

The Ganges with her Ghats, Benares.

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Thirty-sixth Anniversary and Convention of the Theosophical Society lies behind us, as I write on this New Year's Day, January 1, 1912, and it has left us only happy memories. We began, in business-like fashion on December 26, 1911, with our T.S. Council, at which were present six Councillors in addition to the General Secretaries of India and New Zealand; we had the advantage of authorised representatives from America and Italy this year, and we invited Mrs. Sharpe, the late General Secretary of England and Wales, to be present. Business was very formal; at this, and the meeting on the 28th, we ratified the President's nomination of Mr. A. P. Sinnett to the Vice-Presidency, elected Sir S. Subramania Iyer, K. C. I. E. as one of the additional Councillors, substituted Mr. C. Jinarajadasa for Mr. Bhagavan Das, who had been elected by a unanimous vote, but who

came on to the Council as General Secretary for India, passed budgets, and generally congratulated ourselves that there was so little to do. The full account will be found in the Report. The rest of the day was given over to outside bodies—Sons of India, Central Hindu College, Co-Masons—and it closed with a Question Meeting with Mr. Leadbeater.

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The Convention opened on December 27th, and was absolutely harmonious throughout. Resolutions acclaiming Mr. Sinnett's return, and thanking the outgoing Vice-President were passed. An appeal by the President for the Rajput widows, starving behind their curtains, brought in, during the Convention, Rs. 835, which have been remitted to Rajkote to a relative of Colonel Olcott's beloved Prince Harsingji, who had appealed to the President for help. The award of the Subba Rao medal to Alcyone for his book *At the Feet of the Master*—which had passed through 5 English and 22 translated editions during the year—was warmly acclaimed. A pleasant feature was the admirable lecture on 'The Vision of the Spirit', delivered by Mr. C. Jinarajadasa, who proved himself to be a most delightful and cultured speaker. The Anniversary meeting was addressed by Mr. Hawthorne, Mr. C. Jinarajadasa, Mr. Hirendranath Datta, Mrs. Sharpe, Rai Iqbal Narain Gurtu, Professor Telang, and myself. The public audiences at the lectures and open meetings, held in the C. H. C. large hall, were—as one paper said—"huge", and they proved to be most friendly and appreciative.

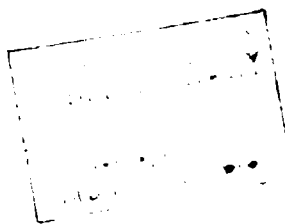
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The Bridge of the Moghal Sarai Station where Mrs. Besant welcomed Mr. Leadbeater and Party.



Mrs. Besant welcoming Mr. Jinarajadasa on the platform of the Moghal Sarai Station.



But the most remarkable of all the meetings was quite impromptu. On December 28th, Mr. Arundale delivered a vivid and heartfelt lecture on the Order of the Star in the East. A large number of people joined, and it was suggested, in a casual sort of way, that the new-comers would probably like to receive their certificates at the hands of the Head of the Order, Alcyone. A meeting was consequently called at 5 P.M., on the same day, and we strolled down to it, unexpectedly. I spoke a few opening words, as one of the Protectors of the Order, and then Alcyone stepped forward; it was arranged that Prof. Telang, the National Representative, should take each certificate from the member as he approached, handing it to the Head, who was to return it to the member. As the simple ceremony began, suddenly, the whole atmosphere changed, and great vibrations thrilled through the hall; the slender boyish figure took on a surprising majesty, the line of approaching members was struck by a common impulse, and one after another, old and young, men and women, Indians and Europeans and Americans, as they reached him, stretched out quivering hands to take back their papers, and bowed their heads at his feet to receive his blessing, while he, serene and with an exquisite smile of welcome to each, bent with hands outstretched in benediction, as simply and as naturally as though naught extraordinary was happening. What the clairvoyants present saw, this is not the place to tell; but all who were present felt the might of the Power manifested in their midst, and knew that they were facing not a Brahmana

youth merely, but one who, for the time, was the living temple of the Holiest. And we elder people, who had never dreamed of anything more remarkable than an ordinary giving of certificates, we sat gazing at the astounding spectacle, and as we left the hall we felt as in the ancient story: "This is none other than the house of God and this is the gate of heaven." What shall be the ending of a mission thus begun and thus consecrated?

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And now 1911 is over, and we face a new year. None may tell what it holds in store for us, but this is sure—that we may go forward fearlessly into the future, since naught can happen that is not for the best.

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We have taken the large Queen's Hall for my Sunday lectures in March, but, unfortunately, we can only have it in the mornings, and morning Theosophical lectures are quite a new experiment. Still, it needs must be, and I can only ask people to help us to make them a success. The subject is: 'The Path to Initiation, and the Perfecting of Man'.

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The eyes of the world were turned on Delhi in the chill days of December 1911, when the closing year saw a panorama of unexampled splendour, unrolling itself, scene after scene. The vast area occupied by the Imperial, Princely, and Government camps was laid out with consummate skill and care under the direction of Sir John Hewett, who fully justified the confidence placed in him.

Lawns and flower-beds surrounded the tents, as though they had been long lived in, instead of being creations for a brief ten days. The electric light turned night into day, while it admirably subserved decorative purposes in little bulbs of white and many-coloured glass. Triumphal arches gleamed white in the brilliant sunshine, the carved woodwork of Kashmir vied with the brass decorations of Bhavnagar, and the rose tents of Mewar challenged the white minarets of Alwar. Fairylike was the scene, brilliant the hues, through which dashed the glittering cavalcades of India's chiefs, escorted by lancers with dancing pennons, fluttering above them as they galloped along the dustless ways.

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The most dramatic moment was, of course, that in which the King-Emperor rose from his golden throne, and proclaimed in brief and weighty words his will that Delhi should become the Imperial City of his Indian dominions, and that severed Bengal should again be one. There was a breathless hush, and then an outburst of cheering, that has since rung through the country in ever-increasing volume, seeming the more overwhelming in contrast with the thin shrill protest that has arisen from a few menaced personal interests in Calcutta. The national sentiment has been touched by the Imperial act, and acclaim the raising of the discrowned City, long sitting widowed in the dust. Again the diadem shines upon her brow, again the sceptre is placed in her hand, and Hindu and Musalman memories of Empire are woven into the Imperial robes which

garb her stately form. One wonders whether Lord Hardinge, who has shown the statesman's insight in the counsel given to his Monarch, will also have the artistic intuition to make the noble Palace of the Fort the Vice-regal dwelling; whether he will revive the splendours of the Halls of Public and of Private Audience, those priceless examples of the Art of the Mughals, and make for himself and his successors an incomparable home of eastern majesty. The barracks, which are an eyesore, would be removed, and some necessary building done which would fit in harmoniously with the stately palace of the past. It is a unique, an ideal opportunity, pointed out, as by a sign-post, by the State Garden-Party held therein by the Emperor and Empress. If we could have a poet and artist as Viceroy, we should have this Vice-regal Palace; is Lord Hardinge such a one?

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However this may be, there is one name which should be perpetuated by a memorial in Delhi, one person to whom honour should be paid—Benjamin Disraeli, Earl of Beaconsfield. It was he who, through ridicule and more serious opposition, won for Queen Victoria the title of Empress of India, had it proclaimed in this very Delhi in 1877, and thus made possible the spread of the Imperial idea. But few at the Coronation Durbar may have remembered that the King-Emperor and Queen-Empress would not have been enthroned in Delhi had it not been for the far-sighted statesmanship of the great Hebrew.

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I sent a telegram from the thousands of Indian Theosophists to the Private Secretary of His Imperial Majesty, expressing their loyalty and devotion to their Monarch on his entry into Delhi; the reply reached me in the short space of two days: "I am commanded to thank you for your kind message." When one thinks of the thousands of telegrams that must have rained into the Royal Pavilion, one can but admire the promptitude of the answer.

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From time to time there is heard from a new quarter a whisper of the coming of the Lord. A Russian friend writes to me: "The first evening I came to S. Petersburg, I heard that a Greek priest had said in a lesson to children: 'Soon a great Prophet will come.'" The Greek Church has many mystics among its Russian children, and some of them will certainly know of the activity in the occult ranks, and the preparation in the White Brotherhood itself for the coming of the Great Teacher. Our work down here is but a faint reflection of the work in the higher world. I would that our brethren in Germany were sharers in this splendid hope, rejoiced in by the vast majority of our members, but few of them, I fear, have yet realised the magnitude of the opportunity now offered to us.

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In my lecture on 'England and India', published in *The Immediate Future*, occurs the sentence: "India grows cotton, exports it over to England, gets it back as cloth." A gentleman kindly writes to me: "Of the raw cotton exported from

India about 70 o/o is shipped to the continent of Europe. Of the small quantity (relatively) shipped to England, only a portion is retained for home consumption—the rest being re-shipped to the continent. The Indian cotton consumed in England amounts in value to only one-fiftieth of our total net imports of raw cotton from the whole world. The manufactured cotton goods which we send in large quantities to India contain in the aggregate only a trifling proportion of Indian cotton.” I am much obliged to Mr. Hicks for sending this correction; it does not touch my main argument, but accuracy in details is also necessary.

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At the Anniversary of the Central Hindu College a tablet was unveiled bearing the following inscription :

This Tablet is erected by the Managing Committee of the Central Hindu College in honour of D. C. Baillie, Esq., C. S. I., Commissioner of Benares 1903—1907, and E. H. Radice, Esq., C. I. E., Collector of Benares 1902—1908, to both of whom the College owes gratitude for unvarying kindness and courtesy and for ever-ready counsel and support. Such men win affectionate respect for themselves and warm loyalty to the King-Emperor, and bind together the hearts of England and India.

Mr. Radice passed away some time later, to the great loss of the Indian Civil Service, but the Hon. Mr. Baillie remains in the administration of these Provinces, and all men know that when Indians need a friend they can find one in this able and gentle-hearted man. The tablet is erected on one side of the picture of H. H. the Maharaja of Benares, the steady friend and benefactor of

the College, and on the other side is to be placed a similar tablet in honour of our beloved, but now disabled, first Principal, Dr. Arthur Richardson, whose faithful services must ever "keep his memory green" in the College which he loved.

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A movement was set on foot at the T. S. Anniversary to purchase, for presentation to the Indian Section, the grounds and buildings identified with my own life in India before I became President of the T.S. It is thought that these should remain in the hands of the Theosophical Society, and I should, personally, be very glad if they can be thus secured, for many dear and sacred memories are connected with them. Their possession would also enable the Section to expand, as otherwise it could not do, being shut in on all sides. The sum required will be Rs. 50,000 (£3,333), of which Rs. 10,000 are already promised.

We have to congratulate our French colleagues on the publication of the Christmas Number of *Le Theosophe*. It is profusely illustrated and very rich in contents. Our Adyar Headquarters occupy a very prominent place and about twenty-five illustrations with excellent descriptive letter-press are given. There also appear portraits of Theosophical Leaders and our active servants in France, and pictures of the C. H. College at Benares, and

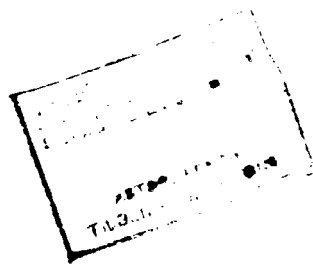
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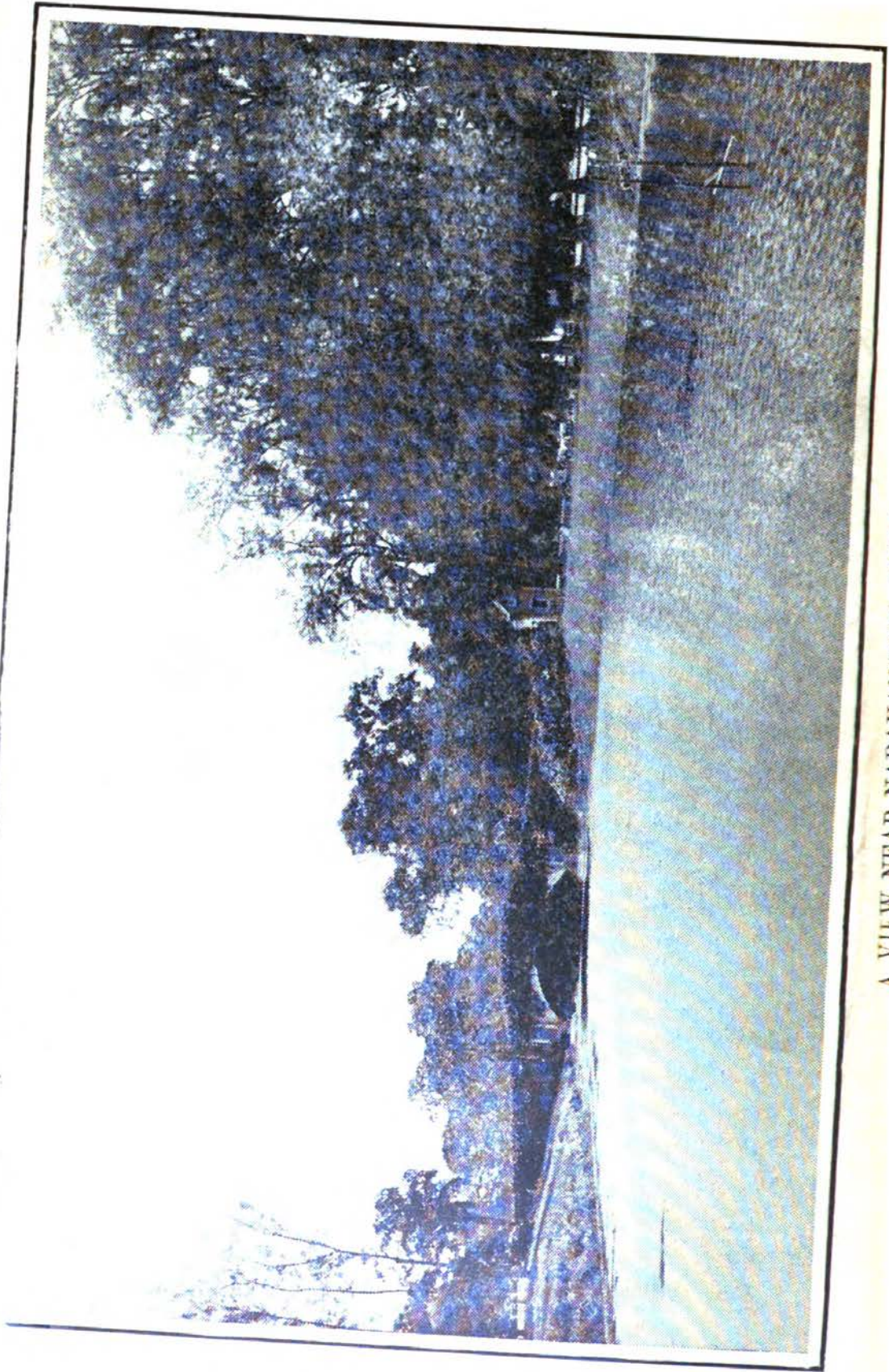
of Mr. Jinarajadasa's famous cat Ji whose praises his master sings in his exquisite style. Among the contributors we find the names of Mrs. Besant, C. W. Leadbeater, Pierre Lotti, Gaston Revel, Louis Revel, J. van Manen, A. Ostermann, C. Blech and G. Chevrier. The number is excellent and we wish it all success.

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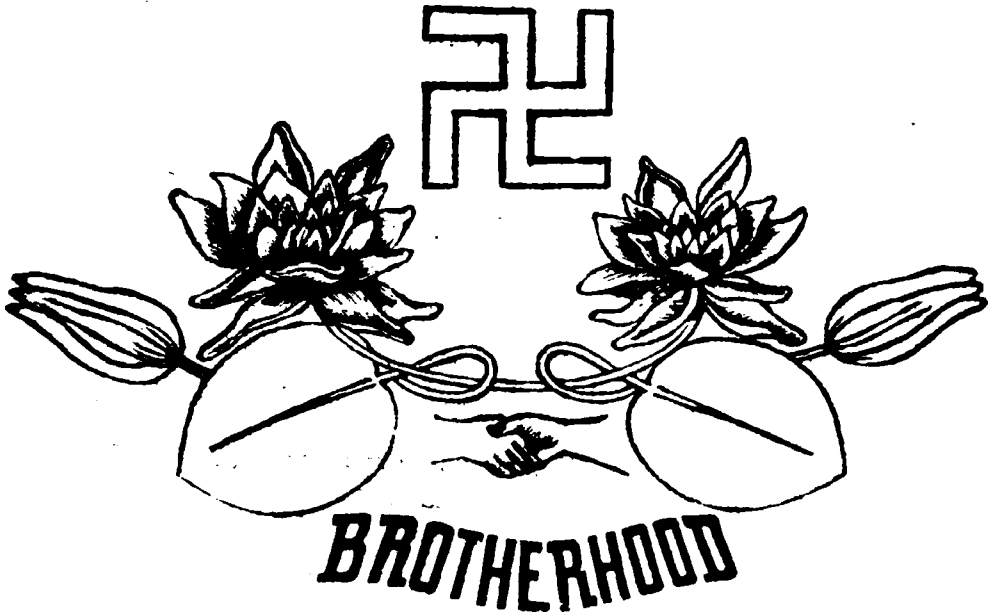
The International Club for Psychic Research opened by our President last May in England is doing good work. Mr. George G. Knowles, the organiser of the Club is endeavouring in a very systematic fashion to transform the institution into, as it were, one general "University of Advanced Thought". We are glad to note Miss F. M. M. Russell has taken charge of a large class which deals with all matters connected with Theosophy. One particular development of the Club consists in a group formed to consider the manner in which mysticism and the education of the young, can be specially co-related. We quote with appreciation the following :

Society at the present moment is seriously affected by the extraordinary wave of materialism that is spreading over the land. 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 Psychical Research will go far towards the accomplishment of this ideal.





A VIEW NEAR NARAYANGANJ, INDIA.



A STUDY IN KARMA

By ANNIE BESANT, P.T.S.

(Continued from p. 330)

WE have now to apply this Law to ordinary human life, to apply principle to practice. It has been the loss of the intelligible relations between eternal principles and transitory events that has rendered modern religion so inoperative in common life. A man will clean up his back-yard when he understands the relation between dirt and disease; but he leaves his mental and moral back-yards uncleansed, because he sees no relation between his mental and moral defects and the various ghastly after-death experiences with which he is

threatened by religions. Hence he either disbelieves the threats and goes carelessly on his way, or hopes to escape consequences by some artificial compact with the authorities. In either case, he does not cleanse his ways. When he realises that law is as inviolable in the mental and moral worlds as in the physical, it may well be hoped that he will become as reasonable in the former as he already is in the latter.

Man, as we know, is living normally in three worlds, the physical, emotional and mental, is put into contact with each by a body formed of its type of matter, and acts in each through the appropriate body. He therefore creates results in each according to their respective laws and powers, and all these come within the all-embracing law of karma. During his daily life in waking consciousness, he is creating 'karma,' *i.e.*, results, in these three worlds, by action, desire and thought. While his physical body is asleep, he is creating karma in two worlds—the emotional and the mental, the amount of karma then created by him depending on the stage he has reached in evolution.

We may confine ourselves to these three worlds, for those above them are not inhabited consciously by the average man; but we should, none the less, remember that we are like trees, the roots of which are fixed in the higher worlds, and their branches spread in the three lower worlds in which dwell our mortal bodies, and in which our consciousnesses are working.

Laws work within their own worlds, and must be studied as though their workings were independent;

just as every science studies the laws working within its own department, but does not forget the wider working of further-reaching conditions, so must man, while working in the three departments, physical, emotional and mental, remember the sweep of law which includes them all within its area of activity. In all departments laws are inviolable and unchangeable, and each brings about its own full effect, although the final result of their interaction is the effective force that remains when all balancing of opposing forces has been made. All that is true of laws in general is true of karma, the great law. Causes being present, events must follow. But by taking away, or adding, causes, events must be modified.

A person gets drunk; may he say: "My karma is to get drunk"? He gets drunk because of certain tendencies existing in himself, the presence of loose companions, and an environment where drink is sold. Let us suppose that he wishes to conquer his evil habit; he knows the three conditions that lead him into drunkenness. He may say: "I am not strong enough to resist my own tendencies in the presence of drink and the company of loose-livers. I will not go where there is drink, nor will I associate with men who tempt me to drink." He changes the conditions, eliminating two of them, though unable immediately to change the third, and the new result is that he does not get drunk. He is not "interfering with karma," but is relying on it; nor is a friend "interfering with karma," if he persuades him to keep away from boon companions. There is no karmic command to a man

to get drunk, but only the existence of certain conditions in the midst of which he certainly will get drunk; there is, it is true, another way of changing the conditions, the putting forth a strong effort of will; this also introduces a new condition, which will change the result—by addition instead of elimination.

In the only sense in which a man can 'interfere' with the laws of nature he is perfectly at liberty to do so, as much as he likes and can. He can inhibit the acting of one force by bringing another against it; he can overcome gravitation by muscular effort. In this sense, he may interfere with karma as much as he likes, and should interfere with it when the results are objectionable. But the expression is not a happy one, and it is liable to be misunderstood.

The law is: such and such causes bring about such and such results. The law is unchangeable, but the play of phenomena is ever-changing. The mightiest cause of all causes is human will and human reason, and yet this is the cause which is, for the most part, omitted when people talk of karma. *We* are causes, because we are the divine will, one with God in our essential being, although hampered by ignorance and working through gross matter, which impedes us until we conquer, by spiritualising, it. The changelessness of karma is not the changelessness of effects but of law, and it is this which makes us free. Truly slaves should we be in a world in which everything went by chance. But according to our knowledge are our freedom and our safety in a

world of law. In the Middle Ages, chemists were by no means free to bring about the results they desired, but they had to accept results as they came, unforeseen and for the most part undesired, even to their own serious injury. The result of an experiment might be a useful product, or it might be the reduction of the experimenter into fragments. Roger Bacon set going causes which cost him an eye and a finger, and occasionally stretched him senseless on the floor of his cell; outside our knowledge we are in peril, and any cause we set going may wreck us, for we are mostly Roger Bacons in the mental and moral worlds; inside our knowledge we may move with freedom and safety, as the well-trained chemist moves to-day. It is true in all the three worlds in which we live, that the more we know, the more can we foresee and control. Because law is inviolable and changeless, therefore knowledge is the condition of freedom. Let us then study karma, and apply our knowledge to the guidance of our lives. So many people say: "Oh! how I wish I were good," and do not use the law to create the causes which result in goodness; as though a chemist should say: "Oh! how I wish I had water," without making the conditions which would produce it.

Again, we must remember that each force works along its own particular line, and that when a number of forces impinge on a particular point, the resultant force is the outcome of all of them. As in our school days we learned how to construct a parallelogram of forces and thus find

the resultant of their composition; so with karma may we learn to understand the conflict of forces and their composition to yield a single resultant. We hear people asking why a good man fails in business while a bad man succeeds. But there is no causal connection between goodness and money-getting. We might as well say: "I am a very good man; why cannot I fly in the air?" Goodness is not a cause of flying, nor does it bring in money. Tennyson touched on a great law when, in his poem on 'Wages,' he declared that the wages of virtue were not 'dust', nor rest, nor pleasure, but the glory of an active immortality. "Virtue is its own reward" in the fullest sense of the words. If we are truthful, our reward is that our nature becomes more truthful, and so sequentially with every virtue. Karmic results can only be of the nature of their causes; they are not arbitrary, like human rewards.

This seems to be obvious: whence then arises the general instinct that success in life should accompany goodness? We can successfully combat an error only when we understand the truth which lies at the heart of it, gives it its vitality—and leads to its spread and its persistence. The truth in this case is that, if a man puts himself into accord with the divine law, happiness is the result of such harmony. The error is to identify worldly success with happiness, and to disregard the element of time. A man going into business determines to be truthful, and to take no unfair advantage over others. He sees those who are untruthful and unscrupulous going ahead of him; if he is weak, he

becomes discouraged, even, perchance, imitates them. If he is strong, he says: "I will work in harmony with the divine law, no matter what may be the immediate worldly results;" inner peace and happiness are then his, but success does not accrue to him; nevertheless, in the long run even that may fall to him, for what he loses in money he gains in confidence, whereas the man who once betrays may at any time betray again, and none will trust him. In a competitive society, lack of scrupulousness yields immediate success, whereas in a co-operative society conscientiousness would 'pay'. To give starvation wages to workers forced by competition to accept them may lead to immediate success as against business rivals, and the man who gives a decent living wage may find himself outpaced in the race for wealth; but, in the long run, the latter will have better work done for him, and in the future will reap the harvest of happiness whereof he sowed the seed. We must decide on our course and accept its results, not looking for money as payment for goodness, nor seeing injustice when unscrupulous shrewdness reaches that at which it aimed.

An instructive, if not very pleasant, Indian story is told of a man who wronged another, and the injured man cried for redress to the King. When the punishment to be inflicted on his enemy was given into his hands, he prayed the King to enrich his foe; asked for the reason of his strange behaviour, he grimly said that wealth and worldly prosperity would give him greater opportunities for wrong-doing, and would thus entail on him bitter

suffering in the life after death. Often the worst enemy of virtue is in easy material conditions, and these, which are spoken of as good karma, are often the reverse in their results. Many who do fairly well in adversity go astray in prosperity, and become intoxicated with worldly delights.

Let us now consider how a man affects his surroundings, or, in scientific phrase, how the organism acts on its environment.

Man affects his surroundings in innumerable ways, which may all be classified into three modes of self-expression: he affects them by Will, by Thought, by Action.

