

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Krotona Institute, at the Headquarters of the T. S., in America, has issued its courses of study for its summer school. The school lasts for eight weeks, and there are eleven courses of lectures on subjects of the greatest interest. The courses comprise no less than one hundred and thirty-two lectures. Mr. A. P. Warrington is doing splendid work, and the choice of him by the Executive, on Dr. Weller Van Hook's resignation, has been fully justified. Dr. Van Hook is doing all he can in Chicago while he builds up his practice again, shattered by his devotion to his work. We have gained one advantage at Adyar from the ill wind of the good Doctor's financial difficulties—we are able to retain his wife and son for another year, and this is a great pleasure to us all.

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I have been warned by a friend that there is a big conspiracy on foot against the T.S., with a repetition of the Coulomb plot of forged letters,

but I cannot say that I feel disturbed. It may be so, for the persistent malignity of a few mostly anonymous Hindus of Madras must be sustained by benefits more substantial than mere hatred. I watch their proceedings with some interest, not unmingled with amusement, for their inventions are not even clever. The bestowal of a wife on Mr. Arundale, and his exaltation to the Board of Trustees of the C. H. C. are only useful in order that he may be accused hereafter of having deserted the non-existent wife, and being dismissed from a Board of which he has never been a member. The invention of a non-existent pledge is an ingenious device, as it is then true to say that various good Theosophists have not taken it, but it seems hardly worth while to have this tiny island of truth in the vast ocean of falsehood. Much money is being spent on reprinting these articles in England and on the Continent; they are issued as leaflets without printer's name, lest the police should prosecute for obscenity. In Europe, there are difficulties in the way of the circulation of filth, as no decent journal will publish it. I have some interesting documents in my hands, which have been thus rejected, so the way of the purveyors is not as smooth as in India. What do these poor people hope to do? "Truth only prevails, not falsehood." Mrs. Partington once tried to stop the tide of the Atlantic with her mop, but it proved somewhat ineffective. And these poor little Mrs. Partingtons hope to check with their mops the swelling Atlantic of Theosophy!

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We have had a wonderful Convention, large in numbers, varied in nationalities, perfect in joy and harmony. Members came flocking to London from the 11th July, and on the 12th the first regular assembly of the Temple of the Rosy Cross was held; all those admitted were from Scotland or the Continent, preference being given to those who had travelled from afar, and the ceremony was very long, there being no fewer than sixty-three Fellows who became Templars. (The membership is restricted to F. T. S.) The Convention opened with a Conference on Propaganda, at 10-30 A. M. on July 13th; it was a most useful meeting, methods of propaganda being discussed, and many good ideas put forward. At 2-30 P. M. the usual business meeting was held in the Portland Rooms, about five hundred Fellows being present; the Vice-President sat on my right, and no less than seven General Secretaries were present—those of Scotland, France, Belgium, Holland, Italy, Hungary, and England and Wales. Each spoke a few words in answer to the welcome extended to them. We had thus practically a European Congress, and we were able to hold an informal meeting on the following day, at which we discussed matters most important for the Society, and made arrangements to draw still more closely the affectionate bonds between us. The business meeting was most harmonious, and the report of the General Secretary showed a larger accession of members during the year than we had ever had before; the finances of the National Society were eminently satisfactory. Cables of greeting were ordered to be sent to Mr. C.W. Leadbeater

and Mrs. Sharpe. The meeting closed with short addresses from the Vice-President and myself.

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In the evening, after a pleasant tea at the Eustace Miles' Restaurant, we all repaired to the King's Hall for a dramatic performance carried out by the Art Circle of the T. S., consisting of two short plays by Mr. Clifford Bax, F.T.S.—*Echo and Narcissus* and *The Marriage of the Soul*, with an interlude of 'Woodland Dances'. The first was disappointing, as the voices did not travel; I only caught two or three noble lines, which made me long to hear more, but the second made ample amends. It was a most exquisite play, beautifully acted and extraordinarily impressive. The *Morning Post* says of it:

This performance was wonderfully impressive. The action is admirably adapted to the statement of views regarding the greatest issues in life and death. The material is noble, and Mr. Bax honours it to the full. Even the uninitiated are profoundly impressed by the sublime thoughts expressed in Mr. Bax's solemn and sonorous verse. . . . *The Marriage of the Soul* should be seen more of, and in more favourable conditions than are possible at a performance like Saturday's, for it is certainly one of the most thoughtful, most lofty, and most impressive productions of the season.

This is high praise, but it is thoroughly deserved, and Mr. Clifford Bax has done good service to Art by his noble verse and stately ceremonial. To his wife also—better known as Miss Gwendolen Bishop who has done so much to bring Greek drama within the reach of the poor—the success of the performance was largely due. Miss Maud Hoffman played very admirably the part of the soul of the young priestess. The T.S. is fortunate in having in its ranks artists worthy of the name. Another of these—Mr. Shapiro, F. T. S., a rising

composer and orchestral conductor—played delightfully on the piano before the Sunday lecture.

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Sunday was a busy day. The first meeting was that of the Round Table, at which I initiated five young Companions and two Knights. Then followed the usual general meeting for members of the E.S. In the afternoon the seven General Secretaries present gathered in conference with myself, and then a large At Home was held on the land skirting our Headquarters, and we had the pleasantest two hours, old friendships being renewed and new ones begun; music also added its charms, Miss Besant-Scott playing charmingly on the violin, Mrs. Davis giving pleasure to all by her beautiful voice, and Mr. Kirby showing us once more how much Art had lost when banking had forcibly annexed him. It was so pleasant under the trees that we incontinently determined to add the land on which we met as a garden to Headquarters. The Sunday ended in the Portman Rooms with my lecture on 'Aspects of the Christ'.

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On Monday there was a meeting of the Trustees of the Dutch Headquarters, at which I was elected as Chairman of that body. This was followed by the first meeting of the new Executive, which sanctioned four new Lodges and many Centres. The T. S. Order of Service met at 2-30, and a second At Home followed, again in the open air; many old friends of his had the pleasure of greeting at this Rai Bahadur G. N. Chakravarti, F. T. S., who is over in England as a delegate to the

University Congress and to the 250th Anniversary of the Royal Society. Amid a whirl of engagements—Guildhall luncheons, royal and ducal garden-parties, receptions and dinners, he found time to remember the Theosophical Society. This At Home concluded the T.S. Convention, but a very large number of Fellows crowded into the Masonic Temple in the evening, where Lodge Human Duty offered to the Co-Masons of many countries opportunity for both labour and refreshment, and where they had the pleasure of receiving with due honour the famous Mason, Very Ill. Bro. Yarker. The Order of the Star in the East held a crowded meeting in the Temporary Hall at Headquarters on Tuesday morning, and after this there was a general scattering of the members in every direction, everyone carrying away a joyous heart and new inspiration. The feeling is well voiced in the following letter :

We have gone back—many of us to lives of great stress and difficulty—with our hearts uplifted, and a firmer determination to grow pure and strong, and fit to enter the Path you point out to us.

Such should be the result of a Theosophical Convention.

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Greetings came from as far afield as Sofia—from Bulgarian Theosophists—and from India—from the residents at Adyar. One of the telegrams to the Star in the East, that from Sweden, was so gracefully worded that I must record it here :

In the Land of the Midnight Sun abides the Star in the East, and greets its brethren of the Joyful Expectation.

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Mr. Wedgwood, the General Secretary, has won all hearts during his year of office, and it was pleasant to see the faces brighten as he passed. Very hearty congratulations are his due for his success in guiding his Section, and I personally thank him for unfailing help and support, and for affectionate and unswerving loyalty. Such Secretaries make a President's work easy.

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We had a fine meeting at the Birkenhead Town Hall on July 24; Lady Emily Lutyens took the chair, the Hall was completely filled with an audience which listened with growing enthusiasm to a lecture on 'Reincarnation applied to Social Problems'. The idea that the King should take into his own hands the condition of his people, and call to his aid a council of the best brains and hearts in the nation—leading landlords, capitalists, economists, ministers of religion, philanthropists, organisers of industry, leaders of the manual labour class—and work with them to shape social re-organisation on a lasting basis was greeted with enthusiasm. Good reports appeared in the leading papers on the following day. In the afternoon, before the public lecture, I addressed a large gathering of Fellows of the T.S. in a pleasant hall built by Mr. Bibby, F. T. S., in his own grounds, and then we all adjourned to the summer-house and gardens to drink tea and eat cakes. Hearty congratulations are due to the Liverpool and Wirral Lodges, to whose work the success was due.

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On July 23 Lady Emily Lutyens, my daughter and myself motored down to Cobham, to Mrs. Earle's beautiful country house, and I addressed a gathering of interested people on a lawn in the pleasant gardens—a very agreeable way of delivering the message of Theosophy in this summer weather. A brief visit to Paris preceded this, Miss Bright, Mrs. Russak, Mr. Wedgwood and myself going thither on Masonic business. It was a pleasure to learn there that the Comte Arnaud de Gramont, F. T. S.—who came in from the country to greet us—had received the high honour of a chair at the Sorbonne, as a recognition of his fine scientific work. We met there also the Surgeon-General of the Mexican Army, one of the Aides-de-camp of the President of the united states of Mexico, Dr. Alfonso Montenegro, F. T. S., who, in his Chief's name, invited me to visit Mexico, when the country has settled down.

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It is interesting to see a heading in a London daily paper, 'The Birth of a New Age,' and to find Lord Rosebery saying, at the opening of the Congress of the Universities of the Empire at the Imperial Institute:

Is not the whole world in the throes of a travail to produce something new, something perhaps better than we have yet known, which it may take long to perfect or to achieve, but which at any rate means a new evolution?

To this question the instructed Theosophist answers with a joyous and steadfast: "Yes".

Many in England, as well as in India, will have heard with sorrow of the premature passing away of Miss Appel, F. T. S., B. Sc., B. S. M. B. (London). She was an earnest and devoted Theosophist, and had a deep love for India. In vain I urged her, in her weak health, not to return to India; her heart was set on it. She did a few months' work at the Seva Sadan, and was there seized with the illness which finally proved fatal. She became better, and after a rest at Adyar, she took up work at Madanapalle, as Superintendent of the High School. She again, however, broke down, and the Missionaries there very kindly admitted her to their hospital, and tended her with the greatest care. Her last letter to me was dated July 10, and she spoke of herself as feeling very weak. There may yet be another; the cablegram did not give the date of her death. She has passed to the Peace, another English Theosophist who has sacrificed life in India's service. May there be many such.

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Mr. H. Massingham, F. T. S., Benares House, 17 Norfolk Terrace, Brighton, has turned his home into a 'Food Reform Guest House'. In a friendly notice, the *Brighton Standard* remarks that Mr. Massingham was one of the pioneers of electric lighting in England, and was actually the first to successfully light the streets of a town with electricity; like most pioneers, he lost money over the work, from which many since, following in his steps, have reaped fortunes. Mr. and Mrs. Massingham have this year, organised a Food Reform Summer

School at S. Michæl's Hall, Lansdowne Road, Hove, Brighton. It is held from August 1 to September 16, in a beautiful Hall surrounded by charming grounds, and the 'scholars' will be fed with lectures, religious, philosophical, scientific and social, as well as with pure physical food. Concerts and other entertainments will provide amusement, while there are five tennis courts in the grounds, and there are golf links close by.

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Mme. Griselda, who is called 'the Melba of India' has dedicated herself to the service of the Theosophical Society and of the Coming Christ. "May my soul," she says, "be heard through song." "My voice shall be placed for the good of the Theosophical movement. I have studied the religions of every land, and I find that Theosophy combines them all. Because of this discovery, I dedicate my voice to it." Mme. Griselda is spoken of in the American press as having an exquisite voice and as delighting great audiences.

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Mr. Leadbeater has taken his passage home to Adyar, and will arrive a day after myself. My two wards, whom I brought with me to England with their father's consent, remain to prosecute their studies for the University under their tutors. I have placed them in the care of the widow of the Right Hon. Jacob Bright, M. P. one of the Privy Councillors of the late Queen Empress Victoria, and of her daughter, very old friends of my own.



EDUCATION AND SPIRITUAL CULTURE

By ALBA

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(Concluded from p. 700)

WE have come to the conclusions: (1) that the reasons for the diseases affecting our younger generation are to be sought for in the absence of spiritual culture; (2) that parents and educators cannot be of any help to it, as far as self-education is concerned, as long as they do not set before themselves the problems of spiritual culture; (3) that the problems of spiritual culture are closely connected with the awakening of spiritual consciousness.

Let us recall the Theosophical definition of religious consciousness :

“Religious consciousness is the consciousness of the divine nature of Man and of the Universe ; in other words, it is the consciousness of the one Divine Life, underlying the multiplicity of forms.”

It thus becomes evident that religious consciousness implies the acceptance of the idea of the Brotherhood of all beings and of the moral responsibility of each for all.

But responsibility implies in its turn the existence of certain duties, and we must learn to understand and to fulfil them ; in other words the problems of spiritual culture stand out, definitely outlined before us, and thus the link between the awakening of religious consciousness and the labour of self-education is established.

But, we shall be asked : Is it not possible to carry on self-education, without basing it on religious feeling ? Can it not repose on a purely utilitarian and social foundation ? To this we must categorically answer : No ! self-education can be solidly based only on man's faith in himself and in his high destiny. We have to acknowledge our divinity, if we are to gain the will and the strength to educate ourselves anew. The man that thinks himself a machine or an animal has no stimulus powerful enough to drive him on, because he does not believe in the possibility of creating a higher biological type. On the other hand, no work is possible on a non-existing material. We admit the existence of the body, and take care of it. We admit the existence of the mind,

and train it. But if the Spirit does not exist, as some people allege, how can we cultivate spiritual life that is worth anything on the basis of something that has no existence at all? Clearly we must first of all awaken the consciousness of our spiritual, eternal essence, *i.e.*, the religious consciousness. Such an awakening must form the corner-stone of educational work.

But how are we to effect this? All that is high and noble can be awakened and drawn out only by the high and noble. Through beauty and love man knows himself, knows his inner God, and through the God dwelling in him, he conceives God in the Universe. As long as we seek God only in the heavens, it is difficult for us to find Him. Fallacious and fruitless is such search, unless we find Him in ourselves. Then, and then only, we shall be able to know the God in heaven. "No man cometh unto the Father, but by me," says the Christ. In other words: only the Spirit can know the Spirit. Therefore it is necessary to develop the perception of the beautiful and the lofty, the faculty to conceive beauty under all its forms. Hence the necessity of *unifying education*, and of linking together æsthetic, ethical and religious problems, that they may, by a common effort, arouse and evolve the religious consciousness.

Truly has Dostoievsky said: "Beauty shall redeem the world." Æsthetic questions have an immense importance in the education of the young, and they have to be seriously studied. Beauty, calling forth sympathetic vibrations in the Higher Self, exercises a mighty influence on the heart,

producing the wish to imitate, to bring beauty into life. The imitative faculties of the child should be utilised. Instruction in the various Arts, and the necessity of finding new methods of teaching them, are therefore questions requiring close attention.

Beauty manifests as the lovely and the lofty; *i.e.*, through beauty of thought, feeling, word, sound, colour and form. New methods of teaching must lead to the conscious perception of higher things, by raising the concept of Beauty from the perception of beauty of form, colour and sound, upwards to the perception of spiritual loveliness. That is why Art is indispensable for each and every man; it must not constitute the privilege of a small group of chosen pupils, but ought to serve as a spiritual school for all of them, lest they turn into an artificially created complexity of ambitions and vanities. Pedagogy must not let slip out of its hands one of the mightiest instruments of education.

The Arts—drawing, sculpture, music, poetry, declamation, dancing, rhythmic gymnastic—produce rhythmic vibrations in our organism and thus attune us to noble and pure emotions. These emotions pervade our consciousness, generating æsthetic aspirations, that seek ever and ever higher satisfaction; they accustom us to vibrate on a higher scale, and prepare us for the perception and comprehension of a higher type of beauty; therefore the importance and the role of the Arts in education cannot be too much insisted upon. Besides, there ought to exist special societies, associations, children's clubs, etc., where children may learn to love and enjoy beauty. Being surrounded

by beautiful pictures and sounds, the child would naturally grow to love Art, would grow into the habit of generating fine and pure vibrations, would educate its taste and would obtain nutriment for the soul. But in order to lift to this level the problems of artistic education, great Artists full of enthusiasm and faith are needed—Artist-Theosophists.

In this connection, most interesting are the endeavours of the talented Russian violinist, Mrs. Ounkowsky, who has created her wonderful method 'colour-sound-number,' and who has put it already into practice in schools with brilliant success.¹ This method will doubtless play an important part in the department of Art-instruction in the new school-system, because it tends to develop in the child, receptivity, observation, and comprehension of beauty.

The whole universe is full of sounds, too exquisite and subtle to be perceived by our gross organs of sight and hearing. How much joy pervades the world! How many luminous and beautiful vibrations exist, that we are not able to perceive! And how important it is for man, in our dark and vulgar age, to evolve his receptivity, in order to take his share of this joy and this light!

Mrs. Ounkowsky in one of her papers writes:

The life of the universe is linked together by a chain of phenomena, that may be seen by analogy. We hear in it eternal sound, see eternal light, feel eternal movement, connected with the idea of number. The finer our ear, the clearer our eyes, the purer our thought, the better do we comprehend the analogy of life-phenomena, of those ever-repeated echoes of the fundamental note of the universe. If we only attentively listened, looked, and plunged our thought into the heart

¹ Her method was approved in 1909 by the Imperial Musical Academy in Petersburg.

of life, we could hear the sounds of Nature, see them in colours, perceive those colours as sounds, and thus create pictures and music. We could copy music from sunrises and sunsets and from moonlit nights; we could paint pictures from music. This path of artistic work is the path of the higher observation. . . And those inner, mysterious sensations of life would be reflected in Art; they would generate pure art-productions, born of the pure source of life and carrying with them those sensations harmoniously linked and interwoven, just as they are interwoven in the life of Nature and the life of the Soul. Constant communion with Nature, observation of her life, open up the depths of our reason, evolve our inner sight and hearing, develop our receptivity.

Those deeply-felt words, when thoughtfully meditated upon, show out clearly the defects of our educational work, carried on as it is in the midst of tumultuous cities, in the foul atmosphere of dusty streets, amid heavy and bad vibrations. The school ought to stand in the wood, amid flowers, having the blue sky over it; it ought to be flooded with sunshine, steeped in the fragrance of wild grasses and blossoms, bathed in wonderful cosmic vibrations. By turning our backs on Nature, we deaden the receptive faculties in ourselves and in our children. The colour-sound-number method reminds us of the necessity of this communion with Nature and teaches us to feel and understand her. During Mrs. Ounkowsky's lessons, sounds, colours and numbers verily *live*. The children are shown landscapes, flowers, birds and butterflies. They find out the musical notes corresponding to the colours, and translate the pictures into music. Then they learn songs, composed on those basic notes, and praise in music the beauty of woodland, sunset, sea-gull, admiring at the same time the pictures of the objects they praise in the song. One must hear those extraordinary musical pictures, in order to comprehend to the

full their sweet loveliness and the significance they have for the spiritual growth of a young soul.

But beauty manifests not only externally as the lovely; it manifests also as the lofty. This higher side of the æsthetic emotions may be aroused through the study of the divine creative power in Nature, of the laws that govern the development of the universe. A wide field of study is presented in this connection by natural history and psychology.

