

THEOSOPHICAL HEADQUARTERS, LONDON.

THE THEOSOPHIST

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ON THE WATCH-TOWER

SENOR Don Adrian de Madril, the South American Presidential Agent, writes that all is going well in his domain, and tells of a pleasant demonstration of affectionate sympathy with Commandante Federico W. Fernandez, who, after long years of active service, feeling his strength decreasing, decided last year to place on younger shoulders the heavy burden of organisation, and to concentrate his energies on the valuable journal, the *Verdad*, which he has carried on with great ability amid many difficulties. On January 21, 1912, he handed over his charge to his successor—chosen by himself and confirmed by me—and many South American Theosophists gathered together to present to him an address expressing their gratitude, and a medal of gold, as a memento of his long and faithful service of the T. S. in South America. The gathering was organised by the Lodge Atma

of Buenos Aires, and was reported in various newspapers and reviews; photographs of it appeared in one of the best illustrated magazines. On the same occasion, the two Lodges of Buenos Aires, Atma and Vi Dharmah opened the new quarters which they are holding in common. It is very encouraging to see that Theosophy is spreading in the South American Continent and our heartiest good wishes go to our distant brethren.

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The London lectures of this year, under the title of *Initiation and the Perfecting of Man*, are in the press, and will shortly be published. One of the most striking features of the present activity of the T.S. is the great increase in the sale of its literature. Editions of five thousand copies are becoming quite common, while some of the cheaper books are printed ten thousand at a time, and the third English edition of *At the Feet of the Master* numbers twenty-five thousand. I may add that, in addition to these three published in India, two editions have been published in England, and it has also been reprinted in America, so that the number of copies circulating in the English-speaking world must be very large. And as it is a book which is not for a single year, but for all the years to come in which men and women will be seeking to attain discipleship, its circulation is likely to go on increasing as the reality of the Path becomes more and more understood.

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I am working hard—hidden away in a village of the Kingdom of Italy—at the promised book,

Man: How, Whence, and Whither. Two months should see it finished, so far as writing is concerned, and already the Vasanta Press has received a consignment of the MS. It is difficult but pleasant work. How it will be received by the public it is hard to say, for even *The Secret Doctrine* has not yet convinced that public that records stretching back over a period which can only be measured in units analogous to the astronomers' 'light years' can be available to man. Still stranger will it seem that individuals can be recognised through practically countless years. Yet both things are true. Probably they will be very familiar to our descendants, who will wonder at present day ridicule, as we wonder at the ridicule which dubbed Galvani "the frogs' dancing-master". Verily, the average public is the same in all ages, and equally true is it that, in time, "Wisdom is justified of her children".

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England is, in some ways, a very curious country, so ready to lecture others, so slow to see her own inconsistencies. She prides herself on offering asylum to 'political offenders,' even though the offenders have committed murder in the pursuit of their political aims. Nihilists who seek to overturn the Russian Government may come to England, their hands dripping with blood, and she gives them sanctuary. In this protection of political prisoners she glories. But when some women in her own land, in pursuit of a purely political aim—the gaining of a vote—break a few windows, she treats them as thieves—disorderly drunkards have far

these, played on the occasion of the International Congress held at Munich. Munich is the artistic capital of Germany, and a better place could not be chosen for this Temple of Theosophy. From the description given above, it should form a worthy and dignified centre from which Dr. Steiner's teachings should radiate.

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Those who are interested, as all students must be, in what Dr. Steiner calls 'The New Esotericism,' with its particular teaching as to the kosmic Christ, will find it very clearly outlined in *Die geistige Führung des Menschen und der Menschheit*, published by Dr. Steiner last year. It can be obtained from the Philosophisch-Theosophischer Verlag, Motzstrasse 17, Berlin W., Germany. It has a distinct bearing on the coming of the Christ, which is so much discussed inside and outside Christianity to-day. Very briefly stated: the kosmic Christ, through whom all the forces of the universe play, took possession of the body of one of "two Jesus-Youths" at the Baptism by S. John the Baptist, recorded in the Christian Gospels. At His crucifixion, these forces entered the Spirit of the earth. From A. D. 1250 onwards, a new impulse was given to evolution, and the true esoteric doctrine was taught. The Christ cannot be re-incarnated, but in the twentieth century He will become visible again, but only to those who have been instructed in the New Esotericism, and have developed etheric sight. Gradually, however, in the course of evolution, all men will obtain this sight. The New Esotericism has been developed in the West, and is higher than any elsewhere taught.

This is, of course, a very inadequate summary of a part of a closely printed pamphlet of sixty-six pages—containing, Dr. Steiner says in the Preface, the report, fully revised by him, of a course of lectures delivered in Copenhagen, in June, 1911, at the end of the Scandinavian Convention—but, though inadequate, it is accurate. In a report of a lecture by one of Dr. Steiner's disciples it is said that this coming will take place in fifteen years from the present time, but I have not found this in Dr. Steiner's pamphlet. That is, however, a minor point. The teaching itself will strengthen the growing feeling of expectation that the advent of a World-Teacher is at hand; and the fact that some of us see this truth from a different angle may, rightly used, enrich rather than narrow our thought. He will come, I myself think, not only on the etheric, but also on the denser, sub-planes, not only to the few who follow the New Esotericism, but to the world at large. This affirmation includes, it does not deny, the other, for surely He will be visible in His etheric body to all who have etheric sight. We Theosophists must not be like the two knights who fought over the question whether a certain shield was of gold or silver; later they found that the shield had a golden side and a silver one.

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Sometimes the differences of view are merely verbal; thus Dr. Steiner speaks of people who think that the world is made of atoms, but he says that matter is penetrated, even in its minutest subdivisions, "by the Spirit of Christ;" some of us would say: "by the life of the Second Logos"—

which is only another way of saying the same thing. Theosophical training should help people to see identities of meaning under different names, for names are labels while the life is a reality.

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These different angles from which we see the many-sided truth have an immense value; for let no Theosophist flatter himself with the idea that we possess already every truth which shall enrich humanity in the future. The more freely all views are expressed the better for the T.S., for all earnest men have something to add to our common store. The errors which accompany our presentments will die, but the truths they contain will remain immortal amongst us.

And let us not be afraid of new presentments, new discoveries; let us study and test them all. The word 'neo-Theosophy,' intended as a word of reproach, is not well-chosen. The growing-point of all living plants is new, though produced from the inner substance of the old. Theosophy is a living thing, and we are living and, I hope, evolving human beings. As we evolve, we shall gain new points of view, unfold new faculties, improve old ones. And the splendour of Theosophy is that however far we evolve, there will always be new truths to discover, and new depths to be found in old ones, for Truth is infinite, since Truth is God.

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Because of this, we have no dogmas in the Theosophical Society. Dogmas have their place in human evolution, but each can only present one

view of truth, and hence must be, in course of time, outgrown. Reincarnation is a fact in nature, but any dogma stating it will become antiquated, and will need to be reshaped. By the absence of dogmas, every man can shape his opinions in his own way, and the Society profits by the variety of its members. It is a good proof of the reality of our freedom that a President of the Society and a General Secretary thereof can hold such different views as those given above, and a second General Secretary can disagree with both, without any one of us being able to say to the other: "You are unorthodox." No one need ever leave the Society because he disagrees with the views of any official; fortunately, no member can agree with all of them!

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There is, however, one danger that may arise, as to which the officials of the Society should be on their guard. M. Edouard Schure, the brilliant disciple of Dr. Steiner, in the preface to his new book, published in the *Revue Bleue*, under the title of 'The Future of Theosophy,' speaks of eastern Theosophy as inferior to western, and hopes that his book will "serve as a rallying-point for all those who, feeling the seriousness of the present moment, are resolved to march towards the future under the banner of *Hellenist-Christian Esotericism* (italics his). Every exotericist naturally prefers his own religion, and asserts its primacy among the religions of the world. But the T.S. cannot recognise the primacy of any one religion. Lodges may be Christian, Hindu, Buddhist, Musalman,

Hebrew, Zoroastrian; even a Section, a National Society, might presumably be so, since members or Lodges within it can always, under Rule 31, stand outside and be attached only to Adyar. M. Schure is completely within his right in raising his banner and in calling round it all who prefer the primacy of one religion to the Brotherhood of all. But we must steadily guard in the Theosophical Society as a whole its first principle, "to form a nucleus of the Universal Brotherhood of Humanity, without distinction of *creed*". People of other religions will not march under the new banner, and their place in the Society is as legitimate as the place of those who do. A very earnest lady—quite oblivious of the fact that no one has now the power to change the Objects of the Society—has been urging me for years to get rid of Universal Brotherhood in favour of 'Christhood,' and to adopt the 'Christ-Culture;' she quite lately warned me solemnly that if I did not declare myself in favour of this, the T. S. would perish; and she added that "next year it will be too late". This seems to indicate that some decisive step is to be taken next year with regard to this. Personally, I would rather perish with the T.S. as it is, than flourish with a sectarian Society. But as I remember the promise: "So long as there remain three men worthy of our Lord's blessing in the Theosophical Society, it cannot perish," I do not feel anxious. I recognise the subtle attraction of Dr. Steiner's and M. Schure's programme as appealing to the natural desire for the supremacy of the Christian faith, but even in Christendom we have

thousands of members who see the Brotherhood of religions as a higher ideal than the primacy of one.

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While opinions are free our Rules are binding, and the President has no power to change them. Twice, lately, an objection has been raised to the principle of using geographical limits to mark out the territory of a National Society. Only the General Council can change our Rules, and any who wish to abolish the territorial limitations should request their General Secretary to bring forward the proposed change in the General Council. I fear that much friction, and many administrative difficulties would arise if territorial limits were abolished, and every body in office administered everywhere. In any case, I am quite powerless in the matter, being only an executive officer, bound to carry out the Rules as they exist. Like all my colleagues, I have a vote on the General Council.

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Since writing the above the German *Mitteilungen* for March has come into my hands (May 7). In that Dr. Steiner is reported as saying: "There is no sense in founding as many Sections as there are frontiers of countries." There is no reason why the General Secretary of the T.S. in Germany should not, as one of the General Council, propose an alternative system. And he is the right person to do it, for both the above objections have come from his followers.

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Here is a charming description of the Headquarters of the American Section, Krotona, Hollywood,

California. Mr. Warrington, the General Secretary, writes :

I wish you might see this most lovely spot whereon our present activities are centred. I feel that it is Master's land, just as you do about Adyar. It seems almost unbelievable that a place could possess so many delightful characteristics. Imagine yourself on a high elevation covered with tropical and sub-tropical trees and flowers, overlooking to the south a vast city, the nearest portion of which consists of a lovely suburb with palatial homes and beautiful gardens all about ; in the far distance to the south, southwest and west is the ocean, plainly visible when the atmosphere is clear, and to the north, there is nothing but the gradual ascending series of foothills bringing one finally right to the top of the Hollywood Mountains, filled with beautiful glens, and cañons of exquisite peace.

Krotona has its name from the home of the great Pythagoras ; may the blessing of Him who was Pythagoras rest on it.

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It is pleasant to hear from Madras that the Hon. Sir Harcourt Butler, member for Education, was brought to see the Damodar School by Dr. Bourne, the Director of Public Instruction, and Rao Bahadur A.C.P. Iyer, Inspector of Schools. The admirable work initiated by our President-Founder, and now carried on with such perseverance by Miss Kofel, deserves the fullest recognition and encouragement. The Education Department in Madras has always been helpful, and the work owes much also to the Madras Municipality. The Panchama Schools are regarded in the Presidency as models of what such schools should be.

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The International Club for Psychical Research opened in May, 1911, is making great progress, and its energetic and capable Secretary, Mr. G. Knowles, is making it a very active centre for all the movements which are carrying on the work covered by its name. It is very centrally situated in the very midst of Clubland, at 22*a* Regent Street, and its special feature—above all the other regular activities of a Club from the social standpoint—is the provision of regular lectures and classes in the various departments of Psychical Research. This feature is being admirably developed, and the monthly programme of work of this kind speaks volumes for the organising power of its Secretary, and the effectiveness which he has succeeded in imparting to the work of the Club. The *Standard*, in an article by the well-known Mr. Raymond Blathwayt, says on this:

It is generally recognised, as Mrs. Annie Besant well said, when she opened the club last May, that such an institution ought to encourage every rational line of investigation into psychical matters. This is now being accomplished in systematic fashion. The organiser, Mr. George G. Knowles, has within the last few days put before the members of the club, who include such well-known people as Colonel Count Gleichen, the Viscountess Churchill, Major-General Sir Alfred Turner, Sir Eric Barrington, Sir Francis Younghusband, the Rev. Sir Charles J. M. Shaw, vicar of Margate, Mrs. Pleydell Bouverie, etc., etc., a scheme by which he proposes to transform the institution into, as it were, one general "University of Advanced Thought," subdivided into individual schools or colleges, where different branches of psychic thought will be specially taught by means of a curriculum drawn up on systematic and scientific lines.

To carry out this admirable scheme in as interesting and effectual a manner as possible, special lectures are delivered at the drawing-room meetings, which are held in the club three or four times a week.

Amongst the ladies who have placed their services at the disposal of the club, and who are practically interested in the furtherance of its schemes, are Lady Churchill, Lady Warwick, Lady Muir Mackenzie, who last week lectured on 'The Mysticism of Tennyson'; Lady Torrens, a well-known figure in the psychic world; Lady Blomfield, Mrs. Mary Davies, who has started a class for the special development of psychometry, which she illustrates by practical demonstrations; Miss F. M. M. Russell, who is taking charge of a large class in all matters connected with Theosophy; Lady Manns, and Mme. Christie Murray, who has organised a special series of Sunday evening concerts, by way of relief to the more serious side of the club's work.

This is all very good work, and we do not wonder that the *Standard* goes on to say:

The right study of Mysticism will, it is hoped, help to bring about a more just appreciation of those forces without ourselves which make for the righteousness not only of the individual, but of the whole world, and there can be little doubt that the International Club for Psychological Research will go far towards the accomplishment of this ideal.

If this indeed be done, the Club will justify the hopes of its promoters and the good work of its Secretary.

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Speaking of Clubs, I may mention that the Lyceum Club—a Club for women numbering some thousands of members—has a Philosophical Circle, organised by Mme. Jean Delaire, the well-known author, and the President of our Brighton Lodge; this circle has regular lectures on philosophical subjects, which draw very intellectual audiences. The Lyceum Club has the peculiarity that it only admits as members women who can justify their application by pointing to some useful work accomplished by them. It thus forms a centre of thought and culture of a most valuable and influential kind; it accepts as members women in all parts of the

world, having three classes: London, Country and Overseas; and it thus serves as a pleasant meeting-place for widely scattered women, of most varied ability and experience. It counts many Theosophists among its members. Women have certainly "come to stay" in Clubland, and the women's Clubs in London are well-managed and harmonious. The Pioneer Club, I believe, was the first women's Club established in London, and it has been successfully followed. They are all signs of the rapidly growing organisation of women, of the awakening in them of self-consciousness as a sex, and of their increasing power to unite with each other effectively for common objects.

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The terrible loss of the Titanic has given rise to a regrettable attempt on the part of anti-Suffragettes to threaten women with the loss of chivalry in men; they say practically: "If you gain the vote, you shall drown, or otherwise perish, in any mad scuffle for life." Apart from the ignoble idea that life is worth struggling for by trampling on the weaker, there is error in the idea that the cry: "Women and children first" has its root in chivalry. It arises from the deep-seated instinct of race-preservation. The mothers, the potential mothers, and the children, represent the perpetuation of the race. One man and a dozen women could build a tribe; a dozen men and one woman could not. Hence, in savage warfare, which aims at the extermination of the opposing tribe, all women and children are killed, save perchance a few young women who are taken into the victorious tribe to

become mothers in it. In civilised warfare, where extermination is not sought, women and children are held sacred. So, in all accidents, man's *instinct*, more potent than reason, is to save the mothers. They are the chief national asset, and this supreme value is not dependent on the non-possession of a vote. It is a nobler virtue to die for the country's sake than even from a chivalrous sense of helping the weaker, and they who died so splendidly were patriots as well as heroes. This same instinct has enthroned the Mother and Child as the highest religious symbol; Egypt had Isis and Horus, Christendom has the Madonna and the infant Christ. To India, the mother with her son in her arms is the ideal of Womanhood. In this lies woman's safety, under all political systems; she represents the safety of the Nation.

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Mr. Lutyens' design for the Headquarters of the Theosophical Society in London is exhibited in the Royal Academy this year, and is attracting appreciative attention. *Country Life* devotes a supplement entirely to his work, giving a large number of pictures to his exquisite house architecture. We are very fortunate in having secured his help before the Government snapped him up for Delhi. How I wish that I could lay my hands on £80,000! Then we could build in stone instead of in brick, and could give full play to his graceful fancies. But alas! we have no millionaires in the Theosophical Society. I could dispose of £200,000 quite comfortably, in England, India, France and Holland.

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Sometimes a pleasant word comes to cheer one from somebody who has seen something of our Adyar life, instead of building up extraordinary thought-forms of it. A visitor writes :

It is such an absolutely ideal place for quiet and study, and everyone there seemed so intensely happy and harmonious . . . I really am most grateful to you for allowing me to see that very high spiritual side of Theosophy which one does see in Adyar.

We have, however, to pay for that blessed influence of the Masters there which makes the feeling all sensitive persons rejoice in. The dark powers, who use evil-minded persons as their agents to attack any special work which quickens evolution, spread the most extraordinary rumours about Adyar, and there are always some people eager to believe evil. The President-Founder suffered much from 'rumours,' which evil-minded people were always ready to circulate as facts. He used to say that the letters P.T.S. stood for 'Pariah of the Theosophical Society,' and I have realised what he meant since I have succeeded to the office. He knew well what it meant, when he issued the statement that his Master had commanded him to appoint me to succeed him in a post which is the mark for every arrow of calumny. But I have been in one respect more fortunate than he was for my co-workers at Adyar are a constant comfort and support.



I see in *Theosophy in India* that on the motion of my ever-affectionate friend Hirendranath Datta, the Council of the Indian Section passed a resolution, expressing a wish that the General

Council of the T.S. should modify Rule 9, so as to avoid recurring elections of the President every seven years. Personally, I think that the President of the T.S. should be elected for life, subject to removal by a two-thirds vote of the Society. But I should be very sorry if that desirable change were made just now. Two of our General Secretaries, the German and the Indian, have just, in their official organs, made strong attacks on me, and I would not like any difficulty to be placed in their way, if they wish to prevent my re-nomination by the General Council in January, 1914. (I may say that the attack of the German General Secretary was not on my policy in the T.S., but on me, for suggesting, as a Secretary of the O. S. E. under Dr. Hubbe-Schleiden, a gentleman whom the German Section had expelled, and who, it seems, had written an attack on Dr. Steiner which I had not seen. I had withdrawn my suggestion, when I learned that it would be regarded as hostile to Dr. Steiner.) I have no wish to stand again, and shall only consent to be nominated if so ordered by my Master. I took office originally merely because He ordered it, and I have worked hard and have done my best. I hope the Indian Council will consent to the holding over of their resolution till the winter of 1914.

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I am afraid that Mr. Arundale's arrival in Benares will somewhat trouble those who sought to make capital out of the not very astounding fact that he came to Europe for his holidays. The proceeding was a very ordinary and above-board

one, as he took leave from the Committee for an extra few weeks, when the regular college work was over, until its reopening after the holidays. But this simple proceeding has been made into a great mystery by those determined to see something wrong in everything done by an earnest Theosophist. It is a queer world.

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The Presidential Agent for Spain, Senor Don Jose Xifre, sends very good news of the progress of Theosophy in that country. He writes that H. P. Blavatsky's words are being realised, that "some among you will see the dawn of Theosophy in Spain". He reports the proposal to make in Barcelona an Educational Institute, with the object of founding schools in which the study of morality shall be based on the fundamental principles of all religions, without seeking to turn the pupil towards a special faith; the education given will aim at the cultivation of the intelligence, the emotions, and the will of the child, thus evoking all faculties that may be latent within him. Another interesting fact, as to Spain, is that the Order of the Star in the East has already enrolled two hundred members there.

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Many London readers will remember that in the second Queen's Hall lecture I remarked that when a person had reached a certain stage some perhaps insignificant incident would point the way to knowledge. An interesting instance of this came lately to my knowledge. A lady, who is now an old and very devoted member of the T.S., was one day

walking in the street, when she felt a strong presence stopping her, and forcing her to look at a poster; the poster was an advertisement of one of my lectures; she heard a voice say: "Go and find her." She thereupon went to London, not knowing where I was, nor anything about me, never having heard of me before. When she reached town she met a friend who said that she had a spare ticket for one of Mrs. Besant's lectures, and would she like to go? She went. I wonder how many of our members were led to the T. S. by similar experiences. Such facts would make up an interesting 'Twilight,' and I should be glad to receive any such stories.

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The Theosophical Society, the Central Hindu College, and the Order of the Star in the East, have all sustained a terrible blow in the unexpected death of Mr. Dharamsey Morarji Goculdas, in the plenitude of his activity and his usefulness. His great business abilities, his sound advice, his generous gifts, were always at the service of the causes he loved; if ever the T. S. needed help his purse was open; he helped me to buy Blavatsky Gardens, to build the Vasanta Press, to set up the electric installation at Headquarters; his last generous act was to lend me the money to secure Shanti Kunja and Jnana Geha for the Indian Section; in any trouble, he was always loyal and steady; his latest letter was an enquiry how best to deal with one of the *enfants terribles* of the T. S. Bombay will be a sore sufferer, for he never wavered in any storm, and was the rallying-point for all the best

elements there. He was slow and cautious in coming to a decision, but, once having decided, he stood firm. I send my most cordial and affectionate sympathy to his brother and his children, for to them his place can never be filled. May Light Eternal shine on him; the love and gratitude of many follow him in his rest.

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An author at four years of age! Little Joan Maude was born in 1908, and Mr. John Murray, the famous publisher, thus announces her forthcoming work:

This is a book of an entirely unprecedented kind. It contains the impressions of a child of four years of age who can neither read nor write, but who, ever since she has been able to speak, has apparently associated with a whole company of creatures, whose appearances and habits she describes, and with whom she converses. These descriptions follow a definite system, and are not mere floating and incoherent visions, but recur, and have been repeated many times. They have been carefully recorded and verified, and can be accounted for by nothing that the child has heard from those who have associated with her. The names, habits and descriptions are all original, and the book should prove of much interest to psychologists.

The book will be awaited with much interest, and it may be that out of the mouth of this babe may come some indications of the worlds so familiar to seers. Some children of sweet and joyous nature attract the fairies—nature-spirits—who will play many pranks and assume many forms for the amusement of an innocent and loving child.

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I must go out of my way to express my hearty and joyful concurrence with the article by

Mr. van Manen in the May issue of THE THEOSOPHIST. He seems to have reached, though it must be by a very different road, the ideas which I have myself been emphasising; I would note especially the view of reincarnation on p. 262; the reason for its dropping out of Christianity, that I have several times pointed out, p. 263; the statements on doctrine, pp. 264, 265; and the last paragraph but one. Mr. van Manen has done a great service in this admirable and timely article, and I hail him as a valuable ally in my efforts to keep the T.S. broad, in spite of attempts to force doctrines on it from one side, and to ostracise people for their opinions on the other.

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Dr. Schrader sends me a pleasant account of his participation in the Congress of Orientalists at Athens. His volume on the Upanishats was very well received, and his paper on the Shashti-tantra aroused much interest; it drew attention to the *Ahirbudhnya-Samhita*, which is now being printed by the Adyar Library. Many enquiries as to the Library and the T.S. were made, and hostility to the latter seemed to have disappeared. For this change of attitude among the Western representatives of Oriental learning, we have to thank our Director, whose scholarship and steady work have brought it about.

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Mrs. Pankhurst and Mr. and Mrs. Pethick Lawrence have been sentenced to nine months' imprisonment *in the second division* for conspiracy. Such an outrage is only inflicted on the supposedly

helpless. Dr. Jameson, for his armed raid was sent to the first division, and had every comfort during his detention. It is a pity that the W. P. S. U. cannot transform itself into a Trades' Union, and then, under the lately passed Act, it might conspire at ease, and might also carry on "peaceful picketing". If Russia be at all clever she might make an effective retort when Sir Edward Grey protests against the treatment of Miss Malecka, for, after all Miss Malecka's friends were revolutionaries, and revolution in Russia does not confine itself to the breaking of windows. It is quite true that Miss Malecka is shamefully treated, but I doubt if they will feed her forcibly. Why should not Russians get up a signed protest, addressed to the Cabinet of which Sir Edward Grey is part, remonstrating with it on the methods of torture used against women political offenders in England? England is very fond of lecturing Russia; why should not Russia take a turn at lecturing England? The present Cabinet might also take a lesson from India. There the Government is honestly trying to put down torture, while in England it sanctions it. Lady Constance Lytton has been nearly killed by the treatment to which she was subjected; others have had their health ruined for life. The testimony of the jury in the late conspiracy trial to the manifestly pure motives of the defendants had no weight with the Judge; if women were tried by women, by their "peers," as they ought to be, the juries would acquit, as men have done in political trial, and the law would then break down. Even men juries, in the

light of the treatment of the recommendation of this jury, may, in the future, refuse to convict, or might merely disagree. There are many *legal* ways of wearing tyranny out. However, in any case, the women's triumph is secure, and these three names will go down to posterity with those of other martyrs in Liberty's army.

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The following, from the *Christian Commonwealth* of May 15, 1912, is another 'straw':

HE COMES

He comes to make the long injustice right—
 Comes to push back the shadow of the night;
 The gray tradition, full of flint and flaw;
 Comes to wipe out the insults to the soul,
 The insults of the few against the whole,
 The insults they make righteous with a law.
 Yea, he will lay on souls the power of peace,
 And send on Kingdoms torn the sense of home,
 More than the fire of joy that burned in Greece,
 More than the light of law that rose on Rome.

EDWIN MARKHAM

I have had letters from two people during the past week announcing themselves to be the Christ, and asking for acknowledgment. We may expect an increasing number of such claimants as the years roll on.



THE GROWTH OF THE T.S.