The developed man is able to draw his energies together and to fuse them into one, ready to go forth from him, and to cause action. This concentration of his energies into a single force, held in suspense within him, in leash ready for outrush, is Will; it is an interior concentration, one mode of the triple Self-expression. In the sub-human kingdoms, and in the lower divisions of the human, the pleasure-giving and pain-giving objects around the living creature draw out its energies, and we call these multifarious energies brought out by external objects its desires, whether of attraction or repulsion. Only when these are all drawn in, united and pointed towards a single aim, can we term this single energy, ready to go forth, the Will. This Will is *Self-expression*, *i.e.*, it is directed by the Self; the Self determines the line to be taken, basing its determination on previous experience. In the sub-human and lower human kingdoms, desires are an important factor in karma, giving rise to most mixed

results; in the higher human, Will is the most potent karmic cause, and as man transmutes desires into Will, he "rules his stars".

The mode of Self-expression called Thought belongs to the aspect of the Self by which he becomes aware of the outer world, the aspect of Cognition. This obtains knowledge, and the working of the self on the knowledge obtained is Thought. This, again, is an important factor in karma, since it is creative, and, as we know, builds character.

The mode of Self-expression which directly affects the environment, the energy going forth from the Self, is Activity, the action of the Self on the Not-Self. The power of concentrating all energies into one is Will; the power of becoming aware of an external world is Cognition; the power of affecting that outside world is Activity. This action is inevitably followed by a re-action from the outside world—karma. The inner cause of the re-action is Will; the nature of the re-action is due to Cognition; the immediate provoker of the re-action is Activity. These spin the three threads of the karmic rope.

"God created man in His own image," says a Hebrew Scripture, and the trinities of the great religions are the symbols of the three aspects of the divine consciousness, reflected in the triplicity of the human. The First Logos of the Theosophist, the Mahadeva of the Hindu, the Father of the Christians, has Will as predominant, and shows forth the power of sovereignty, the Law by which the Universe is built. The Second Logos, Vishnu, the Son, is Wisdom, that all-sustaining and all-pervading

power by which the universe is preserved. The Third Logos, Brahma, the Holy Spirit, is the Agent, the creative power by which the universe is brought into manifestation. There is nothing in divine or human consciousness which does not find itself within one or other of these modes of Self-expression.

Again, matter has three fundamental qualities responsive severally to these modes of consciousness, and without these it could no more be manifested than consciousness could express itself without its modes. It has inertia (tamas), the very foundation of all, the stability necessary to existence, the quality which answers to Will. It has mobility (rajas), the capacity to be moved, answering to Activity. It has rhythm (sattva), the equaliser of movement (without which movement would be chaotic, destructive), answering to Cognition. The Yoga system, considering all from the standpoint of consciousness, names this rhythmic quality 'cognisability', that which makes that matter should be known by Spirit.

All that is in our consciousness, affecting the environment, and all the environment affected by our consciousness, make up our world. The inter-relation between our consciousness and our environment is our karma. By these three modes of consciousness we spin our individual karma, the universal inter-relation between Self and Not-Self being specialised by us into this individual inter-relation. As we rise above separateness, the individual again becomes the universal inter-relation, but this universal inter-relation cannot be transcended

WINDOWS OF HEAVEN

By EVA M. MARTIN

THERE are times when we seem to become suddenly aware of the ever-open windows of heaven. In such moments, even the saddest and loneliest of mortals may, if he have but eyes to see, be transported, as by the magic carpet of the fairy-tale, to wide places of ecstasy and wonder, where the soul, with one rapturous gesture, flings off her earthly garment and is made free of paradise.

We often hear it said that in the schemes of this money-making, material age, no place is found for the matters that concern the souls of men, and this is sometimes put forward as an excuse for a general lack of spiritual perception. But the matters that concern the soul are always present. No need to make room for them; they are *there*—infinite, eternal, and all-pervading. It is only a question of recognising their presence. Those who truly desire to see them will find them as easily in this age as in any other.

Many of us are waiting now, with a great hope and a greater need, for a new outpouring of the divine forces that surround and mould us, and there is perhaps some slight danger that in our

eager outlook for this new Revelation, the smaller but no less precious channels of Divinity, which are ever open to us, may be neglected or even forgotten. It would be sad if this were to happen; if our eyes were to be so immovably fixed upon that great door of God, for whose opening we long with so unutterable a longing, that we became blind to the innumerable windows, large and small, through which heaven beckons to us in the life of every day. Let us watch the door, truly—how, in our expectancy, could we do otherwise?—but let us keep eyes and ears open for every sight and sound of heaven that comes near to us in our daily routine. So will our Spirits grow wise, and quick to answer, when the great day dawns.

Windows of heaven! Where are they not to be found? I will try to describe a few through which I have peeped within these last months Straightway my mind goes back to a day in the early spring, when I walked into Kew Gardens, anticipating pleasure, indeed, but no such deep and mystic joy as was awaiting me. The sun shone with a golden radiance; the sky was of that clear, pale shade of blue to which only the April winds can wash it; and I turned a corner and saw—how can one attempt the task? I thought that all the roses of paradise had fallen in a blossomy heap, and lay there before me, floating on a lake of blue. It was a mass of pink almond-trees, encrusted with blossom, and most delicately outlined against the exquisite clean sky. They grew in a large, circular bed, upon which, all around the foot of the rose-pink trees, was spread an unbroken carpet of

Apennine anemones, of that deep, spiritual, flower-petal blue that can be likened to nothing else in the world. The young green of the distant trees, the soft spring light in the air, the almond-blossom breaking in waves of rosy foam out of that azure carpet and up against the paler, fainter blue of the sky as I saw all this I seemed to be on earth no longer. I did not, like Blake—that happy poet!—behold a “small and lovely spirit” sitting in every blossom, but I saw the One Spirit of Love and Beauty at the centre of all. On wings of rapture my soul fled straight to the heart of the almond-trees, the sky, and the blue anemones, crying: “This is my home! This is my true abiding-place! Here will I come to find rest, and to seek wisdom until my journey’s end.”

Later in the year I was sitting one afternoon in a crowded hall, while a very famous pianist played some of Chopin’s loveliest compositions. Wonderful though the music was, I felt conscious of a faint sense of disappointment. Something was lacking. It seemed to me that the interpreter was not at his best, and I longed for him to rise and soar to greater heights, carrying me with him. He played the first movement of the B flat Sonata, and my feeling of disappointment deepened so much that I was half inclined to go home. But almost at once the second movement began, and before three bars were over I knew that the thing I longed for had come about. The music had shaken the player’s soul awake, and he was suddenly transformed from a man to an incarnate Spirit. He ‘played’ no longer, but the composer’s emotion streamed through

him, vibrating in every nerve, floating out over the vast hall with an unearthly sweetness that caught at the heart-strings, and sealed the eyes to all the outer world. The piano seemed no longer a piano: it was a voice, a cry, a muffled roll of phantom drums, a silver flute, poignant and solitary, a chain of crystals, a single, throbbing string . . . fainter and fainter, farther and farther away . . . till at last the sound died breathlessly on the air, and the visible world came back into being. Deep silence filled the hall for a space. It seemed as though a message had been given, upon which it would be sacrilege to comment. In those moments my Spirit was carried far over the boundaries of the unseen worlds, and what she saw and heard there will never be forgotten.

Again, on a day of blazing sun and cloudless sky, I was crossing the wide, open space in front of the British Museum. The heat was very great, and the shadow that lay in the portico and over the broad stone steps looked cool and restful. But before I had covered half the distance I was arrested by a sudden stir and commotion among a flock of pigeons who were feeding on the grass at my right hand. Something had startled them, and they rose, a whirring cloud, into the air. The next instant I was in the midst of them, *hearing the music of their wings*. The *whirr* of a bird's wings one may often hear, but this was *music*, unutterably sweet and soft, like the thrilling of a thousand ethereal harps. I stood still and looked up, as they flew all around and above me in the sunny air, and the colours of them were like a

changing shimmer of blue and mauve and black and grey and silver. They passed, and I walked on. But heat and weariness were forgotten, and my heart overflowed with gratitude to the One who had known, and cared, to devise such infinite beauty of sight and sound in small things as well as great. I knew that in that brief moment of joy I had heard one of the sweetest and purest strains of the symphony that Nature plays for us by night and day, in which the high and airy note of a bird's wing is as necessary as the song of wind-blown forests and never-resting seas.

These are only a few of the windows of heaven that I have found in the course of a very ordinary and common-place life. I could tell of others. Of how one night I lay long awake after a dry and scorching day—one of many—and heard at last the gentle God of Rain come down with comfort and refreshment for the earth, whispering sweet words to the parched, thirsty grass, touching the small flower-faces with cooling finger-tips, slipping with silver kisses from leaf to leaf, and from branch to branch of every patient tree. And of how he came and touched my heart, and murmured to it of the cool waters of love and the deep, inexhaustible wells of wisdom, so that its restlessness was stilled and I fell asleep, and dreamt, like the grateful growing things outside, of new worlds washed free from stain.

I could tell of how I rose one very early summer dawn, and saw the stars, bigger, softer, more lambent, and much more *near* than ever they had seemed to me against the background of

evening or of night. I saw them as they look just before it is time for them to begin to fade in the light of the sun. Since then the stars and I are friends, for I know their morning faces as well as their good-night ones. They have shown themselves to me, no longer as bright points set in a far-off roof of sky—for that is how they generally appear to us, hard though we may try to spur our imagination on to see them as we know they really are—but as globes of radiant matter, gloriously alive, their contours moulded by the Hand that so loves a rounded shape that we find it repeated again and again in the plan of our Universe—in the grape and in the rain-drop, in the eye and in the star, in the seed and in the skull, in the egg and in the orbit of a planet.

Or I could tell of how I lay one evening in bed, after some small illness, and saw an empty turquoise sky fill gradually with an assembly of celestial dancers, clad in gossamer robes of gold and palest rose. In endless chains and circles they gathered, and danced, for in the other side of the sky the sun was going down, and they reflected the rapture and glory of his setting until the evening wind came and blew them all away. Even as they dispersed, they still danced, madly, fantastically, tier upon tier, in chains and rows and circles, and my Spirit flew out and danced with them—danced across the turquoise sky, all among the trailing, blowing draperies, and danced back into my body with feet lighter than those on which she had left it.

But what need to continue? Such windows of delight are on every side, wide open to us all.

And when the Great Door moves, letting through such a flood of Light as has only a few times before been shed upon the world, shall we not be better able to bear that Radiance for having accustomed our eyes to the gleams that shine through heaven's many windows that can never be closed?

Eva M. Martin

In the Mysore Government's *Review on the Prison Administration Report for 1910*, we are glad to see that the Government is utilising the local Theosophical Society and the Ramakrishna Mission in order to find volunteers for giving religious and moral instruction to Hindu convicts in the Central Jail, Bangalore. That is a very useful civic service, and our members should gladly undertake it wherever the opportunity is offered to them.

UTRUM ?

By JAMES SCOTT, M.A.

Days come—days go.
The busy stream of life, in silent flow,
Glides sure and slow ;
And, sweeping onward in majestic rhyme,
Completes the ages of æonian time
And rounds the cycles of design sublime.

The air around with unseen forms
Is dense :

A chain is wound of love profound
And anguished grief intense
Round life and sense :

We see them not, nor any word
From spirit land is ever heard ;
But in the stillness of the night,
Ere life to death is wed in sleep's embrace,
We hear the rustle of an army, led
By one accord, with solemn tread,
Aye sweeping onward to their Head,
Who is God's face.

Not endless is their upward flight
Nor vain their hope of life sublime ;
But sweeping onward, ever upward,
March those myriad spirits, bright
With the ever-growing light
Of nearing God.

Till, the march of ages ended,
Life and Death in one are blended,

And the face of God awe-splendid
Marks the end of Time.

Through the vast realms of unknown Space,
 In awful woe,
With hopeless yearning to be learning
Whither ever from below
Happy spirits mounting go,
Sinful beings lost and lonely
Aimless wander to and fro.
Black Despair and pallid Sorrow,
Groom and bride,
With the lost souls never parting,
Ever ride
And the Past, with bands unyielding
To Eternity allied
Ever present, ever active,
Makes Hell-Memory crucified.

Man, thy Spirit waits the advent
Of a day,
When passing viewless to its Maker
It shall leave its house of clay!
In that army marching onward
Be thy place!
Let the Present feel the glory
Of God's Face!
Work and Life and Love shall teach thee
To renew a nobler youth.
God is Love, and Life is ever,
And God's Word Eternal Truth.

James Scott

BUDDHI: THE INTUITION OF WISDOM

By W. MELVILLE-NEWTON

IF, as Heraclitus declared, "All things are in a process of flux"; if we fail to find in the universe any one thing that is really finished and completed, if evolution and unfoldment be traceable in all the kingdoms of nature; must we not be led to expect, even on these general grounds, that man himself, with all the faculties of his inner nature must also be still "in the making"? And if so, is there any evidence of the appearance (not so much of extended intellectual power, as) of some new faculty emerging into consciousness out of the depths of unconsciousness? A faculty which may be dormant in most men, but is now beginning to be utilised here and there amongst certain more advanced or abnormal people?

The answer is evident throughout the world in the profound movement of religious thought and feeling back towards the mystical interpretation of religions; in the growing realisation of the fact that the specific characteristic of man is the spirituality of his nature; that his true being comes from above and not from below, and more specifically in many of their experiences lately published by prominent members of the Theosophical Society.

We know much of the mind and its grand achievements; we know the deficiencies entailed upon it by a merely physical-brain instrument; we know it by means of the very limitations which are its conditions of usefulness; and we also know that the mind is, in itself, quite unmoral in its nature, and lends itself just as readily to the "gambling of the cheat" as to the "splendour of splendid things" (*Gita*, X. 36); to the emphasis of lust and greed as to the reinforcement of the pure emotions.

And we therefore look higher in man's spiritual nature for a faculty, a stratum of consciousness, which can give the promise and potency of further advance, and we find it in the second principle of the triad, the Wisdom-Intuition of buddhi.

Bhagavan Das, one of our most gifted writers, both intellectually and spiritually, sums up the total of his great work on *The Science of the Emotions*, in these words: "Let us then, strive to grow the buddhic body and unfold the buddhic consciousness, and let the lower bodies take care of themselves; by constantly maintaining the breadth of the consciousness so as to include ALL, by regulating conduct so as to seek in love the good of all; these are the means whereby the buddhic consciousness and body are developed and at last perfected: this must be our aim and object to-day."

This intuitional wisdom does not depend for its power upon the facts and experiences of the present life; it is by no means based upon them, though it deals with them successively on their own planes; it is essentially a spiritual faculty

using its own method, a synthetic instinct which directly cognises the inner core of truth.

The knowing mind finds its highest capacities in the application, to all the facts reported to it by the senses, of the intellectual processes of separating, dividing, analysing, comparing and classifying; and the growth of scientific knowledge depends upon the clearness of the perceptions, and of the distinctions which the mind can make between them.

Intuition, on the other hand, does not need to use any such mental processes, for it is a synthetic and unifying faculty, working in higher space-dimensions, and giving immediate and instant expression to the principle underlying all facts. It is that state of soul-existence which appears to be in direct touch with the cosmic spiritual essence, with the enduring life of the discarnate aspect of the higher self, on the plane of the memory of the Logos; as if a permanent focus therein were in full and constant operation. It cannot therefore be caused by, or identified with, any acts, facts or faculties in the three lower worlds. And, when contact with the vehicles is established, it floods the lower planes with its unifying power, just as the intellect descends and gives the separative and opposing self-consciousness. The general method, the every-day attitude we should adopt, in order to bring about its fuller manifestation, is to recognise that both we and all things in nature are amenable to spiritual control; that we indeed *are* spiritual beings, and that all problems of social progress, and the establishment of harmonious relations amongst political, economic

and humanistic organisations can and will be solved by the growth of this buddhic consciousness, which can and will correct the evils and limitations arising from all undue and excessive emphasis on the lower self.

Buddhi would seem to have three levels of expression and influence; two on the astral and mental planes of manifestation and one on its own plane.

In the astral body, the desire nature: This is by virtue of the direct sympathetic relation ever existing between buddhi, the plane of cosmic love and unity, and the astral plane of desire and emotion. It tends to purify the lower desires, and its full operation on this plane marks the conversion, or turning, of the desire from the self-assertive to the self-denying path. It thus lights up and glorifies desire, as when the astral body becomes more and more purified; and that this may begin at a very early period in a man's career is proved by the fact that the very first contact of the ego with his lower bodies, on gaining individualisation and mind, may take place between the buddhic and astral planes; this would depend upon the character of the desire nature in the astral body of the entity thus obtaining manhood: while, under other conditions, that first contact might come either between the atmic plane power of will and the physical plane will to live, or between the planes of the higher and the lower manas.

The second manifestation of buddhi appears in its own proper vehicle of consciousness, the causal body; here it appears as conceptual, synthetic, *a priori*, intuitional knowledge.

On these astral and mental planes it works unconsciously, and we mistake it for, or confuse it with, the normal working of these planes; but in its third manifestation on its own plane, buddhi can only be apprehended by the expansion of human consciousness to that level after the subdual and control of the astral and mental bodies.

1. First then, let us consider shortly the nature and extent of the thinking mind, so as to distinguish its powers and operations from those of the buddhic intuitions.

2. Next, consider generally the functions and effects of intuition.

3. And then see how intuition works, on the (a) astral, (b) mental, and (c) buddhic (intuitional) planes.

I. MIND

The mind and intellect of man constitute the hinge between animal mentality and spiritual intuition. Up to the present time, the dominating factor in evolution has been the growth of the separative, egoistic intellect, with its inevitable conditions of strife and competition; its great value lies in this very tendency to self-assertion, to divisions, to the pointing and sharpening of the powers of observation of one detail after another.

The mind has no *data* of its own, but rests only on what is *given* by the senses; its principles of action are only applicable to objects of the senses, for the purpose of exposition of phenomena.¹

¹ Kant's *Critique of Pure Reason*, p. 183.

The movement of thought is purely analytical; logical assertions, negations and positions; all judgment and reason are simply the analytic development of given premisses, striving to arrive at some simple, general ideas under which things can be compared with one another.¹

Mind is limited to the investigations of the particular and the finite, and is resolvable into states of consciousness varying in duration, intensity, extent, all resting on sensational reports, which are, of course, limited.²

Reason is but a faculty in the physical brain, making inferences and inductions, and cannot be a quality pertaining to the divine Spirit. Mind is not absolute in any way and is not the only means of knowledge, for all *real* experiences are beyond its reach: it is constructed to aid in the work of those who develop and improve it, and its value and usefulness lie altogether in its limitations, because "knowledge has to be served up in *very small packages*" to be dealt with by the mind. If the mind were self-luminous, there would be no limit to the number of impressions it could receive together; but fortunately, it has the power of seeing only one thing at a time, presenting facts in orderly succession, so that each may be studied, analysed and compared. No more than one impression can be taken in at the same time by the thinking mind, and even the running of a pin through a number of sheets of a manuscript can only be regarded by the mind as a series of successive acts.³

¹ Prof. Caird on Kant, p. 117.

² *The Secret Doctrine*, I. p. 31.

³ Max Muller's *Six Systems of Hindu Philosophy*, pp. 383, 416.

The mind, too, is, by itself, quite unconscious; and its power of knowing anything at all comes to it on the one side from the external world, and on the other from the reflection of the self upon it, giving it a temporary but fallacious appearance of the ego itself.

The mind, too, cannot transcend that sphere of limitation within which the possibility of thought is realised, and the ultimate reach of thought extends no further than to the faculty of transposing, augmenting, or diminishing the material furnished by sensuous experience.¹ It has, *of itself*, no faculty of synthesis, or of *a priori* knowledge; no power of formless or abstract presentation, no intuitive perception; because none of these spiritual powers can arise as a consequence of thought, but only as the operation of the buddhic faculty working in its own vehicle, the causal body.²

Indeed, so far from being able to afford any information upon anything but what is merely concrete, the mind and intellect, by their constitution, can only degrade any real experience we may desire to bring down for expression in them; they shut out our view into the inner being of things; they are incapable of telling the whole truth about anything, and any attempt to do so must end in failure, because truth can only become operative by the denial of self-assertive desire, and that desire is to the mind and intellect the very essence of the existing world. The more that intellect is brought to bear upon the understanding of a thing,

¹ Ueberweg, *History of Philosophy*, Vol. II, p. 132.

² Kant; *op. cit.*, p. 183.

the less chance is there that it can be fully understood: it is quite possible to strive too hard to understand a thing; *that* can best be done when we leave off preventing ourselves *from* understanding it.

The world of denial and self-repression is the only true world, and it is by such difficult means that we have to grasp those things which the nature of the intellect prevents us from understanding.

All this, however, be it well understood, is no depreciation of the mind and intellect; they are what they are in their own office and function, and the man who tries, or even desires, to belittle them, overlooks the fact that they too, are an aspect, albeit the lowest, of the divine Self.

The mind waits upon both buddhi (intuition) and kama (desire): it stands ready to yield its harvest of experiences to the unifying and all-seeing intuitions of buddhi; it stands equally ready to accentuate the sensuous passions and make man more savage and dangerous than the brutes, or to reinforce and enrich the pure emotions of love and self-sacrifice. And its future triumphs lie in its capacity to help the evolution of the astral and mental bodies, just as at present it is working mostly on the physical plane.

II. INTUITION

Now, then, let us take a general glance at the faculty of intuition and note how, in spite of a certain misgiving and distrust of it which prevails in some minds, it is compelling recognition in these latter days.

In the philosophy of the last century, the word was sometimes used to denote the sensuous presentations of the outer world, but more usually the presentation of self-evident truth, necessary and universal. It is a word often on the tongue and frequently used to dignify mere fancies: but it is misapplied if used in relation to any presentation of the senses, of the feelings or of the mind. It should be restricted to that immediate and decisive knowledge of Reality and Truth which is given only on the buddhic plane. It is to be regretted that, in this respect, Theosophical writers, even of the first rank, frequently identify buddhic action with that of manas, and even translate the word 'buddhi' by the word 'reason', a faculty of the lower mind very remote from the clear insight of 'intuition'. It is very desirable that in future any English equivalent for 'buddhi', should not involve it in any merely manasic implications: such as the words reason, discrimination, analysis, comparison, judgment; and in this connection, it seems necessary to abandon the use of the word 'thought', as descriptive of the method of cognition on the buddhic plane and still less so on the nirvanic plane: if, as we see, thought is the function of lower manas only, while buddhic cognition is immediate and uses no intellectual forms, it should be possible in the systematic and scientific classifications of Theosophy to fix definite terms, even if somewhat conventional, for the activities of the several planes.

In systems of philosophy which recognise matter and mind only, such clearness is not

expected; and it is evident that the misplaced elevation of mere thought into the higher spiritual realms has had much to do with the exaggerated intellectualism, against which the foremost thinkers of the day are now so vigorously protesting.

A fuller description of the processes of research, a more detailed nomenclature for the objective methods of investigation even in the three lower worlds, such as would enable the student to follow the various experiments and experiences, as in an astral or mental laboratory, is much to be desired.

Buddhi is the "Active Reason" of Aristotle, and the "Pure Reason" of Plato and Kant, the "Spiritual Consciousness" of the Neoplatonist, and all down the centuries it has been the plane of mystic realisation of the identity of subject and object; of that blending of man with God which carries man out of himself and gives him a view of mind and matter from the very centre of their identity.

All original discoveries, all flashes of genius, every great synthetic law and principle, sudden insight, inspirations of all kinds, noble ideas in art, all conceptions of time, space, or causality, and even the first principles upon which the deductive science of mathematics is based are all of them intuitions arising on the buddhic plane.

No one of these expresses itself on the physical plane as consciousness working through the brain; they appear unexpectedly and impose their authority upon us as infallible utterances of man's divine nature.

These functions or endowments are all exercised apart from any evidence of the senses; they

flow down from buddhi unconsciously without effort of intellect or reason; they are principles and processes which have never concerned the senses at all, nor the experiences of the individual man. Intuition is opposed to thought and to all the products and methods of thought; and is the clearest and most certain knowledge that human frailty can attain to, for it needs no operation of the mind to arrive at it.¹

Deep and potent as are all these immediate conceptions of the soul, they escape direct observation and reveal themselves only on the lower planes in their effects; the wrong and excessive emphasis which we westerners have given to the mind has disturbed the true relationship which should exist between all planes, and has illegitimately excluded the observation and recognition of the intuitive faculties.

So far, our consciousness in ordinary life is almost entirely that of the brain, depending upon the report of the senses and upon the *data* of heredity: all evolution depends upon what is given to the lower by the higher; all power upon any plane comes from the planes above, limited and conditioned, of course, by the nature and degrees of evolution of the forms in which it has to work; the mind itself must be recreated and regenerated by the operation upon it of the influences above it, and many are beginning to find that it is becoming more generally possible so to dominate the lower bodies that the finer vibrations from buddhi can flow down and subdue the mind and the passions

¹ Monckton Sir W. Hamilton, *Principles of Metaphysics*, p. 181.