In the lessons of natural history, the master must not limit his teaching to the study of the structure of such and such an animal, or of the number of leaves of such and such a plant; he must teach his pupils to admire the beauty of every created thing, and to delight in this wonderful loveliness and harmony. What beauty in every crystal, in every geometrically regular snow-flake, in every petal of the tiniest flower in the fields! Mightily does their loveliness proclaim the Divine Wisdom of the Creator of the Universe, and it leads us to recognise the perfection of the laws given by Him.

Not a less wide field of action is presented by psychology, history and literature. The study of the lives of men, belonging to the higher types of humanity, of heroes, ascetics, geniuses, saints, martyrs, gives rise to emotions of a higher order, generating enthusiasm, hero-worship, devotion, and reverence for greatness. Thus does a concrete ideal take shape and form in a young soul. Therefore must every school library possess a rich and choice selection of books on religion, ethics, psychology and biography. We direct the attention of the

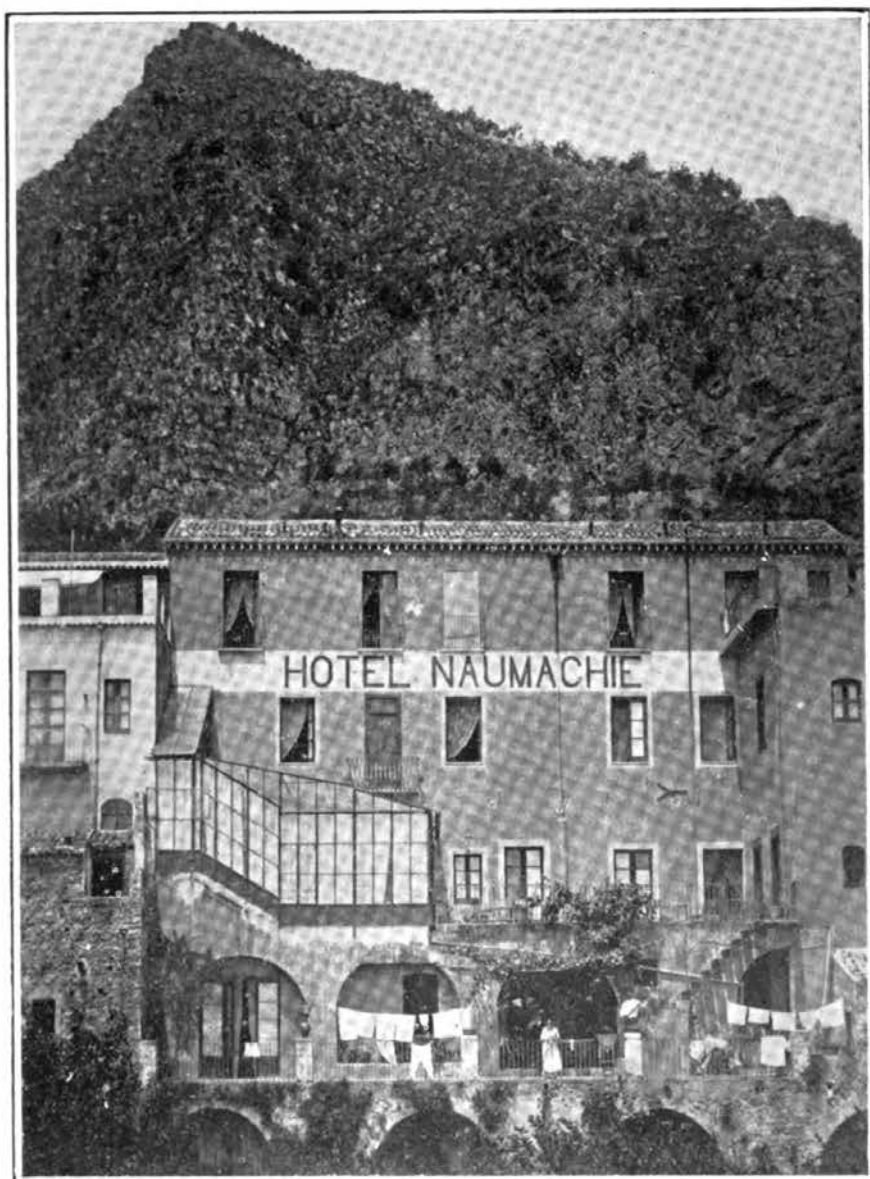
reader to the interesting paper of E. Lopinsky on the subject in hand: "The heroic, as an element of education."¹

In connection with the aforesaid, naturally arises the problem of finding new and more interesting methods of teaching in all the departments of science, beginning with languages and ending with mathematics. Instruction in every branch of science should consist not so much in the communication of a certain complex of knowledge, as in causing it to become a living force of progress for the pupil, a means for his acquiring more spirituality and for his descending more deeply into himself.

There is a branch of science that has at its service a mighty stock of helpful material; the study of the scriptures and the yearning felt by the pupils to become conscious of their own religious tendencies. This branch is religious teaching; but in order that it may fulfil its aim, it must be freed entirely from any scholastic element, the centre of the teaching should be the Love of Christ, and not the study of catechisms, canons and rituals.

The whole arrangement of the future school must be a spiritual one. Being plunged in the noble atmosphere in which the Titans of Humanity have lived, the children will always move amid pure and lofty vibrations, and in this atmosphere young hearts expand, grow pure and strong. Thus will children learn to comprehend and to love not only physical and intellectual, but spiritual beauty as well.

¹ *The Russian School*, January, 1911.



ACROPOLIS, TAORMINA.

The action on the emotional nature of the child will clear the way for the intellectual conception of spiritual truths—a comprehension absolutely necessary, for that alone sinks deeply into our souls, which has been assimilated by our consciousness. Pedagogy attributes a great importance theoretically to the *role* of the unconscious in educational matters. The general opinion is that the chief thing in education is to inculcate good habits in the child, and that this alone matters. This idea is very concisely formulated by G. Sebon in the epigraph, chosen by him for his book *La Psychologie de l'éducation*. "Education," it says, "is the art of transferring the conscious into the unconscious." The importance of this transference of thought and decision into the realm of the unconscious, where they become habits, is self-evident. The idea is quite just, but the expression of it faulty, because incomplete. It overlooks an important psychological moment, preceding this process—the moment of the *conscious perception of a thought*, and of its free application in life. Good habits, mechanically acquired are not to be relied on. They are easily forgotten, amidst their unfavourable surroundings. Only that which has been thoroughly assimilated by man's consciousness rests on a really solid foundation, becomes, so to say, man's flesh and blood.

It seems extraordinary that, as far as morals are concerned, contemporary pedagogy stands yet on the ground of mechanical acquirements, having at the same time long ago repudiated this practice in the realm of purely intellectual work. Even the multiplication-table is not learnt by heart at present,

and the rules of orthography are taught in logical connection. Only in methods of moral training does pedagogy lag behind. It ignores the important fact that in order to build up a solid and useful habit, its idea must first be grasped by the consciousness, calling forth a definite decision and a series of will-efforts, and only then, after having grown into a habit, does it step over into the realm of the unconscious. Mental work regulates feelings and sensations, moulds the character and the moral physiognomy of man; consequently this work cannot in any way be omitted.

But what are the spiritual truths that ought to be imparted to children in intellectual form, and in what garb ought they to be presented?

First of all, children must be made to understand that spiritual life is governed by exact and unchanging laws, just as is the physical world.

Those Laws are :

1. *The Law of Love, or the Law of Unity.* Its comprehension brings in its wake the acceptance of the idea of the Brotherhood of all beings. God is Love. God is One, and all men are brothers.

2. *The Law of the Conservation of Energy.* Nothing is lost; not one speck of dust, not a single effort, not one feeling; everything lives eternally.

3. *The Law of Causality,* closely related to the foregoing. "Whatsoever a man soweth, that shall he also reap."

4. *The Law of Evolution,* necessitating constant effort and spiritual labour. Man grows by inner work.

5. *The Law of Polarity.* Our nature is dual; the animal and the God, the higher and the lower

principles; the one or the other gains the upper hand by turns. Hence the necessity of struggling against the lower principle in the name of the higher one, with which the child should ever be taught to identify himself.

The comprehension of those five basic laws naturally demands a serious study of the problems of spiritual culture.

First of all, we see before us the hygiene of the soul, to be studied so that we may understand the chief conditions of healthy moral life; and in connection with it the importance of holding up a living Ideal, an object of worship, acting as a stimulus to spiritual work. Upon this follows the active side of spiritual labour: the living up to the Ideal.

What does the hygiene of the soul consist of?

Allow me in reference to this to use an analogy. Just as physical hygiene consists in regular ablutions, in the action of sun and air, in diet, and in a definite rhythm of life, so the hygiene of the soul requires certain influences:

(a) Spiritual baths: the analysis of the day lived through, of the errors committed, the renewal of strong decisions to lead a better and purer life; such baths must be taken daily, morning and evening.

(b) The influence of a pure atmosphere: communion with people attuned to spiritual life and with pure books, and amid strong artistic vibrations.

(c) The influence of the spiritual sun and its rays: the study of the scriptures, prayer and prayerful meditation; it is most important to sub-

ject oneself to this influence in the morning, immediately after the spiritual bath.

Let us add that we must always have about us a certain amount of oxygen—by oxygen, I mean the lofty thoughts of spiritually advanced men, read and meditated upon in the morning.

Such are the main points of the hygiene of the soul. But its successful adaptation requires the presence of the most important condition of spiritual life: the existence of a *living Ideal*. For instance, to look up with reverent devotion to the great Master of humanity—the World-Teacher, to worship Him, to contemplate His divine beauty and glory, to surrender to Him in glad sacrifice one's will, one's heart and all one's strength, in order to serve Him, to try to grow into His likeness and to follow in His steps—all that constitutes the spiritual work, which opens the heart to the sun of Love and its glorious light.

Prayer must be followed by religious meditation, *i.e.*, a devotional analysis of the chief qualities and feelings and of their manifestation in life. Let us take as an illustration the feeling of love, which may be compared to white light. Attentive analysis will break it, as light is broken into the sun spectrum, into the spectrum of love: courtesy, patience, trust, kindness, respect, gentleness, loyalty. These are precisely the elements of love so graphically described by the Apostle Paul in his *Epistle to the Corinthians*.

So long as we think that love can exist side by side with anger and jealousy, we have not purified it, nor have we even grasped its meaning. But as soon as this spectrum is clearly outlined in our

consciousness, we set to work to pluck out the undesirable weed-elements—pride, anger, jealousy—and to cultivate actively the healthy love-elements. This example illustrates the importance of psychological analysis, aiming at the building up of the inner life.

We see thus that the hygiene of the soul forms the basis of spiritual culture. Having bathed in the clear waters and the pure air of the Spirit, and submitted himself to the influence of the spiritual sun, man aspires to live up to his ideal, he wishes to act for the good of men, and this wish becomes a yearning for *active service*. The whole day is coloured by the inspiration received in the morning, and he goes out into the world carrying it with him. And it is a strong, luminous, stimulating power. While perfecting himself, he alters his attitude towards the world, and consequently creates a new life. And that is the ultimate goal of spiritual labour: *the creating of a new and better life*.

The most active and inspired creators of it were always spiritual men. *In the Spirit lies the root of strength and liberty*; from it comes cure and power; from it comes inspiration. When the roots are diseased, the whole plant perishes; when the roots bathe in fresh water, the plant blooms in all its splendour. If the spiritual life be atrophied, man's creative power is dried up, and even under the best conditions his genius is doomed to sterility. The whole plant must have nutriment, first of all the roots, and then only the stem and the leaves. The spiritual man needs spiritual food. "Man shall not live by bread alone."

Those are the truths that must be realised by parents and teachers before they assume the complicated and responsible task of education. Such an earnest attitude will stimulate them to pursue unswervingly their own perfecting, and to consider as the corner-stone of education the arousing of the religious consciousness, bringing in its train the prevalence of moral principles in life.

Now, summing up the aforesaid, we may formulate the following points :

1. The goal of education is the awakening of the religious consciousness.

2. Hence the unity of moral, religious and æsthetic problems.

3. Religious consciousness generates the sense of duty, of moral responsibility, the need of self-education.

4. Self-education leads to spiritual hygiene, spiritual culture.

5. Spiritual culture generates, in its turn, the yearning for activity for the general good, *i.e.*, for the creating of new life and for active service.

Alba

THE OLD ORDER CHANGETH

By A. RANGASWAMI AIYAR, B.A., B.L.

REPEATEDLY we hear voices raised both outside and inside the Theosophical Society that the Society has undergone great transformations in its methods of working, in the teachings which its leading exponents place before the world, and in its attitude towards phenomena, psychical as well as physical, the result of the investigations into the past and into subtle realms of nature, which are made by its prominent representatives. It is not surprising that persons outside the Theosophical Society say so; for the Society itself in its aims and ideals is in advance of the times, and must be considered strange by many outside it. Further, changes within it therefore naturally lend an additional touch of strangeness to it. But what is surprising is that the members within it should now and then raise some protest against the introduction of fresh ideas—ideas which, though new, are yet in harmony with the aims and ideals of the Society.

Within the last five and thirty years, it cannot but be said that changes there have been in the form and the inner throbbings of the body of the Society. The three objects of the Society have remained the same; and the proclamation that the

Society was founded under the auspices of the Masters of Wisdom has remained the same; and the perfect freedom of thinking among its members, even to the extent of denying what must be deemed to be basic principles of a Society like ours, has remained the same. But its form and the attitude which it bears towards the world and world-problems have been changing as the purpose of its existence has been more and more unravelled before our eyes during these years, and its high destinies in the distant future foreshadowed in outlines however dim.

In the earliest meetings of the Society, the inquiry into the lost canons of Egyptian proportion appeared to have interested the members to a far greater extent than the wisdom-religion of the ancients. The first object of the Society—enunciating the principle of Universal Brotherhood—on which the civilisation of the future will be built as contradistinguished from the conflict of the present, appears to have been given its place as the first object of the Society, without full consciousness of its importance on the part of its first organisers and members. It has been often discussed whether Madame Blavatsky had the knowledge of the doctrine of reincarnation when she wrote *Isis Unveiled*. It is even doubtful whether the President-Founder, loyal soldier as he was, fighting the cause of his Master during many lives in the past, and ready to do so in the many in the future, had any clear and adequate conception of the mighty work which the Society he was founding was to do as the forerunner of a great civilisation

of the future, save that the work started under the direction of the Masters of Wisdom cannot but be mighty. He with his love for eastern philosophies and religions was so essentially the child of his age that he raised his voice against the formation, within the bosom of his Society, of a school of Occultism whose transactions may not be published to the world.

In governing the affairs of humanity, the Gods utilise the doings of men in carrying out the divine plan. Even the man who sets himself consciously against that plan is needed in advancing that plan; more so perhaps the man drifting helplessly in the current of life, and more still the conscious co-worker with Ishwara. Some comprehend the divine plan and some do not; but their knowledge or ignorance does not affect in the least the accomplishment of the divine purpose, though for the individual man it means everything whether he consciously co-operates with the scheme of evolutionary progress or does not.

Similarly the plan of the work to be achieved by the Society must have existed in its fulness in the minds of Those whose instruments the visible founders of the Society were; but each one understood the plan as he or she chose to understand it. So also with all the members of the Society. When the Society was outgrowing the limits of our mental and spiritual horizon, we were crying that it had changed for the worse. Whatever the value of our services to it, and however earnest and sincere we were in feeling 'thus far shall it go and no further,'

it has gone on further and we have been left behind. Some of those who marched with it till 1884 dropped then from the ranks. Of those who advanced, some receded about 1888. Some advanced under its banner till 1895. Some of the earnest members thought that the Society was turning along a dangerous path in 1907, and raising a warning voice severed their connection with it. The process of elimination still continues in the year 1912; and may continue till the Society with its vast body of members becomes consciously alive to the mighty plan of its work of spiritualising the life, and the multifarious activities of humanity, whether religious or secular, sacred or profane, whether political, social or economic, literary, scientific, or artistic; and ushers in the new civilisation of the future. Of those who have thus dropped from the ranks, many have given of their life's best to the Society and its interests. Their powers and faculties have been laid ungrudgingly at the Society's service. Well may the outside public express their surprise that so many great and good men should leave the Society's ranks, and point to that fact as affecting their good opinion of the Society. Well may they also wonder why it shows no sign of lessening prosperity after their secession, why new and valuable recruits always take their places? The Society while doing its work towards the world, is itself being fashioned as a more and more efficient instrument in the doing of such work. And workers, valuable as they are, are less important than the work in hand. Their dropping does not create much stir amongst those who remain behind to labour and

who feel assured that such dropping out is only temporary, and that those who leave will return to resume their work at a later time.

What a difference there is between the Society, and its conception of its work as it was in those early years of its beginning, and the Society and its conception of its work in these times! In those days the Society was no doubt a spiritual organisation but it was an organisation similar to a scientific association founded for study and research. A few daring minds hoped to reach their Master by undergoing the necessary discipline, and to tread the ancient path. Now a clear precise definition of its functions is placed before us: that the Society is the herald or the forerunner of the advent of the World-Teacher in the near future; it proclaims the founding of a new sub-race with its characteristic civilisation; and it traces the faint shadowy beginnings of the glorious sixth Root-Race in the far distant future, much in the same way as a tiny rill on the slopes of the high Himalayas may eventually end as the mighty Ganges in the plains below. The progress of the individual member is of no moment except that he is rendered more efficient to carry on the Society's work, and is enabled more effectively to uphold its ideals. Of course any member is free to accept or reject the conception of the Society's work indicated above, just as a fellow of any scientific society is free to accept or reject a law of nature like the law of gravitation. But a close observer can see that the numbers of those who recognise this aspect of the Society's work are steadily increasing,

until perhaps in the near future members may universally view the Society's work from this standpoint although it may not be a formulated article of belief. Any Society even though it is launched only as a Society for research without any accepted set of facts, cannot, if it is to do effective work, avoid gathering, during its experience and inquiry, a set of verified facts and beliefs which may throw illumination on its work. It cannot be an inquiring body always. If it be so, it is a sure sign that no progress has been made and that it has not grown older with age and experience. The accumulation of fresh facts and fresh teachings presented to the world by the Society, instead of showing that it is drifting hither and thither, is a sure sign that it is healthy and strong and is going on to its appointed end; further, those facts and teachings are in a line with its past tradition, in harmony with the teachings of ancient religions and philosophies, and in accordance with the trend of modern science, and the best thought of the age.

The position of the Theosophical Society in India at the present time shows certain peculiarities. Unlike other countries, India presented a clear field for Theosophical activities, during the first two or three decades after the commencement of its work here, for it came as an upholder of what was best in Hindus and Hinduism at a time when such upholding was necessary. It supported the general principles of Indian philosophies and ethics which, though differing amongst themselves, have certain valuable common basic principles as distinguished from the materialism of the West.