By ANNIE BESANT

IN 1890 an attack was made on H. P. Blavatsky—the most abused woman of the nineteenth century—by one who thought that the T. S. should not identify itself with her in any way, but should make it plain that belief in Madame Blavatsky was no part of T. S. membership, that her opinions in no way bound it, and so on. Madame Blavatsky, who was very sensitive to attack, and who suffered much under it, thoroughly agreed in these statements, but was bitterly hurt at the way in which they were made; knowing, as she did, that she was the channel by which life flowed into the Society, she suffered all the more, and—as I revered her

as my teacher and loved her as my friend—I wrote a pamphlet in her defence, and therein took up the position that while the T. S. was not committed to anything beyond its Objects, yet that its existence depended on its members spreading the teachings of Theosophy, and that love and gratitude were due to H.P.B. That position I have maintained ever since. Its Objects have been changed several times during the last thirty-seven years, but were fixed by the incorporation of 1905, and one of the subsidiary clauses in the Memorandum of Association gives the T. S. the right of doing “all such things as are incidental or conducive to the attainment of” our Objects.

It is interesting to note the changes through which the T.S. has passed, and it is also instructive. From 1875 to 1884, the Society was distinctly engaged in the pursuit of occult study and in the proclamation of human Brotherhood, especially as between the white and coloured races. The existence of the Masters was continually pressed on public attention; H. P. Blavatsky's exertion of occult powers was very frequent, and was widely bruited abroad; the fact that discipleship was attainable was vigorously insisted upon, and some members of the Society were frankly and publicly said to have reached it; communications from the Masters were published without any concealment, as in the case of Mr. Sinnett's fascinating *Occult World*.

Then came the infamous Coulomb attack, and the worst shaking the Society has ever experienced. It had then no strength outside India except

in the vigorous London Lodge—the American Society having gone to pieces—and in India it tottered. Colonel Olcott's dauntless courage and unwearied labour saved it from destruction, but the occult side of its work then disappeared in India from public sight. The Colonel thought that the only chance of keeping the Society alive was to drop its occult side completely, and lay stress only on its philosophy and its religious value. That side was sedulously followed, and public references to Occultism were few and far between. Madame Blavatsky left India, never to return to it, and Colonel Olcott was frankly no Occultist, as he always declared, though he ever looked to his Master for guidance in difficulties and never hesitated openly to refer to such guidance. H. P. Blavatsky disapproved of the change of policy, and bitterly declared that the Society had become merely a vehicle for spreading philosophy and metaphysics; these were, it may be confessed, not her strong points; the parts of *The Secret Doctrine* which deal with these were written by her with great difficulty; her strength lay in the vast and magnificent sweep of her occult knowledge, in her vision into the past records of our chain, in her active clairvoyance; in these powers she rejoiced, while she was impatient of philosophy and metaphysics, save where she could make them serve her occult knowledge of facts. Some of her metaphysical statements would be much improved if they were recast, say by a man like Bhagavan Das, who has a much better metaphysical brain than she had, and if he had been

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within her reach she would certainly have annexed him and pressed him into her service. In Occultism she was unrivalled, and she soon set to work, though privately, to rebuild that aspect of the Society. As, however, the Masters had temporarily withdrawn from Their guidance of the Society as a whole, she created the Esoteric Section to carry on what she called the original purpose of the Society, and set herself to find pupils to whom she could teach Occultism. Mr. Mohini Chatterji had previously been sent to help the London Lodge on similar lines, and it formed a private study group, which produced some valuable *Transactions*; this work was immensely helped by her most successful pupil, Mr. C. W. Leadbeater, who had passed on from her to his own Master for definite occult training. In this way the lamp of Occultism was kept alive, burning secretly within small circles, whose members were preparing for public work in the future.

Presently some signs appeared that the occult side of the Society's work was again to come to the surface. I have mentioned the issue of some valuable *Transactions* of the London Lodge, and some of these were based on clairvoyant research. *The Astral Plane* by Mr. Leadbeater was one of these, and it was republished afterwards as a Manual. I myself, following H. P. Blavatsky's instructions, developed some powers of vision, and worked for a time with the London Lodge group in the nineties. Articles on Thought-forms, on Occult Chemistry, etc., appeared, and my own pet discovery of the 'Permanent Atom' passed into outer Theosophical

literature. Much had been done in the London Lodge in the way of recovering the story of past lives, but the public was scarcely ready for such information, and the publication of some of them in *Broad Views*—a journal published by Mr. Sinnett somewhat ahead of its time, for the public—drew little attention. Still, all these were enough to show that in the inner circles of the T.S. the third Object was being steadily pursued, although its existence was practically ignored in the outer, which followed only the first and second. This steady work had its reward; large numbers of the members came into the E.S., and learned much that was the outcome of the researches of occult students, and they gradually changed the tone of the general Society, and this, in turn, affected the outer world. The Master in charge of the West, the “Hungarian Adept” of the *Occult World*, Count Ragozci—the close friend of H. P. Blavatsky in pre-Revolution and Revolution times—worked much through the Society in this direction, and the current of public interest, stimulated by the advance of science into the borderland, set in the direction of Occultism. Advantage was taken of this change by some of the leading workers in the Society, by those, in fact, who had largely brought it about; others held back, doubtful of the wisdom of taking up again the original lines of the Society, instead of following the philosophical and metaphysical lines which had proved so successful and so peaceful.

Once more the choice was placed before the Society, whether it would go boldly forward, ever discovering and proclaiming new truths, declaring

the existence of Masters, though never imposing belief in this or in any other truth on its members, knitting itself again to the White Lodge, and accepting its direction, or would rather content itself with an easy occupying of the ground already won, enjoying the sunshine of popularity, but forgetting its role of pioneer. Other movements had grown up since its foundation, that largely occupied the ground it had won; the truths of reincarnation and karma were no longer met with ridicule and laughter, but were regarded as hypotheses worthy of consideration and of study; the old reproach had been outgrown, and the way was easy. Philosophy, Metaphysic, Brotherhood, were teachings of which the world stood in sore need, and they raised no antagonism in their Theosophic form; was it not best to continue to teach these, and to leave Occultism alone? Occultism always meant storm and turmoil; why affront these, when all was well?

The choice came with Colonel Olcott's passing away. He had been chosen as President by the Masters; the Masters, through him, named his successor. This successor was a pupil of H. P. Blavatsky's, who had followed out her teachings; she had been brought by H. P. Blavatsky into direct touch with her Master, and had been chosen by her to carry on her work as head of the E. S.; she had been studying Occultism since she came into the Society in 1889, and had rapidly taken up the discipleship of previous lives; Colonel Olcott had declared that when she came to India in 1893, at the time when he was expecting the return of Damodar as the promised messenger of

the Masters—he had been told by his Master that she was the promised messenger, and that no other would be sent by Them. The Society had been prepared for its momentous choice by one of its periodical shakings, which, as I have often said, shake out the weaker members and presage a swifter advance; the naming of the dying President's successor, declared by him as commanded by the Masters M. and K. H. completed the shock; it was a return to the old lines, an assertion of the true Leaders, an offer of those Leaders to resume Their old position at the head of the Society, with Their messenger as Their representative, uniting the hitherto outer and inner circles of the T.S. The significance of her election was seen by the clearer-sighted of those who were against a return to the original position of the Society; and the others who were instinctively against it recoiled from the "interference of the Masters" in the election of a President. The Society, however, rose to the occasion and made its choice, accepting the Masters' nominee by an enormous majority, and thus placing itself once more under Their direction.

The result of this has been seen: on one side an unexampled progress, a rapid increase of numbers, the growth of Headquarters into a centre of study, of help, of spiritual influence; the rising of the Society in the West to a position of power and honour; new life and energy in every department; and, most important of all, the adding to the Heart of the Society of new Initiates and of a growing group of recognised disciples, through whom the surging life flowing from the Lodge

may be distributed over the whole movement; then came the promise of the near coming of the Bodhi-sattva, the Christ; the training of His body within the Society, as that of the disciple Jesus was trained in the community of the Essenes of old; the shaping by members of the Society—but outside and independent of it—of the embryo of a new religion, the Order of the Star in the East, to be hereafter the youngest of the world-faiths served by the T.S., the latest offshoot of the Tree of the Divine Wisdom, Theosophy. Only students of the Occult Records know how closely the present is reproducing the past, and how the workers of the past are gathered together within the T. S. of to-day. Some of them are still unconscious of their mission, but those past lives will presently irresistibly press them on to labour harmoniously with their fellow-workers of far-off days. The weight of the past must gradually overbear the superficial resistance of the present, and bring them into line. Those regarded by some as younger souls to-day will, by future centuries, be seen as elders, as the Wise who set forth to follow, ere the Birth, the Star in the East, as “the little children” who first “entered into the kingdom.” Those who have the future with them may patiently endure the contempt of to-day.

But there is the “reverse of the medal,” since, in a world of matter, duality must ever be. Both Devas and Asuras pull at the serpent, and the two together do the churning. Each party will think itself the Deva-side, and see its opponents as that of the Asuras. We need not quarrel over names;

both are needed to make the world go round. There are, in the T.S., a number of good and earnest souls who have an instinctive fear of movement, and who prefer the safety of the harbour to the facing of the perils of the main. They are not old enough to have endured the sufferings of those who encircled H.P.B., so they are able to revere her memory, she being dead, though they could not have stood by her when she was alive. She represented in her turbulent life all that they most shrink from: headlong action, swift decision, indifference to results, violent laying down of the law, anathemas hurled at opponents; a warrior, a pioneer, an Occultist—she would have been impossible near at hand. Unconsciously they spread the second quiet period over the first stormy one, and think of the whole past of the T.S. as devoted to the spread of philosophy and metaphysic, with a somewhat regrettable excrescence of phenomena round H.P.B. herself. They regard the E.S. only as a body of students, instead of seeing it, as H.P.B. declared it to be, as the representative of the original purpose of the whole Society. Many of these would be most valuable members if they did not seek to coerce others into their own immobility, and resent all signs of new growth as inimical. They menace the T.S. by narrowing its purpose down to the teaching of certain doctrines, “the faith once delivered to the Saints,” instead of keeping open the doors of the mind to all new truths. Some members there are who are moved by active dislike of special persons, and see all their actions through a distorting cloud of prejudice, and of

evil motives supplied by themselves to explain innocent actions; they are a small number, and will learn better in another life, if not in this. For the moment they ally themselves with the previous well-meaning party, hoping to wrest it to serve their own less creditable policy, and the cry of Neo-Theosophy has been invented as common ground for the two.

What is Neo-Theosophy? It is a little hard to say; but it seems to cover all enthusiasm, all vivid presenting of old truths, and especially all realisation of them as facts instead of as theories. Reincarnation is Theosophy, but research into past lives is Neo-Theosophy. Yet it is old enough; for in the Purana and the Itihasa many happenings in the lives related therein are explained by references to the previous lives of the individuals concerned; the Lord Buddha spoke often of His own previous births, and the Buddhists delight in the Jataka. I admit that these are a long time ago, and that our friends may have protested against such references, if they happened then to be in the flesh; if so they are consistent. But even in the T.S. itself these researches have been going on ever since I came into it, twenty-three years ago, and no one cried out in protest when Mr. Sinnett—as I mentioned previously—published some of them in *Broad Views*. The only novelty about them is the increased interest of the public and the wide spread of the magazine containing them. I admit that these are novelties, but public interest and large sales can hardly make Neo-Theosophy.

Neo-Theosophy cannot be the pointing to the new continent which is beginning to rise, and the new sub-race which is beginning to form; for these are merely facts which confirm statements made by H.P.B. in *The Secret Doctrine*.

Is it the statement that Initiation is possible, and that some members are passing through its stages, while others are approaching it? But this was loudly asserted in the earliest days; individuals were pointed out as chelas, and H.P.B. insisted on my stating that I was myself an Initiate, as she openly said she was herself. There is no Neo-Theosophy in this, but merely a proof that the Way opened by the Society is being trodden by a few; it would have been disconcerting if the proclaiming of the Way had not been followed by the treading of it—though it is still true that “few they be that find it”.

We seem to be forced to the conclusion that Neo-Theosophy is the proclamation of the coming of the Supreme Teacher, as carefully distinguished from the coming of the “Torch-bearer of Truth,” mentioned by H.P.B. as to be looked for in the last quarter of the twentieth century. To speak of preparing for the coming of the smaller teacher is Theosophy; to speak of preparing for the coming of the Teacher of teachers is Neo-Theosophy; to say that the one will come in 1975 is orthodoxy, to say that the Other may come at an earlier date, not stated, is heresy; this seems to bring the T.S. perilously near the condition of a sect.

Neo-Theosophy may also be said to include the recognition that the Teacher must have a body,

and that the body must be prepared for His use. Theosophy allows us to say, as H. P. Blavatsky and others have said, without reproach, that the body of the disciple Jesus was prepared for and used by Him on His last public coming; but it is Neo-Theosophy to say that this process will be repeated in our own time.

Neo-Theosophy apparently also includes the Order of the Star in the East, and ought therefore, logically, to include all the societies headed by Theosophists and containing Fellows of the Society among their members. This gives it a somewhat wide meaning. As a matter of fact, no Theosophist has any right to attack or to speak contemptuously of such an Order, any more than to attack and to pour contempt on any other outside religious association. The first Object has always been held to include the showing of respect to all forms of religion, the treating of all with gentleness and courtesy. When we admit members into the Society in the original ceremonial way, we always tell them that they must not attack the religious opinions of others in a way to cause pain; this principle is being thrown to the winds in the treatment of the Order of the Star in the East, and the outburst of sectarian feeling against it has been very painful to see. It is, doubtless, the embryo of a new religion, a fresh bud on the great Tree of Life; hereafter it will spread, as other faiths have spread, another daughter of the Mother of all religions—Theosophy. The T. S. will prove itself to be unworthy of its great mission in furthering the unity of all religions, if it shows any more antagonism to this than it

shows to Hinduism, Zoroastrianism, Buddhism, Jainism, Hebraism, Christianity, Islam, or the more modern bodies of Sikhs, Arya Samajists and Brahmos. The T. S. draws its members from them all, and has no right to insult any. Religions belong to sub-races and divisions of sub-races; Theosophy, their Mother, belongs equally to all. Unless the Society extends to this Order the same tolerance which it extends to others, it should drop the prefix Theosophical, and adopt a sectarian name.

In fact the term Neo-Theosophy is merely an epithet intended to discredit views to which the speaker or writer objects, but objects for no solid reason. There can be no such thing as Neo-Theosophy, for Theosophy includes all truths, and will live during the rest of our human evolution, as it has lived since the Lords of the Flame brought it to Shamballa. Those who try to limit it within their own narrow conceptions of truth and their present knowledge are doomed to failure. It is truly the Supreme Science, Para-vidya; it is truly the Self-Science, Atma-vidya; it is truly the Knowledge of God, which is Eternal Life, Brahma-vidya: and therefore no truth can be excluded from it, no limitations can successfully be imposed upon it. The Theosophical Society has been chosen by the Guardians of Humanity to be the receptacle of Theosophy and Their Messenger; so long as it remains all-inclusive it will live; if it should become exclusive of any truth it will die, and a worthier successor will take its name and its place. Myriads of facts and truths remain for man to discover, which are in the Divine Wisdom as known to the Masters; one

by one they will be brought down to increase the mere fragment of that Wisdom which is as yet known to us. Let us beware, lest in our conceit we erect our ignorance as a barrier against their influx, and so compel their Guardians to find brains more receptive, hearts more loyal, in an organisation other than the Theosophical Society.

Annie Besant

THE COMING WORLD-TEACHER

INTERESTING items of news come in from time to time, bearing on the question of the coming of the Supreme Teacher. Rai Bahadur Purnendu Narayana Sinha, one of our oldest and best-read members, made a deep impression on his Hindu hearers at the Behar Federation, by showing them that in the Puranas the home of the Bodhisattva was called Badarikashrama, and that the Masters are therein spoken of as the Rishis of Badarikashrama, among them being mentioned Vyasa and Maitreya Rishi. Some Buddhist High Priests told Mr. Woodward in Ceylon that the Bodhisattva, when He came would not necessarily be a Buddhist, and a Christian clergyman was lately reported as saying in a sermon that the returning Christ would not be a Christian, but would be above and beyond all special religions. It is encouraging to see such growing liberality.

A. B.

KNIGHTHOOD

By L. A. COMPTON RICKETT

A clarion sounds throughout the World,
A trumpet-call to horse and arms,
The flushing standard has unfurled
Its puissant heart-blood to alarms;
All Knighthood get them lance and helm
To suffer shock in the sublime
As crystal-clearly o'er the realm
The bells ring out a silver chime.

A summons sounds throughout the World,
A voice is blown across the Earth,
Into the gathered hearth 'tis hurled
And hastens swiftly forth;
Without a word or look of old
The dearest and the nearest part,
The fireside tale of home is told
That warmed the human heart.

A cry resounds upon the land
In darkness and the Winter gale,
It mingles with the stormy strand,
The sea and forest wail
"Arise, arise! the hour has come
To witness that which shall appear,

Earth is no longer dead and dumb;
The spirit shrives thee, grasp thy spear."

"Go forth! on thee are power and grace
From mountain and from wilderness,
Amid assaults of time and place
The equal wings of calm possess;
Serene where all is wild and stark,
At peace within thy steadfast soul;"
The serpent lightning stabs the dark,
The thunders break and roll.

They come, they hear as those of yore
The call, the summons and the cry;
A thousand Knights as true and sure
Ride, sworn to Heaven's Mystery;
Marshaled upon the Morning keen
They sparkle o'er the sunny hill,
And in their faces may be seen
The word that dedicates the will:

The word that consecrates the breath
So naught be uttered vain or fell,
A power breathing after death
That glides unscathed the wards of Hell.
From night to light, from depth to height,
Till over all shall fall consent,
The simple ways become ablaze,
The common bread a sacrament.

A Nation's Court by vows of birth
Leal to the Legend of the Good,

And their great symbol on the Earth,
A beatific brotherhood,
A Kingdom's living heart whose pride
Takes for its crest 'the Things that are,'
And every battling Warrior ride
Lorn-splendoured with the Morning Star.

O hallowed Knight! and gaunt and grey,
A deathless purpose ne'er can tire,
Though spent and rent from day to day
Baptised in air and rain and fire.
The rushing grove is loud with Heaven,
Ride on, nor fear, with power shod;
The awful hour to thee is given
To know the Mysteries of God.

L. A. Compton Rickett

THE NEW CONTINENT

The Pacific continent continues to evolve. We hear now that the floor of the ocean is rising in the Gulf of Alaska, and that it is not unlikely that Behring Sea will gradually disappear, so that dry land will unite Asia and America. Volcanoes are very active in all this region. But many thousands of years, perhaps many hundreds of thousands, must elapse ere the new continent will become available for the sixth Root Race of our humanity. None the less it is profoundly interesting to watch the beginnings of the "new earth," to see a continent in the making.

A. B.

THE POWER OF SOUND

By LILY NIGHTINGALE

From harmony, from heav'nly harmony
This universal frame began :
When Nature underneath a heap
Of jarring atoms lay,
And could not heave her head,
The tuneful voice was heard from high !
Arise, Ye more than dead !
Then cold and hot and moist and dry
In order to their stations leap,
And Music's pow'r obey.
From harmony, from heav'nly harmony
This universal frame began ;
From harmony to harmony
Through all the compass of the notes it ran,
The diapason closing full in Man.

DRYDEN. From *A Song for St. Cecilia's Day*.

These words are not a poet's idle fancies ; they are the presentment of deep occult truth, through the medium of poetry. The poet, as prophet, has ever been one of the chosen revealers of mystery, to those who can receive the message.

The power of Sound is the root-force of manifestation, from the music of the spheres—"Sweet as stops of planetary music heard in trance"—to the child's cry on entering the physical world.

In the scriptures studied by our own nation, the same truth is found. After the Spirit of God has moved on the face of the waters, the creative Word, or *Sound*, goes forth : "God said, let

there be light, and there was light." Again, in the mystic Gospel of St. John, we read: "In the Beginning was the Word, and the Word was with God, and the Word was God," the Word being the Logos, whose creative force is the power of Sound, *the voice of vibration*. In these words is hidden the secret of manifested life and death, for Sound can destroy, as well as quicken. Hence we have occult truth again revealed by the sweet singer of Israel: "By the word of the Lord were the heavens made, and all the host of them, by the breath of His mouth;" and the disintegrative side, also: "He uttered His voice, and the Earth melted away."

Sound is the token of life—elemental, human, universal. Winds and waters raise their mighty voice, earthquake and cataract speak, "with many tongues," animals utter poems of love and runes of wrath. Musicians aver that the key to a man's true nature is his voice, warning us to beware of harsh and strident tones, as of soapy and insinuating 'unctuous' ones. A voice at once powerful, soft, and thrilling denotes a rare and great nature. One who is thus sensitive to sound-waves will thus rarely need to look at a person, but their 'Power of Sound' will go forth with prophetic ray. Who does not know voices which partake, respectively, of the rhythms of raven, dove, and peacock?

Sound is one of the greatest mysteries. Why certain tone-rhythms should give rise to specific vibrations—that they do, is now a matter of indubitable proof, on the physical plane—and this vibration, in turn,

give birth to specific forms. There is evidently a dual force inherent in the working of the power, as it were, the Measure of the Logos, as well as the Voice, and therefrom proceeds the occult relation and interpenetration between Colour, Number, and Sound. Sound is the key-note of universal existence. Each Planet has its own note, colour, and number, and of these, every one is part of a marvellous series of cosmic correspondences. The symbol of this mighty harmony is expressed in the formula: "Heaven and Earth kissing each other," which phrase, however, conceals more than it reveals. Yet is Sound the stroke of the hammer of force on the anvil of manifestation. Rhythm is the soul of nature, as of man. Without rhythm, regular, measured order and recurrence of sound, there is no order, no cognition, no proof of mind.

"Order is Heaven's first law" is an occult way of saying that rhythm is the progeny of life and mind, and that until the two are united, their child, substantial matter, cannot be born. There is no self-conscious life without sound, on the plane of manifestation, from the hum of midget-gnat, to the mystic chord forever sounding in the Heart of the Universe and of Man, that ceaseless sound which builds, shatters, rebuilds, all that is, in man and nature. Think, by what a mighty order of Presences we are surrounded, compassed about. And it is only to those who cannot hear the Voice of the Silence, the tones of spiritual sound, that life seems inexplicable:

Heard melodies are sweet,
But those unheard are sweeter.

Mystery there is, and must ever be, in the nature of things, within any consciousness short of omniscience, but Mystery is a part of the great Reason of Things, not a defier and a foe. True mystery is parent neither to superstition nor scepticism, she is the mother of the higher reason, and of faith. Too often faith is considered as in opposition to reason, whereas they are sister and brother, teachers of the soul in the science of the Spirit. Wisdom herself often hides in mystery, and Love's very shrine is faith, Love, the brightness of whose presence is such that few can bear her direct ray. This, then, is the beginning of the secret of

Seeing we know emotions strange by it,
Not else to be revealed.

Music which is earnest of a heaven, music, the divine flame shrined and veiled in Sound, the Word made Flesh.

To pronounce a word is to evoke a thought and make it present: the magnetic potency of human speech is the beginning of every manifestation in the occult world. To utter a name is not only to define a being (an entity) but to place it under, and condemn it through the emission of the word (verbum) to the influence of one or more occult potencies. Things are, for every one of us, that which it (the word) makes them while naming them. The word (verbum) or the speech of every man, is, quite unconsciously to himself, a blessing or a curse; this is why our present ignorance about the properties and attributes of the idea, as well as about those of matter, is often fatal to us. . . . Names (and words) are either *beneficent* or *maleficent*; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to say, to the *letters* which compose them, and the *numbers* correlative to these letters.

With these lines before us, we seem to glimpse, if only momentarily, some vast conception of the infinite potency of sound. World upon world dawns within the realm of imaginative vision, opened to

our sight, however briefly, through the portal of those wonderful words.

But what a different aspect does life present under these conditions, and how tremendous are the responsibilities incurred. With each spoken word of daily speech, we are building forms in the surrounding ether; invisible ærial architecture, houses and temples more real than those raised by human hands. Many a phrase now arises in the mind with new force and added significance. "For every idle word" we are told, we shall one day "give an account". Nature conceals, that she may reveal. Never speak of the silent, empty air, for air is neither dumb nor void. These qualities are in our ignorant lower minds and materialistic conceptions, which grasp only the "seen and temporal" things of matter.

Again, who can measure or set limits to the power of sound, the first person of a trinity—Sound-Measure-Number? Every specific sound is limited and differentiated by a certain measure of vibration; each separate letter having its own 'tanmatra,' namely *a rate of measure* of that which is measureless, and yet, for purposes of manifestation, sets itself bounds, as it were, which it does not pass over. Truly does the Psalmist say of the testimony of heaven and earth to these powers: "Their sound is gone out into all lands, and their words into the ends of the world." Truly, also, does the invention of man bear witness to the multitudinous complexity of sound, to its correspondences and combinations with the powers of the air and other elements. Think of the respective tones and measures of That

in the organ, harp, violin, trumpet, flute. Is it not the universal cosmic language, and the voices of the elements themselves, translated into a mighty orchestral harmony? Winds and waves, sunshine, tempest, volcano, iceberg and the voice of man, all find their counterpart in the orchestra. Music, as yet in this civilisation, is only in its infancy, but the day will come when mighty works will be done by its power. Many a hint of Music as Creative mage is given in myth and legend, those 'storied windows' of the past, through which light still irradiates the present, to the seeing eye. Orpheus with his lute; Brahma playing on the instruments of his various worlds, the universal lyres; Circe, with her song-spells, a hint of the karnic elemental music—wherewith men became intoxicated, and finally degraded into animals who lived only to do her behests. Then we have Krishna with his flute, the Indian Pau, soothing, charming and healing man and beast with the sweet spell of his lyric breath, and in our western scripture there is the story of the walls of Jericho falling at the blast of the trumpet, and of David whose harp-strains soothed and healed the worn, ravaged spirit of Saul.

Thus, everywhere, in nature, myth, pagan and Christian religion are found these evidences of and witnesses to, the power of sound. Shall we disregard it? Shall we turn a deaf ear, refusing to listen to any language that is not written in the characters of brazen, discordant materialism? Or, shall we determine to discover, for ourselves, whether it is true that those things heard, seen, tasted, touched, by material senses, are but temporal, and the unseen things eternal?