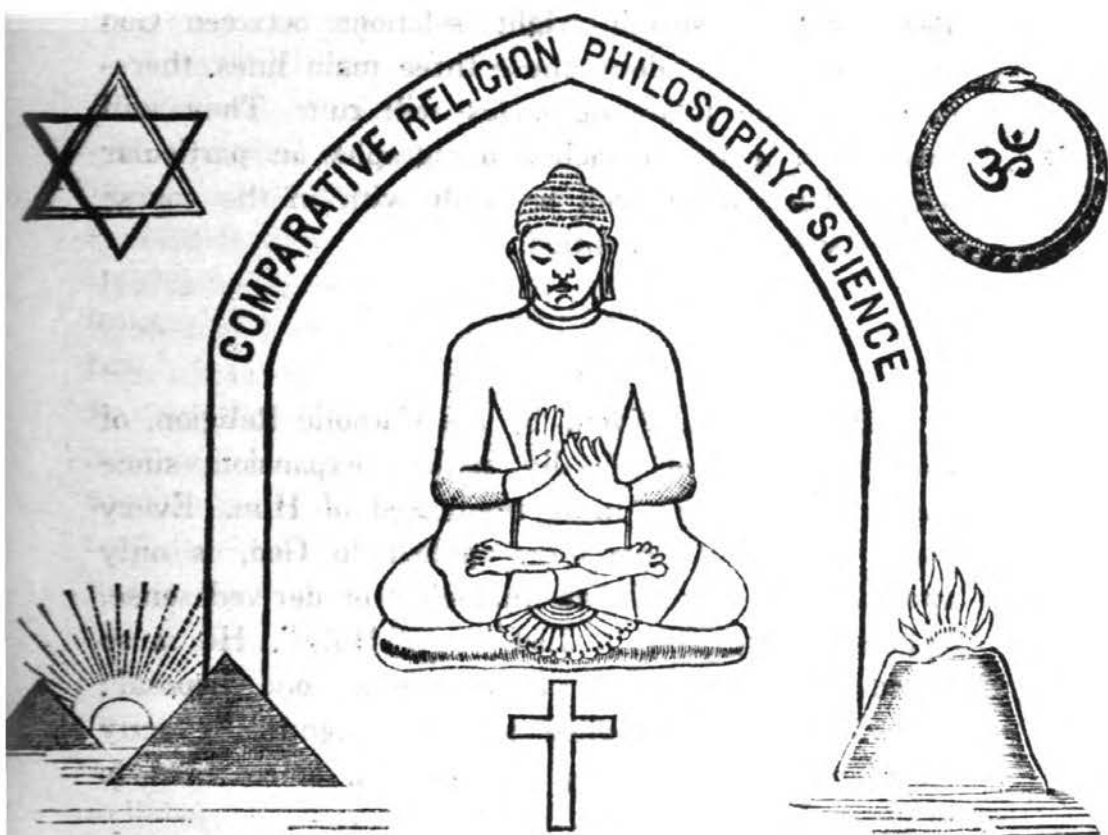
with its authority: oftentimes, however, from defective experience of its working, it is quite possible that we turn our backs upon our intuitions, or are so shy of them that we pass them by.

Those who try to develop the strict and regular habit of meditation, contemplation and fixed attention, find knowledge given to them which has never come from below; a new and distinct faculty is aroused, which reaches out above and beyond all facts and *data* in the brain. That is the natural way in which the faculty can be developed; and if practised, *pari passu*, with the purification of the bodies and the life of self-denial and sacrifice, knowledge of primary causes and of the last essence of things will begin to dawn upon the mind: that is the method, that the purpose and that the result for which, in these latter days, both Occultism and Theosophy stand; not decrying Mysticism and the Mystic way, but pointing out the possibility of an orderly, regular and certain expansion of consciousness from plane to plane, with the positive results that must necessarily accrue towards the spiritual perfection of the individual and the lifting of the sorrows of the world.

But it is important to remember that the approach to this knowledge has no foundation in previous sensible and mental experience, and that, therefore, like Mysticism it must have its beginning in an act of faith, which is in truth the earliest form of direct cognition.

W. Melville-Newton

(To be concluded)



CATHOLICISM

By THE REV. MONSIGNOR HUGH BENSON

A MAN'S religion is, in its essence, that system of faith and morals by which he believes that he can enter and remain in right relations with God. In a description therefore of any religion in particular, three main points must be eminent: (1) the account given of God by that religion—His Being, His Nature, His Action; (2) the account given

of man—his being, his origin, his nature, his final end; (3) the system by which it is hoped to bring about and to sustain right relations between God and man. It is along these three main lines, therefore, that the following pages will run. They will close with a few detached paragraphs on particular points that cannot well be dealt with in the course of the sustained exposition.

I

The account, given, by the Catholic Religion, of God is capable of literally endless expansion, since Infinity is the first thing predicated of Him. Every word or epithet, therefore, applied to God, is only applicable to Him in an analogical or derived sense. When He is called "Just" or "Holy", He is so called since no better words are at our disposal; yet no word so applied to Him signifies exactly the same as when applied to man, since man is finite and God Infinite.

The Being of God. First, then, it is believed by Catholics that God is Eternal, that He has had no beginning and will have no end, that He is in Himself immutable, knowing no progress since He has always been Himself final and ultimate Perfection. His "essential glory" then can have no addition or diminution; it is His "accidental glory" only to which created wills can minister. He alone subsists of Himself; all else exists only by Him. He is "Personal", yet without the limitations associated with that idea.

In the Divine Nature, however, there are Three "Persons", all co-eternal and co-equal; and

the names by which they are known to man are "Father", "Son", and "Holy Ghost". There is no inferiority between them as the "Arian" heresy maintained; neither are they merely three various Actions or Aspects, as the "Sabellians" taught. They are distinct one from the other; yet they are one. A far-off analogy is sometimes used with regard to this "Mystery of the Blessed Trinity"—by which the union and yet the distinctness of the Memory, the Will and the Understanding in man is thought to bear a certain resemblance to the relations of the Three Persons in the One God. Another suggestive analogy is the consideration of the three things necessary to any action or any agent. There must be the Agent, the Action and the Acting: the Lover, the Beloved and the Loving; and a further suggestion as to the value of this analogy is to be found in the Christian term "The Eternal Word" as applied to the Second Person. Under this aspect it may be said that the "Father" is the Originator and Source, the "Son" the Word eternally uttered or "generated" by Him, and the "Holy Ghost" the personal Link between the two, "proceeding from both". Yet it must be remembered that each is a "Person", and each is equal to each;—in other words, that no analogy is exhaustive, or even perfect so far as it goes.

Finally it must be said that every epithet and attribute that predicates goodness or beauty or truth can be applied fully and infinitely and ultimately to God alone. "There is none good save God." All other persons and things are "good" only in proportion as they approach the Perfection of the Divine Will.

The Creation. So far the outline of God-in-Himself only, has been considered—the outline, that is, which Catholic Dogmatic Theology lays down as revealed. Beyond that outline—beyond, that is to say, the numerous dogmas that further develop and safeguard the main Facts which Catholics claim have been revealed by God Himself—there remains a literally infinite field for speculation, beyond even those points on which theologians have disputed in the past. The knowledge of God in its entirety, so far as that is open to creatures, is only possible in the “Beatific Vision” Itself. The next point, then, to consider, is the manner in which Catholics believe the universe to have come into existence.

The word used by the Church is *Creation*, by which she intends deliberately to rule out either that the Universe is a kind of emanation from God in such a sense that the word “Divine” can be applied to its nature; or that it has existed co-eternally along with God. She further explains her meaning by adding that God *created* all things that are or have been, *out of nothing*. It was in no sense by a necessity of His Being that He created the Universe; neither was it by any kind of evolution from Himself that it came to exist. He created all things out of nothing by a free act of His own Sovereign Will. And if it be asked, Why did He so create, it can only be answered, humanwise, that He saw that more “good”—more, that is, to His own “accidental” glory—would be the result than if He had not so acted. His Foreknowledge is perfect; yet it must be

remembered also that the Catholic Church entirely denies Calvinistic teaching to the effect that that Foreknowledge constrains any will that He has created free. The situation may be tolerably summed up by saying, God foreordained because He foreknew; He did not foreknow because He foreordained.

Now this Act of God, called Creation, first brought into being an unknown number of beings purely spiritual, like God Himself. These are named generally *Angels*, and are divided into Nine Orders. It is further believed that these Angels underwent a certain probation; they possessed, therefore, free-wills; and, in the event a certain proportion of these beings "fell". There has been in the past much speculation among theologians as to the nature of the trial they underwent: yet nothing is dogmatically defined on the subject. Following the creation of the Angels there came at some unknown period that of the world in which men live; and, finally, of man himself. So far, however, definition is of the slightest. It is to these main dogmas only that the Church authoritatively witnesses. An enormous latitude is permitted to Catholics as regards the time and the place and the circumstances and even the interpretations of the events of which these doctrines speak. It is at the next point that a far more precise defining begins.

II

Man, unlike the Angels, is not pure spirit: he is spirit incarnate. He was created innocent, with a certain knowledge of God, though not that

full knowledge of which he is capable, and enjoyed Grace. Like the Angels, however, he was created *free*, and like the Angels who fell, he too fell.

Now this is an exceedingly significant doctrine, for upon it depends, in a sense, the entire system known as the Catholic Religion. If man were merely a creature struggling upwards always, the most fundamental Catholic dogmas would be evacuated of meaning. Certainly it is open to a Catholic to believe that a certain kind of evolution had place in the process of man's creation, that his body, for example, was gradually fitted by selection and generation to be the habitation of an immortal rational soul. But it is an essential of the Catholic Faith that man's spirit when first created was both free and innocent, and that it fell from innocence by the abuse of its own free-will.

Man was created then to know and serve God in this world and to enjoy Him for ever in the next world. Yet man's first parents fell from this destiny, and transmitted that fallen nature to their descendants. And it is only possible for fallen man to regain his position by the aid of God's Grace—that is, by free gifts from God of light and strength. Further the Sin of Man is so great an outrage against God that nothing but an adequate sacrifice can compensate for it or can win for man that access to Grace by which alone he can rise again to a state of friendship and union with his Creator. As to what this Sacrifice proves to be, and as to the various methods and channels by which Grace comes, we shall consider later.

This then, the Church teaches, is the state in which the natural man finds himself in this world. He is fallen, but he is not (as Calvin taught) absolutely corrupt: he has still a conscience—that is, a faculty by which he can discern good and evil; he has still aspirations after good, and, by the mercy of God, a certain power of choosing it: he is still “free”, though his freedom is enormously hampered by that downward tendency that is the result of the Fall. Further, it is taught, every man has sufficient grace for salvation—sufficient help, that is, from God, to regain the destiny for which God made him, and to avoid the final doom to which sin naturally leads. He is faced by two final states, and two only; and he has but this one life on earth for his probation. If he “corresponds” sufficiently with the grace that God gives him he passes gradually upwards to that union with God of which he is capable, and in Heaven enjoys eternally the “Beatific Vision”—a state in which he at once preserves his own individuality and yet is united to God. If, on the other hand, he fails to correspond with grace, and yields to the downward drag of his fallen nature in such a degree as to be, when his probation closes with death, in a state of “enmity” with God, he passes to that state which he himself has, *in effect*, freely chosen, and in hell is excluded eternally from the presence of his Creator. Only, it must be noticed in passing, never yet on any individual has the Catholic Church uttered a decision of final condemnation, since the interior dispositions of a man at the time of his death can be known

only to God. No excommunication or anathema can be more than an approximate attempt to deal with the soul so far as she falls under the Church's jurisdiction, and such are issued with the express hope of awakening such a soul to her own condition of danger. Neither does the Church for one moment dare to dogmatise as to the state of those who die outside her pale; for even though, as will be seen later, she claims to be the One Ark of Salvation, this does not in any sense derogate from God's Sovereign right and power to deal with souls in His own way.

III

So far much that has been said is applicable to nearly all Theistic belief. It is as to the nature of the system by which fallen man may be restored that the differences begin to manifest themselves more particularly.

The central doctrine of the Catholic Religion is that of the *Incarnation*. This doctrine teaches that the Second Person of the Blessed Trinity at a certain moment in history was "made man" in such a sense that He assumed complete Human Nature, both body and soul, yet without ceasing to be God or suffering any essential change, that He was born of a woman, lived a human life, and after His death reunited again in the Resurrection both Body and Soul, and finally took back in the Ascension that human nature with Him, perfected and transfigured, to the "Throne" of God. It is by this Incarnation, this "Hypostatic Union" between God and

Man in Jesus Christ, that God and man are reunited. Intimately bound up with the doctrine of the Incarnation is that of the *Atonement*, in which it is believed that the free offering by Jesus Christ of Himself to God—an offering consummated in His Crucifixion on Calvary—constituted the Sacrifice which alone is adequate to compensate for the Sin of Man.

Innumerable interpretations of these doctrines, especially of that of the Incarnation, have been successively rejected by the Church under the name of *Heresies*. It is necessary to touch on a few of these, since it was by their rejection that the Catholic doctrine itself has more precisely emerged. It must be remembered, however, that in the Catholic view all dealings of God with man—of the Infinite with the finite—are bound to be enveloped largely in mystery. The Church claims to state and safeguard the facts revealed by God, not always to reconcile and elucidate them exhaustively.

Heresies on the Incarnation fall roughly into two classes, namely those which minimise, respectively, the Human Nature or the Divine Nature of Jesus Christ. The former, and the earlier in point of history, regarded the Human Nature of Christ as either so drowned in the Divinity as to be practically negligible, or as phantomlike and unreal. In opposition to this the Catholic Church teaches that the Human Nature was completely real; and that therefore the sufferings and needs of that Human Nature were also real. Without this reality the Sacrifice of Calvary would be no more than a drama acted for men's imitation or admiration.

Christ had, in fact, a Human Will also, and was capable therefore of feeling the stress of temptation, though Himself actually incapable of sin. The later heresies, largely adopted at the present day by many who claim the name of Christian, minimise the Divinity of Christ, using that word only to denote either a superhuman quality of goodness or a human quality raised to the utmost intensity; and, in opposition to this the Church teaches that the Person of Jesus Christ, was, and has always continued to be, the Eternal Word, the Second Person of the Trinity, immutable and unchanged; that He possessed therefore all the attributes of the Deity since He Himself was God; even further, that His Human Nature, so intimate was its union with God, enjoyed always and unceasingly even upon earth the Beatific Vision; and, in virtue of that same union was and is a proper object of adoration.

It will be seen plainly then that the doctrine of the Atonement depends absolutely upon the doctrine of the Incarnation. If the Human Nature of Christ were in any sense unreal, the Incarnation would be unnecessary. If the Divinity of Christ were not absolute, His Sacrifice would, at the most, only differ from the death of martyrs and saints in degree but not in kind; and again the Incarnation would be unnecessary. As perfect God and perfect Man, however He accomplished what neither God nor man could accomplish separately: He united real Humanity to real Divinity; and, by His Sacrifice consummated that union, and atoned for that for which man alone was incapable of atoning.

This, very briefly then, is the foundation of the Catholic Religion, and has been, at any rate until comparatively recently, the foundation of all Protestantism as well. It is claimed, however, by Catholics that certain other doctrines follow inevitably (and were actually so revealed by Christ), and that the rejection of these doctrines by Protestantism has led to obscurity and even to positive heresy on the fundamental dogmas themselves.

First, then, the Catholic Religion teaches that the Grace and Spiritual Power released by the Incarnation and the Atonement need, and were supplied with, means by which such grace should be perpetually applied to the individual. Certainly the individual, where such means fail, can, by the mercy of God interiorly apprehend the grace necessary for his salvation; but, it is claimed, Christ who wrought these things under terms of time and space, has provided means also under terms of time and space, by which such grace is applied. Secondly, it is claimed that the truths revealed by Christ need in every age a Living Voice by which vital questions may be answered, and an infallible Authority by which such truths may be safeguarded. A Revelation enshrined in a written book ceases, by the variety of interpretations applied to it, to be a positive or certain Revelation at all, unless there be an authoritative and infallible Teacher on earth to decide between such interpretations. The Catholic Church, therefore, unlike Protestantism, while she regards the Bible as the Word of God and as one fount of Truth, adds as a second and equally important fount of Truth, the Tradition committed to her by

Christ, in the guardianship of which she believes herself divinely safeguarded.

Let us consider these points one by one, in the reverse order in which they have been stated.

(1) Catholics believe that God was made man in order, among other things, to deliver a body of truth to man, much of which he might have guessed at, some of which he might positively have known, some of which he could neither have known nor guessed at. This body of truth was delivered to His Apostles; and it is beyond the power or the rights of their successors either to add to, or to diminish, in the smallest degree, this Divine Revelation.

Christ constituted, however, a *Church*—that is to say a group of persons raised, by certain rites which we shall consider later, to the supernatural state, and intended to embrace sooner or later the whole of human kind; and one of the functions of this Church is to preserve aright and to promulgate the truths revealed to her by Christ. Yet, while the Church may not modify the truths themselves, she will “develop”, as time goes by, their contents; she will, for instance, make more explicit that which was at first implicit or obscure, in answer to questions or denials on matters of faith; and in this action—in the exercise, that is to say, of this supreme dogmatic function of hers—she believes herself so far safeguarded by the assistance of God as to be incapable of teaching error. This gift of *Infallibility*, it will be noticed, is quite another thing from *Inspiration*. The former is rather a negative gift by which she is kept immune from

error; the latter a positive impulse, given to the prophets and the writers of Scripture, including Infallibility, but transcending it. The Church does not claim Inspiration, either for her General Councils or for her Divinely appointed Head; yet she claims entire infallibility for these two mouths of hers by which she formally *defines* truth.

The Unity of the Church is provided for in the following manner:

Christ, it is recorded in the Gospels, chose out one from among His Apostles to be the leader, and, in a sense, the centre of the rest; and He particularised him in many ways. First He gave him a new name, and Himself supplied the interpretation of that name. He called him *Cephas*, or Peter; and added that "upon this *Cephas*" (He) would build His Church, further adding that "the gates of hell should not prevail against" this Church. Next He said that to him He would give "the Keys of the Kingdom of Heaven"; and lastly commissioned him to "feed His sheep". It is noticeable that these three functions thus representatively conferred upon Peter are predicated in their fulness only of Christ Himself: He is the "Foundation Stone", the "Door" and the "Good Shepherd".

Catholics therefore claim that the Church of Christ—that Church to which Christ committed such functions and to which He promised His continual Presence—can be identified by its unity with Peter; and the See of Rome, therefore, where Peter lived and died, is called the "Holy" or the "Apostolic" See; and its occupant is regarded as having inherited the prerogatives of Peter. Among these prerogatives,

therefore, is that of safeguarding and defining the truth; and the Bishop of Rome, or "Pope", is named the "Vicar of Christ". He, therefore, when, as supreme Pastor of Souls, in a matter of Faith or Morals, he defines a truth to be held by all Christians, acts in virtue of his commission from Christ, and is divinely safeguarded from error. His prerogative does not preclude the possibility of his erring in his private capacity, still less does it preserve him from personal sin.

The promises of Christ, however, were made to the whole Church in the person of Peter; and a properly constituted "General Council" therefore, sitting under the presidentship of "Peter", is also believed to be infallible. In cases where such a Council has sat, the Pope does no more than ratify and confirm the decisions which, it is believed, are also safeguarded from error by the same promises of Christ. To the Pope also belongs supreme *jurisdiction*, and from him every bishop and priest draws his right to act in his official capacity. Most of these acts are *valid*, though irregular, even when exercised in defiance of, or separation from, the Pope; some of them—for example, absolution or the Power of the Keys—are *invalid* as well as *irregular* under those conditions.

(2) The second great function of the Church is that of Dispenser of Grace.

The Incarnation and the Atonement, as has been seen, are believed to have released an infinite torrent of grace for the salvation of all mankind; but, this grace must, normally, be applied to the individual through certain channels and agents. Chief

among these channels are the *Sacraments*; chief among these agents is the Sacerdotal Hierarchy; and the second is, normally, the dispenser of the former.

(a) The *Sacraments* are seven in number: *Baptism*; *Penance*; the *Eucharist*; *Confirmation*; *Holy Order*; *Holy Matrimony*; and *Extreme Unction*. First, however, the Eucharist should be considered; as it is more than a Sacrament.

According to the doctrine of the Atonement, Christ offered on Calvary the one perfect and adequate Sacrifice for the sins of the world. A Sacrifice is commonly believed to involve two things; primarily the offering and death of a Victim, and secondarily an Union with God to whom the Victim is offered by means of a feast upon its Flesh. Two things therefore are involved in the Atonement wrought by Christ: there is first the Sacrifice proper; there is next Communion with God by feeding upon the Divine Victim.

Now Christ spoke of these two things expressly in one sentence "The (Living) Bread which I will give is My Flesh which I will give for the life of the world"; and again "Except you eat the Flesh of the Son of Man and drink His Blood, you have no life in you". Further He instituted a Rite by which (1) the Sacrifice once offered should be continually re-presented to God; (2) the Flesh and Blood, thus sacrificed, should be made accessible for human food. This Rite is called the *Eucharist*.

In the Eucharist, by Divine Power exercised through the priest, the "elements" of Bread and Wine are changed *substantially* (though not *accidentally*), into the very Flesh and Blood of

Christ. This is called the dogma of *Transubstantiation* and signifies that while the externals or "accidents" of the elements—those qualities accessible to the senses—remain unchanged, the *substance*—that in which the "accidents" inhere and by which, for instance, the bread *is* bread—is changed into the substance of the Body and Blood of Christ. In the transubstantiated elements there is no actual separation of Body and Blood; the Host and the contents of the chalice are, alike, Christ whole and entire (since a real separation would involve another death of Christ); but the two different elements are used in order to signify and to re-present, mystically, that actual separation which took place on Calvary.

Here, then, in the Eucharist, is, first, the *Sacrifice of the Mass*—the re-presenting, that is, under another mode, of the Sacrifice of Calvary; then, in the Communion, the Body and Blood of the Sacrificed Divine Victim are assimilated by the participators. Lastly, in Catholic Churches, the "Blessed Sacrament" is preserved in the Tabernacle and both here, and in the service of *Benediction*, is adored by Catholics. The Eucharist, therefore, pre-eminently above the other Sacraments, is sometimes referred to as the "extension of the Incarnation," though all the Sacraments are this also in their degree. But in the Eucharist, according to Catholic belief, the Human Nature of Christ is always present on earth—dwelling in the Tabernacle, sacrificed in the Mass, and assimilable in Communion.

Baptism is the Rite ordained by Christ for the washing away of original sin; and *Penance* (or

Absolution) for the further washing away of sins afterwards contracted.

Baptism therefore is the first Sacrament received by the individual. Since man is not pure spirit, but spirit incarnate, the supreme means of grace also have something of this double nature—an external visible part, and the interior grace conveyed by it: and *Baptism* (which, like matrimony does not necessarily require a priest for its valid administration) is an outward ablution accompanied by certain words, which whole rite raises the catechumen to the supernatural life, removes his sins, original and actual, and infuses certain graces into the soul. It is “necessary to Salvation”; yet the Church has always held that the “Baptism of Desire”—*i.e.*, God’s response to a perfectly pure and good intention of pleasing Him, accompanied by an implicit wish to conform in all things to His Will and therefore inclusive of a desire for baptism, if the necessity of such were known to the individual—confers the grace of the sacrament upon those who are unable actually to obtain it.

Penance is the sacrament instituted by Christ, by which post-baptismal sins are forgiven through the ministry of a priest acting judicially, in virtue of Christ’s words to His apostles “Whosoever sins you forgive they are forgiven”.

Confirmation is the sacrament by which certain gifts of the Holy Ghost—seven in number—beyond those received in baptism, are conveyed to the individual, primarily for his strengthening in the battle of life.

Holy Order is the sacrament by which men are raised to the ministry, and made sharers in

and administrators of the Royal Priesthood of Jesus Christ.

Holy Matrimony is the sacrament by which a man and a woman are united before God in such a manner that what would, without grace, be merely a contract terminable or dissoluble, becomes a mysterious uniting of the two that nothing but death can sever. The Church entirely denies divorce, and refuses the sacraments to those who have profited by a legal "divorce" to marry again in the life-time of their surviving partners.

Extreme Unction ("The Last Anointing") is the sacrament by which the sick in danger of death are frequently restored to health, or, if not, purified and made ready for death.

Lastly, on the point of the sacraments, it must be added that three of them—Baptism, Confirmation and Order—confer "Character", or an indelible seal upon the soul; and these three sacraments therefore can be received but once. These are also the three sacraments in which the Holy Ghost acts directly upon the soul and is "given" to her.

(b) The Sacraments are, as has been seen, dispensed by the Church, and for five of them the ministry of a priest is essential for validity; further, for two of these five (for *Order* absolutely, and for the administration of *Confirmation*, with certain rare exceptions) the Episcopal order is necessary. For *Extreme Unction* too the use of oil blessed by a bishop is necessary. In Baptism any rational human being can act as minister; in Holy Matrimony the "ministers", strictly speaking, are the contracting parties, though by recent legis-

lation the presence of the parish priest is, as a matter of fact, also necessary.

Next, therefore, the hierarchy must be considered.

All Priesthood, it is taught, comes from Jesus Christ, who is alone the Supreme and Absolute Priest. But He has raised men to be not only His representatives, but actually the agents by whom that "Melchisedech"—priesthood is exercised on earth. He conferred this gift upon His Apostles at the last Supper, and gave them also the power of passing it on to their successors, under certain restrictions and safeguards: and this Priesthood includes primarily the power to offer the sacrifice of the Mass by consecrating the Eucharist, as well as the power to forgive sins in His Name, to bless, and to administer other means of grace.

There are seven orders in the Hierarchy. First the three *Major Orders*; the *Priesthood* (which in its plenitude is present only in the Episcopate) the *Diaconate* and the *Subdiaconate*; then the four *Minor Orders*; the offices of *Door-keeper*, *Reader*, *Exorcist* and *Acolyth*. The reception of the "tonsure" by which a man becomes an ecclesiastic or "clerk" precedes that of the *Minor Orders*, but is not an order in itself. Now the four *Minor Orders* do not necessarily preclude a man from returning to ordinary lay life in the world: he remains always an ecclesiastic, but he is not bound to wear ecclesiastical dress or to remain unmarried. Usually, however, in our own days, the reception of *Minor Orders* is but a preliminary to the *Major*; and when the *Subdiaconate* has once

been received it is impossible without a special dispensation, exceedingly difficult to obtain, to return to lay life. Henceforward the man is bound to be a celibate, to say the Divine Office every day, and to dress as an ecclesiastic. (A slightly different discipline prevails however in the Churches of the East that are in communion with Rome, by which a married man may become a priest, although a priest may never marry).