But now that the work of the Society in India is not confined to the surface; now that it does not content itself with mere platitudes of sympathy with Aryan civilisation and philosophies; now that, in its deeper working, it comes in conflict with dying customs, beliefs, and loss of intellectual and spiritual vigour, which an ancient religion and polity like ours must have undergone in their evolution through millennia in the past, and which have been blended so intimately with all that is best in that religion and polity, that it is exceedingly difficult to distinguish the latter from the former, except with a keen intellect illuminated by the eye of the Spirit; in short, now that circumstances are such, it is no wonder that the Society has commenced to provoke opposition from many quarters in India. To the hand-to-mouth politician, starting with certain Shibboleths of the hour, with a horizon limited to the survey of passing events of to-day or to-morrow, the work of a Society seeking its fulfilment in centuries will not only be uninteresting but appear to be positively unprogressive. To the social reformer, who does not take into his ken the immense past of his race and its future, the works of social amelioration in which the Society engages itself will appear a mockery of his aims and aspirations, which lie in seeking to engraft on the ideals of his race actualities inconsistent with them. To materialistic religiosity whether in the East or the West, which contents itself with following certain creeds or formulæ without seeking to live by or vibrate

in unison with the soul of its religion, the Theosophical Society with its message, like unto that of the prophets of old, is an innovation disturbing the slumbering waters of self-satisfied repose. To the deeply orthodox, indeed religious, man to whom the ancient dispensation of long ago, not indeed in its pristine purity, but modified by the accretions of ages, is the full measure of the inexhaustible waters of life, every new presentation of even the truth which he holds dear (let alone the presentation of new truths), is an infringement of the Law and therefore worthy of condemnation. To the careless, the indifferent man of the world, every movement, and every teaching which is above his understanding merits opposition and obloquy. To a race which believes in Divine Incarnations and the appearance of Rishis for its helping, the advent of a Great Teacher in the near future becomes incredible. When the Christian chronology is thrown backward a hundred years, or when Apollonius of Tyana is said to be an incarnation of Jesus, our religious equilibrium is not affected; but there is a close searching of the platform on which we stand when Sri Ramanujacharya is said to be an incarnation of the Master Jesus.

India is at the parting of the ways. From the time when the Aryan hosts were marched across the Himalayas thousands of years ago, and their leaders under the auspices of Manu Vaivasvata implanted their religion, polity, and civilisation here, India has been self-centred, and has profited immensely by that attitude, in the past. And when a great attempt was made to disturb it by the spiritual

rationalism inaugurated by the mighty Buddha, the wave passed over, leaving indelible marks of His teaching but nevertheless leaving the general attitude unaffected. But while India has stood still since His advent, the world around has rapidly awakened. The question was whether India should give up her self-centredness and adjust her relations, ranging from the spiritual to the physical, anew, and gain a new lease of immortal life thereby, and step into her rightful place amongst the nations, or resume her attitude of rigid isolation, which means a life of lingering decay and death. That India should adopt the former and not the latter has been settled, and the process of adaptation is now in the hands of the National Devas. Amongst human instruments working in co-operation towards such a glorious end, there is none which has done such good work in the past, and promises to do such good work in the future as the Theosophical Society. Deeply conservative towards the noble ideals of life and duty, the system of cosmogony and the hierarchical government of the world, the scheme of evolution human and sub-human, which the Great Manu of the fifth Root-Race gave to His first-born, and all the teachings which the Teachers succeeding Him gave to the race; pointing its finger to the dim star of a glorious religion and civilisation in the distant future for which the Manu and the Vyasa of that age are at present working, with slow toil and through us erring men, and strengthened with all the blessings of the great and the mighty in our humanity, the Theosophical Society is the bridge between the

Old and the New in India, strengthening what needs strengthening in the old, pulling down, though not with irreverent, iconoclastic hands, that which has served its purpose, and which, if allowed to remain, could only be a drag and an impediment to progress. The East and the West have come in contact with each other on Indian soil. Even though this contact has been close for about one hundred and fifty years in the past, the two have been like unto water and oil, lying apart and distinct. Both of them must profit by the mixing of their ideals at their highest, and in that lies the safety and the certainty of Indian progress. The Great Teacher whose advent the Society is heralding cannot come like Lord Buddha or Sri Sankaracharya, preaching as a Hindu to a Hindu audience. He will come as a World-Teacher preaching on the World-platform. How many of us will recognise Him if His garb, His speech, His manner, His method, are unlike all the external environments which we associate in our imagination with a great *Indian* Teacher? Even when these external environments corresponded with what we conceived as the fitness of things, we did not welcome our great Teachers in the past; and Their work was not an easy one. Gautama, the Buddha, Sri Sankaracharya and Sri Ramanuja met with difficulty and opposition. Much more will it be the case when a Great Teacher is expected to appeal to and reach the hearts of both the East and the West. He will in His person unite them, and both will be the richer for His life and example. Are we prepared to strip ourselves of our prejudices and preconceived ideas, to

understand the significance of His advent and prepare the way for Him in our midst, so that our race may enrich itself by His mission of Love and Compassion? Adyar, the world-centre of Theosophical activity, will be the field of spiritual forces, the play of which will extend over the world at large. There is no time to give way to lethargy or inertia amongst us. Theosophical work should cease as a pastime, and ripen as a passion, so that antipathy may be overcome by love, suspicion may yield to acts of benevolence, and Theosophy may enrich all that our people may hold dear.

A. Rangasvami Aiyar

It is the element of official and external imposition that carries doctrine over into dogma. The very word signifies a command. . . it implies, then, an external official authority claiming a compelling obedience. . . It is the element of compulsion overriding the reason and conscience of man, and suppressing the right and duty of individual judgment, that degrades a Church from a voluntary fellowship of the spirit into a legislative and judicial authority. . . [Evolution is] universally accepted by scientific men, but it is not a dogma. Any man is at liberty to test and verify the facts afresh; various interpretations may be put upon them, so that Darwin and Wallace, Spencer and Weismann, do not speak exactly the same thing. Now suppose that, in order to put an end to all discussion and difference, the British Association passed a resolution: 'Such and such is the doctrine of Evolution which, if any member do not believe, he shall be and is hereby excommunicated from our fellowship.' Here is introduced the element of artificial authority and external compulsion; what was a scientific doctrine has now become a scientific dogma.

LLOYD THOMAS

THE BAHAI MOVEMENT AND THEOSOPHY

By MARGUERITE POLLARD

LATELY, owing to the recent visit of Abbas Effendi to England, interest has been aroused in the religious movement which began about seventy years ago in Persia when the Bab announced himself to be the herald of one of the Divine Manifestations. After the martyrdom of this prophet, one of his followers, subsequently known as Baha' u 'llah, declared himself to be the promised Manifestation and proceeded to proclaim his message of peace to all men. He declared his mission to be to unite all the faiths and peoples of the world into one, but like the Christ he came not to destroy the old teachings but to fulfil.

“Do not antagonise or denounce any religion. God is to every human being as great as the individual mental capacity permits one to see Him.” The Bahai therefore acknowledges the common truth in Buddhism, Muhammadanism, Christianity and other great religions, and honours the founders of each faith. Religion, according to Baha' u 'llah, in the new era must be a unitive and not a separative force; there must be no more religious dissensions or persecutions or wars. The peoples of the world must be united in a Universal Brotherhood;

men must rise above the ideal of patriotism to the love of all humanity; all that tends to separate them must be put away; there must be a common language so that all may be able to understand one another. The sexes are equal; all children must be educated; if there is not enough money to educate both the boys and girls of a family, the girls should be educated rather than the boys, as being closer to the race. Just as in the teachings of Christ there were to be no distinctions of race, sex or caste, "neither Jew nor Gentile, male nor female, bond nor free," so also in those of Baha' u 'llah, these differences also are to be put away.

O people of the world! The creed of God is for love and union, make it not to be a cause of discord and dissension. I enjoin you to the service of the nations and to the pacification of the world.

O people of the world! The pavilion of Unity is raised, do not gaze upon each other with the eyes of foreigners; ye are all the fruits of one tree and the leaves of one branch.

Let him not glory who loves his own country, but let him glory who loves the whole world. (*Words of Baha' u 'llah*).

At the present time there are about thirteen million Bahais and the movement is in the charge of Abbas Effendi, the son of Baha' u 'llah who is now on his way to America where he hopes to do battle with the strong feelings of race-prejudice and to encourage the mixture of the races by marriage.

Such a movement cannot fail to interest a Society whose first object is "to form a nucleus of the Universal Brotherhood of humanity, without distinction of race, creed, sex, caste or colour," and whose second object is "to encourage the study

of comparative religion, philosophy and science". And those fellows of the Society who are interested in the third object—"to investigate the unexplained laws of nature and the powers latent in man," will find a rich field for their investigations in the alleged miracles and mystical phenomena among the Bahais.

It is important in this connection to make it clear that as Madame Blavatsky said:

The Theosophical Society teaches no new religion, aims to destroy no old one, promulgates no creed of its own, follows no *religious* leader, and distinctly and emphatically is not a sect, nor ever was one. It admits worthy people of any religion to membership, on condition of mutual tolerance and mutual help to discover truth.

The Bahai religion is interesting to Theosophists as a new religious note, a new expression of the Divine Wisdom clothed in all the beauty that Persian imagery can give. Up to the present the unitive force of the movement has been directed chiefly to destroying the existing hostility between the Jewish, Muhammadan and Christian faiths; whether it will ever become a world-movement has yet to be proved. It will do so only in so far as it remains a *unitive* movement and preserves itself, as no religion has yet done after it has grown to any large extent, from all jealousy of subsequent religious teachers.

The Bahais are great in recognising the divine inspiration of all the great Teachers of the past; will they have the spiritual intuition to recognise all the great Teachers of the future? Will they become personal instead of universal, attached to one divine manifestation rather than to truth? Their own prophet, Abbas Effendi, has spoken very strongly

as to the *impersonal* attitude of the seeker after truth :

The seeker must be endowed with certain qualities. First of all he must be just, and severed from all else save God ; his heart must be entirely turned to the supreme horizon ; he must be free from the bondage of vices and passions, for all these are obstacles ; furthermore he must be able to endure all hardships ; he must be absolutely pure and sanctified, and free from the love or the hatred of the inhabitants of the world. Why ? *Because the fact of his love for any person or thing might prevent him from recognising the truth in another,* and in the same way, hatred for anything might be a hindrance in discerning truth. This is the condition of seeking, and the seeker must have these qualities and attributes. Until he reaches this condition, it is not possible for him to attain to the Sun of Reality.

Will the Bahais, as time goes on, wish to arrogate to themselves the monopoly of Truth, and fail to recognise Truth outside their own movement ? Will they hold the person of Baha' u'llah of greater importance than his message of unity ? If so, they will inevitably become limited in their sphere of influence and new teachers will arise.

The preparations for the return of a great World-Teacher at the present time, among so many religions of the world, will be a great test of the Bahais' powers of love and tolerance. The Buddhists are looking for the coming of the Lord Maitreya, the Lord of Compassion ; the Hindus for the return of Krishna ; and many Christians for the second coming of Christ. Many Theosophists, through the study of the ancient scriptures, have found prophecies of the advent of a great Teacher in the *present* century. Many important cycles are completed in the *present* century. The Bahais are saying that all these prophecies refer to Baha' u'llah and that the Jewish Muhammadan cycles mentioned in the sacred books, were completed in the year 1844, the year when

the Bab began his work. But if, as is so widely expected, a great Teacher comes at no distant time, what will be the result? Will the world again have to witness the pitiable spectacle of jealousy and scorn and hatred between the followers of the Masters who have come to bring peace upon earth? If the Bahais seek to commend their religion by the disparagement or ridicule of the other movement, or if the believers in a World Saviour soon to come are indifferent to the beauty of the teachings of the Bahai leader, will they not alike stand condemned, ignorant of the fundamental teaching of their religion?

But whatever quarrels may arise between members of different religions, followers of different religious teachers, there can never be any quarrel between Theosophy and any religion. "Theosophy is the body of truths which forms the basis of all religions and *which cannot be claimed as the exclusive possession of any.*" Neither can the Theosophical Society have any quarrel with any religion whatever, past, present or to come. The fact that some of the chief leaders of the Theosophical Society are at the present moment preparing for the advent of a great World-Teacher does not alter the truth of Madame Blavatsky's words: "The Theosophical Society teaches no new religion, aims to destroy no old one, promulgates no creed of its own, follows no religious leader, and distinctly and emphatically is not a sect nor ever was one."

In dealing with religions, Theosophists look for points of similarity and of agreement rather than for differences. In their search for truth through

the study of comparative religions, they have established a presumption in favour of reincarnation. Nearly every religion has taught some form of it, crude or subtle according to the development and culture of the believer. This teaching appears in the religions of ancient Egypt, India and China; among the philosophers of ancient Greece, among the Jews and early Christians, and the belief in the probability of reincarnation is spreading rapidly in the present day. The Theosophist, therefore, who considers truth to be that which forms the basis of all religions, generally believes in reincarnation but is not compelled to do so by the fact of his membership in the Society. As a disinterested seeker after truth, he accepts the doctrine of reincarnation if it appears to him to make life more intelligible and to demonstrate the justice and love which guide its evolution, if it seems to him "to put death in its rightful place as an incident in an endless life, opening the gateway of a fuller and more radiant existence".

Abbas Effendi, dealing with the question of reincarnation, says:

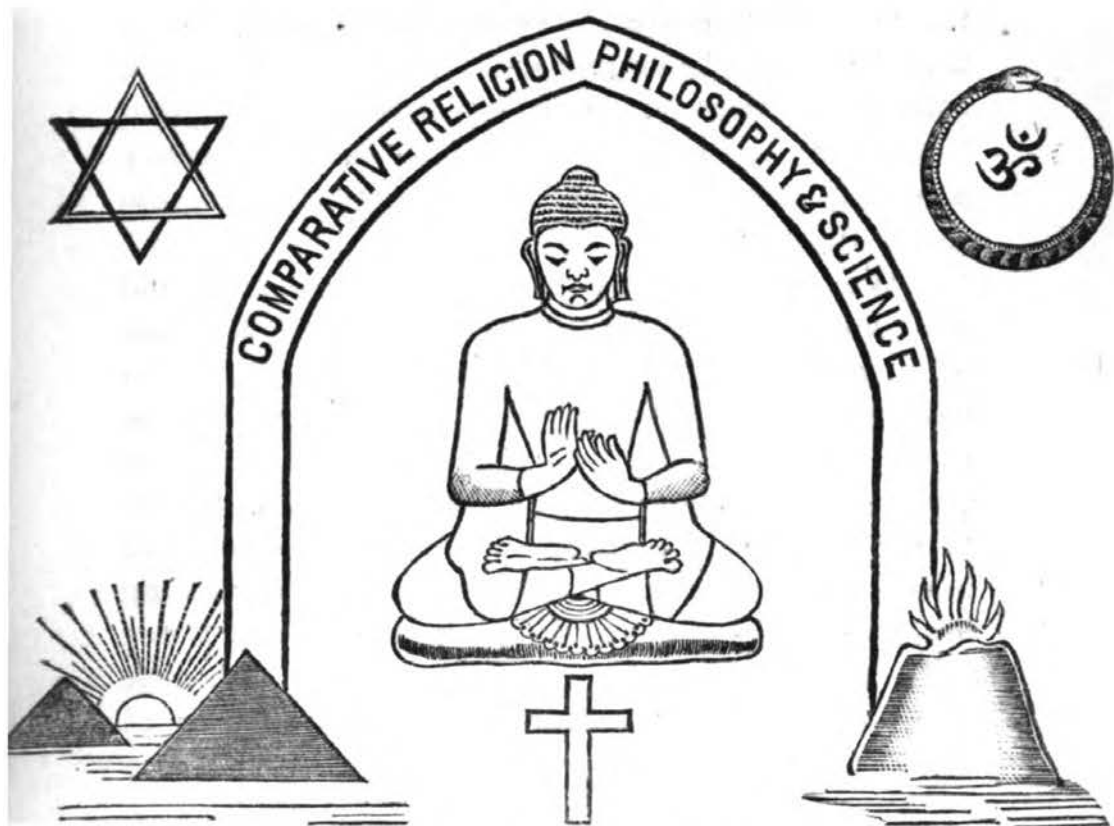
The Theosophists believe that man on the arc of ascent will return many times, until he reaches the supreme centre; in that condition matter becomes a clear mirror, the light of the spirit will shine upon it with its full power, and essential perfection will be acquired. Now, this is an established and deep theological proposition, that the material worlds are terminated at the end of the arc of descent, and that the condition of man is at the end of the arc of descent, and at the beginning of the arc of ascent which is opposite to the Supreme Centre. Also, from the beginning to the end of the arc of ascent, there are numerous spiritual degrees. The arc of descent is called beginning, and that of ascent is called progress. The arc of descent ends in materialities, and the arc of ascent in spiritualities. The point of the compass in describing a circle makes no retrograde

motion, for this would be contrary to the natural movement and the divine order; otherwise the symmetry of the circle would be spoilt.

But while recognising the truth of the Theosophical teachings (obtained by comparing the ancient scriptures of the older faiths of the world), concerning spiritual involution and evolution, Abbas Effendi considers the belief in reincarnation a "puerile imagination". This is the only point in which his teaching is *at variance* with the more important opinions, beliefs, or working hypotheses of Theosophists, and members of the great religions of India. But it seems as if the Bahai religion as now presented, were more suited to the types of mind to be found in the Jewish, Muhammadan and Christian faiths than to the great communities of Buddhists and Hindus in China and India. All Theosophists however, must wish the Bahais every success in their work of spreading religious unity throughout the world and of uniting all peoples in love and brotherhood. Let us conclude with the words of Baha' u'llah telling his followers how religion should be taught to the world:

O children of Baha! associate with all the people of the world, with men of all religions in concord and harmony, in the spirit of perfect joy and fragrance. Remind them also of that which is for the benefit of all, but beware lest ye make the Word of God the cause of opposition and stumbling, or the source of hatred among you. If ye have a word or an essence which another has not, say it to him with the tongue of love and kindness. If it be accepted and impressed, the end is attained; if not, leave him to himself and pray for him, but do not molest him. The tongue of kindness is attractive to the heart and it is the sword of the spirit; it furnishes the true relation of thought to utterance; it is as the horizon for the arising of the sun of Wisdom and knowledge. Creatures were created through love, let them live in friendship and unity.

Marguerite Pollard



THE COMING CHRIST

By A GROUP OF AMERICAN STUDENTS

(Concluded from p. 742)

EVOLUTION IN RELIGION

AS the term 'unfolding' normally applies to conditions, or to states of the 'I am,' the Self consciousness which is always one and indivisible, so does the term 'evolution' refer to forms, to

bodies, to the multiplicity of the vehicles which the Self uses in the process of unfolding. According to Herbert Spencer, "evolution is the homogeneous becoming the heterogeneous, the simple becoming complex". Another way of defining it is that "evolution is latent potentialities becoming active powers".¹ Or, again: "The universe exists for the soul's experience."²

We can see that while bodies are born and used and destroyed, the *matter* of which they are built is always undergoing a process of partial development, is always 'becoming'. Even in the evolution of the matter connected with sight and hearing this is apparent; and, at the same time, the 'I am,' the Self consciousness in which the qualities inhere, is constantly unfolding itself, expressing itself more and more freely as it passes from lower types up through higher and higher types of bodies.

Now religion—or the seeking for the source of the Self—being the basis of man's inmost being, it is not strange to find that there are in it satisfactory reasons for all the great problems of life; reasons showing that there is definite unity underlying the endless diversity of physical bodies; that there is a profound yet practical philosophy of evolution extant, built for the unfolding Selves, ourselves, by the great Architect of the Universe, and embodied by the ancient Sages in the great religions of the world. In the very heart of every religion, interwoven into its warp and woof, is the idea of evolution. The essence of religions is the knowledge

¹ *The Ancient Wisdom*, by Annie Besant, p. 44.

² *The Sutras of Patanjali*.

of God, of the Self, and this knowledge is reached through evolution.

This law of evolution is analysable, and we find that it has seven essential factors:

The One Existence, or the Universal Life as the basis of all things.

The One Manifesting as Many, or the individualised life in every form.