Harmony and Discord: there are these two great Sound-forces at work. In every life one is master. Discords there are, and must be so long as there is duality. They need to be resolved, reincarnated into fuller, sweeter, harmony. "Why rushed the discords in but that harmony should be prized?" Harmony is the sovereign force. Discord is anarchy and chaos, yet is a servant, to be used, learnt from, never obeyed. Still, from wildest chaos does sweet cosmos spring. This is one of the great paradoxes which can only be revealed and explained by self-knowledge; the underlying truth cannot be imparted from one to another. Meditation and silence are the teachers here. Every force on the side of discord becomes a creative harmonious power by marriage with its counterpart, in mystic union.

From lust conquered and slain springs the holy seed of love; from wild, insurgent desire, the sacred fire of rebirth; from the separative instinct, the white flower of purity; across the desert of austerity the pilgrim-feet shall come to the spiritual land of promise where shine the twin spheres of Light and Love. Then shall the Universal Symphony go forth in waves of cosmic harmony, "a multitude which no man can number," a tribute to the power of Sound: at length, when our universe has learnt and taught its lesson, the trumpet of the end-of-kalpa shall sound:

And Music shall untune the sky.

Lily Nightingale



SALVATION

(From the Hindu Standpoint)¹

By HIRENDRA NATH DATTA, M.A., LL.B.

IT is a trite saying, but true, that Hinduism has no creeds or dogmas. In India thought has been ever free and here we have had no such conflicts between religion and science as

¹This paper was read at a meeting of the Theological Circle in Calcutta along with a paper on Salvation from the orthodox Christian standpoint.

tarnish the pages of European history. Thus in India seers have seen visions, mystics have communed, poets have sung and philosophers have cogitated—without the fear of the stake distracting their minds; and records have been preserved of their thoughts and experiences and imaginings. From time to time great thinkers (whom we call *Acharyas*) have appeared and have founded schools of thought and gathered round them disciples. So that we have Sankarites and Ramanujites, Dvaitins and Advaitins as there are Kantians and Hegelians in Europe; but the writings of these masters are in no sense authoritative. It is thus impossible to frame a statement which all Hindus may accept as binding: all that I shall attempt to do is to present a viewpoint, in the light of the great scriptures of the race, which may to some extent reconcile the different schools of thought.

At the outset I must say that I do not quite like the title of my subject which is not of my own choosing. I should prefer the title to be 'mukti' (liberation or emancipation) or better still 'yoga', 'union'—union with God 'from whom we come and who is our home'. But I must admit that in the cosmopolitan bosom of Hinduism, there is room also for that view which speaks of mukti as salvation; and there are sects of Vaishnavism whose standpoint, shorn of accidentals, is in essentials but little removed from that of the orthodox Christian churches. When either from inner conviction or from outer tradition, the sense of sinfulness is predominant, the right word for liberation is no doubt salvation.

Now, what is it that is saved? Not our body surely, though some of our Christian brothers expect a resurrection of that also. From the material standpoint, which regards the mind as a function of the brain that is supposed to secrete thought as the liver secretes bile and which denies the existence of a permanent entity in man, there can be no talk either of salvation or emancipation, so for our present purpose, we may ignore that position altogether. It is our *soul* that is to be saved or emancipated. Now this word soul or rather the entity connoted by it, is not sufficient for the Hindu who believes, in common with S. Paul, that besides his body and his soul, man has a *Spirit*. Rather he *is* a Spirit. If then man has a soul as well as a Spirit which is his deeper, his real Self, it is permissible to speak of the Spirit as his *higher* Self and of the soul as his *lower* self, for the two are one in essence.

According to Hindu ideas, the individual Spirit is a fragment of God. His *amsha* as the *Gita* and the *Brahmasutras* phrase it. The universal Spirit is the flame and the individual Spirits are so many sparks issuing forth from that flame. This is expressly taught in some passages of the Upanishats which say: "As from the burning flame thousands of sparks issue forth identical in essence therewith and are again absorbed into it, so from the Imperishable one (*Brahman*) these creatures come forth." Essentially the spark and the flame are one. The Monads (as we may call the sparks) and God are identical. So that each Monad may truly say: "Soham, I am He;" "Aham Brahma

Asmi, I am Brahman;" and of the Monad it may be truly said: "Tattwam asi, Thou art that;" "Ayam Atma Brahma, This Self is the Brahman."

How does the universal Self become individualised so as to appear as the Monad? Subjectively by means of the upadhi, which from the objective standpoint is spoken of as the Guha or Dahara—an inconceivably tenuous film of matter in its highest condition which an Upanishat speaks of as minute as the tip of a kernel of grain. This has sometimes been called the auric body. It is the Hridi of the Upanishats in which He resides and which is therefore called Hridayam (heart) and the Monad is therefore called the cave-dweller (Guhahita) and the body is named Brahmapura—the tabernacle of God.

The Monad, the individual Self, sends down a ray or rather is reflected in the matter which forms his vehicles for functioning in the worlds and this reflection is our soul or lower self. The Hindu books speak of this as Abhasa, so that the lower self is spoken of as Chidabhasa, as the higher self or Monad is called Chinmatra and the supreme Self or God of which the latter is a fragment is spoken of as Chidakasha. The *Brahma-sutras* compare this reflected or lower self to the image of the sun in a sheet of water and in a passage of the Upanishats which Shankara cites with approval it is compared to the moon-image (jala-chandra). The implication evidently is that as the sun or the moon is one but their reflections many, so the Monad is one but its images in matter are many.

In discussing the question of salvation therefore we have to take note of these two selves—the higher and the lower—the higher which is immortal and immutable and the lower which, as it were, perishes with each body. These two selves are referred to in the *Gita* as the Kshara and the Akshara Purusha and are spoken of in the Upanishats as the two birds which are perched on the selfsame tree—one of whom tastes of the luscious fruit while the other looks on. It is evident that when the Sankhya speaks of the Purusha as witness or on-looker as aloof, this higher Self is implied and not the lower; such is the case also when in yoga it is referred to as drishimatra (the knowing subject). Its reflection gets entangled in the meshes of matter, identifies itself with the modes of the mind and then there is sorrow and sin, weakness and folly. On its own plane the Monad is pure and free and illumined, but its image “merged in matter, suffers delusion and sorrow”.

The *Shvetashvatara Upanishat* speaks of these two selves as the wise and the ignorant, the ruler and the ruled. When therefore the Advaitin speaks of the Self as being eternally free and pure and wise he is thinking not of the lower but of the higher Self, not of the jiva but of the Kutastha (Monad); and when the Dvaitin speaks of ignorance and sorrow and salvation in regard to the self, he has in view not the Monad but the lower self. This lower self is the atma of the schools of Nyaya and Vaisesika, only they lose sight of the important fact that it is not a disconnected entity

but is dependent on the Monad. This fact is insisted on by Ramanuja who, though teaching that the individual self is distinct from the Universal Self, yet is careful to point out that the human soul is pervaded by the Universal Soul; that in fact it is the vesture of God who rules it and guides it as the Inner Ruler (Antaryamin).

The Monad being what it is, it is inadmissible to talk of its salvation, for "being free, it gets freed;" and the Upanishats and the *Gita* are unanimous in speaking of the Monad as Brahman itself. The Upanishats proclaim this truth in the four great logia quoted above, and the *Gita* in verses like the following: "In this body dwells the great Purusha—the Supreme Self, the Maheswara, who is the on-looker, the Inner Guide, the Ruler, the Enjoyer." What need then to liberate him who is eternally free? But it *is* necessary to devise means to get its *image* released from the entanglement of matter, so it is right to speak of the liberation of the soul or the lower self.

How then to free the soul? This is a fascinating topic but I have no time to-night to do more than touch its fringe. The first step of course is to cease from sin. This is spoken of in the Hindu books as chittashuddhi (purification) and the whole process is summed up in the word Karma Yoga, so Shankara says, citing a Smriti text, "By karma is the soul cleansed". Then by and by the four endowments have to be acquired—those which go under the name of the four qualifications which the Yoga sums up under the technical names of yama and niyama. These are—first, viveka (discrimination)

between the Self and the not-Self; second, vairagya (dispassion), the getting rid of personal motives in our actions, which is the true root of altruism, the doing of duty for its own sake; thirdly, the 'six-fold possession,' namely, control of the senses, control of mind, tolerance, fortitude, faith and balance, and last of all the desire for liberation, or as one authority has given it, love—all-embracing love, which pours itself out without stint. When the soul is dowered with these gifts, the aspirant becomes fitted to enter upon the Path in earnest—the three-fold path of jnana, bhakti and dhyana—wisdom, devotion and realisation, which all converge towards God. For, in the words of the Upanishats, the only way to transcend death is to realise God, verily there is no other way and it is said that it is far easier to fold the immensity of space within one's arms than for man to attain mukti without knowing God. Now according to peculiarities of spiritual temperament, some prefer the path of wisdom with its three-fold attribute of reception (shravana), cogitation (manana), and contemplation (nidhidhyasana), others prefer the path of devotion with its three steps of glorification (kirtana), adoration (bhajana), and utter submission (sharana); while still others prefer the path of realisation with its three stages of concentration (dharana), meditation (dhyana), and inhibition (samadhi). Naturally one upholds that path which helps him best and seems most easy to him. So the followers of the path of wisdom insist upon it as the only way, as do the followers of the other two paths, according to their several preferences. But as the *Gita*

points out with much fulness of detail, the way is really three-fold and in their higher reaches the three paths gradually converge and ultimately meet together in God.

Why is the path threefold? Because the three latent aspects of the Monad, sat, chit, and ananda, have to be unfolded so that ultimately, when the individual Spirit has become perfect, even as Brahman is perfect, "he becoming Brahman attains Brahman".

Then the long pilgrimage of the soul is ended and the Logos in gestation, the God in the making, having become the God full-grown, the goal is reached.

May I at this point interpolate just one word about 'grace'. From the Dvaita standpoint, when the soul has utterly surrendered itself to the will of God, when it has attained the acme of sharanagati, the Deity pours down His grace upon the devotee who is thereby rescued from all sin and sorrow. From the Advaita standpoint, the Upanishats speak of Grace as the self-determination of the Monad to realise its freedom.

It will be evident from what has gone before that there are two aspects of mukti—the *negative* aspect when the soul strikes off its limitations, when the knots of the heart are untied, when the thirst for enjoyment is gotten rid of, when the necessity for compulsory incarnation is transcended. According to the Upanishats everything outside of God is suffering (Ato anyat arttam). So the first goal set before the aspirant is to get beyond 'samsara—the wheel of births and deaths. The

ordinary man lives and dies and then has a *post-mortem* existence either in purgatory or in heaven, and then is born again and the same process is repeated over and over again and the jiva, travelling by what is called the *dhumayana*, is whirled round and round the circle of *samsara* until he becomes a Super-Man and is able to pass beyond the three worlds by the way of the *devayana*. For him there is no more compulsory reincarnation. He passes into the higher worlds spoken of as *Mahah*, *Janah*, *Tapah* and *Satya*. The highest region being what is called *Brahmaloka*—the world of *Brahma*. There is a graphic description of the condition of the soul who has reached *Brahmaloka* in the *Chhandogya* and *Kaushitaki Upanishats*. That is no doubt a glorious state but it is not, as we shall presently see, the highest.

It will be seen that from the negative standpoint, all these Super-Men may be regarded as *Muktas*; for they have all transcended *samsara*, have all passed beyond the three worlds (*triloki*); but from the point of view of positive attainment, there is a wide divergence between their conditions.

It is possible for man while still in the physical body, by adopting appropriate means, to rise to super-human consciousness, nay to come in touch with the consciousness of the *Logos* Himself and that is the state of the *Jivanmukta*. The *Sankhya* teaches that this consists in the isolation of the *Monad* (*Purusha*) from the *Prakriti* with which it was for the time being entangled. The *Yoga* regards *Mukti* as the unification of the lower with the higher Self—which is the abiding

of the Spirit in its own state. This condition is alluded to in a passage of the Upanishat which speaks of the soul (*samprasada*) as being merged in the Spirit which then abides on its own plane (*svena rupena*).

According to the Sankhya and the Yoga, *mukti* is only a state of illumination. It *is* that, but it is also a condition of supreme bliss—such bliss as is described in the Upanishats as a million times more blissful than the highest bliss ever attained on earth. Needless to say it is not merely absence of pain such as the Nyaya and the Vaiseshika try to make it out to be; for if that were so, the twitting of Charvaka when he calls it *shilatwa*, the attainment of ‘stonehood,’ would not be inappropriate.

The Hindu books make a distinction between *jivanmukti* and *videhamukti*. The usual interpretation is that, having obtained illumination, the human soul, though it has attained *mukti*, still remains attached to the body until his karma is exhausted when the body falls off and the individual attains *videha* (bodiless) *mukti*. So the Sankhya speaks of the *Mukta* as keeping the body going as the potter’s wheel is kept revolving even after the pot has been turned out. This ignores the fact that it is possible for the *Jivanmukta* even after the physical body has been laid aside, to remain in what is called the *Nirmanakaya* (alluded to in *Vyasabhasya* and other works) a glorified vehicle evolved by the *Nirvani* for special purposes and which is used by great beings who are spoken of as *Adhikaris*—Officials—those who are co-workers with God. These are referred to in many passages in the Hindu books, notably the

Brahmasutras which say that though liberated they abide "until the end of their appointed work". In this connection Shankaracharya refers to certain Jivan-muktas, such as Vyasa, who incarnated again to fulfil certain high functions entrusted to them by the Logos. In this category also come all the great angels—whom we speak of as devas—who are in charge of the different departments of nature and administer them as Vice-gerents of God. These are the Gods of the Vedic Pantheon who are spoken of as Muktas in the Sankhya Sutras.

The Hindu books tell us that at the head of each world-system stands the Logos of that system—He who is spoken of as the Ishwara or Prajapati as distinguished from the Supreme Being who is spoken of as Maheshwara. So the *Shvetashvatara* says of Him :

"He is the Ishwara of Ishwaras—the Lord of the Lords of Creation."

These Ishwaras (of whom there are many—one for each system)—are subordinate Gods under the one supreme Logos who is spoken of as Lord of millions of trillions of universes. We are taught that there are countless universes—so many that it will be easier far to count the sands on the sea-shore than them, and that each solar system is ensouled by an Ishwara. A passage in one of the minor Upanishats speaks of the empyrean being studded with solar systems—thick as the shoals of fishes moving in the unbounded ocean and of countless trinities presiding over them. The older Upanishats do not speak so openly but draw a sharp line between Brahman and Brahma—between Prajapati or

Hiranyagarbha and Maheshwara. They also speak of the Being in the sun—who is no other than the Solar Logos and who is said to be golden up to his finger tips and as early as the *Rig Veda* we hear of Hiranyagarbha—the ‘born’ lord of creatures—‘born Lord’—because he is the result of evolution. He is a Mukta but has risen out of the ranks of humanity. This is confirmed by a remarkable passage of the *Brihadaranyaka Upanishat* where Prajapati or the Lord of our Universe is said to be the efflorescence of humanity. The *Yoga Vasishtha* speaks of Monads having evolved into Brahma, Vishnu and Rudra. Instances might be multiplied but this is unnecessary; for we hear of several grades of these Adhikaris—of Manus and Vyasas and ‘Lords of hosts’ and Prajapatis, etc. In fact the Chandi is the Jataka story of the great Being who is to be the Manu of the next cycle—Savarni, he is called—and the *Vishnupurana* and the *Bhagavata* speak of two other Jivanmuktas—Maru and Devapi who are still abiding in Kalapa to take charge of humanity in its next round.

Taking our humble leave of these devoted servants of the Lord, let us turn once more to the soul in Brahmaloaka, the highest heaven. His is no doubt a very glorious condition. He becomes ‘self-Lord:’ He becomes ‘swarat’—shining with his own light; the Devas and the Pitris become his obedient slaves; at will he can pass to any region of the universe; at his merest wish all pleasures and enjoyments crowd upon him—in one word he becomes endowed with divine attributes, becomes omniscient, and omnipotent within his own system

except that he cannot create or dissolve the universe. But even this high goal does not satisfy the Hindu. For, says he, what after all is attainment of Brahmaloaka. It may be a condition of very great bliss. You may attain Salokya—the same region with Brahma (which is the mukti of the Dvaitin). You may have Sarshti, equal potency with Brahma which is the Mukti of Ramanuja. You may even approach nearest to him (Samipya) or even attain super-consciousness and reach Sayujya with him. Even that is not sufficient. For after countless millions of years when the Brahma goes into pralaya, you will have to begin again. For as the *Gita* points out, even the Brahmaloaka does not endure for ever, and there may be a fall even from that exalted height, so nothing short of cosmic consciousness, of mergence in the Supreme, will serve. Therefore either follow the path of Krama-Mukti and by devotion to and knowledge of the Supreme, staying in Brahmaloaka, prepare to merge yourself in God at the end of the cycle; or if you are a bold spirit, essay it here and now by following the path of Videha-Mukti. Then when the last shred of separation is got rid of, like the river merging into the ocean, the Individual Self is united with the Universal Spirit. Then the dew-drop slips into the shining sea, and the great consummation is reached. This is referred to in certain passages of the Upanishats. Of course we cannot down here know anything of this glorified condition. From our point of view this is Nirvana, as Brahma himself is *asat*, non-existence, so some people speak of it as extinction or annihilation—

they who are mightily afraid of the loss of their personality. But those who have had even a faint inkling of this glorified state in Samadhi speak very differently. They speak of it as the measureless bliss. Hear how one of them, the late Lord Tennyson, the seer-poet of the nineteenth century, whose name is a guarantee for his good faith, has spoken of it:

Experiences with anæsthetics I have never had, but a kind of waking trance I have frequently had, quite up from boyhood, when I have been all alone. This has generally come upon me through repeating my own name two or three times to myself silently, till at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being; and this not a confused state, but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but the only true life.¹

Tennyson has crystallised his cosmic experience in immortal verse, thus:

And thro' loss of self
The gain of such large life, as matched with ours.
Were sun to spark—unshadowable in words,
Themselves but shadows of a shadow world."

After this let us not speak lightly of that which is above and beyond us but hold our peace in reverence and awe.

Hirendra Nath Datta

¹Tennyson himself related his experience to Professor Tyndall whose record is interesting. "We continued our conversation. It presently became intensely interesting. With great earnestness Tennyson described to me a state of consciousness into which he could throw himself by thinking intently of his own name. It was impossible to give anything that could be called a description of the state, for language seemed incompetent to touch it. Wishing doubtless to impress upon me the reality of the phenomenon, he exclaimed; "By God Almighty there is no delusion in the matter. It is no nebulous ecstasy, but a state of transcendent wonder associated with absolute clearness of mind." The condition here referred to appears to be similar to that "Union with God" which was described by Plotinus and Porphyry."

AT WHICH SIGN DOES THE ZODIAC BEGIN ?

By CARO

BEFORE I place the few thoughts which have passed through my mind on the above subject before the readers of THE THEOSOPHIST for their consideration, I must freely confess to them that I have been taking up the studies of Theosophy and Astrology seriously for the last two years only, though I have dipped into them in a desultory way during ten. Therefore I am quite prepared to hear that these thoughts of mine, which to me seem so personal and of my own, have probably been discussed over and over again—though perhaps not from the same point of view—and that the theory here set forth has been found to be untenable. However that may be, they have come to me through my own meditation, not from anything I have read or heard, with the exception perhaps of a suggestion thrown out by a clairvoyant (Charubel), to the effect that the Zodiac might commence at Libra instead of Aries, a pertinent suggestion when added to my own idea—that it commences at Gemini, both being airy signs. But so far as I am aware, I worked out this theory by myself through the chance remark

of a friend concerning a dual sign, unless I may dare to hope that I am being helped in my work by a higher power.

Naturally when a student starts on a new subject he is properly mindful of all his teachers tell him, and very rarely questions their statements until he has made sufficient progress to begin to ask himself whether the answers to his questions are always reasonable and satisfying. The first doubt which enters his mind sets his brain off on a new road of its own making, and he is generally rewarded by finding something fine and unexpected at the end. Such a road was opened up to me by the chance remark of my friend, though whether the readers will consider that I have arrived at a fine conclusion must be left to their individual taste and judgment.

So now to the setting forth of my theory.

It is generally accepted by Astrologers, I believe, that the Zodiac commences at the first point of Aries, but have we any incontestable proof of that? Have the teachers of the Ancient Wisdom taught definitely on this point? If not, then we are at liberty to speculate on the subject for ourselves.

As all readers of this magazine know, the twelve signs of the Zodiac are separated into—among other categories—two classes male and female and there are four sets or triplicities of three signs each, corresponding to the four elements, the circle being said to commence with Aries, a fiery, male, sign. There are three so-called dual signs, Gemini, Sagittarius and Pisces respectively, representing air, fire and water.

Why is the earthy element unrepresented in these, and what is the real significance of the dual sign, were the two questions which suddenly obtruded themselves into my mind with peculiar force.

I can imagine some compassionate smiles on the faces of the more learned in these matters as I apparently hasten to exhibit my ignorance, and they may be indignant at my daring to question the teaching of ages. But I must suffer them to continue doing and feeling so, until I give some proof of my belief that the Zodiac commences with Gemini and not Aries, and at any rate I have discovered an interesting theory—if nothing more—which can be investigated before being rejected with scorn. Ofttimes the searching question of a child will cause an adult of even great intellectual ability to turn his thoughts in a new direction, with the result of completely upsetting a long series of preconceived ideas.

So let us see on what foundation I build my so startling theory.

Let us take the universal cross of matter as our basis, enclosed in a square. It will be seen that the three dual signs already acknowledged, if placed at the points of the cross in their regular succession form a right angled triangle, not an equilateral one, which is the basis of the symbol of trinity and this gives a feeling of incompleteness if not of weakness. Why do we find then one corner of the square left—as it were—unprovided for. It cannot be that earth is less important than the other three elements in the scheme of human

or spiritual evolution. Thus thinking, it was borne in upon me that Virgo is in reality a dual sign, and by placing it in its proper position we get the cross and square completed.

Some may here object on the score that there is nothing about Virgo which suggests duality, but on the other side are those who would lay stress on the celestial virgin, equally Mother and Spouse of God, or on the ears of corn which the Virgin holds, symbol of the power of reproduction, fertilised once for all, as in the case of the queen bee.

And of what does the duality consist in the dual signs? Surely male and female. If we take the signs as at present, we find Aries and Libra at the two extremities of the vertical, and Cancer and Capricorn at those of the horizontal of the cross, which are not the opposites or polarities of sex which we should expect. I take it that from one line of thought the vertical line of life representing the fall of Spirit into matter, if divided into seven equal parts, would show the centre division as half male, half female, supposing the extremities to be named male and female, respectively. Thus we should have the true polarity.

Is it not then more reasonable to suppose that the signs at the points of the cross which forms the basis of the astrological circle should be dual, and thus more perfectly harmonious without disarranging the order in which they now polarise each other elementally, as air and fire, water and earth? More perfectly, I say, as then we have a duality as the very crux of the universe, the radii on which is constructed the wheel of life.

“But all this does not explain why you place Gemini as the commencing sign,” you will say, and very rightly, so let us see why I risk calling forth exclamations of horror and indignation from the more conservative of my readers.

Gemini is the first of the airy triplicity, whose lord or ruler is Mercury, the sign and symbol equally of the Holy Spirit, the divine Son, the Christ, the Messenger of the Gods, the Bringer of life to Humanity, as well as mentality, etc. We read in the opening chapter of Genesis that the Spirit (Gemini) of God moved on the face of the waters (Pisces), that there was light (Sagittarius, by which light we understand also the vivifying and vitalising heat of fire necessary to life) with the final result of the creation of earth (Virgo). The Lord of Virgo is also Mercury, thus we end as we begin with Spirit, though now it is hidden in dense matter, as the germ of life is hidden in the grain of corn, and the fourth side of the square represents the invisible fourth dimension, the life of either the universe or ego between birth and death, night and morning, etc. Further, Gemini rules the lungs, the breathing apparatus of man, without which the rest of the organs are useless. The circulating river in the veins, the engine of the heart, are helpless and impotent without the breath of life. So now we have the Svastica complete, before the male and female principles have become differentiated; on this we construct the circle with its twelve divisions and between each arm of the cross we place the pair of separated sexes or

principles. Again, by placing Gemini as the first sign, we follow the order of the elements in their natural transition from Spirit to matter, both in the regular succession of the signs, and by counting the points of the cross in the reverse direction as above, which last is probably the mystical retrograde movement of the Sun through the signs, a movement of which I have not yet read an explanation.

With regard to that movement I read in a very interesting little article in *Modern Astrology*, that about six thousand years ago the Sun was in the sign Taurus, when the Egyptians were worshipping the bull Apis; then it retrograded into Aries, bringing us to the time of Moses, as the Taurean influence slowly passed away, the Israelites making burnt offerings (fiery sign) the golden calf being set up, followed by the promises and prophecies concerning the coming of the Lamb. Then the Sun retrograded into Pisces at the time of the birth of Jesus Christ, the Pisces influence being shown by cures performed by stepping into pools of water, baptism introduced by John the Baptist, Christ choosing His first apostles from fishermen, and the first miracle being the turning of water into wine. Now, it was said, we are entering the sign of Aquarius, and the Uranian influence is already being strongly felt, all things to do with the Spirit and mind showing forth more strongly day by day.

Is it then unreasonable to suppose that in the cycles of evolution the starting-point of the wheel of life, the Zodiac, has always been symbolised by Gemini, and in the matter of religions, the final

result has been the materialisation in Virgo, and that Libra is the balancing sign, from which the ego either progresses or retrogrades.

I intended to leave the consideration of the theory in relation to the still more ancient Zodiac of ten signs only to abler minds than my own, but perhaps my own inclination was too strong, so I went into the matter, and after careful consideration, I find nothing to upset the theory, but rather a confirmation from the duality of sex point of view. If we construct a figure of two interlaced pentagons within the circle, we see the signs polarised definitely as male and female and if we separate the pentagons, we find two very harmonious figures, the one composed entirely of air, fire and male signs, the other of water, earth and female signs, and further the readers will observe that a triangle can be formed from the three points of fire and earth in each; air and water being represented by a line, can be imagined as unlimited and formless in themselves, but plastic and dependent on the other two, so to speak, to enable them to manifest any definite shape, such as mist, steam, ice, etc. At the same time we can have neither fire, water nor earth without air, I believe (I know nothing of chemistry), as, though one can strike a spark from a rock or stone, and set fire to grass, etc., it requires air to keep it alight or cause a flame.