It is by this Hierarchy therefore, governed locally by bishops, and supremely by the Pope, that the dispensing of grace, the preaching of the faith, and the preserving of the Tradition undefiled, is effected; and it is an essential of the Catholic Religion that this should be so. It is indeed possible for souls who, without their own fault, are unable to have access to a priest (whether that inability is virtual or physical), to obtain from God direct all necessary graces. An act of "perfect contrition" for example removes the guilt even of mortal sin without the ministry of a priest, under such circumstances; and it is exactly for this reason that the Church never presumes to declare the final fate of any individual soul outside her pale, since God only can know the dispositions of such a soul. Persons may, that is, belong to the "Soul" of the Church who, for no fault of theirs, have been excluded from the "Body". Yet, wilfully to reject the ordinance of Christ—to refuse Baptism, or Penance, for example, when the Institution by Christ of these sacraments is known and their efficacy recognised—is to forfeit all claim on obtaining in other ways the graces conferred by them;

to lose their place in the "Soul" of the Church as well as in the "Body".

Besides sacraments, however, for which the Priesthood is essential, it must be noticed that the Church uses and recognises other means of grace.

First there are those things or rites which she calls *Sacramentals*, resembling the sacraments in their double nature, as well as in the fact of their conferring grace, (though theologically speaking, in a slightly different mode), yet not instituted by Christ Himself. Such a sacramental is *Holy Water*. *Holy Water* is water, with a small infusion of salt, blessed by a priest in virtue of his general powers to bless, and used by the faithful for the purifying away of lesser stains of guilt, for their protection against spiritual assaults, and for the disposal of their mind towards Divine things. Blessed ashes and palms are other examples of sacramentals; and all these depend for their efficacy not only on the blessing that they have received, but on the fervour and the disposition of those who use them.

Next there is *Prayer*, or the lifting up of the heart to God with attention and intention, whether the aspirations are vocally expressed or not. And there is perhaps no department of the Catholic system more minutely or exhaustively treated than is that of *Prayer*.

Prayer is of two main kinds. First there is *Vocal Prayer*, especially that form of *Vocal Prayer* stereotyped in the Mass and in the Divine Office. All Religious and all ecclesiastics above the rank of Subdeacon are bound under pain of mortal sin

to "recite office", except where special exemptions are given to the illiterate or to those otherwise physically or morally incapable of fulfilling the obligation. So high is the value attached to this exercise that among monks it is called *Opus Dei*—The Work of God—and is the supreme duty of their daily life. Further it must be said aloud, or, in the case of private recitation, with at least the deliberate movement of the lips; and, in Enclosed Houses, it forms the chief occupation of every day: a large proportion of it is recited, in choir, in such houses, during the hours of the night. Secondly there is *Mental Prayer*, rising at last into *Contemplation*; and this, though practised widely by the faithful everywhere, reaches, as a rule, its perfection only in Religious Houses where its cultivation is brought to the highest possible pitch. In one Order for example, only partially "enclosed", Mental Prayer or Meditation on the subject of the Passion of Christ is enjoined on all members for two hours every day.

Lastly, the Church regards as means of Grace all good actions done with a pure intention to God's glory; and she names the principal of these, *Spiritual and Corporal Works of Mercy*.

So far, the Catholic Religion has been described in a few of its barest essentials only: and it need hardly be said that a vast number of doctrines and practices—corollaries even further detached from those that have been mentioned—have not

been touched upon at all. Such are the Church's teaching upon eschatology, beyond what has already been said, devotion to Mary and the Saints, the "Religious Life" in general, the place of Miracles, together with a less formal consideration of the system of faith and life as a whole. It will perhaps be better to treat of these now, separately. Their connection with what has already been said will easily be seen.

(1) ESCHATOLOGY

It has been remarked that the Catholic recognises but one probation here on earth, closing with the "Particular Judgment" that takes place immediately after death; and but two final states or places to which the individual Soul can come. Yet he recognises a third intermediate state, not final, through which the vast majority of souls who are, later, to attain the Beatific Vision, must pass. This place is named *Purgatory*; and in *Purgatory* the *temporal* debt due for forgiven sin is paid, as well as the punishment for venial sins in which the soul has left the body.

For the forgiveness of mortal sin (as in *Penance*, for example) does not, obviously, involve the remission of all penalty. A drunkard, for instance, who turns from his sin and is forgiven, does not, as a matter of fact receive his health back again immediately. The *guilt* is forgiven; there is no longer, that is to say, any obstacle between his soul and God; he is restored to the life of grace; and the eternal punishment due to him becomes merely

temporal. It is conceivable therefore, and indeed practically certain, that many souls whose sins have been few and whose sufferings many, pay that debt in this life, and do not, therefore, go to Purgatory. But with the vast majority of souls the case is not so. Many *spiritual* sins, for instance, have little or no perceptible penalty attached to them in this life. Such sinners as these, therefore, as well as those whose sins are out of all proportion to their sufferings, pay the balance due to such sins, in the pains of Purgatory.

Two practical corollaries follow from this dogma.

First there follows the utility and the duty of praying for the departed that they may be purged from their pains quickly and pass to their eternal joy; and for this purpose also the Sacrifice of the Mass is offered for them on earth. For if, as Catholics believe, intercession avails with God, in such a way that the pleading of a soul in grace, on behalf of another, helps and forwards that other soul while still on earth, so too will it avail for souls departed.

Secondly there follows the doctrine of *Indulgences*—a doctrine that has given rise, probably, to more misunderstanding than any other, yet one that is perfectly consistent and inevitable, if the Catholic teaching on Sin and its penalties, and on the common supernatural life enjoyed by the baptised, is once understood.

Briefly the doctrine is as follows:

A soul that has sinned and has been restored to grace yet owes, as has been said, a temporal debt to God; and this temporal debt is, for the

most part, paid only in purgatory. Now all that such a forgiven soul is obliged to do, if she would enter heaven, is to remain in the "state of grace" while still on earth. If then she does more than she is obliged, if she undertakes, let us say, some heroic work for the poor or the suffering, if she strips herself, for the love of God and in reparation for her sins, of her temporal possessions, if she devotes herself to austerity and prayer—it is quite certain that such efforts and reparations on her part must count before a Just God as payment of her debt; and such is of the more value before Him, as she undertakes such acts voluntarily and lovingly.

Now the whole doctrine of Indulgences is, in its essence, nothing more than a systematisation of this very reasonable idea. The Church runs to help, so to speak, a generous soul such as this, and not only directs her in her efforts and gives her special aids and privileges, but further, showers upon her a portion of the superabundant merits of all souls, from the Soul of Christ downwards, who, like her, have done far more than their absolute duty obliged them to do. For so deep and intimate is the interior union between soul and soul in grace, and so authoritative the commission uttered to the Church by Christ to the effect that what she "binds on earth shall be bound in heaven", that the Catholic Church claims to have a kind of "impetratory" authority over such transactions, and to be able to help one soul that is struggling heroically and lovingly upwards, by the merits of other souls that have striven yet more heroically and lovingly in the past.

The "Treasury of Merits" is the phrase used of that vast community of meritorious actions and lives which is placed, in a sense, at the disposal of Christ's Representative and Vicar on earth.

It is hardly necessary to add, then, that "Indulgences" (that is a remission of future Purgatorial pains) can only be gained by souls that are not only in grace, but in the possession of good and fervent dispositions.

(2) DEVOTION TO MARY AND THE SAINTS

When once the doctrine of the Incarnation is grasped, as well as that of the Virgin-Birth of Christ, devotion to the Mother of God is seen to be inevitable. And it is extremely significant that where this devotion ceases, sooner or later the doctrine of the Incarnation grows obscure or is even denied. In fact the use or the disuse of the phrase "Mother of God" is a tolerable guide to the more fundamental doctrinal belief of those concerned, since the phrase is, to the Catholic, nothing but a simple statement of the Divinity of Mary's Son.

(i) Now devotion to Mary, and dogmatic statements as to her Person and office and attributes, are matters of extremely careful and well-tested theology. They are very far from being, as is sometimes thought, the result of popular and rhetorical sentiment. Their origins are found, for example, in the Church of the Catacombs, at which period she was depicted in the attitude of intercession, and given the title of "Advocatrix". Parallels were also drawn, in very early days, between Mary the Mother of the Re-

deemed, and Eve the mother of the fallen. By the disobedience of the one the way was made open for the first Adam to ruin the race at the Tree of Death; by the obedience of the other the way was made open for the Second Adam to redeem the race at the Tree of Life: and all subsequent "Marian" theology takes its rise and form and is limited by her function as an "Assistant", so to speak, of Redemption, not as a source of Redemption. It is not believed by Catholics that Mary is more than this; she can intercede, but she cannot, strictly, "give"; there is offered to her a veneration higher than that offered to any other creature, since she stands towards God, in virtue of her Motherhood and of the privileges He has given her, in an absolutely unique position; yet this veneration never approaches and never can approach, even when offered by the simplest and most uneducated believer, that supreme and unique adoration which is offered to God alone. It is not only that Sacrifice is offered to God alone; there is also another kind of prayer—the outcome of the relation of the Creature towards the Creator—which is given to God and to God only. All the rhetoric of the lovers of Mary, all the devotions performed in her honour, all the sounding titles bestowed on her with or without authority—these can no more be taken to imply an assertion of her Divinity, than the adding together of finite numbers can attain to infinity.

(ii) Following upon this devotion to Mary comes devotion to the Saints and Angels, and, most of all, towards those Saints more intimately associated with the event of the Incarnation—such persons,

for example, as St. Joseph, Spouse of Mary Ever-Virgin, and St. John the Baptist, the Forerunner of Christ. Devotion to these is natural and inevitable, for the same reason as to Mary, though all the honour paid to them can never equal that paid to the actual Woman of whom God Incarnate was born, and who, as Catholics believe, was specially prepared for her high destiny by being conceived in the womb free from the taint of original sin. There is, in fact, no difference in kind between the honour given to such saints as St. Joseph or St. John the Baptist and the honour given to those later and other friends of God who, by the sentence of canonisation, are declared certainly to have attained the Beatific Vision, and to be proper objects for the veneration of the faithful.

For, to Catholics, the grace of God is as powerful as ever, and the stream of "saints" therefore can never cease. There always have been and always will be souls that live lives so heroic, for motives so pure, as to merit this title. Some few of these are detected by the Church, and, at some period after their death, are publicly proclaimed, after an exceedingly searching enquiry, to have reached the technical standard of "sanctity": the vast majority, no doubt, succeed in evading the honours from which their humility would naturally shrink.

It is to souls that have been publicly proclaimed as "saints" that public veneration may be paid, though privately any Catholic may invoke the prayers of any soul or even of all the "holy souls" in Purgatory: and this public veneration is

of course, in a line with the whole main thought of Catholicism in which the *Humanity* of Christ, and not merely His Divinity, is believed to be the instrument of Redemption. Once again it is directly from the full Catholic doctrine of the Incarnation that the veneration of saints springs, since by the Incarnation man is united to God potentially, and by the sanctity of the individual this potentiality becomes actual. It is then merely as from intercessors and advocates that Catholics seek the assistance of the saints, not as from men who have become part of the Deity, and who therefore merit Divine honours.

(3) RELIGIOUS LIFE

The life known as "Religious" is a life fundamentally based upon the three vows of *Poverty*, *Chastity* and *Obedience*; and these three vows form the basis of every strictly "Religious" Rule. By *Poverty* the monk relinquishes his right over all earthly possessions, so that not even his clothes or books are his own; by *Chastity* he vows himself to a single life, and further increases, under penalty of "sacrilege" any future infringement of the law of perfect purity whether in thought, word or deed; by *Obedience* he resigns his own will into the hands of his Superior, and can no longer direct his future except so far as his Superior permits. It is necessary to add, however, that this obedience extends of course only to matters that are "indifferent" from a moral point of view.

All technically "Religious" persons, therefore, whether men or women, are bound alike by these vows. Differentiation begins after that point.

Roughly speaking there are two kinds of "Religious"—Active and Contemplative; of whom the former are very much in the majority. "Active" Religious, although their lives contain plenty of devotion, and indeed are deliberately built upon it and conditioned by it, yet engage in all kinds of outward work—preaching, teaching, study, literature, as well as manual labour, among the men; teaching, nursing, needle-work and manual labour among the women. And such are enabled, of course, owing to their community of life and the complete absence among them of separate individual interests, to compete with secular organisations, very frequently to the disadvantage of the latter. "Contemplatives," however, engage in no such activities; and such books as they may occasionally produce, or such manual labour as they may undertake, are merely recreations or by-products of a life whose sole object is prayer, austerities and intercession.

Now these latter "Religious"—such communities as those of the Carthusians or the Cistercians or the Poor Clares or the Carmelites—are a continual source of bewilderment to such as either do not believe in the principles of Atonement and Prayer or have not thought out such principles to their logical end. For Catholics—unlike most Protestants—do not believe that the Sacrifice of Christ is just a detached and solitary event in history, but rather the type or norm of all sacrifice, as well as the supreme Act which fructifies all human pain and

effort voluntarily embraced for the love of God and of souls. It is the object of every contemplative to be "crucified with Christ"; in the cell of every Carmelite nun hangs an empty cross to remind her that she too must take her place upon it; the scourge of Christ's Passion is a fact in her daily life; and all Contemplatives alike, both men and women, regard it as the one object of their desire, to which all else is subordinated, to suffer in union with Christ, to add their blood, their tears and their prayers to His, and so to extend the Passion He suffered in His Natural Body in that Mystical Body of His of which they are members. And they find that supreme honour with which the Church regards them corroborated by the words of Christ Himself, who, with the sisters Martha and Mary before Him, the first ministering actively to Him, the second contemplating Him, preferred the second, saying that Mary "had the one thing needful", and that she, and not Martha, had "chosen that good part which shall not be taken away from her".

Finally it must be remembered that it has been chiefly among Enclosed Religious, though by no means exclusively among them, that the elaborate Science of Mystical and Ascetical Theology has been brought to maturity. It is impossible, of course, to do more here than merely name this enormous branch of the Catholic Religion, since its ramifications and significances have deeply affected not only all other branches of divinity—Moral and Dogmatic Theology, Exegetics, and the rest—but has helped to shape even the simplest prayers of the smallest child.

Such men as St. John of the Cross, Tauler the Dominican, the unidentified author of the "Imitation of Christ," such women as St. Teresa, and St. Gertrude—these, in their explorations into the darkness that unites God and the soul, have done perhaps more to light up the mysteries of the interior life, and to sketch out for the pilgrim-soul usually under terms of the three great stages of "Purgation," "Illumination" and "Union"—the road by which the Deity must be approached, than all the psychologists and the loud-voiced preachers put together.

(4) MIRACLES

The Catholic, so far as he realises his faith, lives always in direct consciousness of the supernatural. To him the world of natural law in which he lives is not the only world; the double nature of the sacraments and of the sacramental or symbolical acts which he is continually performing; the "acts" of Faith, Hope and Charity he is continually making—his whole religious life, in fact, drives him behind every external action to its "intention," behind the things that are seen to the things that are not seen, behind the range of the natural laws by which this world is ruled to that illimitable range of supernatural laws of which he knows comparatively little.

The manifestation of the supernatural then is more or less taken for granted. Once the miraculous nature of the Incarnation becomes an object of faith; once he realises that the Divine Being has so far intervened in the world as to become

Man and to indicate His Presence by the shower of miracles recorded in the Gospels, it is no longer a matter of surprise to him, but merely one of evidence (in each instance) that the Divine and Supernatural Power of God should continually, as Christ Himself promised, (not infringe the laws of nature, but) intervene by laws still greater. It is not an infringement of the law of gravitation to lift a book from a table; neither is it an infringement of the laws of nature to bring a higher supernatural law to bear upon natural conditions.

The phenomena of Lourdes therefore, or the countless miracles recorded in the lives of the saints, are no bewilderment to the Catholic. Rather he would be bewildered if these evidences of God's supernatural action upon earth were ever to cease. In the Mass, which the devout Catholic hears every day, there is offered to his faith a continually re-enacted miracle by which the Human Nature assumed by God becomes present, whole and undivided, on ten thousand altars simultaneously, in every country of the world. He believes this firmly and unflinchingly; it is scarcely a matter of surprise therefore that when Jesus Christ, hidden in His Sacrament, goes by the couches of the sick at Lourdes, the infirm should leap from their beds, the blind should recover their sight, and the deaf hear, as they did in Galilee and Jerusalem long ago.

It may be that sometimes he is over-credulous, and believes on quite insufficient evidence that a miracle has taken place; yet it must be remembered in his defence that it is only natural that he should be satisfied with far less evidence for such

an incident than can be one who finds it difficult if not impossible to believe in the supernatural at all, and to whom a demonstrated miracle would mean the overturning of all his previous philosophy.

Finally it should be noted that in ordinary processes of canonisation at least two "First-class" miracles must be proved, after very searching enquiry, following upon the act or the intercession of the subject of the process, before the case has a chance of going forward.

It remains to end with a general review of the whole place and significance of Catholicism in its claim to be not merely one of the world-religions, but the single Religion revealed by God as true.

(1) First it should be remarked that Catholicism has a history behind it of unique interest. It arose in the East, or rather at the juncture of East and West; it has laid hold first of the West, in such a sense that the whole of the most progressive civilisation of the world has been shaped by it; and it is at present beginning to lay hold of the East in a way in which no Western Religion has ever succeeded in doing; in a way in which no Eastern Religion has ever affected the West. And it claims further, to possess, as evidenced by its zeal for proselytism, a kind of Divine Self-consciousness which, as manifested originally in the Person of Christ, has been always regarded by Christians as the supreme indication of his Divinity.

(2) Its action upon civilisation has been—as its Founder predicted in His parable of the Kingdom of Heaven as "leaven hid in meal"—one of intense stimulus. A brilliant book, dealing with this

very modernly conceived point, has been written by Mr. Charles Devas under the title *The Key to the World's Progress*. Catholicism has produced, that is to say, an extraordinary kind of ferment, driving up, so to speak, out of the seething mass every kind of individual. It has produced on the one side such Saints as St. Francis of Assisi, St. Teresa, St. Ignatius of Loyola; and, on the other hand, by a kind of reflex action, such monstrous enigmas as Alexander VI, Gilles de Rais and Henry VIII, have made their appearance in the midst of Catholic Society. It has been the occasion of massacres as well as of monasteries; countries under its influence have known in one generation a flood of contemplatives and in the next the appalling phenomenon of the "Black Mass" and Satanism—forms of worship only possible to those who believe truly that Christ is God and that the Blessed Sacrament is Christ, even while they insult Him. Catholicism has been indeed, as Christ predicted, a very "Fire" in its wrath and energy, as well as in its pure radiance and light.

(3) Yet, between these vibrating extremes, it is the claim of Catholicism that it is exactly fitted to the needs of the Average Man. On the one side there stand ranged the Saint, the Theologian, the Philosopher, the Scientist, the Philanthropist—Giants of Love and Wisdom and Pity; on the other the Criminal, the Little Child, the Irish Labourer—these little accounted of (when they are not altogether repudiated) in the kingdom of this world. St. Thomas Aquinas and the little school-girl; Pasteur and the dunce; St. Francis and the

Sicilian brigand—all these believe, at any rate, exactly and precisely the same dogmas down even to the minutest detail of their Faith. *There is no esotericism in the Catholic Church.* It was the proclamation of St. Paul the Apostle that in Christ veils were to be done away and mysteries revealed. There is no slow process of initiation, no secret knowledge possessed by a Hierarchy. The Doctor can know scarcely more than the Penny Catechism can tell him; the child scarcely less.

Yet between these extremes of attainment stands the Average Man—the man with spiritual spasms of enlightenment and long periods of obscure inertia, the man of few and feeble aspirations and endlessly broken resolutions, of glimpses of realisation and disillusionment and carnal entanglements and materialistic stupidities. And it is the claim of Catholicism that to this man, as well as to others higher or lower in the scale, the Catholic religion is exactly fitted.

For it gives him first a distinct and comprehensible scheme of the Universe, with a sense of his own personal responsibility to his Creator. There is a Personal God whom he is taught to call his Father; a God who has become his Redeemer by becoming his Brother and fellow-sufferer, and who will become his Judge; a God who is present always in his heart and speaks through conscience. He has been brought into filial relations with this God through an act performed at a definite place and time—his Baptism; and he is provided with sacramental actions, which he is to perform under strict orders and conditions, which will enable him

to preserve these relations and to restore them if they are infringed. He is not, that is to say, driven back upon his own emotions, and his yet more fallible memory of these emotions, for reassurance and strength. Times, places, actions are all prescribed. He is not forced inwards to find his God: his God, and a God dwelling in Human Nature too, awaits his worship in every Tabernacle, and offers Himself continually as a sacrifice under circumstances which, by discipline, drive His worshipper to meet Him. And these observances and rites are not mere symbols or reminders of truth, but Truth's utter Realities.

Yet the emotional and the intellectual elements are not wanting. The Average Man is met by a ceremonial which for sheer beauty and symbolism is unsurpassed in the history of religion, by appeals to his sense of beauty, such as it is—by liturgy, by music, by ordered movement and rhythm—that can hardly fail to raise his mind to the Absolute Perfection which he worships. And as for the intellect, Sunday by Sunday, if he does his duty, he has offered to him in sermons, and in his daily reading, a scheme of theology hammered and tested by the shrewdest and holiest brains in Europe as well as inspired by the subtleties of the East—so hammered and tested and inspired, in fact, as to evoke the reproach that it is too logical to be true. Yet he is not bound to know all this theology unless he has a taste for it. It is enough for him to say with the French charcoal-burner "I believe all that the Church believes," and then, after a pause, "And the Church believes what I believe".

This then is perhaps that claim on behalf of Catholicism which is most likely to be heard in these days of democratic tendencies. There are a thousand other arguments advanced by the Church in her own cause—the fulfilment of prophecy from the Old Testament and from the New; her miracles; her saints; the indications of philosophy; the growing corroborations of Science; the Supra-national Unity which she has succeeded in establishing among her children, in opposition to the fact that other religious communities have failed, always and consistently, to bring about theological unanimity even on a far smaller basis, her unbroken descent through the ages. Yet in this age perhaps she may be discerned more easily in her relations to the Average Man, and her claim to be the One Church of God judged more fairly when tested by her effects upon him. And, indeed, it is harder to think of any better criterion in any age.

Rev. Hugh Benson

THE MYSTERY OF ETRURIA

By NINA DE GERNET

*Ril Avil!*¹

THE first impression received of Etruria in modern times—received in reverence and sympathy by a woman who was a poet²—was the solemn pageant of Etruscan death. Like the deep glow of sunset over the Apennines, sets the glory of the Unknown Country sinking in the untimely grave willed for her by her 'Veiled Gods'. And a ray of that melancholy and that splendour lay on the graves, the contents of which were brought into his own house by an Englishman, almost a century ago. There "in a tomb wonderfully lit, lay—in the centre—the body of a young priestess, graceful and mournful, with ivy wreathed into her locks, golden ear-rings with big carbuncles in her ears small as a child's." Around her lay "warriors in armour of gold," and there stood exquisite funeral-vases of terra-cotta, orange and black, of silvery, or of semi-transparent blue glass in golden stands.

On the bodies still lay the scarabæus of Egyptian garnet, of Etruscan jasper or onyx, that was never taken off, so as to have "always the Divine

¹ "He lived," a usual inscription on Etruscan tombs.

² Mrs. Hamilton Grey.

presence" with one. On the gems were engraved the images of Mercury, of Isis and Horus—sometimes in a grove of lotus-flowers, as on the scarabæus made of "root of emerald," and the lotus of Egypt was also on the frescoes of the wall. Etruria, "in all things *sister to Egypt*," had the same type of humanity—the long eyes, dark and very big, the slender frame, the black hair, though some were fair and even reddish. Dresses of terra-cotta or blue colour, heavy with gold, covered the bodies. On the lid of their coffins, some of bronze, some of terra-cotta also, were reproduced the figures of the dead, and on the corners winged lions stood on watch.

In one of these tombs was found the body of a "Warrior Queen" with golden breastplate and arms, and a head-gear with the "solar insignia" (one of the Solar line of the great ones?). Her entombment was in a secluded room behind a larger tomb of a warrior and chief. His chariot stood there also amidst a double row of lamps and arms, and in a huge jar, in a separate oval closet, was the body of his faithful battle-steed.

In perusing this description, the remembrance comes of the bones and skull of an Etruscan chief in Etruscan Bologna (in the museum), laid at the side of his battle-chariot. Though it was only a skull, the nobility of the forehead and the outline of the face were still to be discerned. A great peace and strength were on that face, and in a corner of the same room stood a huge black chimæra, from some ancient Etruscan temple, with open jaws and an uplifted horned tail like that of a scorpion.

Now that doomed race, that noble race, was the people of whom Niebuhr says that "Etruria left more evidences of purity and fewer of dissolution than any other". Mrs. H. Grey adds that the great distinction between the Etrurians and other ancient nations was "the noble public character stamped on all their works". Aristotle wrote that "the Indians ruled in the East as the Etruscans in the West," and according to Varro, Etruria was "the only civilised and commercial power of Europe up to the third year of the sixth Olympiad".

People who study deeply Roman history complain that everything *great* in it turns out to be "either Etruscan or Greek". From Tarquinius, Servius Tullius (Mastarna was his Etrurian name) and Numa down to Virgil and T. Livius, through ranks on ranks of great names the glory of Rome—of Rome "founded with Etrurian rites"—was the glow of the sacred fire of Etruria.