The Great Order of Living Beings, or the Planetary Spirits, Angels, Devas, nature-spirits, who are the hidden forces and intelligences in Nature.

Reincarnation, or successive rebirths of the individual ego in form after form to gain experience.

Karma, (Action and Reaction) and *Selj-Sacrifice*, two basic laws for the Self-unfolding.

The Three Worlds, or the worlds of Thought, of Desire and of Action.

*The Brotherhood of Man.*¹

These conditions ensure to every 'I am' the opportunities it needs during its long unfolding in successive bodies; supplying the resting period, or the play-ground, or the battle-field required at any given stage of evolution. Thus does the need for, and the appearance of a Supreme World-Teacher from time to time; of a gathering up of all religions into Him as the Centre of their Life; of evolution as the field through and by means of which He guides the evolving souls of men, make an intelligible philosophy, convincing to the mind, satisfactory to the desire, peace-bringing to the heart.

¹ This category is taken from *The Universal Text Book of Religion and Morals*, edited by Annie Besant.

MASTERS AND INITIATES

Once admit the theory of evolution, a perfectly safe assumption of fact, and we are constrained by elementary psychology to admit that personalities of great advancement must exist. If there were only such as we and God, then progress were impossible, the gulf between would be too vast, the difference too terrible to contemplate; but in the great law of evolution there is no gap in the scheme, no unbridged space or chasm between the human and the divine. The divine Self in every heart is unfolding its powers through matter, and always there are some Selves at each station on the way who have gained the knowledge of the next stage to be passed, all the way up to the Logos, to God Himself.

Those who await us at the stations in evolution as yet beyond us, are known by different names in different religions; but the titles of 'Masters' and 'Initiates' are common to both Christian and Hindu. The Christ, in speaking to His disciples, said:

Ye call me, Master, and, Lord; and ye say well; for so I am.¹

His pupils, His disciples, were probably Initiates, those who were sufficiently evolved to be given the 'mysteries' of which He said:

Unto you it is given to know the mystery of the Kingdom of God: but unto them that are without (the less evolved), all these things are done in parables.²

From the ranks of those who are becoming exceptionally unselfish, who have exceptional love

¹ *S. John*, xiii, 13.

² *S. Mark*, iv, 11.

for spiritual truths, who are exceptionally devoted to the service of mankind, souls are taken in charge by the Great Ones, and when the preparation is complete, are given the first great Initiation; this admits them into the Occult Hierarchy as pupils. This is followed at later stages by four other great Initiations in succession. Often many earth-lives are passed after the first Initiation before the Fifth Initiation, that of the Master, is reached.

He, the Master, is one who has attained what in the East is called 'Liberation,' that is, freedom from the sense of separateness from man and God. He is one whose soul and Spirit have become unified, who lives consciously in the Spirit, who no longer needs to come into incarnation. He has the right to go onward, but for love's sake turns back to help ignorant humanity, and remains with it till all that race of men is free to go on with Him.

Through all the stages of Initiation He has been casting off fetter after fetter of error, of thought, of desire, and of 'I'-ness. He is now known as a 'perfected man,' a Master, still retaining His physical body. To the cry of every brother of His race that asks for guidance, His heart answers; to every soul that pours its burdens out to Him, He responds with loving tenderness.

Among the Masters, as well as among the Initiates, there is grade beyond grade, each filling His own official place in the great Occult Hierarchy, and therein labouring for the helping of man.

How vast and how endless is Their patience with us. How great the debt we each owe to these perfected Men. How can we repay it? In whatever religious field we are now placed, be it Theosophy, Christianity, Buddhism, Zoroastrianism, Hinduism, or even none at this moment, these occult ties of the past and of the present bind us by love and sacrifice to some great One; and not until we in turn, as by evolution and service we reach that height, do for others what they are now doing for us, will our debt to Them be fully paid.

THE ADVENT TWO THOUSAND YEARS AGO AND NOW

The advent of the Great Teacher, the Christ, the Bodhisattva, two thousand years ago, is generally admitted and accepted the world over. The problem to-day, concerning Him, is whether He will return in fulfilment of the promises recorded in the western scriptures as made by Him: if so, when and how?

While the Bible of the western world does not emphasise the main factors of evolution, it clearly indicates their existence, the teachings of the Christ and His disciples bringing out strongly the need of growing toward, and eventually attaining to, human perfection. If, then, we admit evolution as one of the foundation-stones of the teachings of the Christ, we have in that a logical standpoint from which to view His teachings concerning His return. These statements, setting forth the inevitableness of His return at a later period, and the attending conditions imposed, constitute, perhaps, in

their inclusion of a great period of time before fulfilment, and in their far-reaching, world-wide effect, the most striking feature of the New Testament writings.

In looking at these evidences, we have selected from the many references those which seem to indicate a period yet to be fulfilled, either according to the relation in point of time, such as appear in the epistles of His followers, or which, from His own statements, could not have applied to His then appearing, because of other and opposing conditions which had first to be fulfilled. The student can readily turn to the texts and, by including the contexts, see the connection with a future period.

PROPHECIES IN THE WESTERN SCRIPTURES

For the Son of Man shall come in the glory of His Father with His angels; and then shall He render unto every man according to his deeds. *S. Matthew*, xvi, 27. See also: *S. Matthew*, xxv, 31-2; *S. Mark*, xiii, 26-27; *S. Luke*, ix, 26; *S. Luke*, xvii, 24-5; *S. Luke*, xxi, 27, 36.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. *S. John*, x, 16.

But that He might also gather together into one the children of God that are scattered abroad. *S. John*, xi, 52.

And if I go and prepare a place for you, I come again, and will receive you unto myself. . . . I go away, and come unto you. *S. John*, xiv, 3, 28.

And a cloud received Him out of their sight. And while they were looking steadfastly into heaven as He went, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven. *Acts*, i, 9, 10, 11.

And that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things. *Acts*, iii, 20-1.

Wherefore judge nothing before the time, until the Lord come. *I Corinthians*, iv, 5.

For the Lord Himself shall descend from heaven. *I Thessalonians*, iv, 16.

Looking for the blessed hope and appearing of the glory of our great God and our Saviour Jesus Christ. *Titus*, ii, 13.

So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation. *Hebrews*, ix, 28.

For yet a little while, He that cometh shall come, and shall not tarry. *Hebrews*, x, 37.

But now He hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. *Hebrews*, xii, 26.

Be patient therefore, brethren, until the coming of the Lord. . . Be ye also patient; stablish your hearts: for the coming of the Lord is at hand. *James*, v, 7-8.

At the revelation of Jesus Christ. *I Peter*, i, 7, 13.

But, according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness. *II Peter*, iii, 13.

We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is. *I John*, iii, 2.

OTHER SCRIPTURES

It may fairly be asked, why should not the statements of the Christian scriptures suffice as proof of His return? Why seek further for evidence of the coming of the Supreme Teacher?

But there are many religions, many scriptures in the world, and, according to the statements accredited to the Christ—who said: "And other sheep I have which are not of this fold"—all of these religions, together with their followers, will be gathered to Him when He returns and they hear His voice, and will become in Him "one fold and one shepherd". The adherents of these various religions are at the present time guided by their own scriptures; therefore these should be

diligently searched to learn whether they contain facts concerning His coming. If it is found that they also support this view, the Christian affirmation will be greatly strengthened.

Again, if other world-scriptures also proclaim Supreme Teachers and their recurring return, it supports one of the fundamental laws in evolution, the law of the continual self-sacrifice of the higher for the lower; and confirms the eternal need for, and supply of that need by, World-Teachers and Saviours.

Further, if the next step forward for humanity is to be a readjustment, a new aspecting of the old, another new commandment given, a new covenant made, it will reasonably include all religions and all ethical ideas and movements in its uplifting sweep toward unity and brotherhood. Therefore the better we understand, the more we can help in the general readjusting.

PROPHECIES IN THE EASTERN SCRIPTURES

In turning to the East to seek for light, we will most briefly outline such portion of the eastern philosophy as will make clear its view of a Christ's return. Much is to be learned from each of the eastern religions, of the laws governing the evolution of the world and humanity; but the student finds the clearest setting forth in that oldest and most philosophic of living religions, the Vaidic, or Hindu. In this philosophy, the intellect as well as the heart is constantly appealed to. The theory of the evolution of humanity from the ignorance

of savagery up through all the stages to perfect manhood, and of worlds through primordial chaos to perfect order and system under the direction of a presiding Hierarchy, is seen to be a living fact; the reasons for and aims of such evolution become vital and real. We find in luminous outlines the story of the continuity of life, and the processes of its gradual unfolding, of its passage as the 'I am' consciousness through many bodies and long periods of time.

Fully recognising, as do the western scriptures, the One God, called by the Hindu *That*, they push, as it were, this source of worlds and beings back to a point where God the Father, That, The All, becomes an "Omnipresent, Eternal, Boundless and Immutable Principle on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought,—in the words of the *Mandukya*: 'unthinkable and unspeakable'."¹

To human conception the first appearance in manifestation is the One;

The One: that is His name, for That wherein He arises is Numberless, beyond Number, and being Ahe All, is neither One nor Many.²

This *One* is to us the *Word*, the *Logos*, the *Manifested God*. He brings out with Him not only the plan and patterns of all that shall become from the time of His coming forth, to His withdrawal of His Solar System again, but also brings

¹ *The Secret Doctrine*, I, Proem.

² *An Advanced Text Book of Hindu Religion and Ethics*, compiled by the Board of Trustees, Central Hindu College, p. 44.

with Him those who have worked with Him in past Universes; the Planetary Logoi, the Recorders, the Rulers, the Builders, the devas or angels of the elements with their hosts of messengers.

To these He entrusts His stupendous plans for the various and successive rounds of world-processes and races of men; and when the matter of His system has been endowed with qualities, and latent energy, and the inseparable combination of spirit-matter is established in every atom, the field is ready for the Monads, the 'units of Consciousness,' ourselves. These Monads, "undetached sparks," ourselves, whose real source is in the Logos Himself, the One, have come forth in Him "in order to master matter and in turn to create a universe therein".¹

THE CHILD-HUMANITY

Beginning in utmost ignorance of the nature of the environment we, humanity, are aided and guided by all the great workers, in our coming, incarnation after incarnation into suitable bodies, the type of body being largely determined by our own actions, thoughts and desires. Also we are brought forth into the world in successive groups, so to say, and therefore in each race there are always older egos and younger egos.

Humanity is continually helped at every point through vast periods of time by the Great Ones and Their agents, the devas, until the more advanced can in some measure understand and

¹ *A Study in Consciousness*, by Annie Besant, p. 52.

help their younger brothers. At this point, just as is done with the baby learning to walk, the Great Ones withdraw a little to let the child-humanity learn initiative, and profit by its mistakes.

It is at this point, that some out of the earlier groups of a great race, comprehending in some degree the purpose of all this evolution, forge ahead, and by enormous self-sacrifice, rapidly fit themselves to become the pupils and aids of the ruling officials in the Hierarchy, the world's outer and inner directors and governors. Others, by prodigious self-sacrificing effort, prepare themselves to be chosen as pupils of the great Teachers of humanity.

With the one goal—service—in view, climbing up through immense periods of time, passing through every phase of human experience, suffering in all points like as we, some have completed their human evolution, and are free to pass on in their divine evolution to greater, vaster fields of work. Choice of seven ways of service is offered to these,¹ some of them entirely outside of the earth evolution. As the law of life at this stage is service only, the service is offered to the Hierarchy, to be placed where it is most needed. Some remain with humanity during the period of a Round or a Root-Race to aid in the unfolding of the plan of the Logos for its uplifting through that stage of its evolution.

THE GREAT WHITE LODGE

These perfected Ones, together with their pupils, form a Body, a great Hierarchy, known in

¹ *Invisible Helpers*, by C. W. Leadbeater, p. 123.

Theosophical literature as the Great White Lodge, and from this Great White Lodge the direction of all the great affairs of the world comes. Even now, according to the Puranas,¹ there are waiting and working the Lawgiver—Ruler—and the Supreme Teacher of the great Sixth Root-Race to come, of which the now forming sixth sub-race of the Fifth will be a faint foreshadowing. From within the Great White Lodge, these two are choosing, trying, testing the souls who will help to form the nucleus of the new Race. This Sixth Race will carry onward the evolution of humanity under purer and brighter conditions than we can now conceive of.

Through and by members of this Great Lodge of perfected Men, the Masters, the plans of the Logos for each stage in evolution are successively brought forth. Religions, each containing a portion of the great Truth, are given out and clothed in words suited to the sub-race to which it is presented; when the purpose is served, that is, when the egos of that stage have had opportunity to learn of it and to accept such portions of it as they will, the inner meaning of the teaching is in a measure withdrawn for a time, and preparations are made to bring out other aspects of it suited to the needs of the new incoming sub-race.

When, as now, the vital and essential Life of religion seems to have too feeble expression to attract the masses, when even the good lose their fervour, and there seems to be an eclipse of faith among the people, the ancient eastern scriptures²

¹ *Bhagavata Purana, Kalki Purana, Vishnu Purana.*

² *Bhagavad-Gita, iv.*

say that this is significant of a new bringing forth by the Supreme Teacher of this age, of a new covenant, a new ideal, which will unfold in man's consciousness something more of the spiritual qualities latent in it. We have yet to learn the significance of brotherhood; of utter tenderness, sympathy, unselfish love for our every brother and sister, great and small.

Who but the Supreme Teacher and the perfected Men who will accompany and aid Him, can sound this forth until every heart shall feel it, every voice shall respond, "I am my brother's keeper" and helper?

THE RELIGIONS of THE ARYAN RACE

Lord Buddha was the first of *our* humanity to reach the high office of World-Teacher of angels and men. He took birth in all the sub-races of our Root-Race, as Mrs. Besant points out in *The Immediate Future*, pp. 58-61. When His work on earth was completed, after bestowing the blessing of Enlightenment upon His thousands of pupils through the many lives in the past, He passed away to other duties in other worlds, handing over the office of World-Teacher to His Brother, who for millions of years had trodden the Path beside Him, the great Lord Maitreya, the Lord of Compassion, as he is called in India, the same whom Christendom calls the Christ.

And between these two, identical in thought, identical in teaching, there was yet a difference of temperament that coloured all they taught, for He who became the Buddha is known as the Lord of Wisdom, and He who was the Christ is known as the Lord of Love—one teaching the law, calling on men for right thinking, for right understanding; the other seeing

in love the fulfilling of the law and seeing in love the very face of God. Lord of Wisdom, Lord of Love! It is the Lord of Love who is the World-Teacher to-day.¹

He, the Christ, upon whom now devolved the office of World-Teacher, first took up His world-teaching in the form of Shri Krishna, the Divine Child and Youth, who holds the heart of India to-day; and though they call Him Krishna, we call Him Christ, for He is the one Lord of Love to both.

Two thousand years ago, when the fifth sub-race, the Teutonic, was due, this same great World-Teacher came, to shape and direct its spiritual growth by giving out a new religion, a new and higher ideal for them to live by. He accepted the willingly, gladly offered body of His own dear pupil, Jesus, whose spotless character and stainless mind offered the best material that humanity could bring, through which He could manifest Himself,² and during the three short years the people permitted Him to occupy it, He spoke as never man had spoken; teaching the unity of the loving, living Christ, with the Christ-life slowly unfolding and developing in the heart of every man.

Again a new sub-race, the sixth sub-race of the Aryan, is beginning to form, this time in America. Leading ethnologists recognise the outline of a distinct type of physique beginning as the result of the union of the many races pouring into America. Will the precedents of the past again be followed? Will the Supreme Teacher

¹ *The Immediate Future*, by Annie Besant, p. 60-1.

² *Esoteric Christianity*, by Annie Besant, p. 133.

come forth soon, to found the new movement, to set forth a higher view of the use of thought, of desire, of action, for the egos awaiting reincarnation in it? Will He establish a true knowledge of the meaning of Brotherhood? Is this the beginning of a new age, a new dispensation, or is it, as some think, the end of all things?

WILL THE ADVENT BE PRE-MILLENNIAL?

The western scriptures seem to contain little concerning this question. Perhaps as explicit a reference as any is: "Whom the heaven must receive until the times of restoration of all things."¹ Bible scholars seem fairly unanimous in the opinion that the Advents, the last Advent and the coming one, stand related as parts of one plan:

The first advent was to redeem men; the second to restore and bless.²

The Rev. F. E. Tower gives as reasons for thinking the coming near and pre-millennial, seven signs:

The prolongation of the age, the exhaustion of the prophecy, the slumber of the virgins, the great apostacy or falling away, the rise of scoffers, abounding worldliness, and an era of revivals and missions.³

Dr. C. A. Briggs says:

The failure of the old covenant and its institutions to accomplish the work of redemption and to realise the Messianic ideal, showed that the old covenant was not the last word of God to man, but that it was preparatory to a new covenant

¹ Acts, iii, 21.

² *The Divine Plan of the Ages*, issued by the Bible Society.

³ *The Advancing Kingdom*, by Rev. F. E. Tower, A.M., p. 432.

of the Messianic Age. All nature, even the animal kingdom, is included in the covenant of universal peace and harmony.¹

Professor Shailer Mathews says :

The general scheme of deliverance by God involves the two ages.²

Presumably, as the last age followed the last coming, the next age should follow the future coming :

The Advent itself, not the millennium, is prominently presented in the New Testament as the blessed hope of the church, and is uniformly presented as an event ever immanent. . . The doctrine of a millennial era before the advent is a novelty in the history of the church, proposed but a little more than one hundred and fifty years ago, and avowedly as 'a New Hypothesis'.³

Let the student here compare what Mr. Leadbeater has written in *The Inner Life*, Vol. I, pp. 230-1.

The whole orthodox Christian and Jewish world are still expecting every day an advent, the Jews of a Messiah, the Christians of a second coming of Christ.⁴

According to the testament of the Patriarchs,⁵ the sole mission of the Messiah will be the regeneration of mankind, and His Kingdom will be one of justice and of salvation for the whole world. He will not engage in war or in the conquest of nations. His whole concern will be to establish justice among the people. Tyranny and violence will no longer be practised, for the world will be full of the knowledge of God.

Islam is expecting the advent of its last great prophet Mahdi.

We might greatly multiply the indications, from modern sources, of the pre-millennial coming. But

¹ *Messianic Prophecy*, by C. A. Briggs, D.D., p. 496.

² *The Messianic Hope in the New Testament*, by Shailer Mathews, p. 317.

³ *Premillennial Essays*, by Rev. J. T. Duffield, D.D., p. 426.

⁴ *The Quaballah*, p. 90.

⁵ See *The Jewish Encyclopædia* (under Levi, Tribes).

what do the Occult Records, the Puranas and *The Secret Doctrine*, teach on this point? That from this present fifth sub-race of the Aryan race, the Great Teacher will gather those whose evolution has passed beyond the stage of intense individualism, and has progressed toward a recognition of unity and self-sacrifice as a higher law of life. Through these, something of the way for His coming will be, is even now being prepared. Then He will come forth, with many of those Great Ones, the Masters, and their pupils, to establish His New Covenant on earth. Not to destroy it, but, as the nations receive its beauty, it will become universal and "the glory of the Lord shall cover the earth as the waters the face of the sea".

What, then, of *the end of the world*, spoken of in *S. Matthew*, XXIV, 14, as coincident with His coming? This expression is even now sending terror to as many hearts as the words 'hell-fire' formerly did. But according to eminent scholars, there seems to have been an error in translating the word 'world' in the Christian Bible. It is much more correctly rendered 'age.'