I have read that the pentagon is the symbol of the perfect man, so if we take these two pentagons as representing the physical and spiritual man, we find the black figure composed of water and earth,

corresponding to the denser forms of Spirit, but the higher spiritual, white figure has only fire and air in its composition.

To heighten the analogy, if we place Gemini at the apex of an isosceles triangle we find the base composed of fire and air, corresponding to the triangle of Spirit, while Capricorn at the apex of the inverted triangle representing matter, forms the proper polarity, and the interlaced triangles, the base of the second being composed of water and earth, become completed.

Then if we draw lines from the four points of the bases of the triangles, we have the cross with an element at each point. This cannot be done if Aries is taken as the apex of the triangle of Spirit, as in that you have only fire represented, and in the cross the element of air would be wanting.

Examining this figure from the horoscopical side, if we remember the statement in *The Secret Doctrine* concerning the influence of the conjunction of the Sun and Moon on human generation, can we not find a connection between these ten signs of the Zodiac and the ten months the embryo remains *in utero*? Say that a child is conceived under the conjunction in Gemini, the sixth point at Capricorn signifies the minimum number of conjunctions, representing seven months, at which a child could be born with all its faculties—though probably of weak physical constitution—and live a normal life on earth; while the tenth point at Taurus represents the maximum time, according to the obstetric tables, which could occur between conception and birth. Thus we should have the perfect

man, physical and spiritual, *if* there were no karma to be considered.

The ideas which rush to the mind from the contemplation of these figures from the Theosophical and Astrological standpoints are endless, and if I have started a few more minds on to some fresh paths of study, this little paper will not have been written in vain.

Caro

THE AWAKENING CHINA

At a meeting of the Wesleyan Methodist Missionary Society—at which, *inter alia*, complaint was made as to my “baneful influence” in strengthening opposition to missionaries in India—the Rev. Henry Haigh made a most interesting speech about China. He said that “China was bound to become a dominant influence in Asia;” while the day of Japan was quickly passing,

the long day of China, awake with capacity and resources beyond all their calculations, had dawned. China was going to speak to the whole world, and it would do it soon. There were those living among us who would see China creating respect and even consternation in the Chancelleries of Europe, profoundly modifying commerce, and affecting both East and West with an atmosphere on which peace and the progress of religion would depend.

Many Theosophists will remember that H. P. Blavatsky prophesied this in 1888, when all the world regarded China as a dying country to be carved up by European nations. China has long been trampled on and oppressed; she is now beginning to feel her strength; how will she use it?

A. B.

CHRIST IS RISEN!¹

By ALBA

This day is the sacred day on which all humanity, without excepting one single man, celebrates its holy, heavenly brotherhood.—*Easter Sunday.* GOGOL.

MANY Russian writers have noticed the particular love of the Russian for Easter, the festival of spiritual Revival and universal Union.

In his article called 'Bright Resurrection' Gogol speaks of the impediment which prevents the man of our days from celebrating Easter as it should be observed. This impediment, according to him, is pride: The man of our day is lost in profound admiration of his own self; he has grown proud and has exalted himself above his brother; but there is yet another form of pride in him which is even worse—the pride of the mind. Our writer very pointedly observes that one may talk to a man of the bad qualities of his heart, but one cannot, without giving mortal offence, speak of the imperfections of his mind. Gogol gives the following characteristic of the man of our days:

“He believes in nothing and trusts to nothing; he has faith only in his own intelligence. What his intelligence does not perceive, that has no

¹ It is a gracious Russian custom on Easter to greet friends with the words: “Christ is risen!” and the answer is: “In truth He is risen,”—then people kiss each other three times. You may see this going on in the churches and in the streets.

existence for him. He has even forgotten that the mind evolves with the moral growth of man, and that it stands still and even tends backwards when moral progress comes to a stop He mistrusts everything; the heart of the man whom he has known for years, truth, God—the only thing he never mistrusts is his intelligence. . . . The intellectual passions are at work; there is personal enmity because of difference of opinion, because of contradiction in intellectual questions.”

Sadness wrings the heart of the writer; he is unable to repress a groan, and he exclaims: “Great God! void and terrible is becoming Thy world.”

After having drawn a sad picture of the present mode of celebrating Easter in our country, amid a general bustle, idle calls which intentionally avoid finding each other at home, or meetings based on low motives, drinking and so forth, our writer asks: “What need is there amid such conditions of preserving the outward sacred customs of the church, whose heavenly Master has no more power over us? Or is this a new mockery of the spirit of darkness? But what need is there of this festival, which has lost its meaning?” And he himself answers: “In order that the few who still feel the spring-breeze of this festival should suddenly be filled with such deep sadness, as must be felt by the angels in heaven.” Nevertheless Gogol cherishes the hope that it is precisely in Russia, where the Bright Day of Resurrection is so much loved, that this festival of Reconciliation will be celebrated in all its solemn beauty. Not because we are better than the rest (we may be worse), but because we are “as yet an unmelted metal,” we have not yet taken a

definite shape, we are not yet crystallised; all the wide spaces of the horizon are open to us, and we possess "an enterprising dauntlessness of our own"—the dauntlessness which by one outburst of Love burns up all chains and barriers.

Thus dreams the Russian writer. Theosophy, however, teaches that nothing can be obtained by a single outburst of the heart or the will, however sublime it may be; that everything must be won by conquest. A deep inner work, a rigid moral self-discipline, are needed to bring the rich ability of the Slavonic Spirit into harmony, which at present is wavering and lacking in strength. The elements must submit to the Spirit, and the pure flame of the Spirit will bring order and harmony into the raging elements. What was a chaos illumined by lightning will be transformed into a harmonious kosmos, full of power and beauty. And then, but only then, can his prophetic words be heard and the Bright Resurrection will shine upon suffering humanity.

The Great Festival must be preceded by strenuous work: "The Kingdom of Heaven is taken by violence." The Slavonic race has a great power in its possession—its unquenchable spiritual thirst. Through the darkness and storm of sad historical events, through the ecstasy of faith and the trackless roads of doubt, ever has this thirst for the Eternal burnt in our hearts with an inextinguishable flame, and our religious consciousness has steadily grown with it in depth and height. In this religious consciousness, awakened in far-off ages, lay hidden the true roots of our poets' best hopes and our own brightest dreams. For the sake of the building of

the form, we have for a time withdrawn from the aims of the Spirit; but life is teaching us with a terrifying power that we cannot forget its sources unpunished. The tragedy of our present experiences is entirely the fruit of spiritual disease. Life needs healing and uplifting; it needs the illumination of higher Truth to become human. And we must hasten to its help; but the healing of life must begin from the roots, *i.e.*, from the Spirit, and not from the branches and leaves, which are nourished by the roots and cannot exist without them. *The roots of life are hidden in religious consciousness, in it are the beginning and the end of all existence.*

We are already hearing voices in society and literature reminding us of the necessity of *living* a spiritual life. We have evidently turned away from the allurements of materialism to a deeper mood, and there is an invisible, but serious work going on in society, the seeking of Self and of God. A feeling is spreading abroad that "spring is coming;" that its gentle breeze is near; that soon all the voices of sensitive thinkers will join in a mighty call for spiritual revival; that from all sides will flow the streams of living water, and the creation of a new life will begin everywhere. The grass will grow, trees and flowers will blossom, birds will sing, earth will stand in the splendour of the rising sun, endless and glorious spaces be disclosed, and all the bells will ring the glad tidings of the dawn of the Bright Resurrection; and across our native land will resound the glad and powerful word of life: "Christ is risen!"

Alba

PERCEPTION IN MEN AND ANIMALS¹

By A RUSSIAN

THERE is a great difference between the psychic apparatus of men and that of animals. This difference must undoubtedly greatly influence the animal's perception of the outer world. But *how* and *in what?* This is just what we do not know, and what we must try to discover.

To do this, we must consider our perception of the world, and analyse *in detail* how we perceive the world; then we must see how the animal must perceive it with its limited psychic apparatus.

First of all we must note, that our perception of the outward view and form of the world is very incorrect. We know that the world consists of bodies, but we always see and sense *only their surfaces*. We never see or sense the *body*. The body is a *concept*, made up of a series of remembered percepts, by way of reasoning and experiment. Only surfaces exist for direct sensation. The sensations of weight, mass, volume, which we mentally connect with 'a body,' are really connected merely with sensations of surfaces. We only *know*

¹ This paper is translated from an unpublished Russian book. We hope that the whole will be translated in time.—EDITOR.

that this sensation of surfaces comes from the body, but we never sense the body itself. Perhaps we might call the 'sensation of a body' the complicated sensation of surfaces, weight, mass, density, resistance, etc. But we must *mentally* bind all these sensations into one, and call this general sensation 'a body'. We sense directly only surfaces, and then *separately*—weight, resistance, etc. *A body as such* we never sense.

But we know that the world does not consist of surfaces; we know that we behold the world incorrectly. We know that we never see the world *as it is*, not even in the philosophical sense of expression, but merely in the geometrical. We never saw a cube, a globe, etc., always but surfaces. Knowing this, we mentally correct what we see. We *think* a body behind the surfaces. We can never even represent to ourselves a body. We cannot represent to ourselves a cube or a globe all at once from all sides, but only in perspective, clearly, the world does not exist in perspective; yet we cannot see it differently. We see only in perspective, *i.e.*, in our perception we distort the world through our eyes.

And we know that we do distort it. We know the world is not as we see it. Mentally we continually *correct* what the eye sees; we *substitute* a real content for the symbols of things, shown to us through our sight.

Our sight is a complicated faculty. It consists of ocular sensations *plus* memory of touch sensations. A child tries to touch everything it sees—its nurse's nose, the moon, the sunshine on the

wall. Only gradually does it learn to distinguish the near and the far by *sight alone*. And we know also that even in mature age, we are given to optical illusions.

We see distant objects flat *i.e.*, still more incorrectly than those near at hand, for relief is a symbol indicating a certain property of things. A man at a great distance appears to us as a silhouette. This is because we never touch anything at a great distance, and the eyes have not learned to note the differences of surfaces which are sensed by the finger-tips when they are close at hand.

We never can, even when near an object, see any part of the outward world such as it is, *i.e.*, *such as we know it to be*. We never can see the writing-table or the cabinet *all at once, from all sides and inside*. Thus our eye distorts in a certain way the outward world, in order to be able, after looking around, to define the situation of things. But we never can see the world, *not from our standpoint*. And never can we see it correctly, without its being distorted by our sight.

Relief and perspective are both distortions of things by our sight. They are optical illusions, impositions made on us by sight. A cube in perspective is a conditional sign or symbol of a three-dimensional cube. All we see is only a conditional representation of that conditionally real three-dimensional world, studied by our geometry; it is not the world itself. According to what we see, we must guess at what it really is. We know that what we see is incorrect, and we represent

to ourselves—*i.e.*, *we think*—the world not as we see it.

The ability of correcting what the eye sees, necessarily requires the power to form concepts, for the corrections are a result of reasoning, a process impossible without concepts.

But if we had no doubt as to the correctness of our sight, if we thought that the world were such as we see it, we should represent and think of it quite differently. The world would be to us different from what it is now.

Without the faculty of correcting what the eye sees, we should see the world differently; *i.e.*, a great deal of *what exists* we should see incorrectly; we should not see a great deal of *what exists*, and should see much *that does not exist in reality*.

First of all we should see a great number of *imaginary movements*.

To our immediate sensation, every motion of our own is connected with the motion of all around us. We *know* that this motion is illusory, but we *see* it as real. Things turn round before us, run past us, overtake each other. Houses which we are slowly driving past, gradually turn; if we go more quickly, they also turn more quickly; trees suddenly grow up before us, run away, and disappear. This seeming animation of things, along with dream-visions, gave and still gives, the main materials for fairy-tales.

And the 'movements' of things in these cases are very complicated. See how strangely a strip of corn behaves before the railway-carriage window. It runs right under the window, slowly turns round itself, and runs aside. The trees in the forest evidently

run with different velocities, overtaking one another—a whole landscape of illusory motions. And the Sun, up to now, 'rises' and 'sets' in every known language—the Sun, whose 'motion' was once so passionately defended.

Though we *know* that these motions are illusory, we still *see* them, and sometimes are taken in by them. How many more illusions should we have, if we could not reason upon the causes producing them, and should accept all that we see as really existing?

I see, therefore it exists.

This statement is the main source of all illusions. It would be more correct to say:

I see, therefore it does not exist. Or at least: I see, therefore it is otherwise.

We are able to say the latter; but an animal is not able to think or say this. For an animal everything exists as it is seen. It must *believe* what it *sees*.

How then does the world appear to it?

The world appears to an animal as a series of complicated moving surfaces. An animal lives in a *two-dimensional world*; for it the universe has the property and the shape of a *surface*. And upon this surface goes on a great number of all kinds of movements of the most fantastic character.

Why should the world appear to an animal as a surface?

Firstly because it appears *to us* as a surface. But we know by reason that the world is not a surface, while the animal is incapable of such

reasoning. It accepts everything as it sees it. It cannot correct its eyes' impression—or at least, it cannot do so as well as we can.

We can measure *in three directions*; the properties of our mind allow this. An animal can measure simultaneously only *in two directions*, never simultaneously in three. For, not possessing concepts, it is unable to keep in mind a measure of the first direction, while measuring the second and the third. Let us explain this.

Suppose we measure a cube. To measure a cube in three different directions, we must, in measuring one direction, remember, keep in mind, the two other directions. We can keep them in mind only as concepts, *i.e.*, only by having mentally connected them with different concepts, having marked them by different labels. Thus, having marked off the first two directions by the labels of *length* and *breadth*, we can proceed to measure the *height*. This cannot be done differently. As remembered percepts, the first two dimensions of the cube are *identical*, and will necessarily melt into one in the mind. The animal cannot form concepts, is unable to mark off the two first dimensions of the cube by the labels of length and breadth. Therefore at the moment when it should begin to measure the height of the cube, the first two dimensions will melt into one. An animal measuring a cube, possessing only remembered percepts, without concepts, will be like a cat, which I once observed. She dragged her kittens—there were five or six of them—into different rooms, and then could not gather them together again. She caught one, and laid it down beside a second

kitten. Then she ran away for the third, and laid it down beside the first two. But presently she clutched the first one and took it away to another room, and laid it down beside the fourth kitten; then ran again to the first room, caught up the second kitten and carried it to the fifth, and so on. The cat struggled with the kittens for an hour, and was greatly worried over the business, but could not help herself. It was evident that she possessed no concepts which would enable her to remember how many kittens she had altogether.

It is very important to understand the attitude of animals towards the dimension of bodies.

The truth is that animals see only surfaces. (This we can state in full confidence, because we see only surfaces ourselves.) Seeing only surfaces, an animal can picture to itself only two dimensions. The third dimension, beside the first two, it would have *to think*; *i.e.*, this dimension must be a concept. But animals cannot form concepts. The third dimension appears also as a percept. Therefore, at the moment of its appearance, the first two percepts melt into one. The animal sees the difference between two dimensions, but it cannot see the difference between three. This difference must be *known*, and in order to know, one must be able to form concepts.

With animals, identical percepts must melt in memory into one, just as with us two simultaneous and equal phenomena, happening at one point, will melt into one phenomenon. It will be one phenomenon for the animal, just as for us, all equal

simultaneous phenomena happening at one point will be *one phenomenon*.

Thus the animal will see the world, as a surface, and measure this surface in two directions.

How then can we explain the fact, that the animals, being in a two-dimensional world, are able to get their bearings quite well in our three-dimensional world? How can we explain that a bird flies up and down and straight and to every side in all three directions; that a horse jumps over ditches and barriers; that a dog and a cat seemingly understand the properties of depth and height simultaneously with length and breadth?

To explain this we must return to the ground elements of animal psychology. An animal must remember as *individual* many properties of things which we remember as *general*—generic properties. They are helped in the discernment of this great mass of individual properties which they keep in memory, by the emotional tone which they receive with every percept, and with every memory of a sensation.

An animal, for instance, knows two roads as quite separate phenomena, which have nothing in common with each other; one phenomenon, *i.e.*, one road, consists of a series of definite percepts, tinted by definite emotional tones; the other phenomenon, *i.e.*, the other road, consists of a series of other definite percepts, tinted by other emotional tones. We say that one and the other are roads, the first to one place, the second to another. For an animal the two roads have *nothing in common*. But it remembers all the successive

emotional tones connected with the first road, and those connected with the second road, and therefore remembers both with their turnings, holes, fences, etc.

Thus the remembering of the definite properties of things seen helps the animal to get its bearings in the world of phenomena. But, as a rule, an animal is much more helpless than a man before new phenomena.

The animal we have said, sees two dimensions. It constantly senses the third, but does not see it. It senses it as something passing, as we sense time.

The surfaces seen by the animal possess many strange properties, above all, *numerous* and *various motions*.

As said before, all illusory movements must appear to the animal as quite real, just as they appear real to us, but we *know* that they are illusory: the turning of the house we are passing in driving, the growing of a tree from behind a corner, the movement of the moon between clouds, etc., etc.

Moreover there must exist for the animal many movements we do not even suspect. The fact is that many objects appearing immovable to us—in fact *all things*—must appear to the animal as *moving*. *And in this motion it will see the third dimension of bodies; i.e., the third dimension of bodies will appear to it as motion.*

Let us try to imagine how the animal conceives the objects of the outer world.

Suppose it has before it a large circle and a large *globe* of the same diameter.

Standing opposite to them, the animal will see two circles; walking round them, it will notice that the globe remains a circle and that the circle gradually shrinks—becomes a narrow strip. Still walking on round the two, the animal will see the strip becoming wider and gradually turning into a circle. The globe will not change, but it will show strange phenomena, when the animal comes nearer to it.

Let us try to understand how an animal will conceive the surface of the globe, as distinct from the circle.

One thing is certain, that it will conceive the spherical surface *differently from us*. We conceive the convexity or sphericity as a property common to many surfaces. The animal, on account of its psychic apparatus, must conceive the sphericity as an *individual property* of the given globe. How does the sphericity, as an individual property of a given globe, appear to the animal?

We can say with full certainty that the sphericity will appear as the motion of the surface it sees.

When the animal approaches the globe there must happen something like this: the surface seen by the animal will begin to move rapidly; its centre will protrude itself, while all the other points will withdraw with a velocity in proportion to their distance from the centre. The animal must sense a spherical surface just in this way.

It reminds us of our sense of sound.

At a certain distance from the globe, the animal sees a surface. Approaching and touching some

point of the globe, it sees that the relation of all other points to this one has *changed*; in comparison with what should be on a surface, it sees that all the other points have moved, receded. Touching another point, it sees that all the other points also have receded from this one.

This property of the globe will appear as its *motion*, 'vibration'. The globe truly will be like a vibrating, oscillating surface. Just in the same way *every corner* of an immovable object must appear to an animal as *motion*.

The animal can see a corner of a three-dimensional thing only by moving round it and then it will seem that the thing has turned, that a new side has appeared and the former one has gone away, or receded. *An angle* will be conceived as a turning, as the motion of a thing, *i.e.*, as something *passing*, as a change in the conditions of the object. Remembering the angles seen before, *seen* as the motion of things, the animal will hold that they have already passed, ended, disappeared—that they are in *the past*.

Of course an animal cannot *reason* like this, but it will act as if it reasoned in this way.

If an animal could think of those phenomena—*i.e.*, of angles and curved surfaces—which did not enter into its life before, it certainly would represent them *only in time*; *i.e.*, the animal could not suppose that they had any real existence in the present moment, *when they did not appear*. And if it could express an opinion about them, it would say that those angles exist in possibility, that they will be, but are not yet.

The corner of a house which a horse is passing every day, is to the horse a *phenomenon repeated under certain conditions*, yet existing only in time, and not as a permanent property of the house in space.

An angle for an animal must be a temporary phenomenon, and does not exist in space as for us.

Thus we see that an animal will conceive the properties of our third dimension as motion, and will ascribe these properties to time, *i. e.*, to the past, to the future, or to the present, *i. e.*, to the moment of the transition of the future into the past. This is a very important circumstance, in which the key to the understanding of our own concept of the world lies, and, we must therefore study it in detail.

Up to now we have been considering the higher animals—a dog, a cat, a horse. Now let us try to consider a lower one. Let us take a snail. We know nothing of its inner life, but its powers are doubtless very different from ours. Very likely the snail possesses very vague sensations of the outer world. Possibly it senses heat, cold, light, darkness, hunger—and instinctively—*i. e.*, urged by pleasure-pain guidance—reaches out for an untouched edge of a fresh leaf, on which it sits, and goes away from a dry leaf. Its movements are guided by *pleasure-pain*; it always strives towards the one and draws away from the other. *It always moves in one direction* from the unpleasant to the pleasant. Very likely it does not recognise or sense anything beyond this direction. This one line is all its world. The snail senses on this

line of its movements all the sensations coming from outside. They come out of time; out of the possible, they become the present. All our universe exists for the snail partly in possibility, or the future, partly in the past—*i.e.*, it exists only in time. Only the line exists for it in space. All the rest exists in time. It is more than likely that the snail does not realise its own movements; making efforts with all its body, it moves forward towards the fresh edge of a leaf, but it probably seems to the snail that the leaf is moving towards it, arising at this moment, appearing out of time, as for us the morning appears.

The snail is a one-dimensional animal.

A higher animal—a dog, a cat, a horse—these are two-dimensional animals. For them space appears as surface, as *a plane*, not merely as a line. Everything outside this surface appears to them in time.

Thus we see that the higher animal—the two-dimensional being, comparatively higher than the one-dimensional animal—has taken something away from time and has gained a dimension in space.

The world of the snail has one dimension—our second and third dimensions exist for it in time.

The world of a dog has two dimensions—our third dimension exists for it in time.

The animal can remember all the phenomena which it has observed, *i.e.*, all the properties of three-dimensional bodies with which it came in contact, but it cannot know that a phenomenon which seems to repeat itself is a permanent property of three-dimensional bodies—an angle, a curve, or a convexity.

Such is the psychology of perception of the world of two-dimensional beings. Every day there will rise a *new sun* for them. Yesterday's sun went away and will not repeat itself; to-morrow's sun does not yet exist.

Rostan did not understand the psychology of Chanticleer. A cock could not think that he *wakes* the sun by his crowing. The sun does not go to sleep for him. It goes away into the past, disappears, is destroyed, *ceases to be*. To-morrow, if it comes, it will be a new sun. In order to be, it must not wake up, but arise, be born. Chanticleer could think that he creates, gives birth to the sun by his crowing, that he forces it to appear, arise out of nothing—but he never could think that he wakes the sun. This would be human psychology.

For a cock there rises daily a new sun, just as for us there is daily a new morning, every year there begins a new spring.

A cock could not understand that the sun is one, one and the same yesterday and to-day—*just as very likely we could not understand that the morning is always the same and the spring is always the same.*

The motion of things—that which is not illusory even for us, a real motion, as the motion of a turning wheel, a rolling carriage, etc.—must differ very much for animals from the motion which they see in all immovable things, from that motion in which the third dimension appears to it.

These two kinds of motion will be incommensurable for it.

The animal will be able to measure an angle or a convex surface, although it does not understand their real significance and considers them as motion.

But it will never be able to measure real motion, *i.e.*, that which is motion for us. It is necessary for this to possess a conception of time, and to measure all movements in relation to a more stable one, *i.e.*, to compare all movements with a given one. An animal cannot do this, not being able to form concepts. Therefore movements which are real to us will be incommensurable, and, as immeasurable, incommensurable with other movements, which are real to it and are measurable, although they are illusory for us, and in reality represent the third dimension of bodies.

The latter is unavoidable. If an animal senses and measures as motion that which is not motion, it is clear that it cannot measure by one and the same measure what is and what is not motion.

But it does not follow that it cannot know the character of motion going on in our world, and conform itself to it. On the contrary, we see that an animal gets its bearings quite well among the movements of our three-dimensional world. Here it gets help from instinct, *i.e.*, a capacity, worked out during thousands of years of natural selection, to act expediently without consciousness of the aim. Animals thus adapt themselves quite well to the movements going on around them.

Discerning two kinds of phenomena, two kinds of movements, the animal must explain one of them by some inner property of the object, unknown to it, *i.e.*, it will ascribe this property, most likely to

the object's having a soul, and will regard movable things as alive. A kitten plays with its tail or with a ball, because both the tail and the ball run away from it. A bear will fight with the log, till the log throws it down from the tree, because it sees in the swinging log something alive and malicious. A horse shies at a bush, because the bush suddenly turns and a branch moves. In the last case the bush may not have moved at all; it was the horse that was running. But it *seemed* moving to the horse, therefore it was alive. Very likely everything moving is alive for the animals. Why does a dog bark so furiously at a rolling carriage? It is not quite clear to us. We do not see how the carriage turns, 'makes faces,' and turns over in the sight of the dog. It is all alive—wheels, top, splashers, seat, passengers—all this is *moving*, turning over.

Let us now reckon up all that we have seen. We have established that a man possesses sensations, perceptions and conceptions; that the higher animals possess sensations and perceptions; and that the lower animals possess only sensations. We have deduced the conclusion, that the animals have no concepts, mainly from the fact that they have no speech. Then we have established, that, having no concepts, the animals cannot conceive the third dimension; they see the world as a surface, and have no means, no tools, for correcting their defective sensations of the world. Further, we have found that the animals, seeing the world as a surface, see in this surface a great number of movements which do not exist for us. They must represent to themselves as *movements* just those

properties of bodies, which we consider as their three-dimensional properties. Thus an angle and a spherical surface must appear to them as a motion of the surface. And thus we came to the deduction, that all which exists for us as *stable*, in the domain of the third dimension, must be taken by the animals, as *passing* things, things that are happening, temporary phenomena.

Thus, in all its relations to the world, the animal appears to be quite analogous to the supposed unreal, two-dimensional being living on a surface. All our world appears to the animal as a surface, through which phenomena are passing, going on in time or with the time.