Like a human moon she "gave all her principles" to her God-daughter and conqueror, the ruler of earth—Rome. Those who would patiently follow, step by step, what scientist and poet have learned of the mysterious people, we direct to Mrs. Hamilton Grey's books, beautiful still—so near truth her instinct sails—to the more modern Italian studies, one of them by a brother Theosophist (*I secoli degli Etruschi*; in the Roman *Teosofia*), and to Charles Leland's *Etruscan-Roman Remains*—where we see the shadow of Etruria still over the Tuscan hills, over the Roman Campagna. There would be, also, J. de Rosny's dreams in *Amour Etrusque*, if it did not do heavy and undeserved

injury to Etruria's renown of purity. Her women-warriors fought in white, and this was the fitting colour of Etruria in all the battles of life. To her alone, in antiquity, could be applied that term of "white light", used only twice since then, for the first Slavs in decadent Rome, and, much later, for Iceland, the light-bearer of the Norse land in darkest Middle Ages. For even Egypt, the Lotus country, was not so chaste. The silence and resignation of Etruria are equalled only by the silent service of God in the mission in Arcona, dying on its white cliffs in the Baltic.

We are concerned chiefly with the few glimpses of Etruscan occult life, the path that led up to all esoteric science in Rome, and, through her, in her world-dominion; and last, but not least, to the fairest flower, the School of Crotona. And, again, with the singular 'coincidence' of the name, the nature and character of that race repeating itself in another in our time. The Etruscans were in "constant communication with the Oracle of Delphi," and some details seem to point to a close relation with Egypt's temple-lore and with the further East. The rocky columns barring the entrance on the heights, the path to Delphi and to the Voice of the Gods, were not so terrible to face as the 'Veiled Gods' themselves, whose name or nature none knew. They were the "Aesur", above Jupiter, *i.e.*, the Etruscan Tinai,¹ "the Lord". Esus, the Keltic Christ, was perhaps one of the divine Links of that Chain of Fate.

¹ Tinai, (the T being interchangeable with D in Eastern languages, it is dinai).

The Etruscan Isis, Nurtia, was Goddess of Destiny. But by the rules of Tages, the Etrurian Manu, "even fixed destinies could be delayed for ten years by following a certain course of conduct. If certain animals were offered to their allotted Gods, the offerers became divine, above mortal law".

Now, for the student of occult things, this means plainly enough: The law of destiny changes according to certain rules; it is the law of cause and effect—karma, not 'fate', blind or fore-ordained. The "certain animals" bound to "their allotted Gods" are the personalities bound to the egos; sacrificing them to the Higher, the 'offerers' were lifted to divinity and "above mortal law"; they "entered the Stream" by the portal of Initiation.

And indeed their chief God, Vertumnus, is "something between a girl and a young man", a "virgin youth", a Kumara, also the future Androgyne, "above mortal law" indeed. He reminds us at once of the graceful and pure image of an Apollo Citharœdes in the Vatican,¹ Greek in beauty but not in conception. He has the long locks, the ample draperies (falling to his feet) of the Etruscan youth. The face is really divine, and one conceives how such statues could make a temple holy. The Etruscan temple was "made holy" at its foundation, by tracing in its centre, its heart, the sign of the cross, to the silvery music of flutes of lotus-wood.

The *Ars Etrusca*, the *Hetrusca disciplina*—on which Tarquinius Priscus wrote a book spoken of by Pliny—was given to the people we call

¹ Facing the famous group of the Nile.

Etruscans, while they called themselves 'Rasena' or 'Rus' (Niebuhr); the name was given to them by a mysterious great one. His name was Tages (Teriegh)—and he was "born again" in Etruria, in a field that was being ploughed. The child, with the wisdom of a man, sang his instructions on divination, on laws, on arts. The young peasant who first listened to him, Tarchun, learned this wisdom. Having finished his song Tages died, disappearing into the furrow. Tarchun taught the nation and divided it into twelve states.

Before the Child-Instructor "disappeared", he was "received" by a nymph, Bygoe, and she was the commentator on the Laws His disciple Tarchun taught.

The Books of Tages, Bygoe and Tarchun formed the 'Sacred Discipline'. In it were also included the 'sweet songs' of a royal girl-priestess, Princess Camese. The Books were divided into "Haruspici, Fulgurales and Rituales". The *Libre Fatales* contained ancient prodigies and oracles.

The Haruspices gave "complete religious instruction". The Fulgurales (the Book of Bygoe) instructed as to the Lightning, its management and its portents, and this guided *very high* up, as we shall see. It was practised up to A. D. 408, when Tuscan Fulgatores saved Narnia from Alaric.

The Ritual book "conducted each one, man or state, till prodigies for him should cease, and the will of the Gods to him below be exchanged for intercourse with Them above". For Etruria, like her patroness Minerva (Menrfa), was daughter of Jupiter, born with the storms of Spring. Menrfa

was she who flashed the first lightnings of Spring, the heavenly Sister of the Rasena.¹ Jupiter had three kinds of lightning at command. One was "to communicate with the Veiled Gods," and thus "to change the whole aspect of circumstances". When a temple fire was extinct it could be lighted only by "fire from heaven," and "only Etruria knew how to draw that down".

And, amidst the augurs, when one of them yielded to passion and injustice in his decree, another could oppose him and revoke his sentence, by drawing down a flash of lightning.

In these three types of action of the heavenly Fire—two wielded by the "children of Jupiter," the Etrurian augurs, priests and princes (Lucomo), by the lower Initiate of Tina's temple who could yet "yield to passion," and by the high priest who lit the temple-fire once a year, and the third that which the Father of the Gods alone could use to hold council with the Mystery above—the Etrurians seem to symbolise the three higher Planes.

Under Jupiter were the twelve Gods 'consentos,' then 'infernal' Gods "nearer to man," then the Manes or Lases. To the Etruscan mind, every God had been a great man once, and to become a 'Las' was the first step to Godhead from humanity. This brings us down—through the heaven-worlds to the lowest astral. Indeed there

¹ Mrs. H. Grey thinks they were a "Colony of a Sacred Spring" *i.e.*, they came to colonise Umbria, etc., according to a vow made by their former land in time of plague, vowing that all the youths born that spring would, at 18, go out to far-off lands as a "sacred Colony". They seemed to come from Aturia in Central Asia.

² Nigidius counts four classes of Penates: of Jupiter, of Neptune, infernal Gods, dead men. (He was a pupil of Pythagoras).

were eight doors to hell, or rather to purgatory—the seven sub-planes and the eighth sphere, no doubt. As each plane of life supposes a body to live in upon it, we must take for glyphs of such bodies the teaching that the *soul* has a *likeness* to the body—is clothed in “elastic air” and appears as white and shining. This would give: body, etheric, the radiant body and the soul itself, a Las. The Las become ‘God,’ rising “above mortal law” to the planes whence there is no compulsory rebirth.

The ‘Sacred Discipline’ of the disciple Tarchun guided man through the ‘Sixteen Spheres’, to converse with the Gods; and by the art of fire—of divination by the ‘heavenly flame’ (and this was kundalini and highest clairvoyance, not the temple-fires) taught by Bygoe the nymph who knew the name of the Highest¹—it led through the fane of Lasa, Goddess of Silence, to the most sacred North-East, to which the temple of the Three—Tina, Talna, Menrfa—was turned. And then came the Veil, the plane of the Aesur. The azure Veil of the Toltec adytum transplanted as the Veil “that cannot be passed” into the Shinto temples, as the ever-closed silver gate of Cengant, the highest heaven of the Druid, as the purple veil of mystery into the walls as Arcona, Holy of Holies of the Slavs.

Their name and number was unknown; They were seldom even prayed to. The temple of Silence was indeed the one to worship Them in.

¹ By whispering it into the ear of an ‘ox’ she slew him.

Yet above Them, Etruria acknowledged the One Supreme God.

Janus, the Etruscan deity given to Rome, in Etruria had four heads: he was 'the Four' Who sat to the N. E. But he was also the God of the 'Double Gate', and thus he led through Death into Life again above and below.

As to the Path itself, as taught to Etruria, some hints only remain. That there was a place where mysteries were enacted seems sure. For the Lucomos had a religious College "like the one instituted by the Druids". It was the usage, and later the fashion, for young Roman nobles to be sent to the Etruscan priests for instruction. In fact they all learnt Etrurian, as we now learn French. Priests and augurs came to Rome from Etruscan cities on many occasions of importance, whenever indeed they were sent for. But to learn their lore the pupils had to go to Etruria. Her wisdom was never taught outside her realm. The bond of teacher and pupils was that of father and children.

There must have been the two lines of mysteries, the lesser, the greater. For Etruria worshipped the "Spirit of the Sun *and* Moon". It had, then, the two rounds of evolution. In Caere—the city which gave sanctuary to the vestal fire of Rome when the 'Holy City' was nearly destroyed—there was an oracle of Leucothea, the 'White Goddess', the Dawn, the "Mother of Day". The civil year began on the 1st of March¹ with the reign of the Sun, the sacred year began at the full moon of September. They had also both the sacred

¹The month 'Abil'. Habil means now, in Arabic, a dove.

birds: the Eagle, found everywhere with the worship of the Sun, and the Hawk of Isis (Capys in the Etrurian), or the vulture. Two kinds of sacred games seemed to be a sort of outer mysteries for the masses. All over them glows the lovely colour of the highest Love: the deep rose of sunset, the brilliancy of sunrise. On the Mount of Muses, made all in terraces—the number is not known—stood, step after step, huge cones supporting altars with the sacred fires of Venus, or rather Nurtia, the Virgin Mother. With steel cuirasses, the sacred rod in hand, her priests led round the terraces the Salian dance in honour of Mars. Virgins, also belonging to the Order, in “a kind of military garb” were associated with the priests in sacrifices.¹ The augurs never offered the sacrifice themselves. The Salian Order was instituted by King Morrio, a “descendant of Neptune”; it had colleges at Præneste and Tusculum.

They were all nobles and were ruled by three ‘seniors’, the chief of whom was called ‘Magister’. The Salian had later a college in Rome on the Palatine.

On New Year, in March, with the first rays of red spring, when Feronia, “Queen of Violets,” strews her colours over the Campagna, they donned scarlet robes, short, with broad belts and copper helmets and went through the city singing the “Carmen Saliare” to greet the new life.

On Mount Soracte the ‘Hirpi’ (wolves) led another wilder, gloomier ritual. They had to walk

¹ In Etruria woman, like man, could be an ‘aruspex,’ but both were under the guidance of an augur.

twice barefooted over glowing embers—of the wood of fig-trees—to the altar of Dispater, to snatch from it the victim's remains, remains of the sacrifice, in memory of an attack of real wolves on the sacred spot. Only such an occurrence could explain the beginning of bloody sacrifices in that land which knew that the red stone of sacrifice, the fire on the altar, symbolised the colour of Love, not of blood.

These were some of the striking outer ceremonies. The feast of the Manes, of Lares, took place in the cave of the tomb, when the young ones bore torches. When the Aesur were called upon, it was at the hearts of darkness, under the stars. But of the inner life only veiled hints were given. Yet there survived one or two things, like the few bones of some beautiful pre-historic creature from which science creates it anew. There sprung up in the same realms of Asia where the origin of Etruria is placed, much later, the cult of Mithra, and in this we gather these hints.

The Initiate into the mysteries of Mithra—at the august moment of naming himself—spoke of himself as “the son of N... saying the name of his mother”. Now the only country of the nearer past, which proudly puts forward, in the name of the son, the name of his mother, as chief name, was Etruria. How proudly they wrote it on their tombs, Arnth Lecne Fuisinal—Arnth, son of a Fusne mother; Fel Cfelne Maccnatial, a Cfelne son of a Maccne, the mother always coming first.

The Mithraic formula¹ runs on: “That I, eagle, may soar to Heaven . . . that I may see the Deep

¹ From Mr. Mead's *Mystery of Mithra*.

of the (New) Dawn . . . the Water that does cause Soul to thrill.”

The Eagle was the Totem of Etruria, and she gave it to Rome, with the insignia of Kingship, her princes all being priests, consecrated by the gods and to God. These insignia were: the ivory throne, the ivory rod with the eagle, the lictors guarding it, the royal toga and the Crown, made of oak-leaves with jewelled acorns “glittering like dew-drops”. These ‘dew-drops,’ were symbols of the brilliancy that does indeed “cause the Soul to thrill,” “that knows no death”.

And the Salian dance wound its steps round the sacred Mount crowned with fire—only an outer hint of the Adytum. Who was behind that Door, on the threshold? Was it He who was the “Father of his children”?

The whole race was ready to submit to the great Father in sacrifice. In the year of Rome 666, the Aruspex of Etruria announced to his people that “Tina gave them ten centuries to reign—1,100 years—and that the time was at an end”. They knew, and they submitted in silence. Virgil, an Etruscan, says it was so, for it was to them God’s will. Rome came and spread over the world Etruria’s wisdom, and back to the soil of Etruria came, “born on Samos from Etruscan blood,”¹ He who was Pythagoras. For Etruria was one of the nations which live only to reflect for earth the Master’s Light.

Nina de Gernet

¹ *Tiraboschi Maffei*. Guaranacci.

DIONYSIUS THE AREOPAGITE

By A. WILKINSON

A WONDERFUL stream of mystic Christianity runs down the centuries of our era; a stream of spiritual experience and insight, the inner spirit of the Church and the fount of its regenerative movements. Whenever, like the Egyptian Nile, it has overflowed its banks, the seclusion of the cloister and the cell, it has spread abroad an amazing life and fertility, albeit the weeds, too, have sometimes flourished abundantly.

If we trace back this stream of mystic religion, we find two main sources, the Christian Scriptures and Neo-Platonism, and the latter source flows through the writings of the man who wrote under the name of Dionysius, the Greek convert of St. Paul. Just as St. Paul absorbed the Greek doctrine of the Logos and transmuted it into the doctrine of Christ as the eternal Divine Sonship; so the Pseudo-Dionysius absorbed the Neo-Platonic philosophy and mysticism, which, passing through the alembic of his mind and experience, re-emerged as Christian mystic philosophy.

As Father Tyrell justly observed, it is the glory of Christianity that it *could* absorb the many influences that poured into it, and to Theosophists,

at any rate, the process will seem perfectly natural and good.

Under the name of Dionysius we have books on *The Divine Names*, on *Mystic Theology*, and on the Heavenly and Ecclesiastical Hierarchies. There is no incontestible reference to them until the sixth century. Their genuineness was challenged at the Council of Constantinople in 533, though the Church afterwards accepted them as genuine. No student of Plotinus and Proclus can doubt that the influence of those great writers is manifest in the Dionysian works, and if we take the generally accepted view that the author was a Neo-Platonic Christian of the school of Proclus, who taught in Athens up to his death in 485, we may fix the date approximately at about 500 A. D. A Syriac translation existed before 536. The importance of the writings was quickly appreciated and there were many commentators. Eventually they were translated into Latin by John Scotus Érigena (875) and they are quoted by Hugo St. Victor, Thomas Aquinas, Eckhart, Tauler and others, and their influence is everywhere apparent in Christian mystic literature.

The author speaks of his two teachers, St. Paul, and "the most holy Hierotheus". Now early in the fifth century there was in existence an esoteric mystical book called *The Book of Hierotheus*, to which I will refer later.

I must turn now to the Dionysian teaching.

The supreme fact is "the super-essential and hidden Deity". There is no definition of It. It is. "Nor has It a Name." The very name of "Goodness" is inadequate. "The One above

conception is inconceivable to all conceptions; and the Good above Word is unutterable by word." "Wherefore... (the theologians) have given the preference to the ascent through negations, as lifting the soul out of things kindred to itself, and conducting it through all the divine conceptions, above which towers that which is above every name, and every expression and knowledge." It is to be honoured "with inscrutable and holy reverence of mind and with a prudent silence". It "is neither Unit nor Triad," but a super-unity transcending everything that mind can think of it.

Yet it is the super-essential cause and reality of all things—the origin and completion of all; "the one Cause of all—which is before every one and multitude, and part and whole, and limit and illimitability, and term and infinity". All things in their reality were and are contained in It, and in the region of "part and whole" hang, as it were, suspended from It. While transcending all comprehension, it is the most intimate fact in the universe. It is "in minds, and in souls, and in bodies, and in heaven, and in earth, and at once, the same in the same," in "sun, star, fire, water, dew, cloud, and... rock—all things existing", and yet is "not one of things existing". "It is the cause and origin and essence and life of all things; and even of those who fall away from It, both recalling and resurrection; and of those who have lapsed to the perversion of the Divine likeness, renewal and reformation... of those who are being conducted to It, a protecting Conductor; of those being illuminated, illumination; of those being

perfected, source of perfection; of those being deified, source of deification."

"The good indeed is not entirely uncommunicated to any single created being, but benignly sheds forth its super-essential ray, persistently fixed in itself, by illuminations analogous to each several being."

"And all things aspire to It—the intellectual and rational by means of knowledge—things inferior to these through the senses, and other things by living movement, or substantial and habitual habitude."

For all existing things are end-points of these Divine "rays" and, aspiring to the One, may in their measure retrace themselves, and among intelligent beings, those "who elevate themselves unwaveringly to the ray shining upon them", may "in a manner unutterable and unknown, in proportion to the superior union of the reasoning and intuitive faculty and operation within" them, enter into the "Agnosia," the not-knowing, which transcends all knowing.

Proceeding from the hidden Deity, something as Eckhart says "different and yet not different," is the Trinity, the "threefold Unity"—"distinctions within the unutterable union and sustaining source,"—"each of the One-springing Persons is fixed in the union itself, unmingled and unconfused," and very beautifully the author tells us "how from the immaterial and indivisible Good the Lights dwelling in the heart of Goodness sprang forth, and remained in their branching forth, without departing from the co-eternal abiding in Himself,

and in Themselves, and in each other". Again, "The Father is fontal Deity, but the Lord Jesus and the Spirit are, if one may so speak, God-planted shoots, and, as it were, flowers and super-essential Lights of the God-bearing Deity."

The longest treatise in the Dionysian literature is that on "Divine names" such as Light, Love, Good and Beauty, and here is presented the conception of "the beneficent Progressions of the Godhead". From Him all Light, all Love, all Beauty streams forth, as from centre to circumference; all below the One partake of these Divine glories in the measure of their capacity; through all they stream on. Everything veils and yet manifests; nothing is veil only. All the Goodness and Beauty in the world are His, for "He is the source, middle, and end of all things. Every thing has its divine side and is a pathway to God." As Eckhart says, "All creatures are in themselves naught; all things are a speaking of God." Each star, each flower, a divine word.

To our author the beautiful thing is that which "participates in Beauty". Beauty is a divine reality apart from the form which expresses it, through which it shines. The mystic has seen the ideal formless beauty, and knows.

The Neo-Platonic influence produced a *joyous* mysticism. It emphasised the eternal side of manifestation, the divine glory and beauty shining through it—the divine Word uttered by it. The One divine Word echoing down the spheres in endless reverberations. We hear indeed the last faint echoes down here, and yet because they are echoes of

the very Word of the Eternal, they are precious and wonderful.

We find this same joyousness in Sufi mysticism, which also absorbed Neo-Platonic influence. We think of it as essentially Greek in spirit, yet we may not forget Him who said of the flowers, "Solomon in all his glory was not arrayed like one of these," and to whom the common objects of nature, the common things of life, carried divine Words, or parables, of meaning so deep that they could only be expounded "in the house".

Our author says, "the super-essential Beautiful is called Beauty, on account of the beauty communicated from Itself to all beautiful things, in a manner appropriate to each, and as Cause of the good harmony and brightness of all things, which flashes like light to all the beautifying distributions of its fontal ray . . . and end of all things . . . for all things exist for the sake of the Beautiful . . . the Beautiful is identical with the Good . . . This, the one Good and Beautiful is uniquely the Cause of all the many things beautiful and good . . . and there is no existing thing which does not participate in the Beautiful and the Good."

The "Progressions of the Godhead" are expressed in another way in the book on "The Divine Hierarchies". Here the author deals with the intelligent agents of the divine purpose in the universe. There are the nine Hierarchies, in three threefold orders, thus:

- | | | |
|-------------------|------------|---------|
| 1. Seraphim | Cherubim | Thrones |
| 2. Authorities | Lordships | Powers |
| 3. Principalities | Archangels | Angels |

These great beings share in the movement towards the central Deity, a movement which, on the one hand, is the aspiration of those "who elevate themselves . . . unwaveringly to the ray shining upon them", and on the other a divine gravitation by which the One draws all things to Himself. "Now the assimilation to, and union with God, as far as attainable, is deification. And this is the common goal of every Hierarchy."

These Hierarchies are graded in order of importance, and each rays forth in its particular way "the essence, power, and energy" of the central Light. "Angels" (the term is common to all) "are, as it were, heralds of the Divine Silence, and project, as it were, luminous lights, revealing Him Who is in secret,"—"being by participation in a secondary degree that which the Announced is in the first degree as Cause, the Angel is a likeness of Almighty God—a manifestation of the unmanifested light—a mirror untarnished—most transparent . . . pure—receiving the full beauty of the Good-stamped likeness of God . . . shedding forth the goodness of the Silence, which dwells in innermost shrines." (Note the pregnant beauty of this last phrase—a text to translate into life.)

This grandiose conception of the three three-fold orders circling round and suspended from the Divine Trinity and the Super-essential One, is dealt with in detail, but leaves us in uncertainty as to the special functions of the particular Hierarchies. Their common function as agents of the Divine Will, and transmitters of the Divine Light and Power from one to another and to all that is

below them, is clear enough. We are reminded at once of the teaching of Iamblichus about the dæmons, who, suspended from the Gods, “unfold into energy the invisible good of the Gods”—render that which is ineffable, effable; illuminate that which is formless in forms—impart the beautiful to the genera posterior to themselves—bind the one continuity of things from highest to lowest—equally transmit the progression from more excellent to inferior natures.

Our author then deals with the ecclesiastical Hierarchy, which is “akin to the Heavenly”, and through which is transmitted “through the medium of speech . . . without writing”, the most sacred mysteries, but to the commonalty “in sacred symbols”.

And the meaning and purpose of this divine order is the drawing back of all to God, the deifying of all. “Every procession of illuminating light, proceeding from the Father, whilst visiting us as a gift of goodness, restores us again gradually as a unifying power, and turns us to the Oneness of our conducting Father, and to a deifying simplicity. For all things are from Him and to Him.” At present we are far from ‘simplicity’, our life power is scattered, distributed, linked to many things, and so its force is lost; but, “when our divided diversities have been folded together, we are collected into a godlike unit, and divinely imitated union”. We then each become a focussing point, on and through which the Divine Light may play.

God is the supreme reality of the universe. The One and the Many are the two aspects

of it. Yet God is not divided in the many. "By the deification from Itself, by the Divine likeness of many who become Gods, according to their several capacities, there seems a distinction and multiplication of the One God, but He is none the less . . . super-essentially one God—undivided in things divided, unified in Himself, both unmingled and unmultiplied in the many." And here the author uses the symbol of the radii of the circle, showing how in the centre all the lines exist in one union, the point, but as they move away from the centre they become more distant from it, and from each other. But as they aspire to, or are drawn to the centre again, they become nearer to each other and to it. So that we cannot come near to God without coming nearer to our fellows, nor can we come nearer to our fellows without getting nearer to God. And as we approach the centre we become more free; in the centre there is perfect freedom, for God is the "cause for all the free action of each. God in us is perfect freedom, power irresistible, when we have ceased to hinder by energising in separateness".

Aided by the Ecclesiastical Hierarchy, the seeker of wisdom, after purification, endeavours to retrace the ray to its centre, that he may have "the pure knowledge of the truth of the things believed". Purification must come before illumination. It was only after Moses had purified himself fully that he could hear "the many-voiced trumpets".

"And whatever other divinely-wrought illuminations . . . the secret tradition of our inspired leaders bequeathed to us . . . in these also we have been

initiated; now, indeed, according to our capacity, through the sacred veils of the loving-kindness towards man . . . which envelope things intellectual in things sensible . . . and fashion the supernatural and formless simplicity in the variedness of the divided symbols . . . and from these (symbols) we elevate ourselves, according to our degree, to the simple and unified truth of the spiritual visions . . . laying aside our mental energies, we cast ourselves, to the best of our ability, towards the super-essential ray, in which all the terms of every kind of knowledge pre-existed in a manner beyond expression."

"It is super-essentially exalted above all, and manifested without veil and in truth, to those alone who pass through both all things consecrated and pure, and ascend above all holy summits, and leave behind all divine lights and sounds and heavenly words, and enter into the gloom, where really is He who is beyond all . . . a gloom veritably mystic, within which he closes all perceptions of knowledge, and enters into the altogether impalpable and unseen, being wholly of Him who is beyond all, . . . and by inactivity of all knowledge, united in his better part to the altogether unknown, and by knowing nothing, knowing above mind."

"The mind, having stood apart from all existing things, then having dismissed also itself, has been made one with the superluminous rays, thence and there being illuminated by the unsearchable depth of wisdom."

This is the pure Mysticism of Plotinus, and as given by Pseudo-Dionysius in these and similar passages, has become the keynote of that type of

Christian Mysticism which ignored everything in spiritual experience which evoked perception or understanding, and sought only the bliss of the ultimate union. As says Tauler: "So long as there is anything in our perceptions or understanding, we are not one with the One . . . The soul . . . in its hour of contemplation must cast out all saints and angels; for these are all creatures, and hinder the soul in its union with God."

In the Dionysian philosophy there is not room for evil as a positive thing; it is a privation, a lacking of the good. "Neither is evil in matter." It is "an accident" and comes into apparent being "for the reason that we think that which is not good to be good". It is a product of our ignorance. Just as when a body is wholly diseased it is already dead, so a wholly evil thing cannot be, it subsists only by virtue of having something of the good in it. The good is its *point d'appui*, its reality indeed. Even the demons are not evil by nature. That which is the true nature of a being is wholly good; evil comes from a misdirection of its power, an ignorance.

The mysticism of our author has been a dominant influence. His theology has not. John Scotus Erigena revived the latter and presented it with all the power of his keen intellect, but the dualism of good and evil had too firm a hold on the Church. Only the mystics saw the perfect goodness at the heart of all things, and of our essential nature.