Viewed from the standpoint of evolution, the end of the age since the Christ was last here is reasonably nearly reached, and the new age, or dispensation, of His further appearing is waiting to be ushered in. The Rev. Stephen Tyng, D.D.,¹ says that: "Like all previous dispensations, the present is to close with apparent failure," presumably to be followed by a new one. Henry Alford, D.D., author of *The Greek Testament*, in Vol. IV,

¹ *He Will Come*, by Rev. Stephen Tyng, D.D.

referring to the prophecies in the Epistles of S. Peter, says :

As if the earth were to be annihilated, of which idea there is no trace. The flood did not annihilate the earth, but changed it; and as the new earth was then the consequence of the flood, so the new heavens and earth shall be the result of fire according to His promise.

The Secret Doctrine describes four world-periods with their separate continents and accompanying civilisations, which have preceded the present one. Among those named are Lemuria, sometimes called the third continent, which was destroyed by subterranean fires and volcanic explosions; and Atlantis, the fourth continent, which finally sank under a great tidal wave. Our present civilisation, the Aryan, the fifth in this world period, began some eighty thousand years ago and, though *now* in the fifth of its seven sub-races, has not yet reached the zenith of its power and glory. Nor is the Fifth Race final. Two more vast civilisations, the Sixth and the Seventh great Root-Races, each with their seven sub-races, have yet to run their course of birth, zenith and decline on this earth, before the temporary end of its activities as a world will be reached.

Therefore none need fear a near universal disaster, though partial engulfings and upheavals will occur in the future as in the past. These convulsions of land and water are, indeed, a help to the physical progress. The old, exhausted soil of a continent is whelmed beneath the waters of the ocean and, resting there for vast ages, becomes virgin again, and when it is fully purified and the time is ripe, the devas, working under the

direction of the Lawgiver of the period, raise some or all of it again and it becomes the fertile home for a new race.

The continent of ancient Lemuria, with its third-race peoples of whom the pure negro is a remnant, consisted of land now mostly covered by the Pacific and Indian Oceans. The continent of Atlantis, peopled by the Fourth Root-Race, of whom vast remnants still remain in Asia, now rests—a large portion of it—beneath the Atlantic Ocean. Our own Fifth Root-Race, the Aryan, came to birth in Central Asia. From there it sent out, first over the great territory of India and later over Europe (much of the latter being a later risen land) five successive sub-races, which have redeemed those countries from their original swamps, and have established on them the present state of civilisation.

IMPENDING PHYSICAL CHANGES

Now, according to the ancient records, the time for the building of a new continent, the sixth, is at hand. The Lawgiver and the Teacher of that Sixth, the coming Race, are already preparing for it, and within a few hundred years it will begin its existence.

Strong confirmation of this exists in the recent reports of the Geological Section of the British Association for the Advancement of Science. They state that there is an area of earthquake activity in what they designate the “Fiery Ring of the Pacific,” in which more than one thousand earthquakes have been observed within twenty months,

some so powerful as to raise islands and volcanic peaks with one great outburst, as it were. This zone or ring is said to extend from the Philippine Islands, Japan and the Aleutian Islands to the islands of South-eastern Asia, the Malay Peninsula and Borneo, being an area of some four thousand miles in length and, if the Pacific Coast be included, about the same in width.

May not this be the new continent, the new America spoken of in *The Secret Doctrine*? And may we not hope, ourselves, to reincarnate there in due time, as helpers of the Great Ones in the uplifting of our younger brothers?

THE KEY-NOTES OF RACES

We have referred to the present condition of intense individualism. At the beginning of each sub-race, the Great Teacher comes forth to sound the key-note around which the new movement shall group. Humanity cannot of itself strike the higher key-note demanded for its own evolutionary progress, but it can and does respond.

The Teutonic sub-race, as exemplified in the German, the English and the American, had individualism as its basic key-note. The Great Teacher coming in the beginning of the fifth, the Teutonic sub-race, gave forth the *building of the individual* as the requirement for that stage of evolution. The key-note of the first sub-race, the Hindu, was "the immanence of God and the solidarity of man," and this was built into their religion, and religion was their law, in home and state.

In Egypt, science was the key-note; in Persia, purity; in the fourth sub-race, the Keltic, beauty was its basis. In none of these had real individualism appeared, for there had to be built into the unfolding nature of man a sure foundation of, first, his oneness with God and with all life, then the recognition of natural law, then his own personal relation to purity, then the development of the higher emotions of love and sympathy and the æsthetic qualities; all of these were necessary before he was ready to enter into the separateness of individualism, with its creative mind-power growing ever more dominant.

The wisdom of the great and wise and tender plan of the Logos for us, His evolving souls, is most evident here. Learning our lessons through many earth lives, through the different races and sub-races, coming from time to time in contact with the great Teacher or His pupils, we were made ready to be trusted with further power, that of standing alone. For the last two thousand years individualism has worked its way, until, in the Teutonic sub-race, individual character has become extremely self-centred, full of 'I'-ness, of self-ness. This has been necessary, for without these qualities strongly built there would be no foundation for a later co-operativeness. "You cannot synthesise weaknesses."¹ Self-sacrifice, the life note of the Lord of Compassion, the Christ, could not be understood clearly even by His earnest followers, until they had developed individual strength of mind and personality. The disciple Peter furnishes an instance of this in his denial of his Lord. With the larger understanding comes

¹ *The Changing World*, by Annie Besant, p. 217.

a recognition of the duty of self-sacrifice, and individual duty begins to take the place of individual rights.

The fifth sub-race has not yet reached the height of its possibilities, but many souls in it, having exhausted the pleasures of self-centredness, are now turning their thoughts toward altruism, peace among nations, protection for the helpless; and the lessons of individual self-sacrifice are beginning to be learned.

But does the attainment of individual self-sacrifice complete human evolution? Does not the law of evolution hold still greater opportunities for progressing humanity than the struggles of the individualised self toward perfection? The ancient philosophy tells us of greater heights to which we can now gladly begin to climb. The great, compassionate, World-Teacher will introduce a new key-note, based on the union of many to achieve a single object; a recognition of a Brotherhood of responsibility. Tenderness will be the mark of power; love, sympathy, comprehension of others' needs, will be the sub-tones of this new key-note.

If, then, a new key-note is to be struck, will it not at first bewilder, confuse, those who hear it? Who of us will at once recognise in it the Voice of the Compassionate One?

HOW SHALL WE KNOW HIM WHEN HE COMES?

The Christ was recognised but by a few when here before. His messengers have not been recognised since, save by a minority. Must we

not now, to-day, begin to realise that His type, the type of the new future humanity which He will embody, will be different from this of the present form which we wear? Unless we can recognise Him within the form He wears, whatever that may be, we may refuse Him, as even we may have already done two thousand years ago.

John S. Mill, in speaking of modern methods, complained that they tended to compel all to come to a common level of thought and action, and he laid great stress on developing originality. Tolerance then is necessary; tolerance of other races, of other views than our own. Even within a single type variety is necessary, else monotony and stagnation prevail. How much more true is this of the difference between types? We, in the dense fifth sub-race bodies, will have to recognise Him as occupying a sixth sub-race body, for He Himself will bring the type on which to found the new sub-race.

To what nationality will His body belong? So far, the Supreme Teachers have worn eastern bodies; the Christ, the Buddha, Shri Krishna, and others might be named. It would be difficult, indeed, to find among the restless, rights-seeking, commercial western peoples, parents who could give a physical body pure, true, serene enough to permit so great a soul to manifest through it. In fact, would we accept Him any more readily in a western than in an eastern body?

This is another way in which to prepare ourselves to know Him. We must put away prejudice against the different race bodies. There is a great

danger that the American mind, with its pride of nationality, its self-centredness, its insistence upon freedom from religious instruction, will not recognise the Supreme and Glorious Light-Bringer when He comes.

The great hope for the whole world now is that the idea of brotherhood will rapidly spread; that there will be a speedy uniting of nations and races in a common bond to establish universal peace and harmony. The Theosophical Society has as its underlying principle, the idea of Universal Brotherhood, and its chief work now is to help to prepare the way for the coming of the World-Teacher. If, before He appears, there can be an international compact of peace, a recognition by nations of their responsibility and brotherly duty to their fellow-nations, it will provide for the new sub-race the possibilities of better living, of higher thinking, of greater power of response to the divine message which the Supreme Lord of Compassion will bring.

Another essential in knowing Him will be the power in us to recognise *greatness*. However obstructive to our prejudices may be the form that hides the Spirit, we must learn to recognise the greatness of the *life* using the form. Suspicion, doubt, calumny, all these evil qualities must be cast out of our natures if we would not paralyse our powers of discernment, and build up barriers which even He, and the Great Ones who come with Him, cannot overstep. Cultivate earnestly the power to recognise spiritual greatness in all we meet. Cultivate hero-worship. Only the heroic

can recognise the hero; as you admire you build the qualities you approve into your own nature.¹

THE CALL

And his countenance fell at that saying, and went away sorrowful: for he was one that had great possessions.²

Twice before has the present great World-Teacher put forth the call: "Come and follow Me." As the child Shri Krishna, He lived and played and was loved as the Lord of All, the Supreme, the Mighty One. They recognised in those ancient days the Deity in this child that played round their homes. He wandered to the forest, this divine child of seven years:

He sent for food, He who is the Feeder of the Worlds; and the men to whom He sent refused to give it, and sent away the boys who came to ask for food for Him; and when the men refused, He sent them back to the women, to see if they too would refuse the food their husbands had declined to give. And the women—who have ever loved the Lord—caught up the food from every part of their houses where they could find it and went out, crowds of them, bearing food for Him, leaving house, and husband, and household duties. And all tried to stop them, but they would not be stopped; and brothers and husbands and friends tried to hold them back, but no, they must go to Him, Shri Krishna; He must not be hungry, the child of their love. And so they went and gave Him food, and He ate.³

Again, when He came to inaugurate the religion of the Teutonic sub-race, He sent forth His 'call'. It was very different this time, and those who heard it were younger in evolution than those to whom as Shri Krishna He had before spoken.

This time His call was not for food to show their love for Him, but for self-sacrifice: "If any

¹ *The Immediate Future*, by Annie Besant, p. 72.

² *S. Mark*, x, 22.

³ *Avataras*, by Annie Besant, p. 109.

man cometh to me, and hateth not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”¹ More than one turned away ‘sorrowful’ because his ‘possessions’ of family, of position, or of great mentality stood in the way of such complete surrender.

The law of evolution is bringing a new cycle, an onward step for humanity, and He, the Lord of Love and of Self-Sacrifice, will come again. As before, the call will be imperative, and the response must be unconditional. But shall we hear it? May we not be too absorbed in the affairs of the times, or in our individual plans, to recognise it? May we not be sceptical because it is different from that with which we are now familiar?

While we do not yet know the nature of His ‘call,’ nor how it will reach us, we can with certainty know that *it will come*. We can even now keep our hearts turned toward Him, can picture to ourselves how “He stands gazing with eyes full of wisdom and compassion out over the wide plains that stretch beneath His Feet; waiting, He on whom wait the Guardians of the World”. Let us herald His coming by soft calls from heart to heart, filled with cadences of melodious hope, and so help the world’s cry for Him to become stronger and more urgent. He will come when the time is ripe, and when we least expect. “Watch therefore.”

A Group of American Students

¹ S. Luke, xiv, 26.

INARTICULATE WRONGS

The African Times and Orient Review publishes, in its first issue, the opinions of many public characters on the possible value of such a journal, devoted to the interests of the coloured races. The following was our Editor's reply to the two questions sent: (1) Whether a journal voicing the opinions of the coloured races was likely to succeed; (2) Whether such a journal as was proposed would be useful and desirable.

(1) Few objects are more desirable than the articulate expression of hitherto unvoiced wrongs, difficulties, desires and hopes. Great Britain rules hundreds of millions of coloured men, and it is, above all things, necessary that she should understand them. Hence a newspaper voicing their thoughts, should be most helpful and valuable. Whether the 'British public' will appreciate it, I cannot say. It will be carefully read by the thoughtful and by all who appreciate the responsibility of ruling an Empire. These are comparatively a small minority, and the majority care more for football-matches and horse-races, than for the millions ruled by their votes.

(2) Yes, if it be written and edited with goodwill, tolerance, and understanding. There is a danger of deepening the gulf, if passion and impatience snatch the reins from knowledge, and width of view. English liberty, in its best days, was the result of centuries of effort, and was gained little by little. It cannot be suddenly transplanted into communities where the very alphabet of self-government is still to be learned. English liberty is now in danger, in consequence of too sudden and too large introductions of masses of ignorant people into the sphere of government, and a similar policy in hitherto non-self-governing peoples would have similar results. The partial measure of self-government given lately to India will make possible, ere long, the inclusion of all her educated classes in the governing class; but India is capable of exceptionally rapid progress, because she already possesses an ancient and splendid civilisation, and has merely to adapt herself to new methods. This is a comparatively swift and easy task. 'Coloured men' is a wide term, and includes very different types, and no one system can be applied to all. Some coloured races are the equals of white races, while others are far more childish. The best heads and hearts in both races should guide, while the more childish follow.

FURTHER SUGGESTIONS CONCERNING THEOSOPHY

By LILY NIGHTINGALE DUDDINGTON

[A comment on "Some Suggestions concerning Theosophy," by Count Hermann Keyserling. THE THEOSOPHIST, Vol. XXXIII, No. 6, p. 839.]

IT is in no unfriendly spirit that are put forward these few remarks and replies to Count Keyserling's article. The latter was useful, and will prove instructive to many Theosophists; specially, perhaps, to those who, after the perusal thereof, feel prompted to "give a reason for the faith that is in them".

It is proposed to take up, briefly, only one or two of the points raised by Count Keyserling's scholarly criticism. The word 'scholarly' is used advisedly, for this is the type of criticism which is not constructive nor illuminative in any sense of the word: the true property of *philosophical* criticism is that of illumination, the light of the mind, and of this there is not much trace in the article. Indeed, we would propose an alternative title, "Some Critical Objections to Theosophy as a System," as it would be a more correct description and explanation of the remarks and their trend. However this may be, it is plain that the

writer's line of argument may be represented by the two following assertions:

1. That "to the critical philosopher... fact, be its character never so distressing, is of greater life-value than the most welcome of probabilities" (p. 839).

2. That perfection of expression is the goal for all humanity, *i.e.*, perfect form—so that, in the Count's words: "What really matters is the *expression* given to the Spirit on whatever plane it be, so that perfect physical beauty is certainly more valuable than a poor system of philosophy or an imperfect saint, for the former does mean a full incarnation of the spiritual principle, which anything imperfect never is" (p. 861). Now it is here, exactly, in the present writer's opinion, that Count Keyserling shows himself more of a scholar than a constructive philosopher. To the latter, facts are frequently crude and popular digests of past truths, in form to suit the mode of the moment. Paradoxical as it may sound, it is nevertheless true, that the fact of to-day is (frequently) the fallacy of to-morrow. There is a popular saying: "You cannot get away from facts," but facts may, and often do, crumble away beneath the touch, if leant on too heavily. They are ciphers in cosmic arithmetic, and their numerical value changes with the national coinage of the day. A fact is a thing of the physical world—hard, solid, tangible, material, and therefore of all things the least *real* (in the spiritual sense of the word), the most subject to change, decay, fossilisation, and all the phenomenal and disintegrative forces of space and time.

So that from the beginning we find ourselves dissenting from the writer's postulates and grammar of science. It is therefore, not surprising that we cannot follow him through many intellectual mazes, which appear to us to be blind alleys of materialistic dialectics, and calculated to confuse rather than elucidate the searcher after Truth.

However, the Count admits (p. 840): "I do *not* know what Theosophy, as a general theory of Being, may be ultimately worth." And he also remarks: "I have taken a fancy to her." He then goes on to say that in his opinion: "Theosophy . . . is traversing at this very period a critical stage, perhaps *the* great crisis of her life; if now, she misses the right line of progress, as indeed she may, she will wreck her career for long."

The Count then proceeds to tell us that he is about to contribute to her enlightenment, by pointing out "a few plain truths which apparently have not struck her so far;" if, he thinks, Theosophy sees the force of these few plain truths "then she is not unlikely to win the battle and become a true and beneficent life-force".

We will now endeavour to make brief summary enquiry into the nature of these chinks in our Theosophical armour, according to Count Keyserling.

The first danger, so far as we can apprehend it, appears to be of the nature and concerned with that term, which by now has almost attained unto the sacro-sanctity of Mesopotamia, 'The Absolute;' concerning which there follow, in our opinion, several pages of scholarly jugglery. The plates of terms are cleverly caught and deftly kept spinning,

but . . . in the air! However, we clutch at one sentence which *appears* (we dare not say more—vials of wrath may be outpoured on our heads, at this hypothesis) to summarise much that goes before and follows after, and with which we find ourselves in agreement (p. 845): “There is, of course, no ‘Absolute’ in the sense intellectualism posits, but the perfect verily means the Absolute, for being the perfect expression of given realities, it is everything that can possibly be, *at a given moment,*¹ in an ever-changing, ever-evolving world.” But it is here, in this sentence, that the Count falls into his own trap.

Mankind, the world, and therefore necessarily, the entire spectacular drama of things is forever changing, in a state of flux and of progress. The ‘perfection’ of to-day, may be the ‘imperfection’ of to-morrow. Truth alone is eternal.

But her outward forms that bear
 The longest date do melt like frosty rime
 drop like the tower sublime
 Of yesterday, which royally did wear
 His crown of weeds, but could not even sustain
 Some casual shout that broke the silent air,
 Or the unimaginable touch of Time.

Therefore, all *truths* (in presentation) are flexible, plastic, relative, when considered from the point of view of the Absolute. There are, of course, certain typical forms of Truth, certain canons of Beauty, which are immortal and inviolable, but they do not exclude others. Such are the philosophy of Plato and the Venus of Milo. Yet even these are not the only Truth, the only Beauty. Shall we say that Nietzsche and Michael Angelo *lie* because

¹ Italics are the present writer's.

their respective philosophy and art do not speak the same language as Plato and the unknown sculptor of the divine Venus? The thing were absurd. Theosophical psychology (in the technical sense) is only now in its infancy, perhaps even 'in the making,' and is largely tentative, even to a certain degree and within rigid limits, based upon hypotheses; which latter, however, find proof and support, almost daily, in the discoveries and conclusions of twentieth century science and philosophy, from Crookes to Bergson.

Two of the leading Theosophical writers, Mrs. Besant and Mr. Leadbeater, are most carefully insistent upon this point of the relativity and expansiveness (hence impermanence of outer form) of the '*systematised*' side of the teaching. It is not their fault, but their misfortune, if their followers distort into dogma what they give forth as the result of study and observation on subjects and planes to which and whereon very few of their fellow-creatures can follow them at all, much less criticise. They are pioneers, as well as prophets.