Therefore we may say that we have established the following: That with a certain limitation of the psychic apparatus, sensing the outer world, the world will change in its shape and properties for the subject possessing such apparatus. And two subjects, living in close proximity, but possessing different psychic apparatus, will live in different worlds, and the properties and dimensions of the worlds will be different to them. And we have seen conditions—not imagined, not invented, but really existing in nature,—*i.e.*, psychic conditions of animal life, under which the world appears either as surface or even as a line.

Thus we have established that the three-dimensional extension of the world for us depends upon the properties of our psychic apparatus. Otherwise, that the three dimensions are not the property of the world, but a property of *our* conception of the world.

In other words, the three dimensions of the world are a property of its reflection in our consciousness.

If this be true, it is evident that we have really proved the dependence of space on the sense of space. And, having proved the existence of a sense of space, comparatively lower than ours, we have also proved the possibility of a sense of space higher than ours.

And we must admit that if we develop a fourth unit of reasoning, differing from conception as conception differs from perception, the surrounding world will simultaneously show a fourth characteristic, which we can call geometrically the fourth direction, or the fourth perpendicular, because this characteristic will contain properties of things perpendicular to all known ones, and not parallel with any of them. Otherwise, we may see or sense ourselves in a space not of three but of four dimensions, and in the surrounding things and in our own bodies will appear the general properties of the fourth dimension—properties which we did not notice before, or which we considered as individual properties or as motions, just as animals consider as movement the extension of things in the third dimension.

Seeing ourselves in a four-dimensional world, we shall see that the three-dimensional world does not really exist, and never did exist, that it was a creation of our own imagination, a phantom, an illusion, a vision, an optical delusion, all you please, but no reality.

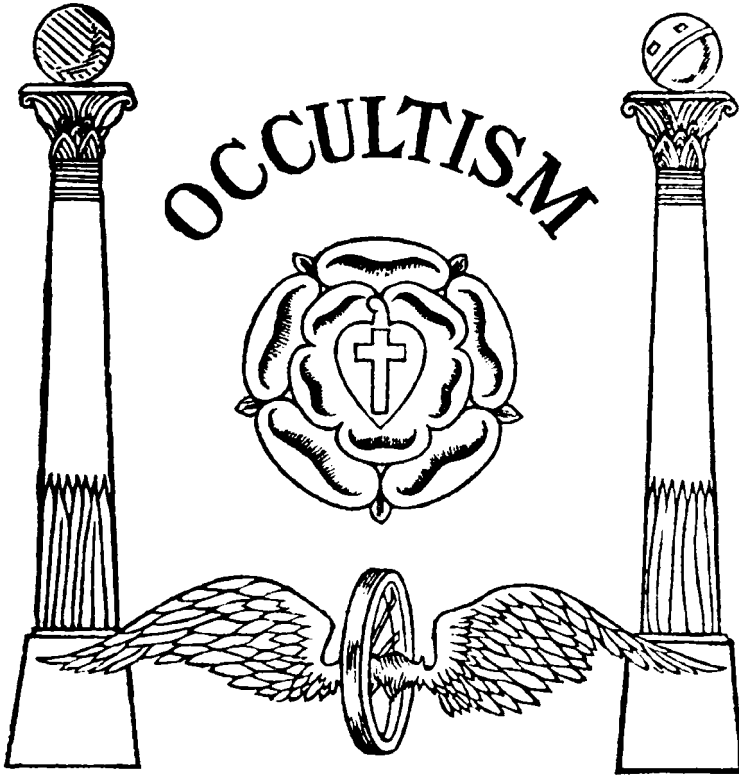
And all this is not at all a 'hypothesis,' not a supposition but a perfectly correct metaphysical

fact, such a fact as the existence of infinity. Positivism should, for its very existence, destroy in some way infinity, or at least call it a hypothesis, which may be true or not. But infinity is not a hypothesis, but a fact. And such a fact is also the many dimensions of space and all that these cause, *i.e.*, the unreality of all that is three-dimensional.

A Russian

Let us keep this before us, that an earnest protest against an incomplete conception of God, an inadequate expression of His nature, or imperfect explanation of His ways, is by no means irreverent, but only a loud call, to which the human spirit is bound, sooner or later, to respond, for a higher and better conception, expression, and explanation of all that concerns God and truth. And yet it has taken the long agony and travail of the human spirit to receive, and more fully express the truth about God in some worthier manner. On the one side, there is a revealing God, ever making Himself known more and more to men, as they were able to receive Him as so revealed. And on the other side, there has been a discovering man, knowing more and more of himself, finding out his own possibilities, and aspirations in higher measure, and so learning more of God as time rolled on. Human progress and Divine revelation are thus ever closely bound up together. They truly advance side by side, and ever in most intimate relation. Sometimes we come across such a phrase as "the God of the Theologians" and the meaning must be that conception of God, which up to that time had been formed. An effort to enlarge it and to make it more adequate deserves the highest praise. For whatever raises the value of an important asset of the mind does great service to the cause of truth, even though it seems to come at first by way of loud protest.

BUCHANAN BLAKE, B.D.



RENDS IN THE VEIL OF TIME

LIVES OF ERATO

V

IN this incarnation Erato appears once more as a girl in a country corresponding to the southern states of the present American Republic. The exact locality seems to have been in the region of the modern Gulf of Mexico, although the Gulf, as it was then, had a very different coastline from the

present one, and was not nearly so deep or so cut in as we know it to-day.

Here Erato was born in 14,038 B.C. Her parents, Lachesis and Apis, were well-to-do people of a class equivalent to that of tenant-farmer. By race they were of the red-brown stock of Atlanteans, but of an older branch of this (the Tlavatli sub-race) which some two hundred years previously had been conquered by the redder Toltecs—a younger offshoot of the same people. The conquered race had, however, been well enough treated and by this time appears to have settled down as a kind of semi-independent community inferior to the governing class.

As Erato grew up she became quite a good-looking girl, extremely devoted to study, with a strongly marked tendency towards day-dreaming and romance. Her favourite book during these early years was one partly mythological in character and partly a collection of proverbs and moral precepts, written in queer hieroglyphics. But when she was about sixteen years old a romance of a more concrete nature came her way in the shape of a handsome, dashing young man, Aglaia, belonging to the upper or governing class, whose gallantry of manner and gay apparel took the heart of the gentle dreamer by storm. She yielded readily to his proposal of marriage and in spite of the prudent hesitation of her parents shortly afterwards became his wife.

It happened, however, that polygamy (or rather duogamy) was the rule of the race and time; and one result of this was that Erato, so far from entering into sole possession of her husband's home and heart, found herself confronted by the wife of

a previous marriage, Chamæleon, who naturally resented the intrusion and took little trouble to conceal the fact. This meant that Erato was destined to live for the first few years of her married life in an atmosphere of jealous opposition and intrigue, since Chamæleon showed herself no less an adept than others of her sex in the gentle art of making things uncomfortable for a rival. We are not told whether Erato retaliated in time, but probably the fact that the other had the advantage in seniority sufficed to keep the former in a position of due subjection. Chamæleon seems to have had considerable influence over Aglaia, and in all probability the husband did little to interfere with his conflicting wives. Aglaia in this incarnation appears to have changed considerably from the intense and fiercely vindictive character of the first of these lives, and to have been, this time, merely rather a weak and selfish individual who, though not exactly bad, was yet feeble and self-indulgent and liable to be led astray into undesirable courses of action, not so much through sheer wickedness, as through a tendency on all occasions to drift with the stream and to take the line of least resistance.

Unsatisfactory though such a man may have been as an object of devotion, yet Erato was certainly very deeply and sincerely devoted to him; and it was probably the fact of being buoyed up by such a feeling which caused her to be, on the whole, fairly happy for the first few years of her married life. Three children—Mu, Eros, and one other—were born, and upon these and her husband she lavished all the wealth of her love.

It was at the age of twenty-one or twenty-two that the cycle of trouble set in. For some reason or other—perhaps to make a better marriage, perhaps to satisfy a fickle and changeful mood, Aglaia one day made up his mind to take yet another wife in the person of our old acquaintance, Lacerta. This meant that, according to the law of the country, he had to get rid of one of the existing wives, since no man was allowed to possess more than two at a time. It became a question therefore as to whether the victim should be Chamæleon or Erato. Eventually, either owing to the hold which the former had upon her husband or to certain legal claims, the sentence of dismissal fell upon poor Erato. Her despair may be imagined; yet all protests were fruitless. It was in vain that she begged for mercy, and equally vain were her prayers that at least her children might be spared to her. In spite of everything, she was forcibly ejected and carried away over the undulating planes to a little town many days' journey from her home. Here she dwelt for a time, utterly broken down in health and feeling that all the reality had passed out of her life. The desire to see her husband and children once more grew, as the months went by, into a wild longing and this soon passed into a desperate determination to face all the difficulties and dangers which separated her from them.

It ended in her setting forth one night, taking with her a small supply of food. She did not go by the shorter and easier way by which she had come—the reason perhaps being the difficulty in finding the way alone across the vast trackless prairies.

She did not realise that by this route her journey must take more than a month; and so it was not long before she found her food-supply running short and was forced for the greater part of the way to subsist on berries and fruits. Struggling onward however, in spite of weariness, ill nourishment and exposure, the poor girl at length reached the neighbourhood of her home. But the strain had been too great.

Before she could communicate with her children, there came a sudden reaction and, overcome by all she had gone through, she was stricken down by a severe sickness. As she lay helpless in this condition, she was discovered by Lacerta, who drove her away without her having obtained even a glimpse of those whom she had set out to see, and for whom she had braved so many perils.

More than once she repeated the attempt yet every time only to be detected by Lacerta and repulsed. At last a stormy scene took place between Erato and Aglaia. Selfish as ever, and very much under the dominion of Lacerta, all he wanted was not to be troubled; and he ended by taking measures to remove Erato altogether from the neighbourhood.

Turned thus finally adrift, the heart-broken girl bethought her of her old home. Thither she set out; but alas! when she arrived there she found that both her parents were dead. Nevertheless she decided to remain there, and from that time onward she dwelt there for many years in solitude, gradually wasting in health through disappointment and the pining for her children. Time however is the

great healer of wounds, and there came a period at length when the memory of the past had begun in some degree to fade, and when not only her health but also something of her old interest in life began to revive.

It was during this period that she took up once again the book which she had loved to pore over as a young girl; and, as she read over again the familiar precepts and maxims, some of these seemed to come back to her with a new force and a curious freshness of charm and truth. One, for instance, told her that sorrow should ever be transmuted into the benefit of others, since only through suffering could come the sympathy that heals and the experience that guides; and that this was the use of sorrow. Seized with this ideal, she commenced to devote herself whole-heartedly to work for charity. Small though her resources were, yet whatever she could spare she spent in the relief of trouble and sickness. Nor was she contented with mere gifts, but learnt also to give that personal sympathy and kindness which are of far more value than money. In this way her life soon became absorbed in new and ever-widening interests. In place of the family which she had lost, she found another and a larger family in her poorer brothers and sisters. Many years passed in this fashion, bringing with them the inevitable love and gratitude of those amongst whom she had worked. At last, lamented by one and all, she passed away at the age of sixty-two years.

DRAMATIS PERSONÆ

- ERATO : ... *Father* : Lachesis. *Mother* : Apis.
 Husband : Aglaia. *Sons* : Mu,
 Eros.
- AGLAIA : ... *First Wife* : Chamæleon. *Second*
 Wife : Erato. *Third Wife* : Lacerta.

 VI

Since he is a good Theosophist now, we should naturally expect to find Erato in that remarkable gathering of the Theosophical clan which took place in the kingdom of Peru about the year 12,000 B. C.—a gathering from which hardly a single member of the present Society who has ever been identified in connection with these researches into the past is found to be missing. We are not disappointed, for our friend Erato duly appears, born (still as a girl) in the ruling caste of that country in the year 12,089, at the city now called Cuzco. Every line of lives that we have followed has led us to this civilisation, and a detailed description of it has already been published, and will occur again, with additional details, in our President's forthcoming book on the races; so it is unnecessary to repeat that description here. It will suffice to say that it furnished a distinctly favourable field for incarnation. The climate and position were excellent; there was a model government, far better than any at present existing; the

people were simple and contented, for there was no crime and no poverty, but all were well-clothed and fed.

The parents of Erato were rich and influential, the father Selene being a Tlecolen, or governor and magistrate. Erato was a beautiful girl, naturally studious and especially fond of painting and music; so here we see the artistic faculty showing itself once more as soon as there is a favourable field for its action. She did not go to school in the ordinary sense of the word, but was nevertheless thoroughly well taught by a body of visiting tutors who called in rotation. She was also well cared-for, two attendants following her everywhere as a sort of bodyguard.

Erato was of the Toltec sub-race, reddish-bronze in colour—a good specimen of that race at its best. She was kind-hearted and agreeable to all, and especially attached to her younger sister Spica; very fond also of pets of all sorts, animals and birds. Her life might be described as uneventful, though it was both full and happy to no common degree, for it was the life which their position imposed upon members of the ruling caste—an existence of ceaseless labour and unselfish devotion to the welfare of others. She married in due course a relation, a charming young man, who after her father's death succeeded to his office.

Only one occurrence stands out conspicuously amidst these busy years—an earthquake which spread devastation through the district over which her husband ruled, and called forth all his resourcefulness and administrative capacity. Both husband and

wife toiled unceasingly to repair its ravages, and to provide as far as might be for its victims; they certainly did nobly everything that could possibly be done, yielding their strength and their substance with royal lavishness in the service of the stricken.

They lived together in happiness and usefulness to an advanced age, and by a beautiful coincidence they ended this ideal life by dying together on the same day, Erato being then eighty-five. A singularly perfect life, spent entirely in loving service, and therefore ideal.

DRAMATIS PERSONÆ

See LIFE NO. XV of *Alcyone* (THE THEOSOPHIST, vol. XXXII, p. 92 and p. 819.)

It certainly does appear that there are more and richer things in the human soul than are dreamt of in the human understanding. The forms or shaping moulds of knowledge should not wage war against the materials of knowledge. Mere thought by itself is empty. Explicit reason should not disdain implicit reason. Abstract and formal logic should not seek to pour discredit over the rich, though novel and as yet unclassified, treasure of psychology. Severe reasoning should not ostracize wonder and awe, or expect celestial messengers to wear the prescribed uniform of rather pedantic schools under local or sectarian control. We must not demand from angels that they should at once tell us their names, in order that we may forthwith proceed to dissect and classify them as though they were insects. Wise men learn how to be content with "knowing in part".

A. H. CRAWFORD, M.A.

A MYSTIC HALL OF LEARNING

By ALEX

IN the course of experiments extending over three and a half years the writer has been gradually awakened to a state of consciousness wherein knowledge of and instruction in the Plan of the Logos may be gained. Here also it is possible to work under the guidance of high Intelligences for the furtherance of this Plan, and, in accelerating one's own evolution, to assist that of mankind.

In expressing by means of physical words, the experiences and sensations which occur whilst the consciousness is functioning in super-physical realms, one has perforce to employ the language of symbols. The brain, being physical, can only interpret the workings of the mind on higher planes by comparing the sensations produced upon it with those which arise from the operation of the physical senses. So, when, in endeavouring to express the phenomena of these higher planes, use is made of such expressions as 'I see,' 'I hear,' or 'I feel,' it must not be thought that the physical organs of sense are being stimulated. It follows therefore that the objects which are described as causing the sensations of sight, sound or touch are not actualities of physical matter, but are only figures

of speech symbolic of the super-physical influences impinging on the mind which the brain is endeavouring to interpret. The writer has noticed, however, that sensations which he interprets as 'seeing,' others, investigating the same phenomena, will interpret by the same expression. Further, even in the symbols used to express that which causes the sensation, a marked degree of similarity is noticeable. Small details may vary with different observers but the use of certain symbols of form, colour, size and locality to express particular sensations is almost universal. In setting forth therefore, by the help of this symbology, what may be termed the 'externals' of this state of consciousness, the writer is encouraged to hope that he will render himself intelligible to those who have had experiences similar to his own and that these notes may be of use to them for collative purposes. Perhaps also those just awakening to these realms of nature may find something of assistance to them in understanding and utilising the experiences through which they are passing.

This state of consciousness is best described by saying that the seeker after knowledge is transferred to a plane whereon is situated a large Hall. This is known as the 'Hall of Learning' though sometimes it is spoken of as the 'Hall of Memory' or 'Golden Hall'. Herein the seeker may study, listen to the discourses of Masters or Teachers, and even be personally instructed by Them.

The transference of consciousness from the physical plane to that of the Hall may be effected in various ways. When some practice has been

obtained, the change may be made almost instantaneously by a single effort of Will. In earlier stages, however, intermediate experiences are undergone, and the change partakes of the nature of a journey. The first stage of this journey is of necessity the vacating of the physical body. It is outside the province of this article to discuss the means whereby this is effected; let it suffice that having left the physical tenement, the soul sets forth on its search for knowledge, sometimes alone, but more usually guided by others of more experience. In describing the course taken by such a seeker in his journey to the Hall, the writer intends to introduce the phenomena which, in his experience, may occur. It must not be thought that they need all be experienced in every such journey but, on the other hand, any of them may arise.

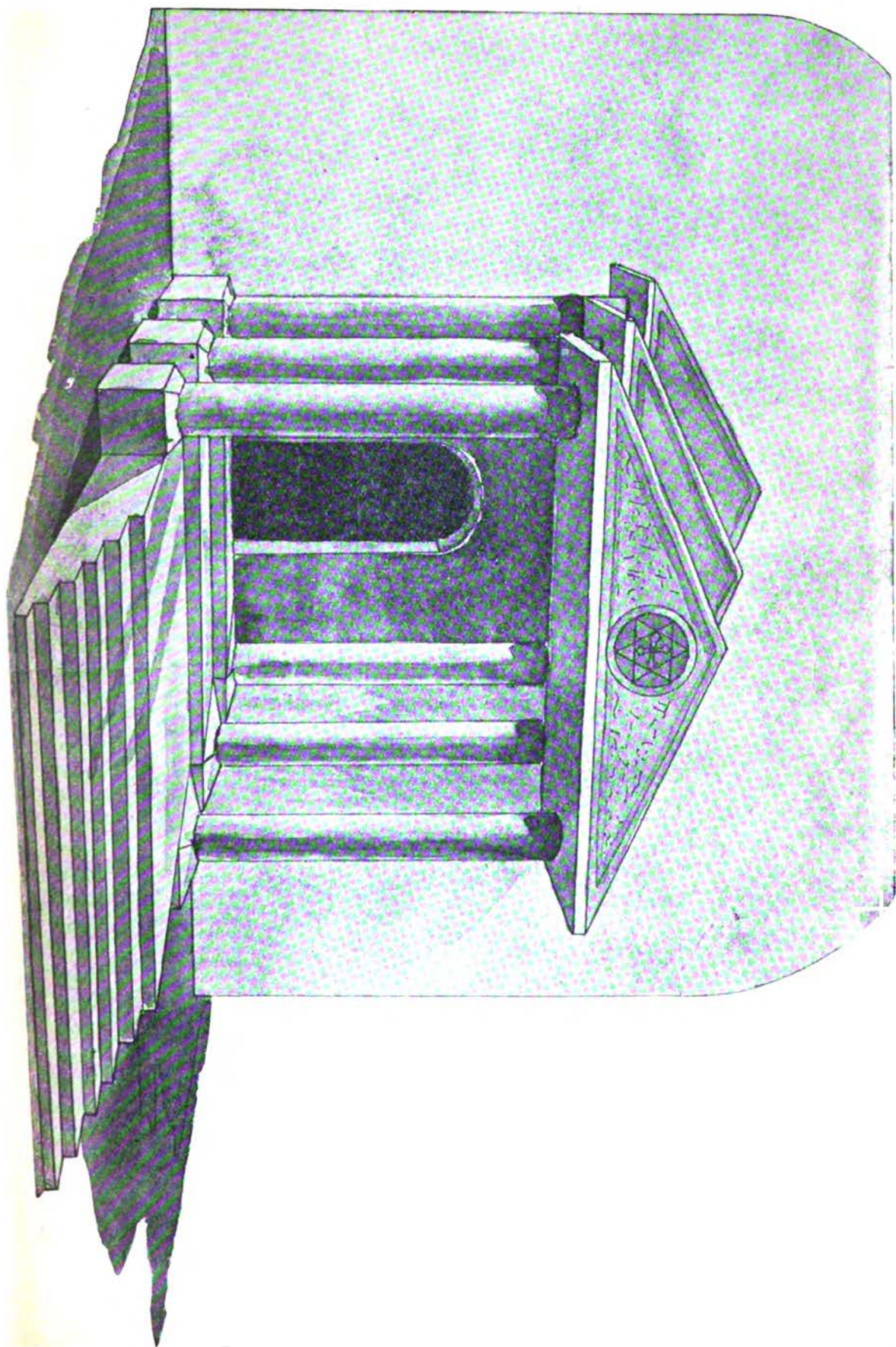
The Way to the Hall. The soul, having left the physical body, finds itself in space, infinite and void. After an interval of contemplation the wish to proceed arises. It is instantly gratified, the soul moving, or rather, space appearing to move past it. A great conical mountain, rising from and ascending to infinity, becomes visible; round this may be discerned the outline of a road. Again the wish to investigate produces movement, and the seeker finds himself upon this road. From this experience the first-fruits of the search may be reaped. It is evident that, in these realms, to wish is to obtain. Will appears to be the ruling factor. Later, the seeker learns that the power to attain any object depends solely upon the strength,

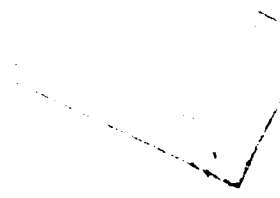
control, and direction or concentration of the will upon that object. From this it is obvious that in order to progress in the search for knowledge he should strive to control and strengthen his will. The road upon which the seeker now stands appears to be about twelve feet wide and to be cut out of ice. Above towers the mountain, below is a bottomless abyss. Some little distance onward the road ends in a precipice. Opposite to this, and separated from it by the abyss, is a perpendicular cliff, rising somewhat higher than the level of the road. On the top of this cliff is a plain, and on this stands the Hall. Flowing along the plain and falling over into the abyss is a river called the 'River of Wisdom' or 'Knowledge;' some of its waters of Divine Wisdom fall upon the earth, which may be discerned as a small globe far below. Between the edge of the cliff and the Hall burns a fire, a 'Cleansing' fire, and it is fanned by a Wind called the 'Breath of Life'. If the seeker would still proceed with his search, let him use the knowledge so far gained and will to advance. Upon doing so he will appear to step over the precipice. At first this may cause a sensation of fear and, proportionate to this fear, a sense of falling. Sometimes guides or helpers hold the terror-stricken soul up. With experience, or knowledge, this step over the precipice is fearlessly taken and the seeker moves across until he reaches the opposite cliff. On touching the face of this, which has an appearance as of glass, an upward gliding motion is made until the top is reached and the seeker stands upon the plain. Here a fresh ordeal

confronts him. To reach the Hall it is necessary to pass through the fire. If, profiting by experience, the seeker will boldly step forward, he will find that he passes unharmed through the fire and stands in front of the Hall.

The Exterior of the Hall. The Hall is of white marble, beautifully luminous in the pale golden light that usually surrounds it. Sometimes other colours are visible, but gold or yellow is the most prevalent. The side-walls, which run parallel to the edge of the cliff, have a wide longitudinal panel, in which are windows. The top of the Hall is semi-elliptical in shape; the front wall is absolutely plain, except for a porch which stands out from its centre.

The Porch. This has three parts. In front six steps rise from the ground, the highest widening out to form a halting place or platform. Beyond is the 'porch' itself and lastly the door or 'entrance' to the Hall. There is nothing of much to note in the first part. Within the porch and leading up to the entrance are two more steps; on either side of these and also of the platform are marble pillars, cylindrical in shape, resting on square bases level with the step they flank. Each pair of pillars supports a slab of solid stone on which rests a carved triangle of the same material. The slabs overlap, the last and highest being in contact with the front wall of the Hall, consequently the triangles rise each slightly higher than the one in front. The carving of the front triangle is as shown in the accompanying sketch which also indicates the position of hieroglyphic writing to be found on this triangle. The 'entrance' itself is





closed by a plain stout door of dark oak, set well within the wall. It bears a heart-shaped iron knocker and plate. To pass this door is the most difficult part of the journey and requires the exercise of considerable will power. When, however, the seeker is able to bring this to bear, the door, which never appears to open, passes over him and he stands at last within the Hall.

The Interior of the Hall. This is square, with, at the end furthest from the entrance, a semi-circular addition. Owing however to a portion on either side being curtained off, the body of the Hall presents a rectangular appearance. The space behind the curtains is partitioned so as to form several rooms or 'chapels'. Two very steep steps lead up to a semi-circular dais. This has the appearance of being raised about six feet above the body of the Hall; opening on to it are five alcoves which are also semi-circular. The general arrangement is shown on the accompanying plan. To go more into detail:

The Body of the Hall is open, and generally devoid of furniture. On either side is a line of plain marble pillars, (d, d) cylindrical in form, close to the side curtains. In the small space on the right of the steps leading to the dais is a shelf on which are two large books. That on the left (a) is called 'The Book of the Master of Time'. In it are to be found detailed accounts of all lives. It is written in hieroglyphic characters but whilst these are being read the events related present themselves, as it were, in a series of living pictures, even the production of sound being simulated. Translation is therefore

rendered easy. The Preface to this book gives the best idea of its character and scope; it runs as follows :

The Book of the Master of Time in which are inscribed the times of all events. Time, as the earth knows it, is of no value, but the time of the periods of physical life are the times by which each Ego counts, and these are the times that are inscribed herein. The record is attainable by all when they shall count their life as they count a day. The days that are past are remembered, so are the 'Days' of the lives. As the events of the day are not all remembered, neither are the events of the life. But they are all inscribed herein, and the memory, refreshed by reading, remembers the events of the life. Therefore is this book written; not that the Masters may read and so judge of the works in the life when they have to deal it back, for that is known to them without reading; but that the soul can read its own life-events, and so, refreshing its memory of the experiences of the past, it may increase its power in the future. Those who read understand many things which beforehand were inexplicable. Even though the events were remembered the details were forgotten and without the details the events lose value.

