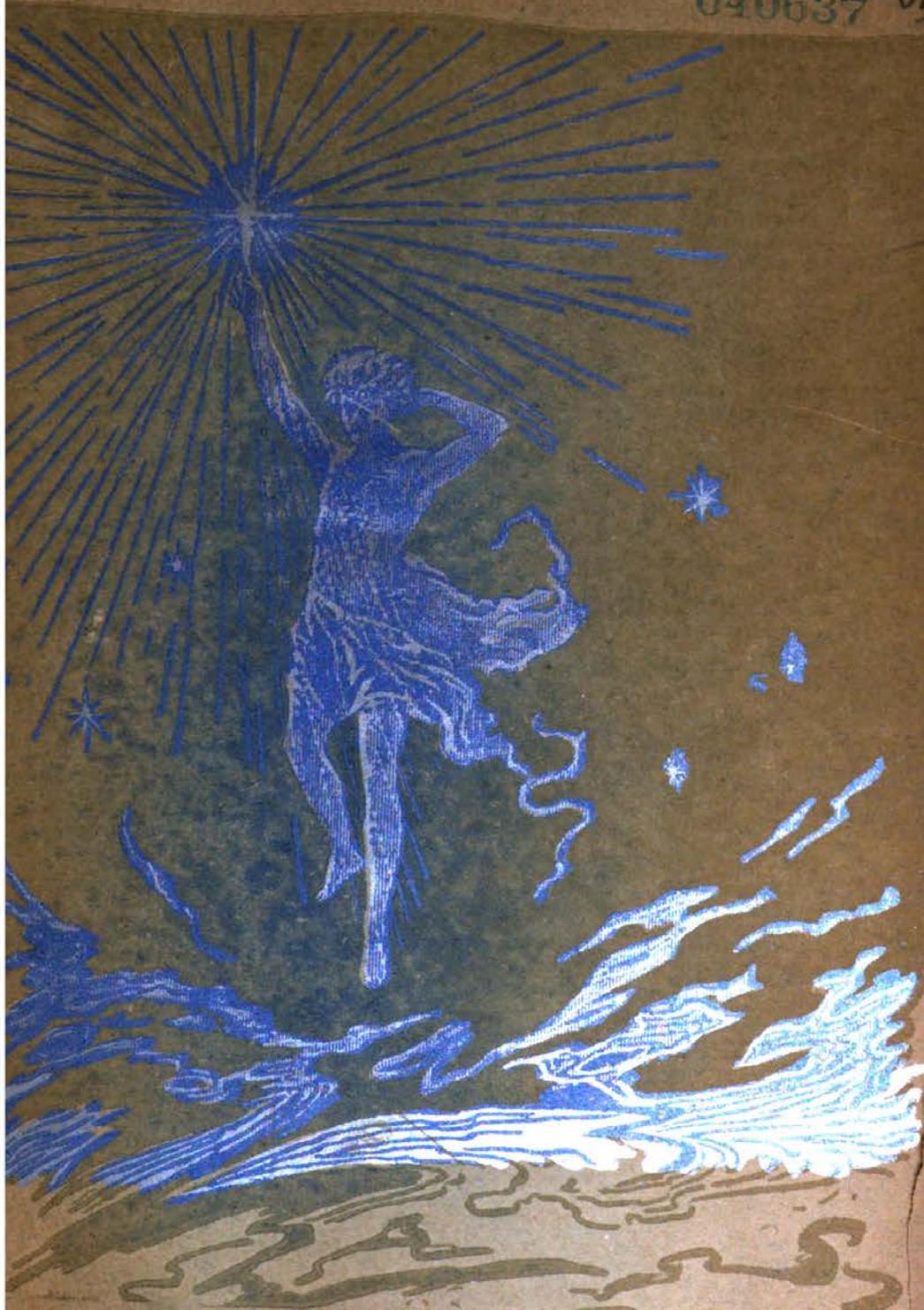
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