Well is it for those who can separate and discern, who know (intuitively) the voice that "speaks with authority, and not as the scribes," and know also, that human instruments and channels are subject to human imperfections and limitations, not having cast off the yoke of flesh. All Truth is there (on those higher planes) as everywhere, but no mortal can present to another the full beatific Vision of Truth Unveiled, for that is the function of the Gods. They can but paint as they see. 'Many men, many minds,' in Theosophy as in

everything else. But it is surely a mistake to argue that because the whole science and art of Theosophy are not welded into one complete faultless, entire, organic structure, *sans peur et sans reproche* of human limitation of medium (a system which is beyond humanity and therefore logically incapable of perfect and complete human representation, however advanced the shower and teacher) that *therefore* we must distrust the fabric as at present builded, and, in so many words, beware of "one of the most materialistic systems of thought that has ever seen the light" (p. 848). Immediately after the foregoing, Count Keyserling proceeds (in his own words) to "analyse the theory of man and his different bodies". Unfortunately, however, in his analysis, he shows a failure to grasp fundamental Theosophical teaching. For it is a hoary truism (who has not heard the mistake corrected at Enquirers' Meetings?) that man is *not* "a being encased in a series of concentric rings or shells, superimposed one on the other in the manner of a Chinese box," but Theosophy ceaselessly preaches and teaches that man in the midst of his bodies is yet above and beyond them all, and is verily "the Word made Flesh," otherwise the Spirit, limited by the vehicles, circumscribed, partially concealed, obscured, yet nevertheless expressed in a world of space and time by "the body of this death". Theosophy teaches that life is eternal and omnipotent, form, fleeting and transitory. That Perfection is of God, and imperfection of man, though the latter is nevertheless "a God, though in the germ". In the words of the poet:

As it was better youth
Should strive, through acts uncouth,
Towards making, than repose on aught found made.

That the very way to the Perfect lies through a series of imperfections and he who is afraid of reconstruction will never achieve the "House not made with hands, eternal in the Heavens," for hands must build the model, and be content to raze their trial edifices to the ground, not once, but many times. Theosophy is *not* a collection of labels, nor of hard and fast rules, "framed and glazed" by an autocratic Tsar. There is no autocracy in the Theosophical Society. Among some of its members there is a glad readiness and eager wish to be led along the path of the Ancient Wisdom, by those whose feet have trodden the long and far road whereon we are but neophytes, yet neophytes who would fain ascend the same height. Some think that wisdom consists partly in trusting the counsels of the wise; but all is free, open, voluntary. There is no insistence, no dogma, no mental contraction nor hypnotic compulsion of any sort. Theosophy is on the one hand, a channel of spiritual light, a shrine of aspiration, a fount of inspiration (for those who can receive it); on the other, a vehicle, an organisation, with the powers and limitations of all organised forms and corporate bodies. The bed-rock of the 'System' is the Brotherhood of Man, and the basic Unity of All. Upon the realisation of this truth, Theosophy does insist; and we are told not once, but repeatedly, in different words—throughout all the teaching it runs—that spirituality consists simply and solely in the practical recognition of the Oneness of All. That until we can feel and see Deity

not only in the 'perfect' man (Occultist, Saint, Artist, Philosopher), but in the fallen degraded man or woman, we are not Theosophists; indeed that we are true Theosophists just in so far as we can see the jewel of divinity gleaming through the mire of mortality, and not say sentimentally, 'my brother,' to the filthy outcast of humanity, but *feel* the brotherhood (not the *equality*, note, but the burning redeeming love of the higher, to the lower) in every fibre of our inmost and outmost being.

The Count then proceeds to a startling assumption—startling even from the point of view of the present writer, who is, frankly a follower of the way of Beauty; namely, that if we *are* perfect incarnations on the physical plane (be it merely in the sense of physical beauty) we are much more spiritual than all seers not perfectly incarnate as men; for in the beauty the Spirit is fully realised, while the latter but look at it from the outside (p. 850). What does Count Keyserling understand by 'Beauty'? That is the question. Plato (or Socrates) is very brief and pertinent on this subject of 'formal' beauty, in the 'Sermon' (published in the same number of THE THEOSOPHIST as the 'Suggestions').

As things are now, the cases are badly tried. For the men are tried *with their clothes on*. Thus, many who have wicked souls are clad in fair bodies... they must be tried when stripped of all these clothes. (p. 906.)

Here, again, we find ourselves in disagreement with the Count, and in good company! There is further repetition of this insistence on outward organic perfection as the Ultima Thule, so far as mortality is concerned; here the Count is in diametrical opposition to the Theosophical point of view,

which consists in the concept of matter as an ever-changing panoramic ocean of maya—yet the ever-present organism and vehicle of that which is beyond matter, though using it, and regards progress as the aim and end of matter, and increase of inspiration and out-flow of life as the goal of spiritual aspiration. In this concept, Theosophy is supported alike by poet and philosopher; by all but materialists, for it is they alone (in every department of human thought and activity) who posit outward perfection as the desideratum towards which all should strive, at the expense of the arousing of subtler forces and finer faculties.

In this connection it is interesting to note the different trend of mind of one of the greatest æsthetic authorities of the day, Auguste Rodin, the Titan of modern sculpture. In a profoundly significant, lately published work, containing many of his ideas and opinions on matters æsthetic (*L'art, Entretiens Reunis par Paul Gsell*), the artist speaks his mind freely on this subject of purely academic beauty, and with no uncertain voice:

In art, only that is beautiful which has *character* (expression). *Character* is the concentrated truth of everything in nature, beautiful or ugly; more than that, it is and has what we will define as a *double truth*: for it is that of the *within*, translated through that which is *without*, it is the soul, the mind, the feeling, the idea, which is expressed in the countenance, gestures and actions of a human being, the tones of a sky, the line of a horizon. Now, for the great artist, all Nature presents this character; for the piercing glance of his eye penetrates to the hidden significance of all things.

Rodin further affirms that this true inner beauty ('the real beauty,' as he calls it) is frequently found to exist "where there is outer

irregularity, even deformation and decay, rather than in the regular and normal contours of outward perfection" (p. 51). This theory is developed at some length, and the theme sustained throughout the book (one of the most notable contributions to the Æsthetics of our day), and it is most interesting to note how many of the foremost minds of the day are coming nearer and nearer to conclusions which are at least in a direct line with Theosophical teaching.

But Count Keyserling will have none of this. He chides Theosophy with uplifted finger, as though she were an impudent and petulant child, straying on to forbidden ground, usurping the domains of technical science and the formal Aristotelian philosophy of the schools. The truth is, the Count has not yet acquired an intellectual knowledge of the tenets of Theosophy, let alone that intuition which is not contrary to, but beyond, intellect—to *know* whether the doctrines are true or false, however imperfectly they may be stated by any particular exponent. If the writer of the 'Suggestions' would read the article immediately preceding his own, on 'Buddhi: The Intuition of Wisdom,' he might learn a great deal of which he is at present palpably ignorant; for in spite of his declaration of the value of intuition, he does not seem to realise it *in actu*.

Again Count Keyserling confounds the fanatic with the saint, which is, of course, quite a popular error. The fanatic atrophies his faculties; the saint transmutes and gradually transcends them. The saint uses his body and mind as obedient servers; the

fanatic tortures or neglects these valuable instruments. The true saint is a unique man—not an unbalanced one—as is the true artist, in his work; not imperfect, but *unique* in his production if he be an artist; in his life, if he be a saint.

But perhaps the apex of misunderstanding and misconception is reached, when the Count declares:

They (*i.e.*, Theosophists) aim at asceticism *i.e.*, at a fractional state of perfection when looked at from the whole of life, or a peculiar state of perfection when looked at from the general; and, as most of them are not meant to become ascetics, they become less than they could have become, because pursuing a wrong line of growth.

Asceticism, as such, is not the aim of Theosophy or Theosophists. At certain periods, in certain lives, of certain leaders of Theosophy—and of all other great spiritual movements—a period of asceticism is necessary—has its rightful and legitimate place, as a means to an end, *i.e.*, to that which is reached on the further shore of asceticism—the power to use transmuted ‘life-force’ for occult work on other planes than the physical. Not that the use of life-force in physical re-productive energy is less than occult—it is among the most sacred and truly occult mysteries of Nature; but there is certain occult work, which can only be done and achieved by the use of transmuted vital force. Every tyro in Theosophy knows this, and knows also that there is *never* any *urging* towards universal celibacy, by any leader or teacher, among any members. This is a resuscitation of another hoary objection that we dreamed had already crumbled into the dust whence it sprang.

Yet to one of the concluding sentences of his article, Theosophists may well chant a unanimous

'Amen'. Let them, he says, "turn to the actual living of their life and work it out on their given line to its utmost perfection" (p. 863). This is the quint-essence of Theosophy—scientific, practical devotion.

It is no part of the Theosophical life, or way of living, that the devotee should become a scientist, or the mathematician a devotee. Theosophy is neither a panacea for *welt-schmerz*, nor a medicine for the morbid neurotic. Theosophy is the greatest thing in the world, and is above and beneath all other great things. It is the reflection of the white light of Truth, broken into a thousand prismatic beams. Greater than all systems, yet that from and upon which they were, and will be, all builded. Many will say of it: 'Lo, here' and 'Lo, there,' but it cometh not by observation alone. Not by insistence, nor argument, nor declamation, it comes: but silently, swiftly, surely, a rushing mighty current, flooding the minds of all nations—all nations? Of the Universe, under divers names, under other words and terms. In Science, Philosophy, Art, World-Activity it is coming. Who shall stay its power? Upheavals, cosmic and human, follow in its wake. "Who may abide the Day of His Coming?" "He is like a refiner's fire." "He shall shake all nations."

Lily Nightingale Duddington

ZOROASTRIAN RITES AND CEREMONIES

By SHAMS-UL-ULMA ERVAD JIVANJI J. MODI, B.A.

(Continued from p. 734)

[In this paper, I have tried to give a brief description of the Zoroastrian rites and ceremonies. Where possible and available, for example in the case of some of the socio-religious, purificatory and the initiation (Naojote) ceremonies, I have given references to the religious books and have briefly explained the signification and symbolism, without attempting any justification.]

II. PURIFICATORY CEREMONIES

AMONG the ancient nations, a good deal of importance was attached to, what we may term, the purification of the body. The reason was, that it was believed—and it is a very reasonable belief—that the purity of the body is a step toward the purity of the soul. Purity is as essential for the body as it is for the soul. “*Yazdao mashyai aipi zanthem vahishta* ;”¹ i.e., “Purity is best from the (very beginning of one’s) birth,” is one of the most excellent sayings of the Avesta.

Reason why Importance is attached to Purification

Religion has a great deal to do with soul—with the soul of man, with the soul of the universe. As soul has a close relation to body, no

Relation of Religion to Body and Soul

¹ *Yaçna*, XLVIII, 5; *Vendidad*, V, 21.

religion, no religious system ignores the health of the body. Physical health comes as much into the domain of religion as spiritual health. It is for this and other reasons, that, among all ancient nations, it was the priests who were Doctors of Medicine, as well as Doctors of Divinity.¹ The purity of body is symbolic of the purity of mind.² As a writer says: "So great is the effect of cleanliness upon man that it extends even to his mental character."

According to the Parsi books, upon the harmony of the bodily elements depends the health of the mind. Diseases, which are caused by Ahriman, or the Evil Spirit, disturb the harmony; so, as it is the bounden duty of a Zoroastrian to oppose Ahriman, it is also his bounden duty to oppose that which introduces disease into the body, and to seek that which keeps up health. That seems to be the original object at the bottom of all Zoroastrian purificatory ceremonies. Purification was intended to keep the body strong and healthy, so that, the strength of body may act upon the mind and make it strong, healthy and pure. It is with this view that the *Dinkard* says: "The removal of the sin pertaining to the soul and the rendering it precious depend upon the strength of the body; (for) it is owing to the existence of the body that there is cleansing of the sin of the soul."³ "*Mens sana in corpore sano*" is an oft quoted maxim; but,

Health of Mind dependent upon Health of Body.

¹ Vide my book, *Education among the Ancient Iranians*, p. 3.

² Cf. "Ever from the body's purity the mind receives a sweet sympathetic aid." THOMSON.

³ *Dinkard* by Dastur Peshotan, Vol. IV, p. 228.

as Dr. Casartelli says, " it has always been a favourite maxim of Mazdeism.¹ Again, as Professor Darmesteter says, " The axiom, that 'Cleanliness is next to Godliness,' should be altogether a Zoroastrian axiom with this difference, that in the Zoroastrian religion Cleanliness is a form itself of Godliness."² Such being the case, it is no wonder, that in the Avesta, and among the followers of the Zoroastrian religion, a good deal of importance is attached to health laws and to the purification of the body, which is a step toward the purification of the soul. And, as it is religion that generally impresses upon the minds of the masses the necessity of observing those laws of health and purification, their observance has taken the form of religious observances and ceremonies.

Thus, we see, that purification is held essential among the Zoroastrians from two points of view : (1) the health point of view and (2) the moral point of view.

Two Objects of Purificatory Ceremonies

Firstly, from the point of view of health, men come into contact with impurities existing in the air, water and earth. When they know that they have so come into contact, they must purify themselves, and that, not only for their own good, but also for the good of others among whom they are likely to spread contagion. Not only should they purify themselves, but also their household utensils and things which have come into contact with impurities. Again, there are times and cases when they

¹ *La Philosophie Religieuse du Mazdéisme sous les Sassanides*, p. 128.

² *Le Zend Avesta*, II, Introduction, p. x.

know that they have not come into actual visible contact, but when there are chances that they may have come into contact with some impurities. In those cases also it is thought advisable that they may wash or purify themselves.

Secondly, as mind receives some sympathetic aid from the purity of the body, and as the effect of cleanliness extends to moral character, purification of the body serves as an emblem of the purity of mind.

There are four kinds of purificatory ceremonies among the Parsis. They are the following:

Four kinds of Purificatory Ceremonies

- A. Padyab
- B. Nan
- C. Barashnum
- D. Riman

(A) PADYAB

The *Padyab* is the simplest form of purification, or ablution, which a Parsi has to go through several times during the day. The word literally means "the throwing of water (*ab*) over (*paiti*) the exposed parts of the body." The rite or ceremony of the *padyab*, more commonly spoken of as *padyab-kusti*, consists of three parts. (a) The first part is the recital of a short prayer or formula known as *Khshnaothra Ahurahe Mazdao*, signifying that the person who performs the rite does it to please or recognise *Ahura Mazda*. (b) Having recited it, he washes his face and the exposed parts of the body, such

What is the Padyab?

as hands and feet. This is the *padyab* proper. (c) He finishes the process by performing the *kusti* ceremony; *i.e.*, untying and retying the *kusti* (sacred thread), with its prayer. The following are the occasions on which a Parsi has to perform the *padyab*:

1. On rising from the bed in the morning.
2. On answering the calls of nature.
3. Before taking meals.
4. Before saying prayers.

(B) NAN

The *padyab* is the ordinary daily form of purification of only the exposed parts of the body. The *nan* is a higher form for the whole body and is taken on certain occasions with the help of a priest. The word *nan* is a contraction of the word *snan*, which we find in Sanscrit in the sense of 'a bath'. The rite consists of four parts:

What is Nan?

1. At first the ordinary *padyab-kusti* is performed.
2. Then follows the 'symbolic communion,' *i.e.*, the symbolic eating of a pomegranate leaf and the symbolic drinking of *gaomes*,¹ or consecrated cow's urine.
3. The recital of the *Patct*, or repentance prayer.
4. The final bath, which is the *nan* proper.

The priest who officiates at this ceremony takes with him, to the place where a Parsi wishes to go through the *nan* purification, the *alat*,

Symbolic Communion in the Second Part of the Ritual

¹ For cow's urine, as a supposed disinfectant, *vide* in the last number, The Funeral Ceremonies.

i.e., the religious requisites which consist of the following things:

(a) *Nirangdin*; *i.e.*, the consecrated cow's urine with which is mixed a little *bhasam*; *i.e.*, the consecrated ash of the Atash Behram, or the sacred fire of the first grade.

(b) A pomegranate leaf.

(c) A little sand.

The candidate, after performing the *padyab*, recites the *baj*, or prayer of grace recited before meals. He chews one or two leaves of the pomegranate¹ tree, given to him by the priest, and drinks a few drops of the consecrated urine. Before drinking it, he recites a short formula, saying: "I drink this for the purification of my body, for the purification of my soul." He finishes the *baj* performs the *kusti*, recites the *Patet*, and then goes through the bath; *i.e.*, the *nan* proper.

The candidate then retires to a bath room, recites the Khshnaothra Ahurahe Mazdao formula, undresses himself, recites a part of the *Sraosh-baj* placing his right hand over his head, because praying with an uncovered head is prohibited. The priest hands him from outside, with a long spoon tied at the end of a long stick having nine knots and called *navgar* or *navgireh*; (*i.e.*, a stick with nine knots), various articles believed to have purifying effects. At first, he hands him three times the consecrated urine, which is rubbed over the body thrice. Then, he gives him thrice, a little sand, which also is rubbed

¹ The pomegranate is a symbol, representing vegetable creation. It is also a symbol of fecundity and fertility and also of everlasting life.

over the body thrice. Next, he gives him thrice, *ab* or the consecrated water, which also is rubbed over the body thrice. A few drops of the consecrated water are generally sprinkled over the new suit of clothes which the candidate has to put on after the bath. After these applications, the candidate bathes with water which itself is consecrated beforehand by a few drops of the *ab* or consecrated water. After completing his bath, he puts on the above mentioned set of clothes, finishes the *Sraosh-baj* prayer and performs the *kusti*, which finishes the *nan* purification.

The following are the occasions on which a Parsi goes through this form of purification :

The occasions for the Nan purification

1. The Naojote or the Investiture with sacred shirt and thread.
2. The marriage.¹
3. By women, at the end of their period of accouchement.²
4. By some devout persons, on the occasion of the Farvardegan holidays at the end of the year.³

(C) BARASHNUM

It is enjoined in the *Vendidad*⁴ that the purification of the different parts of the body under this higher form of purification must begin from *baresnu*; i.e., the head.

What is the Barashnum ?

¹ Cf. The bridal bath among the ancient Greeks. (*The Home Life of the Ancient Greeks*, by Prof. Blümmner, translated by Alice Zimern, p. 137).

² Cf. The custom among the ancient Hebrews and the early Christians. (*St. Luke*, II, 22.)

³ Cf. The occasion of general lustration among the ancient Romans.

⁴ Chapter VIII, 40.

Hence the name *Barashnum*. This form differs from the preceding two in several respects.

(a) While the *padyab* is a bath of one or two minutes and the *nan* of about half an hour, the *Barashnum*, which originally had the object both of purification and segregation, lasted nine days.

(b) While the *padyab* requires no priest, and the *nan* requires one priest, the *Barashnum* requires the services and help of two priests.

(c) The first two can be performed in any ordinary house or in a temple, but the *Barashnum* must be gone through in a particular open-air place, called the *Barashnum gah*, or the place of *Barashnum*.