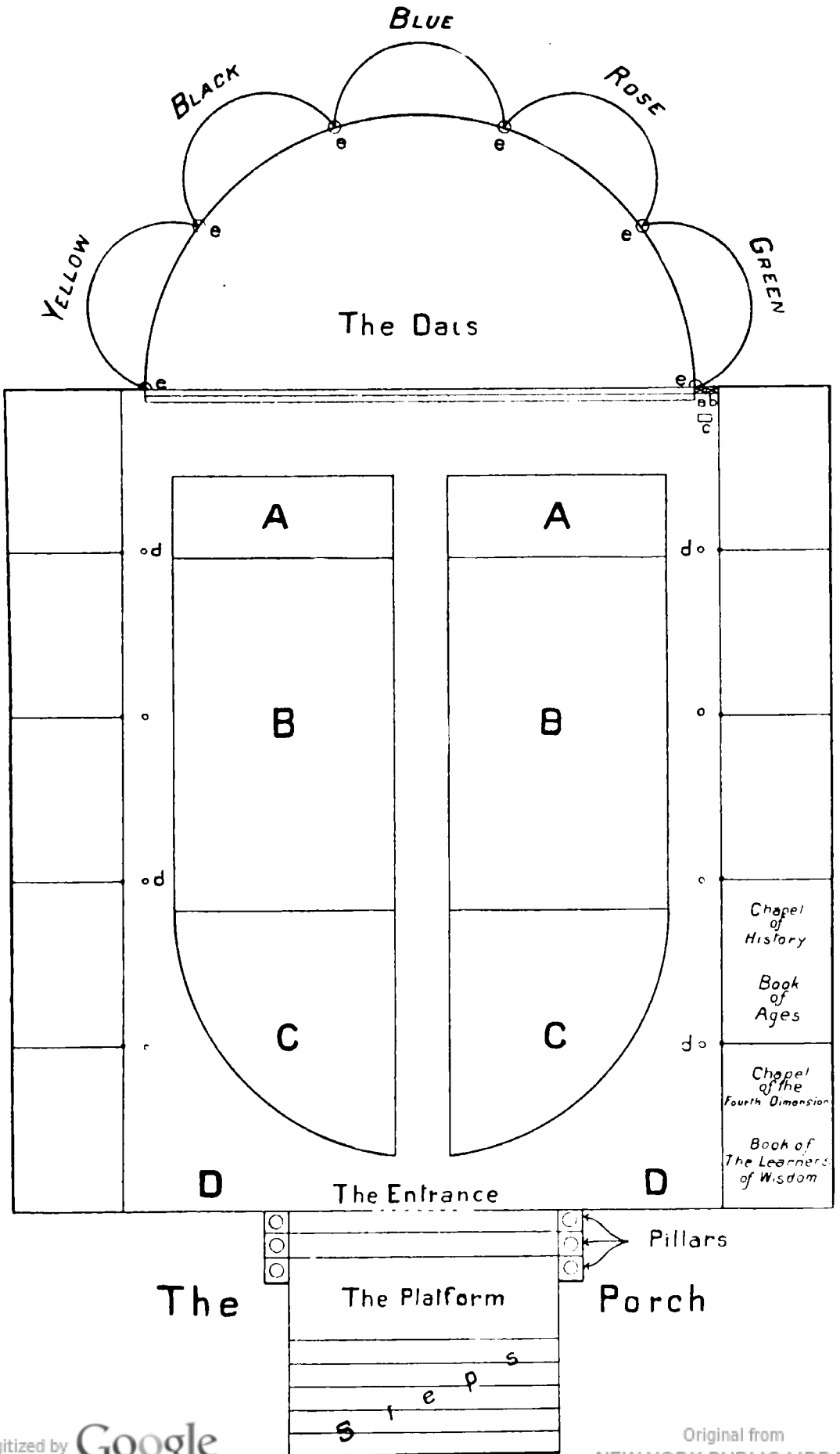
The other book, that on the right (b) is called the 'Book of Life,' sometimes the 'Book of Karma'. It differs from the 'Book of the Master of Time' in that it gives only a summary of the lives, and a general statement of the karma generated and worked out in each. Sometimes this is represented diagrammatically. This latter book is usually the only one attainable by those who seek knowledge of their previous incarnations from motives of curiosity. Having learned the lessons to be gained by its perusal, the detailed accounts given in the 'Book of the Masters of Time,' become available for their study. In front of these books is a lectern on which they are placed whilst being read. There are generally a number of people in the body of the Hall. These are of three distinct classes. One consists of those who are conscious whilst in the Hall, though

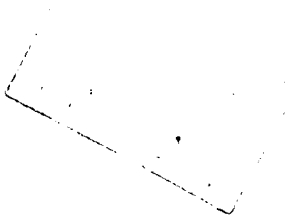
this does not necessarily imply that they carry through remembrance of this consciousness to their physical brains. They may be seen studying the books, discussing, either amongst themselves or with teachers, various branches of knowledge, or passing in and out of the chapels. Then there are those just attaining consciousness of the Hall. These wander about, observing one thing for a short time and then passing on to another; they are those who come to the Hall searching for facts instead of for *a* fact, looking for what there is to see instead of for a definite object; with the result that they learn but little. The third, and by far the most numerous class consists of those, who, although sufficiently developed to reach this plane during sleep, are not yet awake on it. They wander aimlessly about, for the most part in a somnolent condition, and are not present when any special teaching is about to be given. At these times seats are placed in the body of the Hall as indicated in the plan. They are arranged so as to leave a central and two side aisles. There appears to be some order of precedence in the allotment of these seats. In the portion (A) the more advanced students sit; and here are to be found the leaders of the Theosophical Society. In (B) is the main body of those who work in the Hall, whilst in (C) sit those who are in the less advanced stages of consciousness in these realms. In the open spaces (D) stand some of the above mentioned second class, the newcomers, who have just gained entrance to the Hall. These appear but semi-conscious of what is taking place.

The Chapels. As already has been stated a portion of the sides of the Hall is curtained off, this space being further partitioned so as to form several chapels, or shrines, of knowledge. In front of the curtains and opposite each of these partitions is one of the marble pillars already described. In each of these chapels, apparently, a special branch of knowledge is studied under a Teacher, and a book containing and setting forth knowledge of that particular subject is to be found therein. The hangings are thick and of a deep lilac colour. They divide in front of each chapel to allow of entrance. The writer has not been able to ascertain how many chapels there are in the Hall. The two nearest the entrance, on the right hand side, are filled with a dim lilac light. The first is devoted to the study of the Fourth Dimension, and the book relating thereto is called 'The Book of the Learners of Wisdom'. In the next chapel the history of the world may be studied. The book in this chapel is known to the writer as the 'Book of Ages;' in it are inscribed the historical events in the scheme, not of persons but of things.

The Steps. The steps which lead up to the dais seem to be twice as high as they are wide and to run the whole length of the dais.

The Dais. This, as before stated, appears to be about six feet above the body of the Hall. It is semi-circular and normally is filled with a bright yellow or golden light, which radiates out into the body of the Hall and even beyond, through the porch, into the surrounding space. Sometimes other colours are to be seen, but yellow is the prevalent one.





It is from this dais that the lectures or teachings are given forth. Some of the higher Beings who deliver these teachings do not stand on the dais but appear just over it. Students in this Hall never appear to ascend on to the dais, though sometimes the more advanced mount one or other of the steps leading up to it.

The Alcoves. Beyond the perimeter of the dais are five 'alcoves' or recesses. These also are semi-circular, their diameters, which are all of equal length, form chords to the arc of the dais and meet each other on its perimeter. At these meeting-points stand marble pillars, which, unlike those in the body of the Hall, have a spiral carved round them. The alcoves, with one exception, are filled with an intensely brilliant coloured light each having its particular colour which never varies. That on the left, looking at the dais, is yellow and it appears to be the refraction of this colour that gives the characteristic tint to the Hall. These colours are hard to describe and still harder to reproduce but perhaps some idea of them may be gathered by thinking, as it were, of higher 'octaves' of colour, purer, more exquisite, more transparent than those which may be produced with the aid of physical pigments. In this way it may be said that the yellow of this first alcove is similar to that by which Mr. Leadbeater in his book *Man Visible and Invisible* depicts the highest intellect. Next to this alcove is one of the deepest black, the shade representing malice, in the above-mentioned book. The central alcove is filled with a beautiful light blue, similar to that

depicting devotion to a noble ideal. The colours in the two right hand alcoves the writer has found difficult to ascertain, but that next to the blue seems to be of the rose colour depicting unselfish affection whilst the right hand one of all, the writer believes to be filled with a bright green, formed of the union of the yellow and the blue, which may be described as the green representing a thankful understanding. There are no curtains between these alcoves and the dais, but a thick veil of their particular colour obscures the interior from view. The alcoves appear to bear some relation to the chapels, but whereas in the latter special subjects are taught, the former would seem to be connected with various aspects of knowledge. They are presided over by Beings of a much higher order than those who teach in the chapels. The scientific aspect of knowledge, as exemplified by pure reason, logical deduction, precise methods and ordered research, seems to be connected with the yellow alcove and to be the predominant aspect of this particular Hall. The blue alcove seems to be connected with the religious aspect, such as devotional study, instruction by faith, example, etc. Of the rose and the green alcoves the writer has no knowledge. The colour of the left centre alcove is black, and this alcove is connected with the evil aspect of knowledge. It is presided over by an evil Being of great power, but he seems unable to come forth on to the dais except when knowledge is sought from him; moreover he seems afraid of the other Teachers, even those of lower degree. Black tentacles

like those of an octopus sometimes wave outside this alcove; but it is only evil thoughts that open its veil. When there are few of these the alcove seems closed. Those who in righteousness seek knowledge in the Hall extract from the presence of evil only the knowledge of how to combat it; they never enter this alcove, but learn to stay the egress of the Dweller within. Those however, who of set purpose enter, do not come out again into the Hall; they descend by another way, malignant, upon earth, there to work out the fruit of their wrong promptings on these high planes; they cannot regain the Hall, until they have eradicated evil co-equal to that which they have learned in it. They gain power therein, but also, in like measure, power which works against them in their ultimate uprising.

This description of the Hall is necessarily rendered incomplete by the writer's inexperience and limitations on this plane; but it may serve to show the wide range of knowledge which a full consciousness of these realms would open for study. Moreover there are other Halls, other Aspects of Knowledge, other Paths to the Light, which can be followed by those who seek. On one occasion, in this Hall, He who directs therein appeared over the dais and with Him Another not usually seen therein. This latter spoke to the assembled students seated below in this wise:

"So be peace upon you, and through you upon Earth. The time approaches when Unity shall become manifest upon earth. That Unity, that Love and that Fellowship which alone shall make possible the coming of the Lord. That peace be with you."

This One then departed and the Other addressed them thus:

“This has been shown to you that you may realise more fully how that we are One. Ye come here, some unknowing where ye come, some believing that herein all knowledge is to be gained. But I would have ye know that the knowledge which ye may find herein is as a grain of sand to the desert, compared with knowledge. Herein I teach; herein I meet with you; herein my Teachers transmit knowledge that I direct. But there are many Masters, there are many Halls of Learning, there are many paths to Attainment. But lest ye, in your incompleteness, imagine that these paths differ; that those who come here will never enter there, and that those who teach herein know not that which is given forth therein; or know not that We are One, our knowledge is but one Knowledge, our love but one Love; therefore came this One to manifest before you; that ye might see Him in my habitation, and the others shall see Me in His vesture. Because ye follow Me there is no reason why you should not follow Him, but rather ye should follow Him the more that ye may the better understand Me. And I speak this about Us two, for ye of the West know Us; yet so also it is with All. Ye study here because your development has been so directed. We are One, ye on earth must also strive for unity. We teach along various lines, so also ye on earth must fill each his appointed place. The Peace of Knowledge come unto you.”

Alex.

THE SECRET OF A STAR

By EVA M. MARTIN

And the Spirit of Wisdom gave counsel, whose is the
angel of the innermost sphere, the brightest of the
sons of heaven,

Lord Adonai, who createst, remember the souls beneath
thine altar.

And put a firmament between them and Thee, to divide
the upper from the nether, and the inner from the
without.

And whereas there hath been but one, let there hence-
forth be twain, the form and the substance, the apparent
and the real;

That they who are bound may remain in the outer
element.

But to me Thou committest thine only begotten, who
shall enter within the veil.

And God made a firmament in the midst of all being,
and divided the spirit from the body.

And the firmament is the gate of the kingdom of
heaven.

And God gave the keys thereof to the angel of the
second sphere, whose spirit is the Spirit of Understanding.
He is Hermes, the mediator, for he mediates between
the outer and the inner.

He is the transmuter and the healer, Raphael the
physician of souls.

There is no riddle he shall not solve for thee, nor any
solid he shall not melt, nor any wall he shall not
pass through.

Many are his states and his aspects; his weight is as
lead, he runneth like water, he is light as the mist
of dawn. . . .

And to him are committed the keys of the invisible,
and of the Holy of Holies within the veil. . . .

He is the angel of the twofold states.

Clothed with the Sun.

I

Virgin minds,
Loved by stars and purest winds.

—*Emerson.*

THE room was very still, with a curious stillness as of unseen presences who paused there, awaiting in silence the moment for making their nearness known. But outside the rain beat on the windows, and the wind now sang with a kind of wild elation amid the branches of the tall trees on the lawn, and now flung himself against the old house as though he would bear it away with him in a passionate embrace to the farthest ends of the earth.

Propped up with pillows in the bed, a woman lay listening to the turbulent music of the elements. Her face reflected the spirit of expectancy that pervaded the room. She lay with lips parted in a faint smile, and wide eyes fixed on the window, wherethrough could be seen a space of wind-swept sky lighted by the golden colours of a stormy spring sunset. Hers was one of those faces that seem to reveal and express, rather than to hide, like the majority, the indwelling Spirit. It had so pure a brightness, so luminous a grace of line and look, that few could fail to recognise that in this case, at any rate, the flesh served as a lamp, equally shielding and revealing the flame that burnt within. Her eyes were wonderfully clear, and had that look of wide peace which comes only to those who love, whole-heartedly, the wild fresh beauty of the earth. Of her might Wordsworth well have written his immortal lines:

The stars of midnight shall be dear
To her; and she shall lean her ear
In many a secret place
Where rivulets dance their wayward round,
And beauty born of murmuring sound
Shall pass into her face.

As she lay waiting, quite undisturbed by the ceaseless tumult of wind and rain, the door of the room was softly opened, and a small voice, rather awed, whispered: "Mother!"

"Come here, darling," she answered, in a voice of infinite tenderness. "Shut the door, and climb up on the bed, close beside me."

The child obeyed, laying his cheek against hers with a little sob that told the mother's heart much of childish sorrow and hardly-tried endurance. She stroked the dark head and whispered loving words, till presently he sat up and looked at her with eyes full of adoration, full, too, of questions—eyes strangely like her own.

"That's better!" she said. "No sadness tonight, Lucien. We're going to be happy together, like old times—just you and I. I made them promise to leave us quite alone for a whole hour."

The child made a little sound of content, and nestled down closely beside her. The light in the western sky was fading rapidly now, and but for the flickering flames in the grate the room was almost dark. The wind made a sudden wild onslaught on the windows.

"Tell me, Lucien," said the woman's voice, as the gust died away, "are you ever frightened?"

"Only sometimes . . . of people," he whispered cautiously.

She sighed, and her face was very pitiful for an instant.

“Try not to be, dearest,” she said. “People can’t hurt you—the real you. Never forget that.”

The boy considered for a moment.

“But they can make it feel hurt,” he said.

“Alas! so early a knowledge,” the mother murmured.

“No one can really hurt it, Lucien,” she said aloud. “People may be able to make you ‘feel’ hurt, but there is something in you that no one but yourself can touch, no one but yourself can hurt. Think of it as a small, bright spark, Lucien, some day to be a pure, clear-burning flame. Never let it grow dim! Never try to put it out! O my little lamp, burn bright! Burn bright!”

The boy gazed at her, thrilled by the passion in her voice.

“But there is nothing else you are afraid of?” she went on. “You are never afraid of outside things, Lucien? Of winds and rivers and trees, and dark places by night, and lonely places by day?”

He laughed, and shook his head, as at some absurd suggestion.

“How could I be?” he said.

“Oh, never let other people make you feel afraid of such things! They will tell you—not in words, perhaps, but in many subtle ways of suggestion and example—that you ought to feel fear of the dark, fear of the wind and the sea, fear of woods and lakes, and of all places where you are not surrounded by a crowd of men. Never believe them!

Always trust Nature, for she will never play you false. It may not be the same for everyone, but you and I, Lucien, are her children, and must never fear her. You and I are very close to her heart. The god of Wind—and Rain—and Dreams—” her eyes smiled into his as she spoke—“is our special friend, and under his star were we both born. You need never, never fear him, Lucien, nor any of his comrades. Love them all, for they will love you well.”

A short silence fell, while the wind played softly in the trees outside the window.

Presently she spoke again.

“My books, Lucien—those on the lowest shelf. Keep them always. Read them when you are older. They will tell you things that I have no time to say.”

The boy nodded, gravely. He knew the books of which she spoke. The very thought of them brought to his mind memories of lambent words and flowing, melodious phrases, which, when read aloud or learnt by heart, he had perhaps only half comprehended, but wholly loved. He slipped his hand into his mother's, and half sat, half lay, beside her, happy and at peace after the puzzling trouble and loneliness of the day.

“*The Last Invocation*—say it for me,” she murmured. “You have not forgotten? ‘At the last, tenderly’.”

“At the last, tenderly,”—the child's clear voice took it up

From the walls of the powerful, fortress'd house,
From the clasp of the knitted locks—from the keep of
well-closed doors,

Let me be wafted.
 Let me glide noiselessly forth;
 With the key of softness unlock the locks—with a whisper
 Set ope the doors, O Soul!
 Tenderly! be not impatient!
 (Strong is your hold, O mortal flesh!
 Strong is your hold, O love.)

“Strong is your hold, O love”—she repeated, and sighed, while her fingers closed more tightly upon the small clinging ones of the child. “And now let us have *Fly, messenger!* I love to hear your little voice saying it.”

The boy raised himself, and kneeling beside her on the bed, bright-eyed and eager, he spoke the rhythmical, familiar lines:

Fly messenger! through the streets of the cities, ankle-plumed Mercury fly!
 Swift sinewy runner with arm held up on high!
 Naked along the wind, thy beautiful feet
 Glancing over the mountains, under the sun,
 By meadows and water-sides—into the great towns like a devouring flame,
 Through slums and vapours and dismal suburban streets,
 With startling of innumerable eyes—fly, messenger, fly!
 Joy, joy, the glad news!
 For He whom we wait is risen!
 He is descended among his children—
 He is come to dwell on the Earth!

The woman lay for a few moments with closed eyes, while the boy watched her, somewhat puzzled. Suddenly she opened them with a glad, bright look of welcome and recognition.

“Are you there, Friend?” she said, very low.

The child was conscious of a little thrill of wonder, but the firm clasp of his mother’s hand completely banished fear.

At her words a cool, gentle wind, passed through the room, a wind that spoke of wide open spaces, of moorlands and heather, of pine-woods and the

tossing sea. The boy drew in a deep breath, closing his eyes for the sweet freshness and fragrance of it, and when he opened them again a figure was standing by the window.

He glanced at his mother, and saw her face glorified by a smile of unutterable gladness—the light of the Spirit visibly shining through the flesh.

Then the newcomer moved towards them, and, as he passed the fire, bright flames leapt up around him, violet and crimson and gold, so that he stood for an instant encircled by a radiant aureole.

“I am glad you have come,” said the woman. “You find me ready to go. Not unwillingly will I follow you, O Psychopompus, guide and leader of souls!”

She smiled up at him with an exquisite trustfulness, still clasping the child’s hand tightly in her own.

The other stood looking at them for a moment, with grave dark eyes that had a sweet wildness as of moors and forest glens, a purity as of deep wells fed by some secret fountain, a joy and a sadness as of sunshine blended with April rains.

And in the two pairs of eyes that looked back at him there was a likeness, a reflected kinship of expression, telling of some subtle bond between the three.

“Dost thou know who I am?” he said suddenly to Lucien, with a smile of such beauty that the child’s heart leapt in response to it.

He glanced a little shyly at his mother before answering, and then, encouraged by her eyes,

he whispered: "I think you are 'Fly messenger!' You are the God Hermes."

"Truly, he is one of my children," said the stranger in delight. "How didst thou know me so quickly, my son?"

"You have wings on your feet," said the boy. "They shone in the fire-light."

"Thou hast quick eyes!" exclaimed the other. The woman smiled.

"I have told him much of you," she said. "Some he understands, but not all. He is very young, but he has eyes that see, and a heart that feels, and a spirit that sometimes can scarcely bear the limitations of his body. Oh, promise me that you will watch over him, and teach him, and be a friend to him as you have ever been to me! He was born under your sign. Mercury is his ruling planet, and already I have seen much of that influence in him. O Hermes! Mercury! help him! For I foresee many sorrows and much pain, and my heart is sore at leaving him."

"Thou shalt not be troubled about him," said the God, and took the clasped hands of mother and child within his own. "I will be his friend, and he mine. Do not fear for him."

Her eyes spoke her gratitude, and then she smiled.

"You come in very gentle guise to-night," she said. "I expected to see you in more formidable shape, hearing so great a turmoil of wind and rain outside my windows these last three days."

"Thou knowest that this month of May hath memories," replied the other, a little sadly. "My

servants, the Wind and the Rain, find it hard to forget, for their memories are longer than the memories of men."

"Ah! the Mercuralia!" she said. "Those were great days—but you have your worshippers still, my Friend. Never think that they are lost to you, or that in their deepest hearts they could ever really forget."

As she spoke, the boy drew his hand out of hers, and, still kneeling, fixed his eyes on the God's face with an expression of the utmost intensity, as though he were striving to remember something that only just eluded him. One or two hurried syllables fell from his lips, fragments of a long-dead language. Then the effort failed, and his eyes filled with tears.

"I can't remember . . . but I know there was something . . . it was so beautiful!"

"Never mind, my son," said Hermes, comforting him, while his eyes met the mother's in a smile of understanding. "Some day thou wilt perhaps remember. Come, thou and I will make friends now—or is it only a re-making? . . . I will tell thee tales of what I have seen to-night in my wanderings over hill and dale."

He lifted the child in his arms, and sat down with him beside the bed, where they were shaded from the firelight, and for a little space his voice, low and musical, floated out over the room, while the walls seemed to expand and vanish away, and the place was filled with the scent of spring flowers, the sound of running water, and the colours of morning in the fields of heaven.

Presently the sweet voice ceased, and the woman opened her eyes and came back from the far regions to which it had borne her.

“He sleeps,” said Hermes. “It is well. I will lay him here beside you.”

“O Prince of Story-tellers!” she said, and laughed softly. “Your tongue has lost none of its cunning since the day when Jupiter employed you to deliver Io from her gaoler, the myriad-eyed Argus! Strange how the old tales run in my head to-night. Psychopompus, guide of the souls of the dead! Oneiropompus, bringer of dreams! Both shalt thou be to me this night. Both shalt thou be, some day, to my child.”

She pressed a kiss on the sleeping child’s clear brow, and one into the palm of each small hand. Then she held out both her own to the God, who took them, and gazed into her eyes with a look that seemed to draw the soul from her body as the moon draws the sea from the earth.

There was a low sigh—a flash of brightness—a hint of laughter on the air—and once again the cool, sweet wind passed through the room. The storm outside dashed the window wide open, as if in a sudden glad access of strength. The trees sang, and tossed themselves to and fro. The fire leapt and danced in the grate. And the child stirred in his sleep, and smiled, because of the sweetness of his dreams.

(To be Continued)

Eva M. Martin

“ THE T.S. HAS NO TENETS ”

By M. HILARY CHARLES

IN my ten years of membership I have troubled THE THEOSOPHIST with but two articles, and this is the third and is likely to be the last. The first was on the seed-time, the second on the growth, and this is on the harvest of the new policy. As readers will not remember these articles, I had better quote and summarise from them both before proceeding to new ground.

‘The Occultist and Practical Politics’ came out in the May number for 1909. In it I suggested that the laws of the Occultist were immutable and for the majority unreachable, that he dealt most emphatically with man *as he should be*. That on the contrary the Statesman’s laws dealt with man *as he was*. The heavenly Law-giver preached Ideals, the earthly Law-giver compromised with facts.

I have no means of judging how far the readers of this Magazine agreed with me, but granted my first contention, my second one arose from it quite naturally and without possibility of contradiction. I then said that because of this aloofness and immutability the Occultists should not try to deal with practical politics.

I gave examples; the Occultist's position of purity; his consequent condemnation of neo-malthusianism, so important a compromise in modern life. The Occultist's command not to kill; and the value of vivisection, and the necessity of meat-food for the average, etc., etc.

Then I quoted from Colonel Olcott to show that he had held the same views about the inadvisability of a spiritual society meddling in the concrete questions of the day. I will re-quote this passage:

It will be as well to say a few words about the attitude of the Society towards caste and other social abuses that swarm about us—there is a necessary reformatory work to be carried on by specially fitted caste-reformers, individuals and societies. It is as much outside the field of our Society's corporate activity as diet, intemperance, widow-remarriage, chattel slavery, the social evil, vivisection, and fifty other outlets for philanthropic zeal. As a Society we abstain from meddling with them, though as individuals we are perfectly free to plunge into the thick of either of the fights they occasion. The Theosophical Society . . . is above all these limitations of the physical man, spotless, immortal, divine, unchangeable! That is why I as President, never commit the Society to one side or the other of these questions.

I then went on to say that the existing President was bringing into the Theosophical Society several of these questions of the hour which Colonel Olcott specially mentioned as not being our affair; and I asked what these Centres or Leagues were going to become? Would they force (or try to force) impossibly high ideals on an unprepared world? Were they going in short to act as centres for a few (prepared to live up to those ideals) or to be centres of interference with fifth-race average man? I feared them, as centres of disturbance. Even as possible centres of aggression.

They were concrete nuclei, and the concrete *always* threatens separations and dissensions.

I then waited two years, and my next article came out in THE THEOSOPHIST of May 1911, 'Two Policies and their Dangers'. By this time the Leagues had gained in power, and in one case (The Anti-vivisection League) they hoped deliberately to interfere with the existing state of affairs, and to press on the public an ideal as yet too high to come within the scope of practical politics. I brought this into notice, and asked further if it was brotherly to have an Anti-anything in a Brotherhood. (I earned a good deal of misunderstanding, some ill-will, and eventually gained my point: Mrs. Besant asked the societies to change their names to Pro-something. As such they have our cordial good-will, they will make a good balance to the outer-world 'Pro-Research,' and will, I hope, do good work in time. That finished that incident.)