To Dionysius the whole universe blossoms forth like a wondrous divine flower; everything is

as natural as the blooming of a flower. The real fact of just that simple thing, is indeed the same fact as the unfolding of the Divine purpose in the world. And the blossoming of the flower is the perfect symbol of it, one of the end-points of the ray of Divine Manifestation. Retrace the ray, and you find at the centre God—as purpose, beauty, life. Even the consummation of the mystic life, the divine union, is but an individual intensification of the aspiration of the spirit in all things towards the one.

There remains a word to be said about Hierotheus. There exists in the British Museum a unique copy of the *Book of Hierotheus*. The reputed author is a Christian of the first century, but tradition assigns the authorship to Stephen bar Sudaili, a Syrian Christian Mystic, who flourished at the end of the fifth and the beginning of the sixth century. It was an esoteric mystical treatise, and seems to have been studiously kept from general circulation. The question as to whether this book was written by the master of Pseudo-Dionysius is dealt with by A. L. Frothingham Jr. in *Stephen bar Sudaili* (Leyden, 1886), and a summary of the contents of the book is given. A full translation from the Syriac is promised, but up to the present has not appeared.

The full title of the book is *The Book of the holy Hierotheus on the hidden mysteries of the Divinity* (lit. 'of the house of God').

Frothingham says: "It is a real theological epic, in which the mystical scenes through which the soul passes in its ascent towards the One are developed

in a vivid manner,”—“Finally comes the description of the various phases of existence as the mind rises into complete union with . . . the primitive essence”—“The keynote to the experience of the mind is its absolute identification with Christ.”

There are five sections or books. The first deals with “the Good . . . *from which* all distinct existences came to be through separation, *by which* their being is sustained, and *to which* they constantly desire to return,” and tells of the fall into confusion (Tohu and Bohu). After ages had passed the Good poured forth its love, “in order that they should acquire the motion of life and consciousness; and then there was born in them a new heart and a new spirit to know good and evil” (the descent of mind?). “It also made Christ head and ruler over them, and this took place when the mind received reason.” All will eventually be redeemed, even those in the hell sphere.

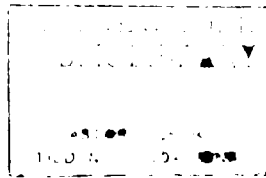
“There are nine orders of celestial essences, each with three divisions, and again each of these contains nine distinctions.” The doctrines of mystic union and agnosia are dealt with in the second book, and concerning the ascent of the mind above the firmament, which is the middle wall of separation, it is written that “it is like a new-born child which passes from darkness unto light”. It is said that “all minds do not descend into bodies from one essence only” but from many. When all is consummated, the mind is laid in the sepulchre to rest there for three days. In the third book the ascent is further described up to the point where it is no longer mind, but

“the Son”—for Christ is nothing but the mind purified, which can say: “All power is given to me in Heaven and in Earth, and there is no God beside me. For Christ is the Lord of those who are asleep, and not of those who are awakened.”

The mystery of the Universal Essence is dealt with in book four. “In all this is the mind instructed by the High-Priest of the Universal Essence, who lays upon it the solemn injunction of silence.” In the ultimate completion of the ascent, when the mind is one with the Good, “it will then begin by a new and holy brooding, to create a new world, and . . . a new man in its image imageless . . . It will mete out heaven with its span, and will measure the dust of the earth with its measure”.

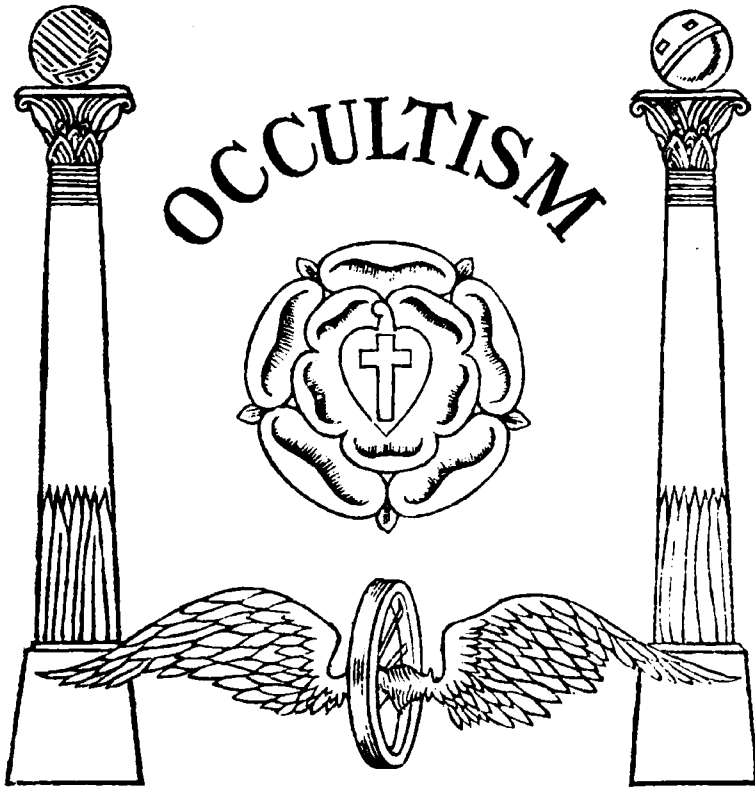
Space will not allow further quotation, but enough has been given to indicate that many of the deepest teachings of Theosophy were current in early Christian esotericism, and one hopes that Mr. Frothingham, or, failing him, some other Syriac scholar will give us a full translation of this wonderful book of Hierotheus.

A. Wilkinson





FUNERAL OF A BURME PRIEST (PONGYI).



RENTS IN THE VEIL OF TIME

LIVES OF ORION

XXIII

OUR hero took birth this time in one of the families of the Eupatridæ at Athens at a troublous and exciting time of Greek history—in the year 499 B.C. His name was Theodoros; his father was Kleomenes (Sirius); his mother Philippa (not one of our group of *Dramatis Personæ*); his

eldest brother Philaethes (Selene); his younger brother Kleon (Mira); and his little sister Agatha (Fomalhaut). They were an especially happy and united family, and the ties of affection between them were very strong. The only weak spot was the second son Anaximandros (Ursa), who did not seem quite to be one of them, had spasms of dislike for his home, and gave a good deal of trouble in various ways. Sirius took his share in the politics and fighting of the period, but his greatest interest was the Pythagorean school of philosophy. In his youth he had seen the great Pythagoras himself, and had been specially helped and instructed by his pupil Kleinias (Uranus), who afterwards came and settled in Athens and founded a school of philosophy there, of which all our characters were earnest students.

Uranus himself had as a wife Vesta, and Agathokles (Erato), the uncle of Orion, married Demeter, one of his daughters, so that the families were very intimate and were constantly together.

Sirius and Erato shared a large house on a hill facing the Acropolis, living on opposite sides of its great courtyard, so that they were practically one family. Erato was a celebrated sculptor, and has been mentioned in exoteric history; he attached to most of his works the assumed name of Kalamis. He had married Demeter, daughter of the philosopher Uranus, and his two boys Bellatrix and Ajax, and his daughters Euphrosyne (Vega), and Psyche were naturally prominent in the life of Orion, though most of them were a good deal younger than he. The girl Vega, for example, was

nine years younger than Orion ; she was an exceedingly beautiful child and all the brothers were very fond of her. Some grand-children of Uranus were also among their playmates.

In spite of the constant wars and turmoils their life was a free and happy one, filled with a joy of living in the sunlight which it is difficult for us in these modern days to realise. The Greek race was a beautiful one, and great attention was paid to physical culture. Orion was handsome and graceful, full of life and vigour, and very good at sports and games. He had a fine intellectual head, and learned quickly and easily. The education of the period was curiously different from ours, limited in certain directions but excellent in others. There was not much actual book-learning, and but little was known of the laws of nature as exemplified in such sciences as chemistry or astronomy. The endeavour was to wake up the faculties of the children rather than to load them with dry facts—to make their daily life bright, happy and active, and to teach them to discriminate between good and evil, and to appreciate the best in art and poetry. All children were taught to make poetry, to sing and to play upon the lyre and the double flute, and Orion did well in all these lines. The maxims of philosophy were directly taught, but great reliance was also placed upon the influence of surroundings, and beautiful pictures and statues were always kept before the eyes of the children, and they were encouraged to try to reproduce them.

Orion excelled in clay-modelling, and was very often in his uncle's studio across the court. He

studied under him later, and did some very good work, making copies in marble of some of his uncle's statues—notably of the boys upon horseback which Kalamis added to the great bronze group of Onatas at Olympia. These specially attracted him because he himself had been the model of one of the boys, and because he himself had taken parts in the games at Olympia. He was very successful in these games, both as a boy and as a young man, and once he won the crown of wild olive which was the greatest honour Greece had to give. He was a kind-hearted and sympathetic child, always anxious to relieve any suffering he saw; wayward and contrary sometimes, but capable of a glorious wealth of affection.

An unfortunate accident in early boyhood produced a considerable effect upon his character. He was always a peaceable child, and shrunk from seeing anyone hurt, but on one occasion he lost his temper in some little quarrel and gave an angry push to a playmate when they were standing at the top of the steps in front of his father's house. The other child fell over the side of the flight of steps to the ground beneath, and was seriously hurt, so that he was lame for some years. The grief and remorse of Orion were great, and he vowed again and again that he would never more strike a blow in a personal quarrel, no matter how great the provocation might be.

He kept his vow, though in later years he had to take part in the defence of his country like the other nobles. He was only nine years old at the time of the battle of Marathon, in which his

father and uncle took part, so he naturally had no share in that great feat of arms, in which an army of over a hundred thousand Persians, under one of the best generals of the time, was defeated with great loss by a body of ten thousand Greeks. Many thousands of the Persians were slain, but fewer than two hundred of the Athenians, and Greece was left in peace for a short time.

The occasion on which Orion won the olive crown was of course one of great rejoicing for his family—the more so as it coincided with his initiation into the mysteries of Eleusis. There was a splendid procession in which the handsome boy, covered with garlands of flowers, was the prominent figure. His mother Philippa, who was always gentle, tender and sympathetic to her children, watched with keen delight and pride. With her was Fomalhaut, and also Helios and Achilles (the two granddaughters of Uranus) who had both fallen deeply in love with the young athlete. He quite reciprocated their affection, and might have found it difficult to choose between them, but presently the elder sister died, and when he was twenty-two he married the younger.

Before this, however, he had borne his part in some stirring events. His father was one of the Athenian delegates to the celebrated Congress at Corinth in 481 B.C. and both Selene and Orion accompanied him on this historic occasion. In the next year Xerxes advanced upon Athens with his mighty army of a million men—drawn, he boasted, from forty-six nations; and as successful resistance was impossible all the Athenians had to withdraw

from their homes, and take refuge on the islands. It was with deep regret that our family left their beautiful mansion, and no doubt the thought of it made them fight with additional valour at the great naval battle of Salamis. In this the Persian fleet was totally defeated, and Xerxes hurriedly marched his army back into Asia, leaving, however, thirty-three thousand men under his general Mardonius. Orion was brave enough in the battle, though horror seized him at the sight of wounds and blood, and he had difficulty to force himself to do his duty.

After the battle the family returned home, and were relieved to find that the Persians, though they had destroyed much of the town, had not reached their quarter. The same good fortune attended them next year when Athens had once more to be abandoned before the advance of Mardonius; and Orion played a noble part in the great battle of Platæa, when the Spartans under Pausanias at last came to the help of the Athenians, and the army of Mardonius was totally destroyed. Orion fought well in the wild charges of the earlier part of the battle, but when the Asiatic soldiers were at last surrounded in their camp and the final massacre which destroyed for ever the power of Persia, had commenced, he turned sick at the awful carnage and had to leave the field.

Once more they all returned home, this time not to leave it again, and Orion began to take part in political life. At this time there were two great parties in Athens, which might be described as in some sense corresponding to Conservatives and Liberals, Aristides was the head of the

Conservative section; he wished to keep everything as in the ancient days, and had vehemently opposed even the building of the fleet that had saved Europe at Salamis. Indeed, he had made so much trouble that he had been exiled a few years before that battle, though he patriotically cast aside all differences of opinion and returned to help in it. The Liberal party on the other hand said that the world was changing, that the old feudal times of the landlord's domination was passed, and that Athens must develop her commerce and have ships to protect it.

The leader of this party was Themistokles, and to him Orion attached himself with great admiration for his clever plans. Themistokles was an exceedingly clever man, and did much for the good of his country, but he was unfortunately unscrupulous in his methods. His ideas were usually excellent, and Orion believed in him, supported him hotly, and would hear no evil of him. Orion's first public speech, which he delivered before he was twenty, was in favour of Themistokles' scheme of fortifications for Athens and the Piraeus. He spoke well and forcefully, with an admirable choice of words, and putting a great deal of feeling into what he said. He also spoke several times in favour of the foundation of the Confederacy of Delos two years later, just about the time of his marriage in 477 B.C. He had six children, the sweetest of them being Anastasia (Theseus).

Themistokles was at the height of his power during the six years after Orion's marriage, and Orion was very useful to him in many ways, though

never in any of his doubtful transactions. However, by degrees the boastfulness and injustice of Themistokles made the Athenians hate him, and in the year 471 there was a determined movement against him and he was ostracised, and went to live at Argos. Orion was very indignant at this, and voluntarily shared his exile; but it was gradually forced upon him that his hero was not faultless, and it was a great sorrow to him to discover it. When, four years later, the complicity of Themistokles in the disgraceful conspiracy of Pausanias was clearly proved, Themistokles fled to Persia, and Orion returned home.

Meanwhile Aristides had died, and Kimon, the son of Miltiades, had succeeded him as leader of the Conservatives; while in place of Themistokles the Liberal leader was now a noble named Perikles. For the first few years after the return of Orion the Conservative party had the advantage, but presently there was a change of policy, and Perikles came into power. With slight intermissions he retained his position until his death thirty-three years later, and during all that time Orion served and supported him faithfully. He came to have great weight in the councils of Athens, and was regarded as one of the finest orators of a peculiarly brilliant type. He was of great assistance to Perikles, because of his thorough-going support of all the reforms introduced. Perikles seems to have been fully worthy of this devotion, not only in his eloquence and wisdom, but also in the nobleness of his character. His central idea was to develop intelligence and good taste in every Athenian

citizen, and then to trust them to govern themselves. He encouraged art, poetry and music to the utmost, and Orion did well along all these lines. He avoided taking any part in the numerous foreign wars, but he fought beside his father along with the "boys and the old men" at Megara against the Corinthians; he was put by Perikles in charge of the building of two tremendous walls, four miles long and two hundred yards apart, which connected Athens with the Piraeus.

The next twenty-five years was a time of great progress for him, for though he still spoke frequently upon political subjects, he devoted himself mainly to the study of preaching and philosophy, his discourses upon which were considered most ennobling and successful. After the death of Kleinias, Cleomenes had become one of the leaders of the schools, and when he died in 454 B.C., Philaethes and Orion took his place, and the latter continued to occupy a prominent position in that work until his own death thirty-one years later. He and his wife, though both then old people, distinguished themselves greatly by the active and untiring help that they gave when the plague devastated Athens in the year 430 B.C.

A particularly close tie of affection bound him to his brother-in-law Aldebaran, and also his younger brother Mira, both of whom worked nobly with him in his efforts to relieve the sufferings of the plague-stricken and to prevent the spread of the disease. He finally passed away peacefully in the year 423 B.C., at the age of seventy-six, thus ending

an exceedingly useful life, in which much talent had been developed in more than one direction. The mere company of such men as those among whom he moved was in itself a great help to evolution. Not only was he associated with Aristides, and Perikles but with Aeschylus, Sophokles, Euripides, Aristophanes and Phidias. But most of all was learnt from the connection with Kleinias and his school, guided as that was by the teaching of the great master Pythagoras (Mercury). It was the study of this philosophy and of the inner side of the Mysteries which, together with his splendid power of affection, gave him his long heaven-life of two thousand and twenty years. The chief characteristics of Greek life were its keenness and quickness, its love of knowledge and of beauty, its power of creating beautiful things, its joy in life and sunlight; and all these had their part in the production of surroundings so exceptionally favourable.

DRAMATIS PERSONÆ

I

URANUS : ... *Wife* : Vesta. *Sons* : Rigel, Hector.
Daughters : Algol, Albireo, Demeter.
 PARTHENOPE : ... *Wife* : Aleph. *Son* : Leo. *Daughters* : Calliope, Philippa.

II

RIGEL : ... *Wife* : Betelguese. *Sons* : Canopus, Aldebaran. *Daughters* : Helios, Achilles.

- HECTOR : ... *Wife*: Pegasus. *Sons*: Leto, Pindar.
Daughters: Aurora, Beatrix, Berenice.
- ALBIREO : ... *Husband*: Leo. *Sons*: Crux, Aletheia, Ophiuchus. *Daughters*: Dorado, Viola, Cassiopeia, Proserpina.
- DEMETER : ... *Husband*: Erato. *Sons*: Bellatrix, Ajax, Wenceslas. *Daughters*: Vega, Psyche, Elsa.
- CALLIOPE : ... *Husband*: Gimel. *Sons*: Daleth, Sappho.
- SIRIUS : ... *Brother*: Erato. *Sister*: Betelguese. *Wife*: Philippa. *Sons*: Selene, Ursa, Orion, Mira. *Daughter*: Fomalhaut.
- ARCOR : ... *Friend of Sirius*. *Wife*: Flora. *Sons*: Chamæleon, Fortuna, Stella. *Daughter*: Aglaia.

III

- CANOPUS : ... *Wife*: Beth. *Daughter*: Cygnus.
- PINDAR : ... *Wife*: Cassiopeia. *Daughter*: Aries.
- CRUX : ... *Wife*: Beatrix. *Son*: Dolphin.
- BELLATRIX : ... *Wife*: Aquarius. *Sons*: Perseus, Taurus, Fides. *Daughter*: Libra.
- AJAX : ... *Wife*: Sagittarius. *Son*: Centaurus. *Daughters*: Andromeda, Phœnix, Lomia.
- ORION : ... *Wife*: Achilles. *Sons*: Draco, Argus, Arcturus. *Daughters*: Theseus, Eros, Virgo.
- MIRA : ... *Wife*: Psyche. *Sons*: Hebe, Juno. *Daughter*: Egeria.
- DALETH : ... *Wife*: Fomalhaut.

TIPHYS: ... *Wife*: Sirona. *Son*: Altair. *Daughters*: Auriga, Pomona, Iris.

IV

DRACO: ... *Wife*: Phœnix. *Son*: Atalanta.
 ARGUS: ... *Wife*: Andromeda.

“THE DRUID’S WOOD”—PURLEY BEECHES

With great arms interlaced the trees expand:
 Beneath their shade, the Sanctuary dim
 Seems now the Druids’ tryst, where still they
 hymn

A slow, sad song, and wander, hand in hand,
 As pilgrims in a once beloved land.

With level beams the setting sun-rays limn
 A fiery glow on the horizon’s rim,
 A burning bush its reflex where we stand.

The lordly sun at once bestows the night,
 Midday, and dawn. Just so his counterpart
 In the high realms of the Eternal Light
 Sees Present, Past and Future; and his heart
 Feeds every soul-flame. Unconsumed they burn;
 His Love the Life of eager hearts that yearn.

E. L. Foyster

IN THE TWILIGHT

“ I have received from Hungary,” said the Vagrant, “an interesting account of some phenomena familiar enough to students, but apparently unknown there, for the writer calls them ‘fantastic, incredible’. It seems that a young peasant-girl, living at Korosbanya, was employed as a servant in the house of the local Judge, M. Balint Doczy. On Christmas Eve, 1910, Dr. Zoltan Borbely, a Registrar, and his wife were guests of the Judge, and, as midnight struck and as the party began to exchange Christmas good wishes, pieces of wood and stone, clods of frozen earth, loose grains of corn and dried maize, were suddenly flung against the windows and walls of the house. The Judge and his guests startled, thought that an attack was being made, and did not observe, in their alarm, that the peasant-girl was trembling and was livid with fright. Armed with revolvers and sticks, they rushed out of the house, but could see no one. Yet the stones continued to fall. They returned to the house, and found the ladies present trying to revive the little servant, who had swooned. On her recovery, she explained, sobbing, that she was the cause of the tumult: ‘It’s not my fault,’ she whimpered; ‘whenever I stay more than a month in one place,

trouble begins; after the 31st day, stones, clods, bits of wood, ears of maize, are thrown at me. I don't know why it is like this. Help me, kind gentlemen, or I shall die.' Naturally the Judge did not believe the peasant's story, and as the rain of stones gradually diminished, she was put to bed, and the family retired to their rooms. The next day, in chambers, the Judge related the events of the preceding night, and M. Kincses, the Land Registrar, after listening attentively, remarked: 'This girl was maid-servant in my house in November last, and at the end of a month, all sorts of things flew towards her. I did not believe in this kind of magnetism, and when she constantly begged to be cured, I thought she was mad, and sent her away.' This confirmation of the phenomena caused much excitement, and the acts and movements of the girl were closely watched. Enquiries were made at Lunka, the native village of the peasant, and it was found that she could not remain more than a month at a time in her parents' house, as at the end of that period, all sorts of objects were attracted by her. The girl was overwhelmed with questions, and related her experiences as follows: 'Last summer I was taking care of my father's sheep in the fields, when, for the first time, a dry ear of maize flew towards me. I looked round, but saw no one who could have thrown it at me. I was frightened, and began to run away. Wherever I went, the trees on the road bent towards me, and the tops of quite high trees bent down to my head. On the road, passers-by crossed themselves, for they saw many objects flying towards me. I arrived

at home exhausted, and I crouched down under a mulberry-tree, quite tired out. The flying objects tumbled down all round me, and there they still are. Wherever I go, after the 31st day, this witchcraft begins, and everything flies towards me. I have to leave my employers, for everyone thinks me mad.' Judge Doczy and Registrar Borbely set to work to study this extraordinary case, as did a governess, named Maria Schussel, and all can bear witness to this flight of objects towards the servant. Much excitement arose in the neighbourhood, no one being willing to believe in the facts. Now that they are established thoroughly, people begin to be afraid. Judge Doczy, in spite of the evidence of his senses, still believes that some criminal agency is behind the phenomena, and has applied to the police. Police and doctors both watch the peasant-girl, but no physical explanation has been found of these strange happenings. But, after all," concluded the Vagrant, "there is nothing very novel in them."

"There was a somewhat similar case not long ago in Bombay," said a visitor, "only there was no one person as a centre for the disturbance. A friend of mine took a house, and soon found that stones were flung into the rooms, until the nuisance became so great as to compel him to remove. All his family were witnesses of the facts."

"There are many records of such disturbances," said the Vagrant. "'Poltergeist' is the name given in Germany to the creatures who produce them. They are stupid and annoying, and for the most part irrational. Sometimes noises and movements

of objects are accidentally caused by persons still in the etheric double, blundering about in the immediate neighbourhood of their corpses. D'Assier's book, translated by the President-Founder, gives a number of these cases."

"The Rev. Stainton Moses," remarked the Shepherd, "often found himself a centre towards which objects in the room would fly. In his case, as in many spiritualistic seances, nature-spirits and disembodied persons were the usual agents. Apports, as they are called, are one of the commonest phenomena at seances, but these are distinguished from the stone-throwing nuisance by having a distinct and rational motive."

"Then, again, objects may be deliberately moved by an exercise of super-normal power," said the Vagrant. "H.P.B. would use an elemental—a nature-spirit—to bring her something she wanted. I remember also seeing her basket containing tobacco move across the table to her—probably drawn by an extension of the astral arm, and one day she lighted a cigarette by raising it to the gas-light out of ordinary reach over her head."

"Similarly," said the Shepherd, "the late Lord Lytton—the author of *Zanoni*, not the Viceroy—drew an envelope to his hand across the room. I was a very small boy at the time, and was under the table in the room where he was sitting."

"Any more stories," asked the Vagrant.

"Here are two experiences," put in the Magian, "from one who calls himself a novice on the Astral Plane. I will read them".

I stood on the pinnacle of an enormous mountain. At my feet and for a long distance down the almost perpendicular slope glittered the 'eternal' snow. Miles and miles below lay a fertile valley, with a river winding through it like a silvery serpent. The sun, near the horizon, bathed the fleecy clouds in the most exquisite colours. The glorious panorama and the pure atmosphere filled me with a hitherto-unknown sense of ecstatic well-being.

Suddenly, as I saw my younger brother standing on my left and a stranger on my right, the snow gave way under our feet, and we were falling to what I felt was certain death. A sharp projecting rock stuck out of the snow, and instinctively my hand shot out and grasped it desperately, while I shouted to the others to take hold of my legs. A sharp pull on both legs told me they had done so; but to my horror I felt the rock give way slowly under our combined weight. 'If I kick myself free from the others, I may possibly be able to save myself,' thought I, 'and if I do not, we shall surely all perish. As far as my own life is concerned I do not much care, except that I am aspiring to become a disciple, and wish to make it useful in THEIR service. But even if I see no possible way of escape for my brother and the other fellow, this brief delay may enable them to find something to cling to; anyhow I CANNOT save myself at my brother's expense, and we will slide down together.'

These and many other thoughts flashed through my mind in a few moments while I felt the rock

slipping, and it certainly was a most terrible moral ordeal. At last the rock gave way entirely, and I felt myself and my brother sliding down the glacier. But the stranger had somehow got a secure hold on another projecting rock, and as I slid by him I caught hold of *his* leg. His rock held securely, and gradually, with the utmost caution, we all three managed to creep back on to the ridge and safety. The experience was very vividly impressed on my physical brain when I awoke.

“Here is the second experience,” said the Magian and read.

It is one of the peculiar characteristics of an ordinary dream that the dreamer (in the absence of logical reasoning) accepts all sorts of incongruous situations in a matter of fact way. It was therefore a very delightful experience when one morning early I found myself wide awake on the astral plane in full every-day consciousness.