The original object of the *Barashnum*, as referred to in the *Vendidad*, seems to have been to purify those who had come into contact with the worst forms of impurity, which, from a sanitary point of view, would be dangerous or infectious. For example, a man, who had come into very close contact with a corpse, was, in ancient Iran, required to go through this purification. Some deaths occurred from infectious diseases; and so, the 'contacts;' *i.e.*, the persons, who had come into close contact with the deceased, were likely to spread contagion. They were therefore required not only to go through the purification of several baths, but also through segregation for nine days. This reminds us of the modern *quarantine* of ten days. Thus, at first, the *Barashnum* was a particular form of purificatory bath and segregation. The above original object seems to have been widened, perhaps with a view to greater caution. Sometimes, it is difficult for ordinary men,

The Original Object of the *Barashnum*.

and, at times, even for experts to determine whether the disease, from which a man dies, is infectious or not; so, for the sake of caution and safety, it seems to have been enjoined that the living must keep themselves at a distance from the bodies of the dead, whether they died of infectious diseases or not. Those who did not do so had to go through the long form of purification and segregation of the *Barashnum*. To have a clear grasp of the original object of this great purification—which was a purification as well as an isolation—we must bear in mind the original principle. It is thus referred to by the late Professor Darmesteter, when speaking about the ceremonies for the disposal of the dead body: “The principle which governs the ceremonies of the first order is the fear of contagion, or, as the Avesta says, of the Druj Nasu, the Druj of carrion. Death, that has once come, rests. The visible proof of it is given by the corruption which at once goes on in the body and spreads infection round about. It is represented in the form of a horrible fly which hovers over the corpse. All the ceremonies of this order can be summed up in two words, which are the same as sum up to-day all the prophylactic measures in case of an epidemic: (i) to cut off the communication of the living with the centre of contagion, real or supposed and (ii) to destroy the centre itself.”¹

On the subject of purification itself, Professor Darmesteter speaks thus:

“Purity is, after birth, the greatest good for man.” This is the principle which dominates the *Vendidad*. The word for purity, *yaoshdao*, though it associates with it a moral

¹ Translated from the *Zend-Avesta*, Vol. II, pp. 146-147.

idea or impression, has not lost, before all, at least in the *Vendidad*, a conception purely physical; and the word cleanliness (*propreté*) shall be the most exact if it has taken the moral reflex, which the Zend (rendering) expression has, and which, for example, the English word 'cleanliness' has. The axiom 'Cleanliness is next to Godliness,' would be altogether Zoroastrian, with this difference, that in Zoroastrianism, cleanliness is a form itself of Godliness.

The legal impurity has always physiological causes. Above all, the corpse is an impure object. . . . He who speaks of impurity speaks of contagion because the corpse engenders putridity and pestilence. . . . The purification has for its object the expulsion of this contagion which passes from the dead to the living and from one living person to another, and the theory of impurity and purification reduces itself in fact to a theory of hygiene. . . .¹

During the purification, the impure remain isolated from others (the faithful), who would otherwise be defiled, in a sort of lazaret. . . . One sees that they; *i.e.*, the funeral ceremonies, are summed up in two words—two words of hygiene—namely, to isolate the centre of infection and to destroy that centre. What distinguishes the Zoroastrian conception from the European conception is, that we busy ourselves with isolating and destroying the dead element only in case of diseases said to be infectious, but in Zoroastrianism, death is always infectious and contagious.²

Latterly, the original object of the *Barashnum* purification has been still further widened. At times, it is intended to serve symbolically as a means of mental purity. In some higher forms of liturgical ceremonies, it serves as a kind of mental as well as physical purification.

Now-a-days, it is priests mostly, who go through this ceremony. The professional corpse-bearers also go through the ceremony when they give up their work, but they do not recite the Yacna prayer at the end, as the priests do. That the corpse-bearers go through the ceremony, is in

The Present Object of
the Barashnum

¹ Translated from *Le Zend-Avesta*, II, Introduction, pp. x, xi.

² Translated from *Ibid.* p. 12.

accordance with the spirit of the original enjoinder of the *Vendidad*. But, in the case of the priests, it is not enjoined by the *Vendidad*. It seems to have been a much later innovation. The priests, who qualify themselves for the priesthood and for the performance of certain higher liturgical services of the temple, are required to go through this purification, with a view to purifying themselves physically before officiating at the higher ceremonies, lest they may have, by chance, come into contact with impurity. Thus, this purification, has assumed a symbolic signification, suggesting that the priest, who wishes to officiate at the liturgical ceremonies, must first purify himself physically by the baths, and then mentally in the retreat of nine days, which formerly was a period of physical segregation. The original object of purification from a likely contact with infection has thus been changed. It has further degenerated. For example, a priest while taking a *Barashnum* declares, that he does so for the *tan pak* of A, B or C; *i.e.*, he goes through the ceremony, so that the body, the physical body of any particular living person or the spiritual body or soul of any particular dead person, may have the efficacy of, or may be benefited by, that purification. All this is a later degeneration from the original object and spirit of the *Vendidad*.

We have so far seen, that the object with which the purification was originally enjoined, seems to have been hygienic¹ and well-nigh in the spirit of modern

The Barashnum Process

¹ *Vendidad*, IX, 1-57; VIII, 35-72; XIX, 20-25.

sanitation. The process, as described in the *Vendidad*, seems, at present, to be very tedious, but we must look to the times in which it was instituted and also to other beliefs and practices of the times. Again, as observed above, the object of the *Barashnum* has been much changed. At first, it was, if not solely, at least mainly, intended for those who had come into direct contact with the dead and who were believed likely to spread infection. But now, it is merely looked upon as a process of purification to be gone through by a priest to be qualified to perform certain liturgical ceremonies. There are several facts which show, that the original object or the original spirit of the enjoinder has been much changed or lost. For example, (a) while the *Vendidad*¹ enjoins, that the *Barashnum-gah* or the place where the *Barashnum* purification is gone through, should be at some distance from the place where the religious ceremonies are performed, the modern practice, of course as forced under certain circumstances, attaches it to the Fire Temples where the ceremonies are performed. Naosari and perhaps one or two other Mofussil towns are the only places where their *Barashnum-gahs* are far away from inhabited places and from the temples. (b) Again, while the *Vendidad* enjoins, that after the water purification in the *Barashnum*, the person must go through a certain kind of fumigation, or sterilisation, the modern practice has nothing of that kind. (c) In the *Vendidad* there seem to be grades or forms of *Barashnum*, which vary according to the state of decomposition of the corpse with

¹ IX, 1-11.

which the person came into contact. For example, in one place, the *Barashnum* purification refers to a person who becomes a *riman*; i.e., defiled by a long contact with the dead.¹ In another place, it refers to one who has come into a short contact, and that even in a less advanced state of decomposition.² In such cases of variations of contact the purification enjoined is also more or less stringent, as the case may be. In a simple case of contact, the purification is very simple.³

But, in the modern practice, where it is principally the priests who go through the process, there seems to be no variation, but merely one rigid form. We need not go into details about the *Barashnum* processes, because, neither will they interest the ordinary reader, nor can one get a clear grasp of them without actually seeing them once. We will simply say here, that the materials for purification and a part of the process of ablution are well-nigh the same as those in the *nan*, but the applications are repeated. Again, the most important thing is, that the candidate has to go through a kind of retreat of nine days and nights, for which reason, the *Barashnum* is often spoken of as "the *Barashnum* of nine nights". During this retreat, he is not to touch any body, or any articles other than those set apart for his use. Again, he has to pass thrice, during the period, through small ceremonial baths. He has to pass these days in constant prayer.

¹ *Vendidad*. IX, 1-57.

² *Ibid.* VIII, 35-72.

³ *Ibid.* XIX, 20-26.

(D) RIMAN

As we have said above, the *Barashnum* purification, though originally a purification for those who have come into contact with the dead, especially the dead who died of infectious diseases, has now, with its accompanying retreat and Khub ceremony, come to be a form of purification for the priests who wish to perform some of the greater liturgical services in the temples. So, now-a-days, those, who have come into contact with dead bodies in ways that have been prohibited, go through a simpler form of purification, which is known as 'Riman' purification. In this purification also, the *alat*, or the materials of purification, and the processes of the baths are almost the same as those in the *nan* purification.

III. INITIATION CEREMONIES

By initiation, we mean an introduction into a certain organisation by the performance of certain rites and ceremonies. Of this initiation we have two kinds:

Two kinds of Initiation.

A. The initiation of a Parsi child into the fold of the Zoroastrian religion. This initiation is known as the Naojote.

B. The initiation into the priesthood. This is known as Navar and Martab.

We will first speak of the Naojote, or the initiation of a child into the religion, through the investiture with sacred shirt and thread (*sudrah* and *kusti*).

(A) NAOJOTE OR THE INVESTITURE WITH A SACRED SHIRT AND THREAD

The word Naojote is made up of two words: *nao* (Avesta *nava*, Sanskrit, *nava*, Latin *novus*), new, and Zote (Avesta *Zaotar*, from *Zu*, Sans. *hu*), to offer prayers. Hence, the word means "a new initiate to offer Zoroastrian prayers". The ceremony is so named, because, it is after its performance, that a Zoroastrian child is said to be specially responsible for the duty of offering prayers and observing religious customs and rites.

Seven is the age, at which it is enjoined to initiate a child.¹ In case the child is not sufficiently intelligent to understand the ceremony and to know its responsibilities, and in case of certain unavoidable circumstances, it is permitted to postpone the ceremony to any age up to fifteen, at which time the investiture must take place.²

The child is, at first, given the sacred bath known as the *nan* purification, described above. It is then taken to the room where the parents, their relatives and friends, and the officiating priest with one or more other priests, have assembled. The part of the child's body which is to be covered by the sacred shirt is covered by a sheet of cloth which can easily be removed. The child is made to sit before the officiating priest, who places in

¹ *Vendidad*, XV, 45; Dastur Peshotan's *Dinkard*, Vol. IV, pp. 263-264, Chapter 170.

² *Vendidad*, XVIII, 54; *Sad-dar*, X, 1. *S.B.E.*, Vol. XXIV. p. 268.

its hand the sacred shirt with which he is shortly to invest it. The priest and the child recite the *Patet* or its special sections. If the child does not know the *Patet* by heart, it recites, several times, the sacred formula of Ahunavar prayer. Then follows the investiture proper, which consists of four parts:

(a) The recital of the Declaration of Faith by the child, at the instruction of the priest.

(b) The recital of the *Nirang-i-kusti*, or the *Ahura Mazda Khudai* prayer.

(c) The final recital of the Articles of Faith by the child with the priest.

(d) The recital of the *Tan-daructi*, or benedictions by the priest.

(a) The declaration of faith, which the child is asked by the priest to make,

The Declaration of Faith
and the Recitals

before investing it with the sacred thread, runs as follows: "Praised

be the most righteous, the wisest, the most holy and the best, Mazda-yacnan Law, which is the gift of Mazda. The good, true and perfect religion, which God has sent to this world, is that which Prophet Zoroaster has brought here. That religion is the religion of Zoroaster, the religion of Ahura Mazda communicated to holy Zoroaster."

(b) On the child making this declaration, the officiating priest with the recital of the Ahunavar prayer, invests the child with the sacred shirt. Then, with the recital of the *Nirang-i-kusti*, he invests it with the sacred thread.

(c) The child, thus being invested with the sacred shirt and thread, pronounces with the priest

the articles of the Zoroastrian faith. The most important part of these Articles of Faith is that wherein the child pronounces its belief in the efficacy of one's own good thoughts, good words and good actions. A Parsi has to believe, that for the salvation of his soul, he has to look to nobody but himself. Nobody, no priest, no intermediary, will intercede for him. For his salvation, he has only to look to the purity of his own thoughts, words and actions. The pivot, on which the whole of the moral structure of Zoroastrianism turns, rests upon this triad of good thoughts, good words and good deeds. The recital of the Articles of Faith finishes the ceremony proper.

(d) There only remains the recital of the *Tandaructi* (lit. health of the body) or the benediction by the officiating priest, invoking the blessings of God on the new initiate.

The sacred shirt is symbolic in its structure.

It is made of white cambric.

Symbolism of the Sud-
rah or Sacred Shirt

White is symbolic of innocence and purity, and, as such, is a characteristic colour in the *Mazdayacnan*, or Zoroastrian religion.¹ The shirt is made of two pieces of cloth, sewn together at the sides, so that one seam may be on the right side and the other on the left side, thus dividing the sheet into two parts, the front and the back. Those two parts are said to be symbolic of the past and the future, both related to each other through the present. The front part reminds a Zoroastrian of his duty to persons and institutions of past ages. We owe a duty

¹ *Yasht*, X, *Meher*, 126.

to those who have gone before us—to our ancestors, our forefathers, our departed dear ones, to all of the past generations who have preceded us. We also owe this duty to our superiors. The back of the shirt must remind us of our duty to the future—to our children, to future generations. It must remind us of our duty to our inferiors who are still to rise to our positions. In short, these two parts of the shirt—the front and the back—are said to indicate to us, to say to us, as it were: “Look straight in front, bearing in mind that it is the past that has come up to the present, and will lead to the future.”

The most important part of the shirt is the *Girah-ban* (lit. that which preserves the knot), which signifies loyalty to or faith in the religion.

The *Girah-ban* of the
Shirt

The *Girah-ban* is also called the *Kisseh-i-kerfeh*; i.e., the purse or the bag of righteousness. It is put up in the form of a purse or bag, a little below the portion of the shirt which covers the part of the body below the throat. It indicates symbolically, that a man has to be industrious and righteous, and has, not only to fill his bag or purse with money, but also with righteousness. Thus the *sudrah* (lit. the path of advantage or righteousness) is symbolic of purity of life and action and of righteousness.

The word *kusti* is variously derived, but the probable derivation seems to be *kost*; i.e., limit or boundary. Thus *kusti* is that which keeps us, or reminds us to keep ourselves, within proper limits, or boundaries. *Sudrah*, or the sacred shirt,

Symbolism of the *Kusti*
or Sacred Thread

symbolises the path of righteousness and the *kusti* symbolises one's duty to confine himself within the proper limit of the path of righteousness. It indicates a direction in the path of morality.

The *kusti*, being prepared from the wool of a lamb, which has, in all ages, been considered the emblem of innocence and purity, is held to be a badge reminding a Zoroastrian of the purity of life and action which he has always to observe. Before being used, it is consecrated by a priest. The seventy-two threads which make up a *kusti* are believed to remind a Zoroastrian of the seventy-two chapters of the Yacna, an important liturgical prayer. The twenty-four threads, which make up each of the three tassel-like *laris* or string-ends, symbolise the twenty-four sections which were believed to make up the *Vispard*, another liturgical prayer. The six parts, or strands, each of twelve threads, into which the seventy-two threads of the *kusti* are divided at the time of weaving, are said to symbolise the six religious or ceremonial duties of a Zoroastrian.¹ The twelve threads in each one of the above twelve parts and strands symbolise the twelve months of the year. The six *laris* or tassel-like string-ends, three at each end of the *kusti*, symbolise the Gahambars, or the six season-festivals of a Zoroastrian year. The hollow of the thread symbolises the spaces between the earth and heaven. The doubling or twisting of the thread in the process of preparing the *kusti*, symbolises the connection between the present

¹ *Sad-dar*, VI, 2; *Shayast la Sayast*, XII, 31; *Minokherad*; IV. The number and the nature of the duties, however, vary in different books. Vide the *Sir-nameh-i-raz-i-Yazdani*, Mr. P. J. Hataria's Persian text, pp. 18-40.

corporeal world and the spiritual world. The two worlds are so connected that what you sow in this world you will reap in the other. The turning of the *kusti* inside out in the process of preparation, has a somewhat similar signification: it symbolises the passage of the soul from the corporeal to the spiritual world. The weaving or uniting together of all the threads into one, points to universal Brotherhood.

It is enjoined that, except at the time of bathing, a Zoroastrian must always have the sacred shirt and thread on his body. The thread is to be untied and readjusted at the following times:

The Occasions on which the Kusti is to be untied and re-tied

1. Immediately on leaving one's bed in the morning.
2. After ablutions and answering the calls of nature.
3. Before saying prayers.
4. After bath.
5. Before meals.

A modern Parsi sometimes neglects to do so on the first and fifth occasions out of the above five, but he generally observes the enjoinder on the second, third and fourth occasions. When performing the ceremony, one always turns toward light.¹ In the morning, he turns toward the east; in the afternoon and evening, toward the west; and at night, toward a lamp or the moon.

One must perform ablutions before performing the *kusti* ceremony on the above occasions. Having done so, he recites a short prayer, unties the *kusti* and then re-ties it with another short prayer,

Signification of the process of putting on the Kusti

¹ *Dadistan-i-Dinik*, XXXIX.

known as *Nirang-i-kusti*. It is passed around the waist three times with two knots, one in front and another at the back. According to the *Sad-dar*,¹ the knots are said to symbolise certain religious and moral thoughts. While forming the first half of the first knot in front, a Zoroastrian must think, that Ahura Mazda (God) exists, that He is ONE, is holy and is matchless. While forming the second half of the first knot, he must remember that the Zoroastrian religion is the word of God and that he must have full faith in it. While forming the first half of the second knot at the back, he is to remember, that Zoroaster is the prophet of God, that he is his guide and that he shows the proper path of worship. While forming the second half of the second knot, he is to bear in mind, that he has always to attend to "Good thoughts, good words and good deeds". A knot symbolises a resolution; so, these knots of the sacred thread symbolise resolutions for the above thoughts.

The *kusti* is a kind of belt. "*Kamarbastan*," i.e., to tie round the waist or to put on the belt, is a phrase which has come to mean "to be ready for work". So, according to the *Dadistan*, the putting on of the *kusti*, signifies, that the wearer thereby symbolises his readiness to serve God. A person standing before his superior, with a belt about his waist, shows that he is ready to obey the orders of his master or superior. So, a Zoroastrian, with his waist girded by the belt of a *kusti*, shows his obedience to the Great Master.

¹ *Sad-dar*, X.

(B) THE INITIATION INTO THE PRIESTHOOD

The Navar and the Martab

Only the son of a priest can become a priest. He has to go through two grades of initiations. They are :

1. The Navar.
2. The Martab.

The Navar The word Navar means “ a new carrier of offerings, or performer of rites”.

To initiate the son of a priest into priesthood, he must be made to pass through the following stages of ceremonies :

1. The Barashnum.
2. The Gewra.
3. The Initiation proper.

The candidate has to pass through two Barashnum purifications. The first is The first Stage of Initiation said to be for his own *tan pak*; *i.e.*, for his own purification, and the second is for the *niyat* (lit. intention) *i.e.*, for the religious meritoriousness of the person in whose memory he becomes a *navar*. The general practice is that a layman, say A, pays a certain sum to the candidate, and he (the candidate) is said to be the *navar* of that person, A. That person, A, need not always be a layman. He may be one of the family of the candidate himself. Again, a living person may get the candidate to go through the initiation in honour of a deceased relative or friend. So, the second Barashnum is taken in the name of that person, living or dead. We have explained above, what the Barashnum purification is.

The candidate is initiated into the priesthood by two priests. They, in order to qualify themselves, must go through a ceremony that lasts for six days and is known as the Gewra ceremony. It consists in the performance, for six mornings, of the Yacna ceremony, wherein, each of the two priests officiates, in turn, every morning, as the *Zaoti* and the *Rathwi*.