But another aspect of these Leagues had arisen by then. Once more I quoted Colonel Olcott's paragraph, and said that his ideal was evidently that the Society should live in the *Abstract*. I will quote from my article so as to show how the present situation was foreseen and described:

Like a great Temple upon the hill above a city, we were to be above the jar and fret and petty needs and sordid questions of daily life. The worshipper was to leave his lower self and its needs and its strife of separateness below, and ascending for meditation to the great stillness, was to mingle there with those cosmic currents which feed the soul. What we take in meditation, we give out in love.

I then compared the existing regime busy at work at the time in spreading the T. S. Order of Service, and in building up various passing-hour

Leagues on various ephemeral subjects. I was afraid of this kama-manasic sheath which was being built on to the T. S., which seemed before to have been but an incarnation of Atma-Buddhi-Manas; but I supposed some good reason for it. I wrote:

Believing that some such reason lies behind the advice given, and feeling that the aim of the T.S. Order of Service is beautiful (it describes itself as an "Organisation of All who Serve, in the Service of All who Suffer"), I try to reconcile myself to its manifestations. But it is not an easy task! The shrines, leagues, booths, bookstalls—I had almost said workshops—that are being built all along the road to the Great White Temple, rather assail the senses, and distract the thoughts as one climbs! "*Down with neo-malthusianism! Turn in here for anti-vivisection! Are you a vegetarian? Why not votes for women?*" All this clamour in the silence of the hills, and within the shadow of the veiled gate! From the point of view of one to whom silence and space are guides to the Unseen, it is difficult to be tolerant to these busy folks in the variegated booths. Well, even the Christian Master found it hard to tolerate those who gave you small change or sold the sacrificial doves; "*My Father's house shall be called a house of prayer,*" He said.

And then I added that I feared these Leagues would lead eventually to Sectarianism. And I put that word in capitals!

Now I ask those readers who are aware of the set of the currents in our midst to-day, to see whether those fears of mine were not terribly well founded. I claim that the booths, shrines, and bookstalls, along the path to the Great White Temple are now not only a 'distraction,' but that one of the Shrines threatens to spread its tenets right across the path; so that it will be very difficult to reach the Temple at all except through its gateway! This was a calamity that I never in my most pessimistic moments thought of anticipating!

Lest any should think that my fears are even now ill-founded. I will quote from the S. African Sectional Magazine *Seeker* just to hand.

We have to decide (Annual Convention, April) what attitude the Society will adopt towards the Order of the Star in the East, and no doubt there will arise the knotty problem whether the Society, which is creedless, can attach itself in any particular way whatsoever to an Order which is founded on a particular doctrine, and whether it may not injure the general work of the Society to do so. Of course aspirants to membership in the Order who have dipped into the significance of such an event as the coming of a World-Teacher may see no harm in closely associating with this subsidiary Order of the T. S. To them, for the time being, the Order transcends the Society, and that inspiration and new direction that the world is to be given, must necessarily be shared and followed by the Society at large. In that time we may well think that the Society will look to the Order rather than the Order to the Society. However that may be, the views of such as think that the Society should not be committed to support an Order which sets up a particular doctrine, must be respected. Personally we should like to see an unbounded desire to assist the Order by an independent effort on the part of its members.

That, by whoever it is written—is written by a man doing his best to be neutral and impartial. My respect to him! And it is also written (as one can see) by a man in the midst of an astral swirl setting towards anything but neutrality! "To them, for the time being the Order transcends the Society"... "In that time we may well think that the Society will look to the Order, rather than the Order look to the Society!" That is: that we might have to gain access to the Great White Temple *via* the O. S. E. Shrine built across the path to it!

Take another Section. At their Convention, the New Zealanders announced that "the great purpose of the T. S." was the preparation of the world for the coming of the Lord Maitreya!

Take the French Section which announced in the *Matin* that "les theosophes croient"—and then proceeded to give a list of O. S. E.

beliefs, which are most emphatically NOT the creed of F. T. S. at large, for many of us came into the 'Universal Brotherhood' just to avoid all those mundane troubles which cluster round the worship of an *incarnate* God!

Of the German and American Sections I have not sufficient information to speak in detail. I have heard that the German Section is Anti-O. S. E. but hope this rumour is not true, as a Theosophist cannot be *Anti-anything* properly speaking.

(Since our "No moral code" declaration we cannot even be officially anti-untruth or anti-filth. I voted for this superlative declaration of liberty at the time, but have since wondered if humanity is sufficiently pure by instinct, to be safe without some good barrier of moral rule. That is another serious question, but irrelevant to this subject. Perhaps some other F.T.S. would write about it.)

Now as a *finale*, I propose to quote from the President's letter in the April *Vahan*; it will, one hopes, be a sufficient answer (to those who wish to remain loyal to our Constitution) as to "what attitude the Society will adopt towards the Order of the Star;" and a final solution of the problem as to whether "a society which is creedless" can in any direct way recognise special sectarian dogmas such as the Second Advent, a New Messiah, or any other of the lists of beliefs which are summarised in the French paper as "La Religion Nouvelle".

IMPARTIAL ATTITUDE OF THE T.S.

Dear Sir, I am asked to send you the following, which I have said over and over again, but which I am asked to repeat once more:

"THE T. S. HAS NO TENETS AS A SOCIETY. IT DOES NOT FAVOUR THE VIEWS OF ANY ONE CREED OR LEAGUE WHICH IT SHELTERS, ABOVE THE VIEWS OF ANY OTHER CREED OR LEAGUE WHICH IT SHELTERS. THE T. S. IS ABSOLUTELY NEUTRAL AND IMPARTIAL TO ALL SUCH SUBSIDIARY MATTERS, AND IS AND WILL REMAIN WITHOUT DISTINCTION OF CREED."

I add; is neutral and impartial to all views, except Brotherhood, whether primary or subsidiary. I am a little tired of repeating this, and hope that I shall not be asked to say it again. This is both my official and personal view. Ever yours,
Annie Besant, President of the T.S.

Mrs. Besant's personal and official declaration leaves nothing to be desired in any way of utter clearness.

Now if the Society will loyally live up to our Constitution according to this reminder, and "not favour the views of any *one* League which it shelters, above any other;" the Path to the Great White Temple may remain clear of obstruction from the O. S. E. or any other structure. Let us hope this will come to pass, for there is an axiom that is only forgotten at our deadly peril—THE T. S. HAS NO TENETS.

M. Hilary Charles

(1) The Society cannot attach itself to any Order, nor to any particular view. In the early 'un-coloured' days, Colonel Olcott did affiliate it to at least one—I think to more than one—other Society, and no one made any fuss over it. But this did not work well, and such affiliations have been dropped. Colonel Olcott and Madame Blavatsky both became exoteric Buddhists, and he formed a Buddhist Theosophical Society, and founded Buddhist Schools; in these days, he would certainly have been attacked for compromising the neutrality of the

Society. I have adopted the plan of advising people who agree on any 'practical' point to work together in a League, thus guarding the neutrality of the Society more carefully than it has ever been guarded before—and am vigourously assailed therefor!

(2) The New Zealanders are as obviously within their right in thinking that the purpose of the T.S. is to prepare the world for the coming of the Lord Maitreya, as Mrs. Charles is within her right in holding the contrary.

(3) The *Matin*, a great Parisian newspaper, has no more to do with the French Section than the *Times* has with the English one. The article criticised was signed "Un Theosophe", and to say that the statements in this anonymous article were announcements made by the French Section is entirely misleading. The French Section is no more responsible for them than is Mrs. Charles herself.

(4) The Theosophical Society has not made a "No moral code declaration". In an article written by myself, before I was elected to the Presidency, I argued in favour of raising morality within the Society by holding up great moral ideals rather than by expelling those who fell below the average level of morality; and I said that as a dry matter of fact the Society had no code. The fact can be ascertained by looking at its official documents. This article by a private member cannot be called "our 'No moral code' declaration," for it committed no one but the writer. I am at a loss to know for what Mrs. Charles voted. The only vote

a member can cast, which affects the T.S., as a whole, is the vote for a President, once in seven years, or after a President's death.

(5) The statement in the *Vahan*: "The T.S. has no tenets. . . distinction of creed," I sent to that paper, hoping to satisfy Mrs. Charles. I copied it out as she wrote it, so as to leave no loophole for further blame. But there is nothing in it which adds to the force of the declarations of liberty of opinion which I have made over and over again, since I was elected President. It is no stronger than my previous statements—from the one I wrote many years ago, that appears in every THEOSOPHIST, every *Adyar Bulletin*, in most of my books, and in the *Information for Enquirers* (lately issued by me) down to the last I made in Paris, on April 7, 1912. I cannot do more.

(6) It does not seem to strike Mrs. Charles that the frequent attacks made by herself, and by others stirred up by her, on members of the T.S. who exercise their constitutional liberty to hold and promulgate whatever opinions they please, form much more serious assaults on liberty of opinion in the T.S. than anything else which is being done at the present time. If members in New Zealand, South Africa, France, or India venture to express a view of which she does not approve, she attacks them; but why? They may not approve of her views; but they do not attack her for holding them. When she defends vivisection, she is not accused of compromising the T.S. A member of the T.S. has as much right to belong to the Order of the Star in the East without

being held up to public odium, as he has to belong to the Hindu, Zoroastrian, Buddhist, Christian, or Musalman faith. All these are equally outside the T.S., and members of all of them are equally entitled to join the T.S., without being exposed to insult. Cannot we rise above the *odium theologicum* in the T.S., and leave our brethren free to hold the opinions they think best, and to join whatever organisations—religious, social, political, scientific—they prefer? For myself, as President, I hold out the hand of fellowship to all, whatever may be their opinions, willing to work with them on all points on which we agree, however much we may differ on others.

Annie Besant, P.T.S.

THE HEADQUARTERS IN LONDON

OUR readers will be interested in seeing the outer court of the new London Headquarters. The picture shows the frontage to Tavistock Square, with the two wings enclosing the outer court, and the facade of the Library. The archway leads into the big quadrangle, round which the buildings will be erected, as shown in the sketch of the ground-floor, inset in the picture. The drawing is by Mr. Lutyens, our architect, who is now away in Delhi, engaged in imperial work.



QUARTERLY LITERARY SUPPLEMENT

REVIEWS

The Comte de St. Germain, a Monograph by I. Cooper-Oakley, with numerous illustrations. (Ars Regia, Milan. Price 4s.)

This valuable monograph appears as the fifth volume issued under the auspices of the International Committee for Research into Mystical Tradition, and it would, alone, justify the existence of that unobtrusive but useful body. Mrs. Cooper-Oakley brings to her task unwearied patience, steady industry, and a heart fully devoted to the great Being, a fragment of whose life is here given; little wonder, then, that she has done her task well.

The first chapter gives the various opinions as to the Count's parentage, Mrs. Cooper-Oakley holding that his father was Franz-Leopold, Prince Ragoczy, of Transylvania. The next deals with his travels and his extraordinary knowledge, every statement—as throughout the whole book—being supported by documentary evidence. The third and fourth chapters are drawn from the *Souvenirs de Marie-Antoinette*, copied from the book in the library of Madame Fadéef, the aunt of H. P. Blavatsky; the third relates the strange interview between the Count and the unfortunate Queen, then high-placed on a throne that showed no sign of tottering, and the conversations held with him by the writer, who saw him, at intervals, up to 1820; in the fourth we are on the eve of the Revolution, and the Count declares that his disregarded warnings will be fulfilled: "He has pronounced and the decree will be executed." The fifth chapter lifts the veil from the secret diplomacy of Louis XV, who, from 1749, employed the Count as his agent, to be used or thrown aside as demanded by political

expediency—a difficult position, but one which enabled the Messenger of the White Lodge to do his work, great as were the risks to which he was exposed. Mrs. Cooper-Oakley unravels the tangle with singular skill, and has gathered together documents which justify her conclusion that “from Court to Court, among Kings, Princes and Ambassadors, the Comte de St. Germain was received and known, was trusted as friend, and by none feared as enemy”. The following chapter also bears on this subject, containing some interesting Foreign Office correspondence.

The Count is next studied in Masonic tradition as he held high Masonic rank, being a representative of France in the great Masonic Convention, held in Paris in 1785; he was also at the Wilhelmsbad Conference in the same year, held to draw together the Rosicrucian subdivisions. A curious, interesting interview with him is quoted from Gräffer's reminiscences—1788-90—and his work for Rosicrucianism, visiting the scattered societies, and giving them the eastern teaching, is described.

A number of very valuable documents are added as appendices. We are glad to know that Mrs. Cooper-Oakley has a further volume on this wonderful life in preparation.

A. B.

The Ideals of Indian Art, by E. B. Havell. (John Murray, London. Price 15s. net.)

Hitherto in the history of mankind the profoundest influences that have swayed the heart of man have been religion and philosophy; to these it is evident that a third is being added, perhaps in future civilisations to play a role little dreamt of by men to-day. Art, as a preponderating influence in life, may be said to have begun its mission with Greek civilisation, and since then, century after century, it has opened up new avenues of communion between men and God. Any writer who helps earnest souls to understand better this pathway to the Divine is sure of a warm welcome from Theosophists, and it is for this reason that Mr. E. B. Havell's *The Ideals of Indian Art* deserves sympathetic study by all to whom artists convey an intelligible message.

It will come as a surprise to many who readily admit India's message to religions and philosophies, that she has

also one to the modern world of Art. In Europe we look on Art through Greek spectacles, and take for granted that if Art ever gave a message to men, beyond the confines of ancient Greece and mediæval and modern Europe, it was but in broken syllables. Mr. Havell shows that the Art of India speaks in no broken syllables, but is a voice that should be listened to in Europe to-day.

Mr. Havell is surely fully qualified for his task, having been formerly Principal of the Government School of Art and Keeper of the Art Gallery in Calcutta; he is already author of a work on Indian sculpture and painting. This book is clearly and enthusiastically written, and is illustrated by thirty-two full-page reproductions of works of art from various parts of India and from Java. He rightly insists at the commencement that Art is the expression of a nation's inmost life, and that to understand Indian Art it is necessary to understand the fundamental doctrines of Indian philosophy. With rare exceptions, the exponents of Indian Art have hitherto been accomplished scholars and archæologists who failed to see deeply into it, simply because the Indian philosophies that inspired Indian Art were to them mere theories and not truths. Mr. Havell's reverent acquiescence in these fundamental doctrines enables him to penetrate deeper and hence his value as a reliable guide in a fascinating field.

Very clearly Mr. Havell points out the initial difficulties in the way of students familiar with the art canons of the West:

The opposition of Western materialism to the philosophy of the East makes it difficult for Europeans to approach Indian Art with anything like unprejudiced minds. The whole of modern European academic art-teaching has been based upon the unphilosophic theory that beauty is a quality which is inherent in certain aspects of matter or form, a quality first fully apprehended in the ancient world by the Greeks, and afterwards rediscovered by the artists of the Italian Renaissance. . . . Beauty, says the Indian philosopher, is subjective, not objective. It is not inherent in form or matter; it belongs only to Spirit, and can only be apprehended by spiritual vision. There is no beauty in a tree, or flower, or in man or woman, as such. All are perfectly fitted to fulfil their part in the cosmos; yet the beauty does not lie in the fitness itself, but in the divine idea which is impressed upon those human minds which are tuned to receive it. . . . Beauty belongs to the human mind; there is neither ugliness nor beauty in matter alone, and for an art student to devote himself wholly to studying form and matter with the idea of extracting beauty therefrom, is as vain as cutting open a drum to see where the sound comes from.

It has been a constant criticism of Indian Art that the objects represented, specially the human form, so often are

not true to nature. Indeed the Art of India in this respect is truly behind Greek Art, which worked from models and showed the beauty of natural things. Yet the Indian artist had a purpose in paying less attention to the model than did the Greek: it was to *symbolise* the object in its perfection rather than to depict it by idealising fragmentary representations of it in existence. Thus in representing Gods and Heroes, he did not make them idealised and perfectly-fashioned men; he gave them lion-like waists to symbolise strength, legs like a deer's or gazelle's for fleetness of foot, and long arms to symbolise supremacy in combat. When we criticise the artist's creation and say it is not true to nature, we utterly misinterpret his aim, which was not to represent a natural object but to symbolise it; the idea he conveys to the beholder through a symbolic channel is more important to the artist than that conveyed by the outer senses which demand conformity with nature. It would seem at first sight impossible to produce the required attitude in the beholder if his outer senses find fault with the representation, but we need only turn to the Italian "primitives" to find that in spite of lack of technique in many points they evoke in us still a purer, keener, more spiritual response than the painters of later schools with an almost perfect technique. This is due to the fact that in the works of these early painters, the thought and feeling of the artist work through a higher invisible medium than could be reached by later schools; in other words, in the "primitives" the life-side predominates over the form-side.

Now Indian Art at its best essentially deals with the life-side of nature rather than its form-side; hence of a necessity to the Indian artist symbolism is more important than truth to nature. As Mr. Havell points out, this is one of the difficulties before the lover of Art whose feelings have been trained only in occidental schools.

It is difficult to argue with those who are so steeped in Western academic prejudices as to treat all Hindu art as puerile and detestable because it has chosen the most simple and obvious forms of symbolism, such as a third eye to denote spiritual consciousness—where the classical scholar would expect a Greek nymph, or a Roman Sybil, with an explanatory label—a multiplicity of arms to denote the universal attributes of divinity, and a lion-like body in Gods and Heroes to express spiritual and physical strength. Such critics seem not to appreciate the fact that Hindu Art was not addressed, like modern Western Art, to a narrow coterie of *litrats* for their pleasure and distraction. Its intention was to make the central ideas of Hindu religion and philosophy intelligible to all Hinduism, to satisfy

the unlettered but not unlearned Hindu peasant as well as the intellectual Brahmin. It does not come within the province of a critic to dictate to the artist what symbols he may or may not employ—to tell him that it is true Art to use α , γ , and π , in his æsthetic notation, but not a , b , and c ; or *vice versa*.

The rise and fall of the artistic impulse in the past may be compared to the swinging to and fro of a pendulum between the two poles of life and form. In Greece we see at the beginning of Art both life and form almost dormant; in the archaic period Art is striving to awake. Then follows a period when the artist feels an abundant life-impulse but still lacks the technique to express it adequately, and this stage is succeeded by the Periclean age when life and form are balanced, and the demands of the life are met by a perfect form resulting from a master's technique. From this summit begins the gradual decline, and step by step we note mere emphasis of form, and the high didactic purpose of the artist has degenerated into a desire to manifest the sensuous beauty of things. "The glory that was Greece" fades away to reappear in the Renaissance Art of Italy. Then in Italy, stage by stage, the same swing to and fro of the pendulum is seen, till it practically loses all its momentum.

To-day in Europe we have a condition of things where we have come to the limit for the moment of the form side of artistic effort. The bygone centuries have taught the modern artist some thing of their technique, and he now commands methods of expression which are without parallel. But in spite of the beauty of the technique, there is lacking in his work that immortal quality which alone makes it Art. He little feels to-day the life-side of nature, and considers that if he can group beautifully and show the beauty of things as they are, he has given the best there is to give. Of course here and there we find artists like Watts, who feel that the form-side is but the casket within which lies a wondrous jewel; they have realised that the artist must not only show things as they are, true in every way to nature, but also as having a significance appealing beyond the æsthetic sense to a spiritual faculty in man.

It is here that the ancient Indian artist is at one with his modern western co-worker as to the form in which the spiritual message is to be given. It is symbolism. It is characteristic of everything Indian that where the western artist ends, the Indian artist begins, for the clue to Indian

Art is that it is symbolic. Here lies the message of Indian Art to the western art-world to-day. For the artist in the twentieth century has come to the limit of achievement "after nature". The camera is truer than the artist, the cinematograph gives a dimension that he cannot show on his canvas or on his stone.

Yet so long as humanity exists, the artist will be needed, because his temperament adds a divine quality to the work that nothing mechanical can ever give. Only henceforth that temperament must be used to create with symbols, showing nature as the mirror of that play of forces in an archetypal realm, which is but dimly felt by men in their work-a-day world. It is for the lack of this message that modern Art feels so lifeless and empty and uninspiring to those who seek to know life at its best, that is, as it is felt and lived by God in His archetypal world.

Why art in Europe to-day is as an empty casket, Mr. Havell sees clearly, and thus he explains:

Bhakti is the moving spirit in all great religious Art, in the West as in the East. It is bhakti which lifts the art of Fra Angelico, or of Bellini, into a higher spiritual plane than that of Titian or Correggio. It is bhakti that we miss in nearly all the great masters of the Renaissance. Vanity, intellect, and wealth could raise another monument greater than St. Peter's at Rome; only bhakti could revive the glories of Bourges, Chartres, or the other great Gothic cathedrals of mediæval Europe. Forced labour, money, and artistic genius might create another Diwan-i-khas at Delhi—another Elysium on earth for sensual desires—and perhaps another Taj Mahal. But without bhakti India, whether she be Hindu, Muhammadan or Christian, can never again build shrines like those of Sanchi, Ajanta, Elephanta, or Ellora: and when bhakti is dead India, from being the home of the world's religions, will become the storm-centre of the East.

It is bhakti which now keeps Indian Art alive: it is the lack of it which makes modern Western Art so lifeless. The same spirit which in the days of Asoka and Kanishka brought thousands of willing craftsmen to devote their lives to the service of the Blessed One in building and adorning the stupas of Bharhut, Sanchi, and Amaravati, that same devotion which impelled the worshippers of Siva or Vishnu, century after century, to the stupendous task of hewing out of the living rock the temples of Ellora and Elephanta, and the followers of Mahavira to carve with infinite labour, fantasy, and skill the marvellous arabesques and tracery of their temples in Western India—this bhakti is still a potent force in India, and if Great Britain could produce a statesman of Akbar's artistic understanding it might still be used, as Akbar used it, to consolidate the foundations of our Indian Empire. But this great spiritual force we usually ignore and condemn as superstition and barbarism. We try to exterminate it by the contra-forces of European science, European materialism, and European Philistinism.

Much as the West has reaped material benefits from her devotion to science, she has thereby lost the most precious

thing necessary for the artist. A sense of deep devotion and gratitude to "a Power, not ourselves, that maketh for righteousness" is the atmosphere in which the art faculty blossoms, and this is lacking to-day. The undermining of theology by science has reacted on every phase of life in Europe, till in the intellectual and æsthetic world there is chaos, and men are distrustful of the divine heritage that is theirs by right as the children of God. A new synthesis of life is required before the new era for Art can dawn, and till once again there glows in men's hearts the spirit of gratitude the star cannot be born that will guide the artist to his high goal.

As in every other department of life, so in Art too, men are restless and know not whither to look for inspiration. We, who study Theosophy, know whence that inspiration will come, and can rejoice that as we prepare the way for the Coming of the Lord we are not working only for peace in men's hearts, but also for a joy of life which He will usher in.

C. J.

The Book of Job and the Problem of Suffering, by Buchanan Blake, B.D. (Hodder and Stoughton, London.)

Theosophical students are sometimes at a disadvantage: their Theosophy answers almost all broad questions concerning the origin and evolution of man and his ultimate goal and destiny, and thereby all problems which puzzle the ordinary student are to the Theosophist no more puzzles; because of this he fails to enjoy many of the books in which problems of interest are discussed and examined. Such was the impression on the reviewer's mind during his perusal of the book, which *without* Theosophical knowledge would have been more appreciated, because, perhaps more thoroughly read, on account of the perennial interest of the problem of suffering which is so intimately connected with the well-being of man.

The book is divided into two parts: (i) the text of the Book of Job is rendered into English verse; (ii) the problem of the Book of Job is examined. In the first part an attempt is made "to make the book speak for itself, by the adoption of a particular arrangement of the various successive portions. While Prologue

and Epilogue are written in prose all the rest is given in poetry." The writer has followed his conviction which is "that the text should first be so arranged that it may give its own message, and in its own historical surroundings." In the second part the problem is studied, and at the very outset a mistaken assumption is made: "It is our oldest statement of the never-ending problem." This is not true for there *are* in existence older statements of the great problem in the ancient books of India and other lands.

Space forbids our examining the arguments and explanations of the scholarly author at length; they are very interesting in themselves though no doubt a Theosophical interpretation of the great Book would be very different. Five great views are studied in this very good volume: (1) That suffering is sent as a public demonstration of the superiority of goodness, and its independence of any favourable lot; (2) That suffering is the direct result of, and punishment for wrong-doing, and that therefore the good man does not suffer; (3) That suffering is disciplinary, so that in the case of the good man it comes in no way as punishment, but as chastisement, to make him better; (4) That man should raise no question about suffering, or its purpose, but acknowledge his own ignorance, with a true spirit of worship and resignation, should "lie low and say nothing;" and (5) That suffering is a passing nothingness.

It is amazing how pages have been written on these topics while perhaps a two-penny pamphlet on *Elementary Lessons on Karma* by Mrs. Besant would have given a clue to the author and he would have viewed the Book of Job and its splendid themes in a new light. This may sound presumptuous, but truly such a thought kept on arising before the reviewer as he tried to follow the mind-activity of the learned author of this very instructive volume.

B. P. W.

The Wisdom of the West, by James H. Cousins. (The Theosophical Publishing Society, London. Price 1s. 6d. net.)

This volume is an introduction to the interpretative study of Irish Mythology; and consists of a series of lectures, extended and revised, which were delivered to various Gaelic, Mystical and Theosophical Societies. The author's apologia is the ethical significance of the study of Mythology. He finds that

moral codes as such find but little response in the hearts of men; but an appeal to the moral sense through the imagination produces results which mould character: hence the practical value in education of the study of this science so rich in symbols, "yes fabulous symbols of fabulous power, fabulous chivalry, fabulous swiftness, fabulous beauty; for you can no more touch pitch without defilement than you can fill your mind with the glorious impossibilities that move through the myths of the world without reaching out in some degree after their superlative endowments". Remarking the change that the development of psychology has made in the scientific point of view of mythology, he passes on to the consideration of Irish myths in their historical, cosmological, religious, philosophical and artistic aspects; and compares them with those of Greece. Interesting matter relating to the Druids, the high state of culture of the Ancient Irish, the disappearance of the national literature and tradition with the conquest of Ireland, the splendid intellectual activities of Irish monks in the Middle Ages and the philosophy of Joannes Scotus Eugena, the greatest of them. This instructive little book concludes with three fragmentary studies in Exegesis.