I was travelling along a winding mountain road on a sort of tricycle-like vehicle with two companions. After wondering with logical sequence where I was and how I got there, I soon felt sure that I was away on the astral plane while my body lay in bed asleep; but it was hard to convince myself that the scenery was not physical because I could not notice any difference. The mountains, trees, flowers, rocks, etc., looked just as solid as they do on the physical plane, and I watched everything with the keenest attention.

At last we stopped before a sort of farm-house or inn and went in. Some good housewife was baking cakes on a red-hot stove, and the appetising

odour made me feel hungry. 'How ridiculous of me!' thought I, 'one does not eat cakes or anything else on the astral plane,' and straightway I forgot the hunger, while a new idea took hold of me. 'Fire does not burn an astral body,' I reflected: 'to make absolutely sure that my finger is not physical, I shall stick it on the hot stove.' I did so, but quickly drew it back to blow on it. The stove 'felt' decidedly hot. Again I reflected: 'It felt hot, but didn't really burn me. Now, the 'feeling' must be all in my imagination, because that stove seems so terribly real, and it is hard to convince myself it isn't physical. Here goes again!' I put my whole hand down on the stove, and the feeling of heat gradually left me. Now that I was convinced that I really was on the astral plane, I stuck my hand through the solid iron and down into the burning coals. Being satisfied with this experiment, I became very anxious to get 'acclimatised,' and make myself fit to be of some use as a helper. I therefore went out to a bluff some distance from the house and jumped off. I fell like a stone, bumped against some trees, rolled down an embankment, and landed all twisted up in the bottom of a creek. I picked myself up and noticed that I did not feel hurt in any way. 'Another case of imagination,' thought I; 'I am so used to the law of gravitation that I could not convince myself that I wouldn't fall, and so I fell in obedience to a sub-conscious impulse. Now I shall climb on to that high precipice on the other side of this creek and jump off again, and make up my mind not to fall.' I did so,

and floated down as gently as a feather this time, although I felt a little dizzy while in mid-air.

When I got down, I decided to go back to the house through the solid rock instead of climbing the hill, but just then I felt myself slipping back into my physical body, and it was with the keenest regret that I found myself in bed and my astral experience at an end.

“This comes from an Irish friend, who would like an explanation” said the Magian and read:

I have recently inherited the property on which this house is situated. Shortly before the death of my eldest brother from whom I inherited it, our steward was walking down our avenue when he met what appeared to him as a headless man galloping on a horse, with his (the man's) head under his left arm. The same apparition appears to have been seen by our shepherd shortly before the death of my father. My father died on September 12, 1873, in this house. My brother died on May 18, 1901 in England and had not been here for nearly twenty years. My eldest brother succeeded my father in the property.

“Well, we will talk about it next time,” said the Shepherd.

THE PILGRIM'S VISION¹

By AIMEE BLECH

The Pilgrim: Sad and perplexed, I call upon thee, for thy voice is my stay; thy light, my guide. Behold! the hour is late, the flowers have closed their fragrant petals and the song of the birds has ceased to lighten my lonely path. Lo! the dusk is drawing in upon us . . . gladly would I finish my journey. Beads of sweat are on my brow; my weary feet are stained with blood. Am I still far from the end?

The Voice: The end? Pilgrim, that which thou callest by such a name is but a sign-post, on reaching which thou wilt see, on a loftier peak, through the mists of the future, an end that is even more inaccessible.

The Pilgrim: Fear seizes upon me lest I never reach the goal.

The Voice: The farther one goes, the more does the goal recede. "Thou shalt enter the light but never shalt thou touch the flame."²

The Pilgrim: Listening to these words, my courage fails me. Not thus didst thou speak in by-gone

¹ Translated by Fred. Rothwell.

² *Light on the Path.*

days; thou didst promise me a reward . . . a goal to be reached, noble joys to be won . . .

The Voice: Do we say to the child as he enters upon life that disillusion and bitterness of soul often follow upon incessant strife and torture? . . . No, we give him smiles and encouragement, before his eyes we dangle the toys of glory, wealth or earthly bliss . . . Pilgrim, thou hast traversed the first few stages of the path, now thou must shake thyself free from the bonds of illusion, replacing the hopes of childhood and the dreams of youth with manly resolves, strong thoughts and the determination to endure everything. No longer think of what thou hast the right to expect—Nature in her generosity has lavished on thee more than thou hast deserved—think rather of what thou art privileged to give. Be willing to bestow on others what has been granted to thyself.

The Pilgrim: Barren and joyless is the path of which thou speakest. Can I continue to tread it without faltering?

The Voice: Now that thou hast reached another stage, to retrace thy steps would be shameful, thou couldst not retreat without experiencing bitter vexation and regret Look! The ascending path is before thee, half concealed by the dim twilight. Advance with resolute will; clear is the vision of the soul that is filled with courage.

Pilgrim, thine hour has come! the time when thou must ally thyself with the divine Plan in full consciousness. All beings and things form part of this Plan: the glorious sun and the atom; the planet and the tiny grain which

nourishes the bird. Whether thou art sun or atom, planet or grain of corn, thou must play thy part, for to give is the Law, but to give oneself is Life.

The Pilgrim: I cannot give myself wholly to the divine Plan, for I have duties which still bind me to earth.

The Voice: These duties will be thy faithful travelling companions.

The Pilgrim: I cannot forsake those who love me and depend on me.

The Voice: When a man enters the Path he neither hardens his heart nor betrays those who trust in him. By giving thyself up to the divine Plan, thou dost not separate thyself from any beloved being, but only from thyself.

The Pilgrim: Separate myself from myself? . . . Can I not take away with me, up this ascending Path, the *I* which is my very life . . . as one would carry off some precious burden?

The Voice: No! for with every step thou takest the burden will become heavier, until its weight causes thee to recede, to stumble and fall.

The Pilgrim: If I forsake the *I*, if I give up my life, what will be left to me?

The Voice: Some day thou wilt understand. "Whosoever loses his life, the same shall find it." To give all is to possess all. Pilgrim, hesitate no longer: the Path lies open before thee.

The Pilgrim: I feel so tired . . .

The Voice: That matters little! . . . Thou wilt be still more tired, but the greater thy fatigue, the greater shall be thy strength.

The Pilgrim: No longer do I see the Path, for night, with all its terror and uncertainty, has entered my heart.

The Voice: I can scatter the darkness by shedding light upon thy soul's glance. Look . . . Pilgrim, what seest thou?

The Pilgrim: I see . . . I see a wonderful temple; it is as though it were built on the clouds, so lofty and far-away does it appear. It sheds an opalescent light around . . . its beams reach even where I now stand.

I see the ascending Path, illumined by the radiance from the Temple, and like a stream of light I see it, far beyond the Temple, losing itself in boundless space.

The Voice: In this marvellous Temple the pilgrim, now a disciple, receives the first great Initiation. The Path of service leads up to it and stretches away beyond, disappearing in the distant horizon . . . Look again . . . What seest thou now?

The Pilgrim: I see a thrilling sight . . . The Path thou showest me, O guide, is composed of steps, and each step is a human body. From these extended bodies shines a radiance . . . Slight at the beginning of the Path, brighter as the distance to the Temple lessens. And lo! the ascending beams meet the descending ones, and, mingling with them, give birth to a glorious light . . . softer than that of an alabaster night-lamp, and yet more dazzling than that of the mid-day Sun.

The Voice: Pilgrim, this is a mystery thou beholdest . . . The Path of service is also that of sacrifice in which Life gives itself up, gladly

and spontaneously, in a song of fervent joy. Sacrifice is the law that governs the world . . . Behold! . . . these living steps are formed by the servants of the great sacred Hierarchy. They are likewise the servants of mankind, uniting to form the steps of the Path, so that the poor suffering race of men may rise, step by step, until they reach the dazzling Temple . . . The humblest of men may aspire to play this part sublime.

Pilgrim, listen to what I now say! it is along the Path of service that He who is to come shall descend.

And in His divine and gracious descent, the greater the number of living steps he finds ready to form a footway for Him, the farther will He be able to enter into the world of men. As a Being of glory, He will pass over the outstretched bodies of His servants, bearing in His clasped hands the torch of the one universal Religion, and these bodies, conscious of His presence, will thrill with joy, these souls will chant pæans of gladness. And the rays of light that stream forth from the Path will shed around the Saviour of the world His most resplendent halo of glory . . .

The Pilgrim: The veil is rent asunder. A dazzling light has dispelled the darkness that was stealing over my heart. Now I comprehend the ineffable mystery in which the whole of nature unites. . . My soul is filled with blessing and praise. . . O guide, the new stage upon which I am about to enter will be called Service. Within me has been kindled the flame of sacrifice . . . for I, too, long to form part of the Path, to become the Path . . .

May my body be a round of the ladder in the painful ascent of my brothers towards the Goal, may it be the step on which the foot of the dear Master will be placed, when he comes down to earth... I give myself for all eternity to the sacred Hierarchy—who sway the world. My life... all my future lives... I lay down at Their feet!

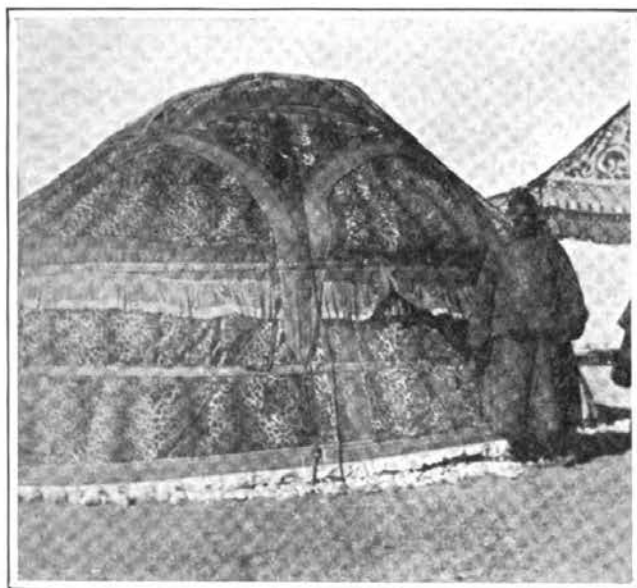
The Voice: Servants of the sacred Hierarchy directing this world, servants of suffering humanity, receive this soul, for its will is to collaborate in the divine Plan, to share in the blessed sacrifice, to give itself without reserve.

Distant bells, ring out for its baptism. Celestial harmonies, blend in one supreme benediction... It has given itself without hope of any return, without reserve... May it now enter into Life Everlasting.

Aimee Blech

The Service of Man is the noblest privilege, and to work for the world the richest of prizes. Our philosophy, our science, our religion have only worth as they make us more useful members of the Brotherhood of Man.

ANNIE BESANT

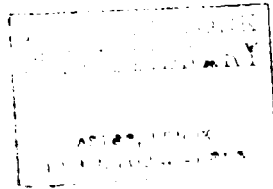


A TENT OF THE TESHU LAMA
(Made of Leopard Skin and Silk).



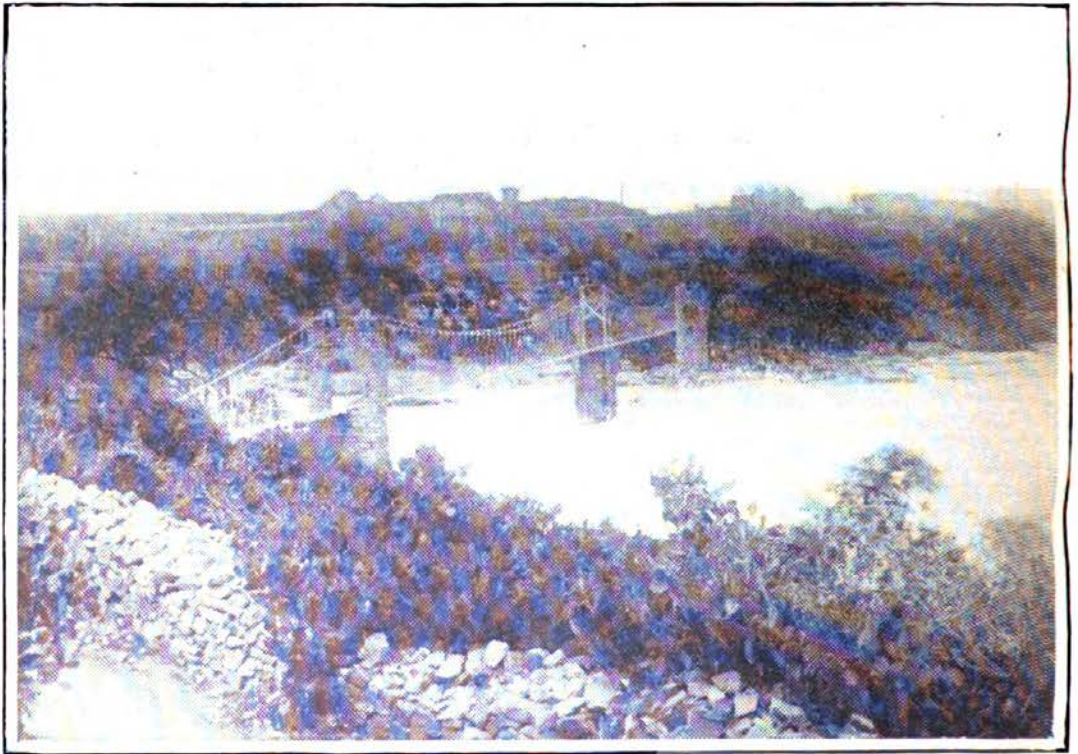
A SCENE IN THE SUEZ CANAL.







A PERSIAN MAIL WAGGON, CHANGING HORSES.



A BIRD'S EYE-VIEW OF THE GOKAK MILLS, BELGAUM.

OUR ILLUSTRATIONS

THE chief event in the Theosophical world during the last month was the Thirty-sixth Convention of the Society held in the ancient city of Benares, where the Headquarters of our Indian Section are situated. Ancient Kashi has its charms, hallowed by sacred memories and the peculiar devotion that it awakens even in our modern days in Hindus of all castes and classes. The mother Ganges is worshipped here as nowhere else and the famous ghats of Benares are an object of admiration to the traveller. We give as our frontispiece an excellent illustration of these, but vivid colour effect and the peaceful feeling that one enjoys amidst all the turmoil, no picture can reproduce.

Mrs. Besant welcoming Mr. Leadbeater and party at the Moghal Sarai Station will be of special interest to Theosophists. Moghal Sarai is a big Junction, a few miles from Benares, where Mrs. Besant, Babu Bhagavan Das and various friends went to meet Mr. Leadbeater when he arrived with Mr. Jinarajadasa, Mr. Krishnamurti and others for the Convention. Mrs. Besant was away from Adyar when Mr. Jinarajadasa arrived at our Headquarters and so met him at the Moghal Sarai Station and heartily welcomed him—a snapshot of their meeting is here reproduced.

Our other illustrations are scenes that out-of-the-way travellers come across and are not without their own charm and interest.

THE WORLD-TEACHER

By MARY T. DUNBAR

O, shall we *know* Him when He comes,
And shall our hearts within us burn?
Shall we as children, pure and meek,
Arise to greet the Lord we seek,
And simply, lovingly acclaim,
 "Behold! The Christ of God"?

Or shall we stand aloof in doubt,
And wait some sign our faith to prop?
Perchance in scoffing as of old,
To scorn, revile, reject the Lord,
With words thus pitifully blind—
 "Son of the Carpenter!"

O Love divine, with Thy pure flame,
Soften the heart, humble the mind,
Till loving, true, with selfless aim,
We seek in *all* the Christ to find—
So shall our souls expand and *know*,
 The Son of God most High!



REVIEWS

Le Secret de l'Univers, par Emile Hureau. (Jules Rousset, 1 rue Casimir-Delaigrne et rue Monsieur-le-Prince 12, Paris.)

M. Emile Hureau is a bold man, and has written an interesting book, though it is hardly the last word, as he claims. The secret of the universe is not a cosmic mechanism but a living Intelligence, and his fluid self-moving conscious atom is more of an assumption than the immanent God, for man's innermost nature however true as a secondary fact, responds to the latter, while the former, does not evoke from it any immediate answer. The infinite number of such atoms, unequal and hurtling against each other, spread throughout space, demands a cause, for difference is not compatible with self-existence. M. Hureau says that man will never know God, His Angels, etc. But the testimony of human consciousness to these as *facts*, not as theories, is as reliable as its testimony to facts of the physical universe.

This said, we may examine his very interesting book. M. Hureau expounds the views of Madame Clémence Royer, whom he regards as "a colossal genius, ignored by the nineteenth century," and who founded her system on the idea of the atom as conceived by Democritus. "This great genius saw at once the true nature of the atom—the atom, being fluid, elastic, extensible, compressible, can be self-moving, living and conscious; it is self-sufficient, and can by itself—without the help of an external power—explain the universe by its own dynamic powers." From the Theosophical standpoint this is true, though not of the physical atom; the highest atom of our Solar System is truly such, for it is the dwelling-place, the body, of our Solar Logos, and the atoms of our System are built by Him from the 'bubbles' in æther. Moreover the atoms of our spiritual world may truly be described by the above language, and when such an atom forms the body of a highly unfolded spiritual Intelligence we have, truly, the builders of a system. Moreover M. Hureau declares that the

essence (foyer) of the atom is consciousness and will. Along this line M. Hureau is leading on a scientific path to Theosophy, and Madame Blavatsky would have rejoiced over his book.

M. Hureau's postulates are:

1. One universal Substance, divided into atoms.
2. These atoms are fluid.
3. They are unequal in force, or substance.
4. The ether is under colossal pressure.
5. Heavy bodies are composed of atoms less charged with ether, *i.e.*, less strong.
6. Cohesion is the universal etheric pressure exercised over the weaker atoms.

Each of these propositions is ably supported by argument.

We cordially recommend this book to the study of these who are striving to understand. It is disfigured by a bitter anti-clericalism, characteristic, unhappily, of Republican France, but this can be left on one side.

A. B.

Methods of Psychic Development, by Irving S. Cooper, with a Foreword by C. W. Leadbeater. (Manuals of Occultism, No. 1. THE THEOSOPHIST Office, Adyar, Madras, India. Price Rs. 1 or 1s. 6d. or 40c.)

This little volume will be welcomed by all, because it condenses into small space a great deal that is to be found in our standard Theosophical works on psychic development. In the main the work of the Theosophical Society has been to proclaim certain great ideals of purity, tolerance and self-sacrifice, as the main qualifications for realising the hidden divinity in man; but since this message has been given with an appeal not merely to faith but also to the reason and intelligence of man, it has been a part of our work to show the common sense of Occultism and the oneness of the visible and invisible worlds. One may say without exaggeration that the Theosophical contributions to an understanding of the hidden side of men and things stand unique for their sanity and scientific worth in the history of mysticism.

Mr. Cooper, who is about to leave Adyar after a year of devoted activity, states the problem of psychic development in a most logical way; while making, as a Theosophist must, the great distinction between the spiritual life and that of psychism,

he yet shows that the manifestations of psychism can be examined from a scientific standpoint, and that the hidden possibilities in man can be utilised, when an aspirant is ready in other ways, to make his thought and action more spiritual. There is so much now-a-days about methods of psychic development, especially in the large literature of what is known as New Thought in America, and so many people with misguided enthusiasm have ruined their lives by following much of the advice given, that Mr. Cooper's book is most timely. It will also help Theosophists not only in their personal attempts at psychic growth, but far more by giving them a manual which can with confidence be passed on to those who are of a psychic temperament, but who have not yet grasped the true ideals of the spiritual life.

There is a clear exposition in Mr. Cooper's book of those layers of consciousness vaguely called the sub-conscious mind and the subliminal self. Various methods of clairvoyance are described and a distinction is made between primitive clairvoyance, that is most often found among psychic people, and the higher clairvoyance which has linked to it inherent brain capacity. The book has a foreword by Mr. Leadbeater and we can fully endorse his commendation of the manual as a reliable work, with information in plain and untechnical language for those desiring to specialise in matters psychic.

C. J.

Ancient Jewish Proverbs, compiled and classified by the Rev. A. Cohen. (Wisdom of the East Series. John Murray, London. Price Rs. 1-8 or 2s.)

Proverbs are said to be a very safe index to the inner life of a people and they are called 'the people's voice' because they manifest the soul of a nation as a whole. The Jewish proverbs before us are ancient of date and give us an insight into the consciousness of the old Hebrew race. They are very instructive and some of them are worth pondering over. Here are a few.

He whose stomach is full increaseth deeds of evil. (Wealth breeds insolence).

If thy sieve be stopped up, knock on it. (In prosperity one tends to become forgetful of promises and duties, and it requires strenuous means to bring them to one's mind).

Happy is he who hears and ignores; a hundred evils pass him by. (Do not get vexed at every trifle and at once resent it).

Better is one grain of hot pepper than a basketful of pumpkins. (A little keen reasoning is worth more than a great deal of useless learning).

When the kettle boils over, it overflows its own sides. (The wrathful man only harms himself).

While thy fire is burning, go cut up thy pumpkin and cook. (Seize the opportunity as it occurs to you).

Approach the perfumer and thou wilt be perfumed. (Keep good men's company and you shall be of the number.)

B. P. W.

The Holy Viaticum of Life as of Death, by Rev. Daniel A. Dever, Ph. D., D. D. (Benziger Bros., New York.)

This seems in reality to be a meditation on the life of St. Stanislaus Kostka. Whilst the language is cumbrously replete with adjectives, and the book appeals to Roman Catholics, yet there is a certain beauty of spirit which commands respect. Nowhere else, perhaps, in the West is the selfless readiness to reverence spiritual beauty nurtured as it is in the great Roman Catholic Church. Though the book is mainly of a devotional character, occasional sayings strike the mind; as, for example, "Only a saint can understand a saint". "The nations are dead because they have sought to live without the Viaticum of Life. They are commonplace, because, in its absence, all their heavenly inspiration is gone." "Even for us, our instant delight seems to have destroyed all sense of time; and we know now that one thought of that glorious soul contains more of life than a thousand years of sin." But these are few and far between, and the great bulk of the book is picturesque musing on the journey of St. Stanislaus to Rome.

C. M. C.

History of Caste in India, with an Appendix on Radical Defects of Ethnology, by S. V. Ketkar. (Luzac & Co., London.)

This book does little towards clearing up the problems of caste. But it certainly shows the existence of those problems and by giving their origins does something towards estimating

them at their right value. The author's object is to lay down a method for the study of the matter and to find out if its history can suggest any remedies on which it can be remodelled. He approaches the subject from many points of view but ignores that of interdining.

He discusses caste as it is and has been since the third century A. D. which he believes to be the date of the compilation of the Laws of Manu, which are regarded in India as authoritative on all questions of caste. He writes especially for Hindūs and says that they know the institution to be defective, but do not know how to improve it as it is so very complex and, while weakening society as a whole, does not greatly affect individuals—hence the inactivity shown by them. The Government does not meddle in the matter lest its intention be misunderstood. In a footnote he regrets "that the Government of India denies the native any share in the Government, when it is unfit to make any social reform itself". A few lines above in the text he has said: "When individuals cannot remove an evil it is the duty of the community or government to do it." Surely here is the answer—In India as nowhere else communities exist which manage their internal affairs. We might go further and say a community exists that manages the affairs of all on social as well as religious matters; i.e., the Brāhmaṇas who have but to bind themselves to one definite line of action, to agree as to the rendering of the Laws of Manu, keeping the essentials, or all that tends to uplift and purify and is in line with the progress of the race physically, mentally, and spiritually, and dropping the non-essential, all that is narrowing or acts as a present cause of deterioration. If the Brahmanas and those castes recognising their authority agreed upon some specific method of reform, they would not find the government behind-hand in furthering the movement. With the dropping of non-essentials—which includes many customs not necessarily religious that belong to faiths, civilisations and primitive conditions other than Hindū or Āryan—the people would revert again to the original four castes, which are the natural divisions of humanity. Social cleavage is brought about by the development by a number of people of certain ideas and characteristics which throw them into more intimate relations with each other, thus setting up common interests, and greater sympathy, which lead to intermarriage and communal living.

It is easily conceivable that the Manu of the Āryan race should make use of these divisions as a means towards the more rapid evolution of that Race. Excellent results might have been attained by adhering to the four castes with their special dharmas, thus forming an environment conducive in every way to the attainment of certain characteristics required by the incoming Ego for his further evolution. Advantage being taken of social surroundings combined with heredity, unfoldment could be more rapid because freer from obstacles. But in these days mere confusion exists from the multiplication of castes than could arise from ignoring them.

This book covers much ground as may be seen from its excellent Table of Contents. It ranges over many of the issues, such as the philosophical belief of the people in the necessity for the *four castes* (the italics are mine). Their theories of purity are discussed; and under this head the author brings what he has to say of food—a question which is not given anything like the weight in this book that it has in India. The psychology of caste is also discussed with its custom of early marriage, and intermarriage, and the author wonders why these customs are adhered to by the people of India when they are being, or have been dropped by the rest of the world. Is not the answer to this: “So that the rule of these small castes and communities can be more effectually held”? If into the Hindu home grown-up wives whose opinions had been formed in other homes were brought beneath the despotic rule of the head of the house, how could anything like domestic harmony be attained? I know a household composed of six families, covering four generations. The members are all under the rule of the eldest and conform to his wishes. Of just such groups is a Hindū community built up and the most rigid domestic laws are necessary to keep them together.

The question of racial descent is also referred to and it is shown how tribes were admitted to the castes if they became disciples of the Brāhmaṇas. In this way many foreign elements were assimilated by Hindu Society. Chapter iv deals with the Book of the Laws of Manu and its compiler. In Chapter v the author points out that the words ‘Varna’ and ‘Ārya’ have long lost, if ever there had been attached to them, any meaning of colour, or race, in the sense imparted to them by European scholars.