A. E. A.

The Psychology of the Christian Soul, by George Steven, M. A. (Hodder and Stoughton, London. Price 6s.)

The spiritual process is God working in the minds of men, and on this thesis Mr. Stevens writes an interesting book from the Christian standpoint. He notes what profound changes take place in men's minds; how, for example, one is lifted from vice to unselfish service; but these psychological changes according to our author are not universal, though he owes that at a certain stage of this process (which he describes as "a conviction that a man is more sinful than he knows") many 'fancy' religions attract the man and demand his allegiance. Mr. Stevens writes well on what 'freedom' means; he rightly insists upon the inner freedom, man's inherent right to deal with God at first hand, and here, in his remarks on Roman Catholicism, we detect the 'rebellious' Scotchman! We must escape from our teachers, he tells us, but we can only do it by idealising them, by using them for spiritual ends; this is sound doctrine. He further emphasises it by saying that "not even the divinest external authority could avoid

impairing the best action of men". Did not the Christ say: "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you." And then, he is very good on the subject of karma. He says "we are busy tying ourselves up to the imperfect". Every deed is fixing us to a future course. And this brings us to education, and the importance of providing the right suggestion to children. The public opinion of home life is a vital formative influence. Environment should be a summons to our soul to act, and when a great crisis comes, we usually find the environment changes, because with the crisis has come the close of that piece of education. Karma indeed! And he is also good on the importance of unifying our consciousness, and developing the growth of that voluntary seeing of the important and real, as opposed to the natural habit of involuntarily following the "shining, loud and sensational". We certainly recommend the book to Christians. To others, we would say, translate 'Christianity' by 'universal religion' and you have a good book on religious psychology.

S. R.

The Unvarying East, by the Rev. E. J. Hardy, M.A.
(T. Fisher Unwin, London. Price 7s. 6d. net.)

This book is dedicated to Sunday School teachers that they may learn from descriptions and illustrations (of which there are twenty-four full-page ones) about the many habits, customs and practices of the East which the author himself has observed during a residence of many years in Palestine, China and India. For such people the book, we imagine, will be useful, though it contains nothing new and is neither original nor well arranged. The facts have simply been accumulated at haphazard or as chance directed and have in a similar manner been written up. The only arrangement the reviewer has been able to discover is an alphabetical one which arbitrarily decrees that the first chapter shall be on Agriculture and the last two on War and Worship. Nevertheless the book will help those who are exponents of the Bible to young people in Sunday Schools and with its two indexes—one of names and subjects and one of Scripture references—may quite fittingly be put on the shelf (for reference of course) along with the Bible Handbook, Pinnock's Analysis and Cruden's Concordance.

J. S.

The Riks or Primeval Gleams of Light and Life, by T. Paramasiva Iyer. (The Mysore Government Press, Bangalore. Price Rs. 4.)

This little book of some 200 pages print, is of considerable interest and importance. It is a treatise on Vedic mythology from an altogether new point of view. It purports to bring a new explanation of Vedic literature and bases itself on a symbolical view of Vedic terminology. In short the Rik verses are simply explained as forming a textbook of primeval terrestrial geology. We know how many lines of explanation have already been followed in mythological studies. There is the solar myth theory, the vegetation theory, the nature-powers theory; there is totemism, ancestor-worship, spectre-worship; there are many other theories. But the geological theory is new indeed. It is to be feared that amongst experienced students, who are conversant with the works of Barth, Oldenberg, Hillebrandt, Bergaigne, Macdonnell, Pischel, Geldner, Kaegi, and so many others, not many adherents to the new interpretation will be found.

To give an idea of the new system a few quotations only will suffice. On p. 30 a table is given summing up a large number of the results arrived at, as follows:

Bhu	= Land.
Aditi	= Elevated tableland. High plateau.
Diti	= The precipitous side of a 'divide'.
Dyāvā	= A snowy range.
Rōdasi	= High snow-pass.
Rajas	= Region of rock-débris.....
Antariksha	= Mid-region or forest-belt.
Prīthivī	= Great longitudinal valley.....
Vritra-Ahi	= Glacier.
Danu	= Névé beds.
Rudra	= Atmospheric electricity in the higher regions.
Maruts and Rudras	= Snows.
Sudānu	= Easily melting snow-field.
Dasyu	= Erratic blocks.
Dāsa Vritra	= Vritra darkened and hardened by morainic material.
Arya Vritra	= A glacier of pure ice.
Ahīrbudhnya	= Bergschrund.
Aja Ekapād	= Ice-fall.

In the same manner (p. 109):

"Mataya is the fishlike sediment deposited and compacted, layer by layer, scale by scale, in the nummulitic seas of the Eocene age."

As already stated, these revolutionary conclusions will encounter much opposition and but little acceptance. Yet I called the book important as well as interesting. Why so? Because in the first place the theory is worked out very cleverly and with great ingenuity. Secondly because it raises a greater problem of the utmost importance. We may, or may not accept, the author's thesis that the real meaning of the Vedic texts is a symbolic narrative of the earth's geological genesis and structure, yet we have to admit that a clever parallel—if not exclusive interpretation—has been worked out. That brings us to the question as to what is the essential nature of legend. According to the orthodox tradition the Veda is eternal, and even eternal truth. Now in consonance with western ways of viewing these matters, primeval legends are the result of incipient human minds, of childlike poets, of primitive humanity. According to more oriental ways of looking at the matter (or rather according to the religious point of view in contradistinction to the scientific one) the hoary traditions are remnants of super-human revelations given by supermen to the infant race. Theosophy—especially as represented by H.P.B.—presents many arguments in support of the truth of the latter claim and, with all due recognition of scientific work and results, it seems to us that the central problem involved is by no means finally decided either way. It will certainly be one of the tasks of our Society, under its second object, to create more clarity in the matter, during its researches in the future. But if, for the moment, we concede that in Vedic lore we have such a body of revelation before us, clothed in primitive language but of a deep essence of truth, then we may also conceive that the body of truth expressed in symbolic language, but descriptive of eternal principles, may have not any *one* single meaning at all, may be in the nature of a series of algebraic formulæ which may be applicable in many and different ways. Even without speaking of the constant inner transformation of that revelation caused by its elaboration by subsequent generations of more knowledge, or less having more or less direct contact with, or memory of its primitive essentials, with new and changing particular *applications* in the foreground (and thence more emphasised), we should find it easy to concede also that the primitive symbols may mean nature myths, and solar or stellar myths, and geological, or chemical, or whatsoever other applications one wants to use.

If the old Indian saying is true that "everything lives always everywhere"—which is after all a crystallisation of the whole Vedānta philosophy—then the description of one thing becomes necessarily the description of all other things also: *if* only we can see it. And therefore all the symbolic interpretations of Bible stories or Vedic myths, or Purāṇas or any other legend, or ancient lore, is not useless at all, but serves a most important and useful end. There is a peculiar quality of the mind, little encouraged by the general trend of modern civilisation, which is that of elastic synthesis, the power to see the general in the particular, the genus in the species, the species in the individual; and *vice versa*. In the field of comparative mythology an immense amount of work has still to be done in this direction in order to arrive at a higher *mode* of thought, a new way of thinking: the symbolic instead of the realistic, isolating mode. This can be best attempted and begun in the study of symbols and legends. Different sets of explanations are, in this region, not at all mutually exclusive and contradictory, but rather supplementary and enriching. And therefore we welcome Mr. Paramasiva Iyer's booklet as a useful addition to the material for that very incipient science of interpretation of myth, fable, legend and symbol which is, surely, destined to take an ever higher place amongst the other disciplines, as insight grows subtler and subtler, mind more and more elastic, and intellect more and more spiritual.

J. v. M.

A Son of Perdition, by Fergus Hume. (William Rider & Sons, London. Price 6s. or Rs. 4-8.)

The well-known author of the famous *The Mystery of a Hansom Cab* has entered the domain of the Occult and has been successful in producing an equally absorbing story. This occult romance, besides being interesting, is instructive and displays a good deal of knowledge of the hidden side of nature on the part of Mr. Hume. The Son of Perdition, is, to give him his Theosophical label, a Black Magician, a fiend in human form who lives and labours for his own selfish ends, but at last gets defeated by the pure and unselfish man of compassion, Dr. Eberstein, a disciple and follower of the Master Christ. How the Black Magician gets hold of his companion of former lives and tries to lift the veil invisible by utilising the latter's intuitional daughter

who is sensitive and psychic; how she and her ardent lover meet and are advised and guided by their common protector, the fatherly Doctor, "the disciple of love;" how the fiend plays his devilish part; how the young lover falls a temporary prey to his cunning; how under the guidance of his guru the young man pays off his old karma by saving the life of his evil-minded father-in-law elect (a most thrilling description); and how the Son of Perdition flees utterly defeated, and many other things may be read in the excellent story. It is one of the finest of occult novels, and unlike many, accurate in details and based on knowledge. It is dedicated to "Mrs. Annie Besant, P.T.S., who is eloquent, wise, patient and tolerant". The author acknowledges his indebtedness for the description of the Star-worship contained in chapter XV to Mr. C. W. Leadbeater's articles on "Ancient Chaldæa" in *The Theosophical Review* of 1900. We hope Theosophists will keep this book to lend to their non-Theosophical friends for it is full of Theosophical doctrines and teachings. We wish the story a very wide sale.

B. P. W.

The Ancient Egyptians and their Influence upon the Civilisation of Europe, by Elliot Smith, M.A., M.D., F.R.S. (Harper and Brothers, London and New York. Price 2s. 6d. net.)

This book is one of the Harper's 'Library of Living Thought' series. Its main theories are that it was the Egyptians who invented copper implements and thus inaugurated the age of metals. The Theosophic teaching as to the origin and distribution of races agrees broadly with Dr. Elliot Smith's opinion. The estimation in which he holds the ancient Egyptians would have rejoiced the heart of Madame Blavatsky who was so zealous a defender of the wisdom and knowledge of the ancients. The book gives a clear account of the reasons that led to the author's conclusions. His theory as to the manner of discovery of copper is certainly ingenious. He writes:

It was the custom of the proto-Egyptian woman, and possibly at times of the men also, to use the crude copper ore, malachite, as the ingredient of a face paint, and for long ages before the metal copper was known this cosmetic was an article of daily use.

It is quite certain that such circumstances as these were the pre-disposing factor in the accidental discovery of the metal. For on some occasion a fragment of malachite, or the cosmetic paste prepared from it, dropped by chance into a charcoal fire, would have provided the bead of metallic copper and the germ of the idea that began to transform the world more than twenty centuries ago.

E. S.

Cheiro's Memoirs. The Reminiscences of a Society Palmist.
(William Rider & Sons, Ltd., London. Price 7s. 6d.)

"Memories, like jewels, are sometimes bright, sometimes clouded," so writes the author in his Preface, but we have no hesitation in saying that the book before us, considered as a human document, is one of absorbing interest and will no doubt have a very wide circulation. Cheiro not only tells the story of his own early career, full of romance and strange happenings; but he also gives an account of professional interviews with some of the greatest celebrities of the day, showing that these great ones of our civilisation are not above availing themselves of the predictive art. Included in these are: King Edward VII., W. E. Gladstone, C. S. Parnell, H. M. Stanley, Madame Sarah Bernhardt, Oscar Wilde, Professor Max Müller, Blanche Roosevelt, Joseph Chamberlain, Lord Russell of Killowen, Mrs. Langtry, 'Mark Twain,' W. T. Stead, A. J. Balfour and others.

Light is also thrown on contemporary political history, the author detailing the services he rendered in connection with the *Entente Cordiale*, chiefly in the launching of a newspaper in the interests of Peace. The book is embellished with twenty-two full-page illustrations, most of them being the hands of famous individuals.

M. H. H.

Human Efficiency: A Psychological Study of Modern Problems,
by Horatio W. Dresser, Ph. D., Harv. (G. P. Putnam's Sons,
New York and London. Price 5s. net.)

The keynote of this work is the value of the mental and volitional elements in daily life, as they concern the maturing and nurturing of the magic quality—efficiency. Efficiency is defined "as in the largest sense a synonym for the art of life, for adaptation to the art of nature. Efficiency is not the standard for engineers only, for the man of affairs, or the expert in governmental matters. It can be extended throughout the lines of human endeavour."

The book with its three hundred and eighty-three pages of closely written matter seems to be wanting in movement, life, the power to hold and arrest attention.

E. S.

Hard Questions: Doubts and Difficulties of a Teaching Parson. (T. Fisher Unwin, London. Price 1s.)

The author has attempted to answer very simply some of the questions which confronted him when, after a narrow, sectarian education, he plunged into the practical life of a Parish Priest—perplexities arising from the teaching of the Church regarding prayer, the meaning of pain, belief, etc., and difficulties connected with the clerical profession generally. As the frankly written record of the troubles that beset the mind of one who awoke to a sense of the meaning and responsibilities of his profession only after he had entered upon its duties, and found himself a minister of the Church of England for reasons of heredity rather than capacity or inclination, the book is interesting. For those who come to it for real help in the solving of such problems as are discussed therein, it is a pity that the author in some instances seems to be striking at the shadow rather than at the substance of his doubt in that, basing his remarks on a very literal interpretation of some text or phrase from the Prayer Book, he argues on the surface and leaves the main issue untouched.

A. DE L.

The Spiritual Biography of Jesus Christ according to the Saintly Essenes, by Emil P. Berg. (Arthur Stockwell, London. 2 vols. Price 6s.)

In his sub-title the author describes the book as "Ideal studies in the first century of the Christian Era," and it takes the form of dialogues concerning the life and teachings of the Christ between certain imaginary members of the Essene community. These members are severally supposed to be engaged in collecting all available materials for a supposed primitive biography.

The admiration which the author entertains for the Essenes has gradually led him to associate this sect with the Founder of Christianity. In these two volumes he seeks to show that the author or authors of a supposed primitive Gospel from which the extant Gospels have been largely drawn may also have been members of this saintly sect.

He further suggests that the author of the fourth Gospel belonged to a portion of the same community living in Alexandria, which he infers from the fact that Philo's speculations largely underlie its teachings.

Mr. Berg is apparently well versed in ancient legendary and religious lore, and suggests in this curious story form that owing to their obviously Pagan origin, many of the Christian ceremonies and dogmas were incorporated as the new religion spread, and were not a fundamental part of it—Christianity in its fulness is a religion of freedom and truth, unshackled by priest-craft or ceremonial; and its realisation, is best brought about by understanding that the One “is yet by His immanence the deepest self of our personality and the glorious goal of all our aspirations”. “The strongest motive of all to a consecrated life is the knowledge that man is a co-worker with the Eternal for the world’s progress and happiness.”

The author refuses to entertain any ideas of punishment and divine wrath. His conception of God is that of the fourth Gospel, the God who is love. In this we are at one with him—but not in a further statement that the Christian Faith is destined to become ultimately the world-religion. True, he says in its purified essence. If need arises, he says, the Purifier will be sent. His words in this connection are interesting: “The world will never outgrow the necessity for consecrated personalities, to become the vehicles of executing God’s will.”

We could wish that the author’s style were less quaintly old-fashioned. It smacks of the religious literature of the early Victorian period.

C. M. C.

Chaldean Astrology, by George Wilde. (T. Werner Laurie, London. Price 6s.)

Mr. Wilde is well-known as an indefatigable worker in the field of exoteric astrology, and his researches have given us in this book an altogether new series of ‘aspects’. The present work is more suitable for advanced students than for beginners. Mr. A. G. Trent, who writes the Preface, thinks that astrology “could not be more grossly misrepresented than by being connected in any way with Magic or Theosophy”. We venture to assert that astrology without the illumination that Theosophy gives it is like a body without a soul.

M. H. H.

The True Spirit of Empire with Corollary Essays, by Sir Charles Bruce, G.C.M.M. (MacMillan & Co., Ltd., London. Price 5s.)

This is a collection of reprinted essays and lectures treating in a liberal, moderate and sympathetic spirit many of the great problems now agitating the British Public as to the relations which are to exist between the British Empire as a unit and its component parts, between the United Kingdom and her Dominions, Crown Colonies and India. The author's conclusions are the result of experience in governing. Out of the nine essays four are devoted to Indian interests. The true spirit of Empire is defined "as a temper which mingles wisely and in fit proportion the sovereignty of the central authority with the liberties of the constituent areas". The interests of the Empire are said to be fourfold: Domestic interests; commercial interests; interests connected with the safety of navigation; and the supreme interests of defence. He holds that the true spirit of Empire has been held without dissolution of continuity since the date of Queen Victoria. In the treatment of Dependent Peoples evolution has produced successively, "the policy of extermination, the policy of servitude, and finally the policy of amalgamation". On the burning question of the treatment of Indians in S. Africa Sir Charles dwells at some length and is emphatic in his demand for the fair treatment of our Indian fellow subjects. Optimism marks his views on this as on other subjects, for "the true spirit of Empire knows no despondency, no despair".

E. S.

The Oreed of Half Japan. Historical Sketches of Japanese Buddhism, by Arthur Lloyd, M.A. (Smith, Elder & Co., London. Price 7s. 6d.)

Mr. Arthur Lloyd was for a long time a resident in Japan and is well known as a constant contributor to the literature about Japan's religions. He died last year soon after having finished the above-mentioned book. The work has been advertised as volume I of a series on the same subject, but now it seems that we have small chance that other volumes will follow this one, which is a matter for sincere regret.

The present volume is a learned and interesting one, containing abundant material, but the contents cover so wide a field that encyclopædic knowledge is required to control its data.

Three main strands of information are laid before the reader. First a history of the rise and development of Buddhism before it was introduced into Japan; second a series of sketches of the sects, personalities and development of Buddhism in Japan; and third a series of elaborate parallels between Christianity (with special reference to its gnostic side) and the Buddhist Mahayana. This third element in the book is very interesting indeed. Whether the parallels hold good everywhere and are historically wholly valid is for specialists to determine. The work is written from a distinctly Christian standpoint, but with an attitude so wide, so sympathetic towards the other faith described, that it has our entire sympathy. Besides, Mr. Lloyd has some unmistakable mystic tendencies, tendencies which only aid him to arrive at deeper insight and greater living sympathy in many places.

Whether the book will prove easy to the average reader it is difficult to say. Even the most clearly drawn picture of the amazingly complex early history of Buddhism must often be confusing because of its many names, its many scenes, its continuous shifting from land to land and from period to period. Furthermore there is so much uncertainty, there are so many problems unsolved in connection with this side of the question, that no present-day exposition, however clear, can as yet be taken as final on all points. The general reader will find perhaps the most interesting part in the book in the sketches of the various developments of Buddhism in Japan proper and this part will materially add to his knowledge. It is certain that the whole work offers an important supplement to the knowledge of Buddhism generally prevalent in the West: the Buddhism of India, China and Tibet.

The broad humanitarian spirit which presides over the treatment of the whole subject brings it in many points much nearer to the understanding than is the case in many otherwise scholarly works. We hope that the book may find a wide public. It is a work that no careful student of Buddhism can afford to overlook.

J. v. M.

The Person and Place of Jesus Christ, by P. T. Forsyth, M.A., D.D. (Hodder and Stoughton).

Dr. Forsyth, while holding his own form of theology very strenuously, is wise in relieving his union of all responsibility.

Indeed, the life of the Congregational churches has been their allowing in their midst very different points of view. Up till quite recently, our author has expressed himself in direct opposition to Rev. R. J. Campbell with regard to certain dogmas, but it is pleasing to know that these two famous Congregationalists have now 'agreed to differ,' and from a common platform have affirmed their agreement in all essentials.

Dr. Forsyth claims a personal faith as the basis of his theology, and as such, he appeals to his readers to help in the seeking, and not regard the written word as the final statement. He is an expert in his knowledge of German criticism, and he is conversant not only with the many brilliant scholars who are doing constructive work, but also with such powerful minds as Wernle and Schmiedel. While accepting the value of criticism, he sees a narrowness and want of atmosphere in the reaction from Idealism. There is a dulling effect on many a Christian's faith by criticism, especially, because in religion, a personal disinterestedness is impossible. There is the fight between the dogmatic method and a scientific impartiality to weigh evidence, and in the process, we easily impair the power to weigh ideas. "There is" says our author "a realism which bars the way to reality." How true this all is, yet it must be gone through successfully before the scriptures can be unveiled by the greater light.

S. Paul has been considered as the great Commentator of the Gospels, but Dr. Forsyth thinks the apostle must not be thought of as dogmatic. He was really full of imaginative psychology, and experimental thought, and if we see the Epistles in this light, they become extraordinarily illuminative of the great work of the coming days. When we regard the New Testament as a noble attempt to explain the person and place of Jesus Christ, we shall find almost every verse a help. If we read it only to confound its theology, the verses must ever remain closed to us. Theology is peculiarly vulnerable to the rationalist, but "the failure to recognise the divine greatness of Christ is a moral failure". There are many fine thoughts in this volume, and to ministers and teachers along the lines indicated, it cannot but be useful.

S. R.

Annual Report of the Board of Regents of the Smithsonian Institution. . . for . . . 1910. (Government Printing Office, Washington.)

The Report proper covers 110 pages, and the General Appendix over 550. The appendix consists of some forty-five essays on the most various subjects, all of first rate quality, most of them exceedingly interesting. The volume is profusely illustrated, containing some sixty-five plates and maps. The essays of perhaps most general interest to our readers are the following: 'Modern ideas on the constitution of matter,' by Jean Becquerel; 'The future habitability of the earth,' by Thomas Chrowder Chamberlin; 'What is terra firma?' by Bailey Willis; and 'The Origin of Druidism,' by Julius Pokorny. It is gratifying to read that though the Annual Reports are issued in editions of over 10,000 copies, they "are each exhausted soon after publication." The present work is again a noble example of the noble work done by the Institution.

J. v. M.

The Sisters and Green Magic, by Dermot O'Byrne (The Orpheus Series No. 8, C. W. Daniel, London, 2s. 6d.) is a good story but not simply told and makes somewhat heavy reading. The plot is really good. *Spiritual Science*, by the late Mr. Isaac Daniel (C. C. Naidu & Sons, Madras, Rs. 1-4) is composed of twenty lectures dealing with problems of life, evil and Christology. *Clothed with the Sun* (John M. Watkins, London, 2s.) by Anna Kingsford has been issued in a popular edition. *Oisne or The Aureole and the Wondrous Gem*, by Neun (J. M. Dent & Sons, London, 3s. 6d.) is a play in four acts and is intended to show the power of the religion of joy and the triumph of love and life over decay and death. *The Self Superlative*, by W. F. Keeler (L.N. Fowler & Co., London, 2s.) is one of the many New Thought publications with which the book market is flooded now-a-days but distinctly of a better class, quite harmless and healthful. *Your Inner Forces*, by A. P. Mukerji (Fowler, London) is another of these New Thought booklets; its special feature is its lack of order and coherency and is "being handed over to him (reader) for intelligent reading and meditation"—meditation made difficult! *The Ministry of Healing*, by Gladys Lloyd (John M. Watkins, London, 6d.) is an excellent pamphlet full of interest and instruction. *Creative Thought*, by W. J. Colville (William Rider & Son, London, 3s. 6d.) are essays in the art of self-unfoldment and are reports of lectures of the indefatigable worker. They contain admirable hints and suggestions and are very readable. We may not wholly agree with everything the author says, but on the whole we recommend this book and wish it success. *Mountain Pathways* (Kegan Paul, Trench, Truebner & Co., 3s. 6d.) is a study in ethics of the Sermon on the Mount with a new translation and critical notes by Hector Waylen; this is the second edition of this admirable study but it has been well revised and new chapters are added. It is full of wise and practical

advice and Theosophists will find it a valuable book to keep by, study and ponder over. Our Christian friends will like and appreciate it better than our Indian friends; but there is food for all. *The Five Great Philosophies of Life*, by William de Witt Hyde (Macmillan, New York) is a new edition of a well-known book; it has already run through four reprints which is a fitting certificate of the excellence of its contents. *Elementary Text Book of Mental Therapeutics*, by W.J. Colville is a new edition issued by the enterprising firm of William Rider & Son, London. From the same publishers we receive new editions of *Krishna* by Baba Bharati of American renown and the famous *Dracula* by Bram Stoker, which is issued at the cheap price of 12 Ans. or 1s. *Man and the Universe*, by Sir Oliver Lodge (Methuen, London) is issued in a handy form. *Determinism or Free-Will*, by Chapman Cohen is a readable book containing some very good ideas (Walter Scott Publishing Co.) *The Stoneground Ghost Tal's*, by E. G. Swain (Heffer & Sons, 3s. 6d.) are very readable ghost stories but not altogether arresting.

TRANSLATIONS

A Russian translation has been published, at Kaluga, of Mr. Leadbeater's *An Outline of Theosophy* under the title of *Kratkii Otcherk Teosofii*. Translator E. P. *The Inner Life*, vol. I, has been translated into German by A. Dunkhase, Leipzig, Dr. Hugo Vollrath.

Of Mrs. Besant's recent books have been translated: *The Immediate Future*: (1) Into German under the title *Welt-Religion und unsere nahe Zukunft*. Edited by Dr. Hübbe-Schleiden, Leipzig, Max Altmann. A good portrait of the author is added. (2) Into Swedish under the title *Tider, som Stunda*, Stockholm, Svenska Teosofiska Bokförlaget. (3) Into French under the title *L'avenir imminent*. Second Edition. Translated by Gaston Revel. Editions Théosophiques, Paris. This edition also contains a good portrait of the author.

Further: *Popular Lectures on Theosophy* into Norwegian, translated by Dora Bugge under the title of *Livsstigen* (The Ladder of Life). Kristiania, Blytt & Lunds Forlag. *Thought Power, Its Control and Culture* into Swedish, under the title *Tankekraft dess kontrollerande och uppodling*. Stockholm. Svenska Teosofiska Bokförlaget. *Introduction to Yoga* into French, under the title *Introduction à la Yoga*, Paris. Publications Théosophiques. *Karma Yoga*, the first lecture of *Three Paths to Union with God*, into Sindhi, with the addition of an illustrative story and quotations from Sindhi poets.