In the Appendix he puts forward a theory that asks for the classification of races according to their characteristics rather than their physical heredity. Now there seems no doubt that the religion and civilisation of India is Aryan—though largely mixed with the customs, folklore and superstitions of all the races of the world—while the people of pure Aryan descent are very, very few; India more than any other country has gathered together and intermingled with all the races of the earth.

We have much the same sort of thing in what is to-day the British dominions, only there it is a question of sub-races, rather than root-races as in India. The language and civilisation is English or Anglo-Saxon, hence saturated with Teutonic thought. While the majority of the people are Keltic by descent, under the tremendous thought current they are gradually losing their Keltic and developing Teutonic characteristics.

This is a book that gives rise to much thought and all attempts at elucidating this tremendous problem of modern India are extremely valuable and will be welcomed by those who have the regeneration of India at heart.

G. M. S.

The Astrologer and His Work and Astrology Explained, by Alan Leo. (L. N. Fowler & Co., London. Price 6d. or 6 Annas.)

These are two booklets by the well-known Astrologer. The former consists of some useful directions and information, intended to be of service to any of those desiring to have their horoscopes cast; and it ends with a remarkable series of short stories showing the success obtained in certain quoted cases. The second book deals with Astrology from the esoteric point of view and gives short sketches of the characteristics peculiar to each month of the year and its sign. Both may be recommended to beginners interested in Astrology.

G. L. K.

Here and Hereafter, by Constance Goodwin. (David Nutt, London. Price 1s.)

This little book of verses covers a considerable range of topics. 'The Speech of Pythagoras' represents the philosopher

as interfering with the slaughter of a sheep, and forbidding his disciples to eat flesh and wear skins. He recalls some of his own past lives and gives as a reason for his dictum that the evolving life in the sheep requires that form. There are many errors in the metre and much of the work is crude, but such poems as 'Death' and 'The Sunflowers' seem to show promise.

M. K. N.

The Supersensual Life, by Jacob Boehme. (Heart and Life Booklets. H. R. Allenson, London. Price 1s. or 12 Annas.)

Messrs. Allenson have done great service in issuing this classic of mystical literature in such a handy and inexpensive form. Written by that prince of mystics, Boehme, the treatise, cast in the form of a dialogue between a disciple and his Master, is full of the deepest wisdom. The key-note struck by the author for the attainment of peace and conscious life in the Spirit seems to be the utter renunciation of self-hood, the giving up of all personal will and desire that the purified heart of the disciple may become a flawless channel for the silent purpose of God. The value of this little book is enhanced by the fact that the translation is in the virile English of that great disciple of Boehme, William Law.

C. M. C.

The Beginnings of Seership, by Vincent N. Turvey. (Stead's Publishing House, London. Price 3s. 6d. net.)

This book is an interesting account of some rather unusual aspects of clairvoyance, written in a refreshingly modest and pleasant fashion. A remarkable feature of the work is that ninety-five per cent of the statements made are borne out by the letters produced as evidence. The author refrains from offering any explanation of the *modus operandi* saying, "I do not for certain know how or why I have done these things". There is a preface by Mr. Stead, in which he says: "The author is an invalid, a gentleman of good standing, in no sense a professional medium, and so scrupulous on the subject of the acceptance of money in connection with the exercise of his psychic gifts that he has made over to me all his copyright in this book, which is published at his own expense." Mr. Turvey is not a trained occultist, but a natural psychic; his gifts or faculties being,

as he carefully notes, not under his direct control. The most curious feature of his psychic experiences is that to which he has given the rather awkward name of 'phone-voyance'. This implies four things: "firstly, there is a demonstration of psychio vision; secondly, there is physical contact; thirdly, that this contact is by means of a telephone company's wires and instruments; and fourthly, that the clairvoyance is simultaneous with the physical contact." This faculty of phone-voyance was first developed in November 1905 when, on being rung up by a friend, Mr. Turvey found he could see the other occupant of the room (a stranger to him) in which the telephone was situated. Another curious feature of this case was that he saw this occupant as wearing a bronze ornament which, though frequently worn, was not then with him. Mr. Leadbeater describes in his book on *Clairvoyance*, (page 65)—a book which Mr. Turvey will find useful—how there are many people "in whom this type of clairvoyance (*i.e.*, in space) is very much facilitated if they have at hand some physical object which can be used as a starting-point for the astral tube". Mr. Leadbeater, in describing the *modus operandi* of this clairvoyance in space, says: "It is possible to make in astral matter a definite connecting line, that shall act as a telegraph wire to convey vibrations, by means of which all that is going on at the other end of it may be seen. Such a line is formed by the polarisation, by an effort of the human will, of a number of parallel lines of astral atoms, reaching from the operator to the scene he wishes to observe. All the atoms thus affected are held for the time with their axes rigidly parallel to one another, so that they form a kind of temporary tube along which the clairvoyant may look... It will be observed that in this case the seer does not generally leave the physical body at all; there is no sort of projection of the astral vehicle, or of any part of himself, towards that at which he is looking, but he simply manufactures for himself a temporary astral telescope. Consequently he has to a certain extent the use of his physical powers while he is examining the distant scene. The consciousness of the man is in fact distinctly still at his end of the line." This explains satisfactorily Mr. Turvey's clairvoyant vision by means of a telephone wire which, it is claimed for him and not by him, "opens up a new vista in the unexplained hinterland of clairvoyant vision". Mr. Turvey in some of his other clairvoyant activity may be

employing what Mr. van Manen ('Occult Chemistry Researches,' THE THEOSOPHIST, September 1909) calls "the distance Flash line; a ray emitted by the causal body and sent to an object of observation at a distance; a unit of causal matter flashing with incredible rapidity between body and object and keeping them in touch by its seemingly unintermittent presence at both places simultaneously through this constant and inconceivably rapid vibration". Mr. Turvey tells of numerous instances of clairvoyance private or public—he is connected with the Spiritualistic Society—cases of his spirit visitants—cases of what he calls mental-body-travelling, in describing which he has adopted the use of 'I' in inverted commas "to denote that part of my consciousness which appears to function at a distance from my body" and 'Me' with a capital 'M' and inverted commas, "to denote the body which remains at home and which is apparently fully conscious, normal, and in no way entranced". This 'mental-body travelling' again presents some unusual features; for it is certainly very uncommon for any one but a trained occultist to be able to function simultaneously in two aspects of consciousness. "In the mental-body travelling, the 'I' appears to leave the 'Me,' and to fly through space at a velocity that renders the view of the country passed over very indistinct and blurred. The 'I' appears to be about two miles above the earth and can only barely distinguish water from land, forest from city; and then only if the tracts perceived be fairly large in area. Small rivers or villages would not be distinguishable." Mr. Turvey is able in his mental consciousness to control a medium, to influence and to receive raps by a table; to keep up communication by means of clairaudience with the 'Me' and "at times the 'I' faculties transcend those of 'Me' and at times they are much inferior". From these experiences Mr. Turvey draws the conclusion, quite justified by occult teaching, "that there appears to be no limit to the number of bodies in which a man might function".

There is an interesting chapter on prophecies from which it appears that among other instances Mr. Turvey foretold the war between Japan and Russia and the death of King Edward. His clairvoyance has also been practically useful in finding lost property. This book is to be recommended to the many who are now interested in the study of what the author calls the super-normal. For as he truly says: "I fully recognise that

the super-normal of one generation or race, will, in accordance with the law of evolution, be the 'Normal' of future generations".

E. S.

Shankarāchārya, Philosopher and Mystic, by Kāshināth Triambak Telang, M.A., LL.B. (THE THEOSOPHIST Office, Adyar, Madras, India. Price Rs. 1 or 1s. 6d. or 40c.)

There is hardly a personality in Indian history surrounded by so profound a mystery as is that of Shankarāchārya, the great Vedāntin. From the original Shankarāchārya, who was a mighty Being (one of the Kumāras from Venus, according to Mrs. Besant's Note added to the essay) have descended various Shankarāchāryas, who call themselves Jagat-Gurus (World-Teachers) and thus speak in an allegorical way a truth that Tradition has preserved for us. The essay under review is a clever, learned but popular writing of a famous Samskr̥t scholar, one who added to his brilliant university degree a wide knowledge of Hindū legends and traditions preserved by the Paṇḍit class. The essay was originally a paper read by Justice Telang in 1871 before the Students' Literary and Scientific Society, to which some valuable notes were added, and these were rescued from oblivion by Col. H. S. Olcott and are now presented here in handy book form. Apart from its scholarship the essay provides a very interesting reading. A few foot-notes of Madame H. P. Blavatsky enhance the value of the booklet.

B. P. W.

The Garden City Folk-Plays, Nos. I., II., and III., by Hope Rea. (Published in connection with the Stratford-on-Avon Folk-Drama Association by the Theosophical Publishing Society, London. Price 1s. net each.)

Among its various activities the Garden City does not ignore the provision of beauty and culture for its inhabitants, and these little books are a creditable effort to revive the old Mystery Play on a higher level, and to turn it once more to the presentation of great truths in simple form. When I was last at the Garden City, I had the pleasure of seeing played the first of these, *The Dweller in the Body*; a large country barn formed the theatre, and the audience sat at one end, while the players occupied the remainder of the floor. The actors, who were dressed symbolically, represented the characters

embodying Knowledge, Art, Affections, Piety, Having (worldly possessions), Being (the essence of the soul), two Lords of Destiny, and other minor ideas, the Dweller in the Body being the ego. There are two scenes, in the first of which the Dweller is allured to worldly joys, but in the second, transcends them and returns to God. It is a graceful play, that might well travel beyond the Garden City.

No. II is in two Parts, and is entitled *The Passing of Baldur*, Part 1 being 'Odin the Watcher,' and Part 2 'The Forlorn Gods'. Odin is Man, in his higher nature, watching the play of earthly life, and the old Norse legend of the slaying of Baldur is retold. In Part 2 we have a charming conceit: Baldur with Nanna, his wife, returns to earth one Christmas Eve, and they find hospitality from an old man and woman, who, poor themselves, give shelter to the forlorn Gods. They long to bestow a gift on their gentle hosts, and Baldur offers up his life to remove from the old woman's heart the pain of the loss of her only son. "Let us be up and meet the sunrise—and our end... Baldur passes for ever into the lasting Shadow." They go forth, and a sunray falls on them. "Shadow! This is no darkness at all! I see the meaning now with the end; passing, I step, Great Will, into Thy beams, and losing so, I find myself."

No. III is called *Dawn*, and it tells a legend of Cumberland, how Bega, the daughter of an Irish king renounced home, father and would-be husband for the sake of Christ, fleeing the shores of Ireland in a merchant's ship. The ship is wrecked, she and her girl-friends escaping, thrown on an unknown shore. What there befell her, and the miracle of snow at midsummer-tide, are here written that all who list may read. It is a pretty legend, told gracefully and well.

Miss Rea has shown in these plays a talent that should be cultivated, and we cordially wish her success.

A. B.

Atlantis and Lemuria, by Dr. Rudolph Steiner. (Theosophical Publishing Society. Price 3s. 6d. net.)

We have been favoured with a copy of this latest work of Dr. Rudolph Steiner, and his many readers will welcome the fascinating way in which he deals with the pre-historic races of man, and the growth of the early germs of memory and

thought. As the statements made are gained from the Ākāshic Records, and have, the author asserts, been carefully tested, we are bound to give the volume serious consideration. As to the actual source of the information, our author states he must for the present, remain silent, and so we should reverently regard these revelations, accepting those that appeal to us and putting aside those that do not. Frankly, some of the statements do not appeal to us, especially where they seem to contradict *The Secret Doctrine*, and while this does not put them out of court, it should be remembered when one is valuing statements by authority. There are many very suggestive statements made, and we can heartily recommend the book to those interested in Atlantis and Lemuria.

S. R.

Photographing the Invisible, by James Coates, Ph. D., F.A.S. with 90 photographs. (L. N. Fowler & Co., London, E. C., and The Advanced Thought Publishing Co., Chicago, U. S. A.)

Dr. Coates has invented a clever title for his book on "Spirit Photography, Spirit Portraiture, and other rare but allied phenomena". He writes very candidly on his much discussed subject, fully recognising the difficulties and the possibility of fraud. The plan of the book is the presentation of photographs, with accompanying notes, and this is clearly the best method of proving the case. 'Fraud' cannot cover such a multiplicity of well-attested phenomena.

A very interesting illustration is a photograph of Dr. Alfred Russel Wallace and his mother; the figure of the latter is in front and is far clearer than that of the famous naturalist, though his mother was in the astral world and Dr. Wallace in the physical. The exposure, apparently, sufficed for the astral form but not for the physical, so that the mother is apparently in the body, and the son, looking over her shoulder, the 'spirit-form'!

One point which arises is that a thought-form may, apparently, be photographed: a remarkably good reproduction of a picture seen and much thought of by a sitter appears over his head in a photograph. There is a good likeness given of Mr. A. P. Sinnett and an astral figure, with two letters from the former; "psychic extra" is the quaint name used by Dr. Coates to denote such astral forms.

"Portraits painted by invisible artists" are next dealt with, and supply two interesting chapters. Two more on psychography follow, and Dr. Coates adds some useful 'concluding observations'. The book deserves to be read by all interested in the subject with which it deals.

A. B.

Second Sight: A Study of Natural and Induced Clairvoyance, by Sepharial. (William Rider & Son, London. Price 1s. net.)

The subject is here treated with great moderation and common sense. Anyone desirous of obtaining a clear idea of the rationale of clairvoyance and the method of its development—at least as far as the faculty of crystal-gazing is concerned—will find much clear information and wise and moderate advice on the subject. Our writer, who speaks from personal experience, seems to place the use of the rock-crystal in the forefront of his *modus operandi*. We have heard that this method tends to destroy the activity of the faculty in any other way, and thus delays the normal and permanent opening up of the next layer of consciousness in man. But those who seek for the true development of their deeper selves, and are willing to work and wait, not only days but lives for it, are few and far between. To the enormously greater number, whose interest in the deeper side of things can only be stimulated by more immediate results and the play of phenomena, this book pre-eminently appeals. In guiding those enquirers the author deserves the heartiest thanks for the lucidity and sanity of his treatise. Very interesting is his description of the positive and negative type of seer, the visions of the one being cast always in symbolic form, and with the second appearing as a literal happening.

C. M. C.

Publications of the Smithsonian Institution, Bureau of American Ethnology. (Washington. Government Printing Office, 1910 and 1911.)

The magnificent work done by the Smithsonian Institution in the cause of the advancement of learning is not only sustained but increases in quality and quantity as the years go by. The special branch of knowledge dealt with by the Bureau of American Ethnology yields a yearly crop of new facts worthily systematised and presented to the public in the

Bulletins of the Bureau. Four new volumes of this series lie before us, all of the greatest value and of absorbing interest.

Bulletin No. 30 has now become complete by the publication of its second volume. It contains a *Handbook of American Indians North of Mexico*. The title, however, is not quite characteristic as the book is really an encyclopædic, alphabetical dictionary describing "the stocks, confederacies, tribes, tribal divisions and settlements of the Red Indians north of Mexico, biographies of Red Indians of note, sketches of their history, archæology, manners, arts, customs, and institutions and the aboriginal words incorporated in the English language". The two volumes cover fully two thousand pages and are profusely and well illustrated. A bibliography of over eighty closely printed columns is appended to the work as well as a one hundred and fifty page list of synonymy, about which more presently. The labours of which this work is the outcome have been truly gigantic. They lasted for nearly forty consecutive years, and taxed the energies of a great body of experts and savants. Two great sections of Redskin-knowledge have been left without treatment in the present work; they are Indian linguistics, and the purely geographical Indian names. Both subjects will be treated in separate works.

The original inception of the present *Handbook*, in 1873, was an attempt to prepare a list of the tribal names mentioned in the vast literature pertaining to the Indians. How necessary such a list was is shown on almost every page of the book. Each tribal name quoted in it is followed by a list of the various forms of the same name as mentioned by the chief writers on that tribe, in chronological order. To indicate the utter chaos now for the first time reduced to kosmos a few examples suffice. Every school-boy knows about the Apaches, the Comanches and the other heroes of Mayne Reid and Fennimore Cooper. In looking up the Apaches in the *Handbook* he would be surprised to see that this tribe has been described under about eighty different names, not only slightly varying ones as Apacci, Apachas, Apaches, Apachis, Apachu, Apaci, Apade, Apaehe, Apatch, Apatches, Apats, Apatschees, Apatsh, Apedes, Apiches, Apichi, Apoches, Appeches and the like, but also as Atokuwe, Awatch, Awp, Chah'shm, Ha-makaba-mite kwa-dig, Igihua-a, Inde, Jarosoma, N'day, Oop, Petchisági, Poanin, Tagui, Tagukeresh, Tokuwe, Utce-ci-nyu-mûh, Yostjéme, Yute-shay and many more.

The second example, chosen at random, is furnished by the Nabadache tribe: fully fifty forms of this name are given, ranging from Amediche, via Nahoudikhe, to Yneci.

So it is for almost every tribe, and one can understand at a glance what a boon this *Handbook* is to every student of Indian lore. As said before, a systematic index at the end of the work refers all these variants to the correct spelling as followed in the book itself.

For Theosophical readers Redskin folklore, beliefs, religion and rites will be perhaps the most interesting portions of the book, but a strong human and absorbingly interesting element is furnished by the many biographies of noted Indians. These articles can hardly fail to interest any reader, and a new or renewed interest kindles within him when reading of many of these heroic chiefs struggling in vain against the invincible onmarch of the white man's civilisation.

In short, if this magnificent work is simply invaluable to the specialist, even the lay reader may find much in it which is thoroughly interesting. Further, its accuracy and completeness are both up to the highest standard of the possible at the present moment.

Bulletin No. 40 consists of Part I of the *Handbook of American Indian Languages*, edited by Franz Boas. The volume contains a general introduction by the Editor and then sketches of ten linguistic families, namely Athapascan, Tlingit, Haida, Tsimshian, Kwakiutl, Chinook, Maidu, Algonquian, Siouan and Eskimo. These languages belong to the northern group. In all some fifty-five linguistic families may, so far as our present knowledge goes, be distinguished in North America, north of Mexico.

The complete work promises, therefore, to become a large one. This present book, also, has been in preparation for a long time and dates back for its inception as far as 1897. Owing to the special subject of the work we need not enter in details here beyond saying that the method of treatment of the various languages given, is not an attempt to give either exhaustive grammars or exhaustive discussions of phonetics. All that belongs to a later stage in linguistic research of this nature. The only thing which has here been attempted is the description, as clearly as possible, of those psychological principles of each language which may be isolated by an analysis

of grammatical forms. To praise the work for its qualities and value is quite superfluous.

Bulletin No. 43 is by John R. Swanton. Its title runs: *Indian Tribes of the Lower Mississippi Valley and adjacent Coast of the Gulf of Mexico*. It is one of those thorough descriptions of the geographical position, physical and moral characteristics, dress and ornaments, tattooing, arts and industries, economic life, medicine, birth, education, division of labour, games, etiquette, marriage, feasts, war, religion and other items connected with Indian tribes, for which the Institution is so justly famous. It is, therefore, sufficient to state that the book covers about four hundred pages, contains over thirty illustrations, is well indexed, answers in every respect to its title and constitutes an excellent piece of work. Lovers of historical hoaxes will delight in the story of the Taënsa mystification worthy of Psalmanasar himself.

The last of the four Bulletins is No. 50. It is written by Jesse Walter Fewkes and is entitled: *Preliminary Report on a Visit to the Navaho National Monument, Arizona*. Though by far the smallest of the four publications it is by no means of insignificant interest. In thirty-five pages, and with the aid of twenty-two full or double page plates, Mr. Fewkes describes lucidly and concisely some important pre-historic ruins in northern Arizona, which have been named the Navaho National Monument. A detailed account of the ruins after a more extended examination is promised for the future, so that the present report has the word 'preliminary' attached to it. In his conclusion the writer states as his belief that these ruins are not of great antiquity. He recommends these cliff dwellings to be excavated, repaired, and reserved as a 'type ruin' to illustrate the pre-historic culture of the aborigines of that section of Arizona. The ruins are well-preserved, important, most characteristic and have suffered comparatively little from Vandalism. The pictures in the book are exceedingly interesting.

J. v. M.

From Cronulla, by R. Wilshire. (Price 2s.)

Beautifully and profusely illustrated in coloured and half-tone blocks are the poems that come to us from far-off Australia. 'Voice of the Divine Guide to One about to Reincarnate' may interest Theosophical students. The booklet is dedicated to "The Seekers".

B. P. W.

Self Control and How To Secure It, by Dr. Paul Dubois.
(Translated by Harry Hutcheson Boyd. William Rider & Sons
Ltd., London.)

Dr. Dubois' extensive practice in medicine has given him great insight into human nature. The result of this he embodies in his book, giving many examples from experience and observation.

It begins and ends with the idea that education is the only means of acquiring right conviction and practice of virtues. Judgment is what we need in life, but schools fail to teach this; what is required is a school to make men. The Church also fails to give the rational education which appeals most to those who cannot accept dogmas. Inconsistency lies in the author's statements that one does not think as he likes, but as he can; man is deluded who imagines himself able to think what he wishes; thoughts force themselves upon us, succeeding one another in our mind without our being able to change the order; they all come from chance excitement from the outside. On the contrary, Theosophists maintain that the mind may be trained by continuous effort, by concentration and meditation. In speaking of meditation, he advances the important idea that the forming of character is the principal need pressing upon us, and advises our utilising for meditation the scraps of time we employ so badly—the time spent in belittling our neighbour. He says, let us criticise ourselves without pity, and correct our faults, for "the beginning of wisdom is the knowledge of one's faults". Self control is acquired only by constant reflection. Real tolerance makes us severer towards ourselves than towards others, for it is easier to influence our own minds than the minds of others. The distinction made between legitimate pride and egoism is worth noting. To recognise that we are always punished for our mistakes is the best method of correcting our faults, contains the idea underlying the law of karma; and how often have we heard of the virtue and the advantage of learning to submit tranquilly to the unavoidable events. The chapter on 'Egoism and Altruism' condemns the common habit of pitying oneself, while under the delusion of pitying the dead. This is natural, but one should not make a virtue of this feeling in which there is neither courage, altruism nor goodness. Another excellent expression of truth is that duty is not understood so long as the least idea of drudgery is mixed with it, and we cannot

benefit by a sacrifice made for us while we feel that it is not made willingly. The author thinks the greatest fault of man is to lower his ideal, while it can never be placed too high. He says that we want intelligence rather than will, thus leaving out of account the fact that will is one of the three great factors of consciousness, without which there can be no intelligence. _____ G. G.

Early Christian Legends and Fables Concerning Islam, by Hafiz Mahamud Khan Shairani. (Luzac & Co., London. Price 1s. 6d.)

This is a reprint from *The Rise and Progress of Mahomedanism* and was originally composed to supplement chapter viii of that book. Much care and study has been bestowed on it and it is an excellent pillar in support of the much maligned faith of the Prophet of Arabia. Every educated Muhammadan should possess a copy of this brochure. _____ B. P. W.

Ombres et Lumières, by Aimée Blech. (Publication Théosophiques, Paris.)

There is a great need of light literature embodying Theosophical teaching and this collection of stories is of the kind now so much in demand. The stories are short, simply and gracefully written without the slightest suggestion of having been produced "with a purpose". The basic truths of Theosophy are beautifully and forcefully illustrated in them in a way that will appeal to the public at large. It is not, however, a book only for interested outsiders. The Theosophical student will see here and there a meaning in the tale, hidden from those unfamiliar with our conceptions, and find a new light is thrown on familiar ideas by some exquisite phrasing or suggestive picture. The language used is so simple that even those whose French is only "after the scole of Stratford atte bowe" may read and enjoy them without waiting for them to pass through the always rather painful process of translation. _____ A. DE L.

The 'Heathen' Invasion and *The Small Old Path*, by Claude Bragdon. (The Manas Press, Rochester, N.Y. Price 15c. each.)

Very neatly printed and admirable for propaganda work are these two pamphlets. The first is an open letter originally

published in the *Hampton-Columbian Magazine* as a reply to an attack made on some who try to live the higher life by an American woman who according to Mr. Bragdon has "proven herself so sensitive to darkness and so insensitive to light". The second pamphlet will be found useful for propaganda work and contains good thoughts.

B. P. W.

On Higher Planes, by Stella Norman. (C. W. Burford, Melbourne), is a prettily written little book, describing the visions seen by the writer, who appears to be a clairvoyant of a pure and gentle type. *The Coming of the Christ and the Order of the Star in the East*, by the Rev. C. W. Scott-Moncrieff, M.A., is a lecture originally read to a meeting of clergymen and members of the Church of England, and is reprinted by THE THEOSOPHIST Office. *The Man of No Sorrows*, by Coulson Kernahan (Cassell & Co., Ltd., London), is an extraordinarily vivid story of the effect on the world of the abolition of sorrow. Noel Amir, the author of *The Black Pearl*—a translation of *Vers la Lumière*—issues another tale, *La Devādāsi* (Hussey & Gillingham, Ltd., Adelaide, S. Australia). It is a well-told story of an English girl, obsessed by a departed Devādāsi (temple dancing-girl), who had eloped with an English officer, and had developed anarchic tendencies. How she is rescued by white magic from the dark power may be read in the book. *Power Through Thought Control*, by Marian Lindsay is a booklet which may bring help to many in the world. (Fowler & Co., London.) In our magazine was reviewed some months ago a very admirable book *Man's Supreme Inheritance*, by F. Matthias Alexander. A useful addenda is now issued, which makes the original work more illuminative. We recommend this book to Theosophists. *Spiritualism and the Light It Casts on Christian Truth*, by the Rev. Arthur Chambers is reprinted from *Light* and is a readable pamphlet.