The Second Stage: The Gewra

On the sixth day of the Gewra ceremony, the priest, who has, on that day, performed the Yacna ceremony initiates the candidate. The candidate goes through his ordinary bath with all its formalities and puts on a new suit of clothes. He is then led to the Fire Temple in a procession, which is attended by friends and relatives invited by the parents. In Bombay, which is thickly inhabited, the procession is formed in the temple itself. The candidate puts on the full ceremonial dress, bears on his shoulders a shawl and carries a mace (*gurz*) as insignia of dignity and authority. When the procession arrives at the place of initiation, the candidate removes his full dress, lays aside the above insignia of authority, and, under the guidance of one of the officiating priests, presents himself before the assembly. The initiating priest in a loud voice addresses the assembly (the Anjuman) as follows: "Doth it please you that this candidate may be admitted?" The head or the senior priest, waiting for a few seconds, takes the silence of the assembly for its pleasure and consent, and expressing his pleasure gives the consent. The candidate

The Third Stage: The Initiation proper

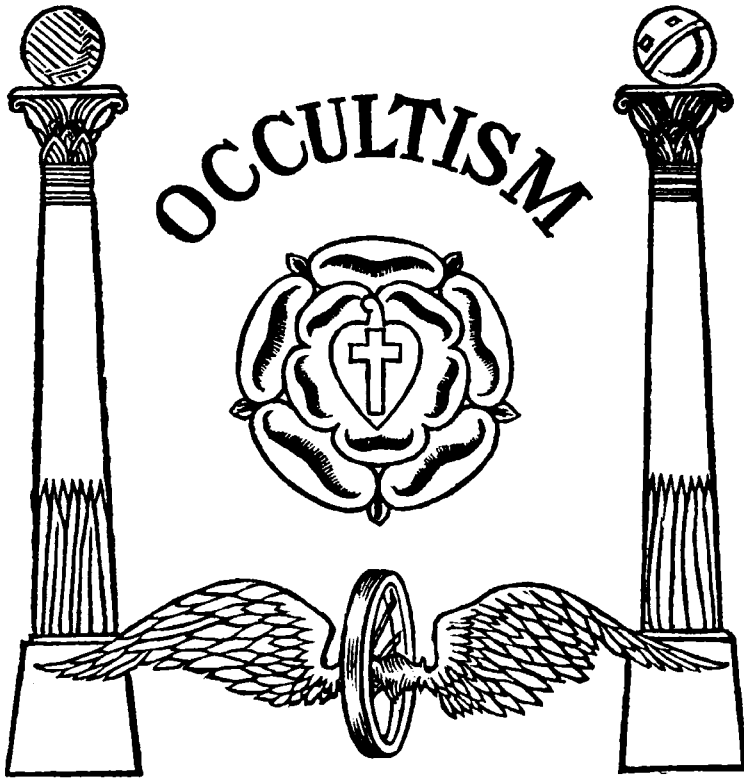
is then taken to the *Yazashna-gah*; i.e., the place of the liturgical services, and performs the Yacna ceremony. He then performs the Baj and the Afringan ceremonies. These are repeated for four days. He is then qualified as a priest.

The Martab is the second grade in the initiation of priesthood. The Navar ceremony entitles the candidate to perform only a few liturgical services. He cannot officiate at what may be called the higher and the inner liturgical services performed in the temples. To qualify himself to do so, he must go through this second grade of initiation. The word Martab is *martabeh* in Arabic and means a step, rank or dignity. So a priest who has become a martab is one who has acquired the rank (*martabeh*) of a priest. In this ceremony, the candidate goes through one Barashnum ceremony, and after its end on the tenth day, performs the Yacna ceremony on the eleventh day. He then performs the Vendidad ceremony at the midnight of the same day. He is then qualified as a full priest, capable of officiating at all ceremonies.

The Martab

(To be Concluded)

Jivanji Jamshedji Modi



INVESTIGATIONS INTO THE SUPER-PHYSICAL

By ANNIE BESANT, P. T. S.

(Concluded from p. 757)

IN dealing with super-physical researches—we are in the world of science and not of revelation. There are great truths known to the Masters that none of us are able to reach and to investigate. If any of these are given out by the Masters, people can accept them or not, according to the view they take as to the authority of the source,

and the reliability of the transmitter. But when we are dealing with investigations into other worlds, into the past of our globe, into the various evolutions that have gone on in our solar system; when we are dealing with investigations into races and sub-races; when we are concerned in reading the story of the past, whether as applied to the history of humanity or not; on the whole of these things we are not in the region of revelation, we are in the region of research; exactly the same canons that we apply to research of the ordinary scientific kind, exactly the same caution in accepting results, exactly the same readiness to repeat experiments that have been made, to revive opinions, to recast conclusions that may have been arrived at on insufficient data—the whole of these things which are commonplaces when we are reading about botany or electricity, that we take for granted in all our ordinary scientific studies, the whole of these apply when anyone begins studying the investigations of those who are carrying on researches in a region subtler than that dealt with in the ordinary sciences; they are making experiments; they are relying as much on their own observations, and on comparing those observations with those of others, as must any scientist in the obscurer regions of investigation; they put forward what they have observed, but they do not ask that their statements shall be regarded as part of some great sacred literature, to be looked upon with the utmost reverence and not to be challenged. Students must get out of this atmosphere altogether, when dealing with people whose senses are merely a little better

developed than their own, senses that everybody will be having some time hence, it may be fifty, one hundred or two hundred years hence, but senses that are in the course of evolution, that all men have to some extent, that many have to a considerable extent. Research becomes mischievous and harmful in its results when the senses used in it are looked upon as some sort of divine gift, instead of as the result of a strenuous forcing process, so that a person possessing them is placed on a pedestal, or treated like a sybil of ancient days through whom some God was speaking. They are merely senses of a finer and keener kind than the physical, but belonging to the phenomenal world just as much as the physical belong to it; observations made through them depend for their value on careful attention to the objects observed, and rigid accuracy in reporting that which has been perceived. Some people may consider that this is a very cold and prosaic way of approaching a subject which is enwrapped to them in glamour and mystery. But when glamour and mystery only mean that they do not understand the question and the methods of investigating it, is it not better to get rid of them? Is it not safer and saner to realise that there is no more mystery and glamour in examining the after-death state with the astral vision, than in examining the Tyrol with the physical?—no more, but *also just as much*. For to see a daisy is a thing as wonderful and mysterious as to see an angel, and the dawn and the sunset are as full of glamour to the seeing eye as the shimmer of colours in an aura.

I have said that there is a large class of super-physical phenomena a knowledge of which affects human life and human conduct. To know something of these not only immensely widens our view of life, but the possession of such knowledge is very important in the guidance of our life now. If we understand after-death conditions and their relations to our conduct here, we can so think, desire, and act now, as to ensure favourable conditions then. Ours is a continuous life, and a knowledge of that which is 'beyond the veil' is of vital importance in the sane and rational guidance of our life in this world. Moreover, we are living in these worlds all the time, and an increasingly large number of people are more or less susceptible to the vibrations of the finer matter composing these worlds. It is very satisfactory to find that on these matters there is a concensus of opinion among observers as to the main points, and variations are confined to details. The literature on these is voluminous, both inside and outside the Theosophical Society, and many small variations will be found in statements concerning these phenomena. It will be useful to understand how variations must arise even among fairly developed seers.

There is one great difference between physical and super-physical research—the apparatus used in them respectively. The physical plane scientist, investigating that which escapes his vision by its distance or its minuteness, uses an instrument outside himself, a telescope, a spectroscope, a microscope. The super-physical scientist, under similar conditions, evolves within himself the necessary

apparatus. Intelligence, as M. Bergson points out, works on inorganic matter by means of arrangements of inorganic matter, while instinct modifies organic matter into the organ it requires within its own body. In this, occult investigation resembles instinct, in seeking its instruments from the life of the organism, from the consciousness as a whole; desiring to see, the man creates out of his appropriated matter the organ of vision; he must evolve, by a steady and well-directed exercise of the will, organs which are practically new, and only then can he call on his intelligence to use them as organs of observation in the world from which has been taken the materials for their fabrication. The Occultist has, however, this advantage over his fellow-scientist of the physical plane, that the latter must work with instruments which he cannot carry beyond a certain limit of delicacy; whereas the Occultist can continue to create subtler and subtler instruments, right up to the level of the subtlest phenomenon in his solar system; and when he goes beyond the solar system he can again create instruments suitable to the new conditions.

We must remember that while the senses are being used, it is the man himself who is using them, and he is using them from the higher planes; the higher the vehicle in which he is working, the better can he control the observation of the senses going on on the planes below his own. It is the spiritual ego, brooded over by the Spirit himself, who is the observer, and he puts down his power of perception as senses into the lower

bodies, and this power works in their organs of sense; those organs of senses which work on the lower planes, astral and mental, will be subject to conditions very similar to those working on the physical plane, and these are not difficult to understand.

Let us consider how we see. We say: 'I see,' or: 'I observe;' but I am inclined to think that very few people analyse the complexity of what seems to them to be the very simple act of sight. In most acts of vision there is a little real sight and a great deal of memory. What we call 'sight' is a complex, compacted of the translation of the impression just made on the retina and the memory of the whole of the past impressions made by the same or by similar objects. We are not simply seeing the object with the eye; we have laid up in our memory the images of a number of similar perceptions, and we weld the whole of these into our present perception, and then say: 'I see.' It is useful to realise this. If we look at the photograph of a friend, we recognise it; a baby or a dog looks at it, and does not relate the flat image on the card to the living father or master whom he knows and loves. We see, for the first time in this life, a number of Spaniards, or Indians; we say: "How alike they all are." We confuse them together. They do exactly the same with us. The first thing we see in a number of similar objects is that which they have in common, *i.e.*, their likeness to each other. As we multiply the sense-impressions, we gradually notice the differences, their unlikenesses to each other. We distinguish by

differences. First, we perceive the common type; then we see the minor distinctions. A shepherd is said to know each of his sheep; we only see a flock. We really at first see very little of the object of observation, and only as we see it over and over again do we begin to make our perception approximate to the object perceived. As the past experiences of each of us differ widely, we each see each thing differently to a considerable extent; we bring to each new observation a different mass of memories, and these modify the present perception thereof. Hence, apart from mere carelessness, people really see physical objects differently, the greater part of each act of perception being memory, and this being different in each.

Apply all this to observations on the astral plane. The length of time during which the seer has been able to see astrally is an important factor in his accuracy. As he grows more and more accustomed to that world he will perceive differences more clearly, and be less deceived by likenesses. When he meets a new object, he will at once distinguish it from many other objects of a similar type, whereas the new observer will see the likeness and ignore the differences. Accurate observation there, as here, will depend on experience and memory. An account of early observations will err on the side of likeness, and the beginner will note similarities where the more experienced seer observes difference. His view of the astral world will only gradually become more and more detailed and exact.

Not only is accuracy of observation one of the most important things in the world, but the power of memory which records exactly what has been seen, varies so much in different observers. Inaccuracies are sure to creep into descriptions, unless the observations made are immediately written down. In fact, inaccuracy is best avoided by having present a second person to write down the record of the observation, while the observation is going on; then the seer can very carefully observe the object before him, while the scribe can write down the words of description exactly as they fall from his lips; in this way a mistake in memory will not confuse details, and thus blur the accuracy of the record. For instance, in making the observations now embodied in *Man: Whence, How, and Whither*, the two seers observed at the same

does not need this aid when he is observing the lower planes, which are familiar to him by reiterated observation; he normally lives consciously in the three worlds, and is thoroughly at home in them all. But observations of unfamiliar scenes demand more concentrated attention, and then the aid of a friendly scribe is invaluable.

Another thing which leads to many superficial differences of observation is the difference of interest in the different observers. If an artist, a politician, a student of religion, an artisan and an idler should visit the same country, hitherto unknown to them, and should send home descriptions of it to their friends, how different would those descriptions be. The artist's reports would lead one to think that the cities consisted of art-galleries, studios, concert-rooms, and museums, and that art was the chief interest of the nation. The politician would tell of debates, of the strife of parties, of the intrigues of statesmen. The student of religion would draw a picture of church dignitaries discussing theological questions, of conflicting doctrines, of rival sects. The artisan would report conditions of labour, the state of trade, the various crafts practised, and would show the nation as one huge workshop. The idler would write of theatres and music-halls, of dances and dinner-parties, of society gossip and dress. Their respective correspondents, if the country were quite new to them, would gain very different ideas about it. So is it with the many descriptions given by seers of the astral and mental worlds. The personal equation largely colours the observations; the man sees the aspects of life in which he

personally feels the keenest interest, and only the thoroughly trained seer gives a fairly unbiassed, full, and well-proportioned account.

Again, many descriptions given of the astral world are merely local. People talk of the astral world as though it were about the size of Birmingham or Glasgow, instead of being a world considerably larger than the physical, with an immense variety of peoples and other creatures. Many speak of it as though it could be run over in a few hours, whereas few know a tithe of its varied aspects. Observers look at certain types of people, mostly ordinary discarnate entities, as though nothing else were of interest there, and so gain but a very restricted view. Suppose that a dweller in a far-off planet were brought here and plunged into a London slum, were taken through its courts and alleys, and shown the lives of its inhabitants; suppose that having studied this, he was whisked back again to his distant home, and gave there an account of the 'world' which he had seen; his report might be very accurate—as to the slum; but it might give a very false impression of our world. An instance similar to this may be found in a very interesting little book, entitled *The Grey World*; it describes various very dismal conditions, and describes them well, but comparatively few people will go through these on the other side of death. They belong to the experiences of those only who, clinging strongly to physical life, remain in the etheric double for a considerable time after death, instead of quickly shaking it off and going on into the astral world.

Another difficulty is connected with the nature of astral sight itself. Astral vision not only differs from the physical in that any part of the astral body can be used for seeing with, but also that the observer sees through everything and round everything, so that objects take on a very different aspect from those of the physical plane, and backs and fronts, insides and outsides are at first much confused. A man's own thought-forms appear to him as independent and celestial entities; astral matter moulds itself to his thinking, and he sees a beautiful landscape stretching in front of him, unwitting that it is his own creation: he sees what he expects, for expectation has made images, and these present themselves to him as objects; recollections of earth picture themselves as astral surroundings, and people with similar ideas live together in scenes collectively constructed. The astral world to the uninstructed new-comer is as queer and unlike the reality as is the physical world to the eyes of a new-born baby. Each has to learn the conditions into which he has been plunged.

Here comes in the question of training, which, in the case of those who seek to be taught, differs much with what is called the type, or ray, of the teacher and the pupil. I may be permitted to take, as contrasting examples, Mr. C. W. Leadbeater and myself. Mr. Leadbeater, from the opening of his astral vision, was carefully trained in its use; an older disciple took him in hand, asked him constantly: "What do you see?" corrected mistakes, explained difficulties, until his observations

were accurate and reliable. I was tossed out into the astral world, left to make mistakes, to find them out and correct them, to learn by experience. It is obvious that where training is so different, results will be different. Which is the better way? Neither, or both. The first way is the better for the training of a teacher; the second is the better for the training for my kind of work. In the long run, each will acquire the powers of the other; these powers are merely obtained in a different order. And if people instead of quarrelling with each other over their differences would learn to utilise them by co-operating with and supplementing each other, great profit would ensue. One will be best in ascertaining details, the other in discovering broad outlines. More may be done together than either could do independently.

Things change in appearance as the power of vision increases. A globe is seen, and one calls it a globe. Later on, one finds that it is not a globe, but the physical end of a form composed of higher kinds of matter. Down here the solar system consists of globes rolling in their orbits round a central sun. From a high plane the solar system looks like a lotus flower, its petals spread in space, its golden centre the sun, and the tip of each petal a world. Was one wrong to speak of a world as a globe? No; it is true on the physical plane. But later, one sees things differently. We see things down here as we might see a picture through holes in a veil which covers it; through the holes we see patches of colour; remove

matter. That was what we saw. In 1907-8, using other sight, we found that between the ultimate physical atom and its appearance as astral matter a whole series of changes intervened, a series of disintegrations into ultimate bubbles in æther, and of integrations back to astral matter. The case is analogous to the study of an object under the lower and higher powers of a microscope. You look at it through a low power and describe it; say, that you see little separate particles, and that you so describe them in your record of your observation. You put on a higher power; you discover that little threads of matter, too fine to be visible under the low power, link the particles together into a chain. The first record can hardly be said to be wrong; it recorded accurately what was seen under the low power, the *appearance* presented by the object. All vision can only tell of appearances, and we may always be sure that its records are imperfect. We enlarge our perceptions as we ascend from one plane to another, and gain a completer view of each object.

Only well-trained and experienced seers will avoid the errors which result from looking at facts through a veil of their own thought forms, and this causes further differences. A Roman Catholic untrained seer will find in heaven the Madonna and Child, the Christ and the Saints; the Hindu will find Shri Krishna and Mahadeva; the Buddhist will sit in rapt contemplation before the Buddha; angels and devas will be seen crowding round; the *mis-en-scene* belongs to and varies with the prepossessions of the seer. What are the facts, without the setting?

That each man in heaven sees and worships his own Object of devotion, and into each such form the One Lord pours something of His Life, His Love, meeting and welcoming the outpouring of the love of His devotee, for all worship *Him*, though He be wrought into many forms by many hands. Beautiful indeed is it that each man should see in heaven the Divine in the form which attracted his heart while he was on earth, for thus does no man feel a stranger in his Father's house; he is met on the very threshold by the welcoming smile of his Beloved. The untrained seer of any religion is drawn to those of his own faith, sees their Objects of devotion, and thinks that this is all there is of heaven. The trained seer sees them all, and realises that each makes his own image and that the image is vivified for him by the one divine Life; when he reads the descriptions of heaven in Christian, Buddhist, Hindu books, he recognises the objects they describe; so he recognises that which Swedenborg saw, and that which many discarnate entities describe. The differences do not make him feel that nothing can be known accurately—the effect produced on some by the great diversity of detail; on the contrary, he sees how much of truth there is amid differences of detail, and even that the detail apparently the most incongruous may give a hint of an overlooked fact to add to his store of knowledge, just as we often learn the most from things with which we the least agree. The things which do not appeal to us, the fact, or the aspect of a fact, which we have not observed, very often supply

some particular factor which is distinctly valuable in our intellectual life.

Finally: surely we ought to be strong enough and sensible enough to agree to differ where our minds are made up on any point, and to be ready to listen to views with which we disagree. I disagree on many things with Dr. Rudolf Steiner, but I was the first to draw the attention of the English-reading public to his books, and I opened THE THEOSOPHIST to his articles when it came into my hands. I advised people to read his views, *because* they were different from mine. But difference of view does not imply that we wish to ostracise each other, nor that either should drive the other out of the T.S. We have broken the yokes from our own necks; we must not make new ones, for our descendants to break hereafter.

No one of us possesses the whole truth; very far are we from the all-round view of Those "who have nothing more to learn" in our system. Generations far in the future, ourselves in new bodies, will still be extending the limits of the known, and pressing on into the unknown; we do not want our limbs to be fettered then by appeals to our present researches, exalted into scriptures, nor to find our opinions, canonised into fossils, used as walls to bar our onward progress then.

And do not be too quick to believe. Intuition is a higher faculty than observation, and the intuition of many spiritually-minded people clung to the great truths of religion when the facts discovered by science seemed to prove them false. The facts of nature have not altered, but new

aspects of them have been discovered by further observations, and values have been revised, so that intuition is being justified by the progress of the very science which it opposed. If the intuition of any reader sets itself against any discovery of any investigator, let the former be patient and suspend his judgment. He may be wrong, and may be mistaking prejudice for intuition; if so, he will presently find it out. But *he may be right*, and while the fact, if it be a fact, must remain true, the view taken of it and of its meaning may be wrong; if so, further knowledge will presently correct the error.

The Theosophical Society cannot be injured by any researches carried on by its members; its third Object justifies them in their work. But it may be injured by the blind zeal of those who pin their faith to any one investigator, and denounce all the rest. "Prove all things; hold fast that which is good." Let us study as strenuously as we can, sift all statements according to our ability, "follow peace with all men," and willingly extend to all the same liberty that we claim for ourselves.

Annie Besant

RENTS IN THE VEIL OF TIME

LIVES OF ERATO

IX

ONCE more our hero appears as a girl, this time in an Etruscan body. There is little to note about this incarnation. All that can be said about it is that her parents were well-to-do people of the cultivator class, living in a homely, comfortable style, and with their chief interests centred in vine-growing. All round the house there were vast vineyards and crowded in all the lower rooms and corridors were multitudes of variously shaped jars and amphoræ. As one looked forth from the terrace of the farm-house, one could see scattered over the landscape, temples belonging to an older order of civilisation, built in the style which we should now call cyclopean. The people of the country seem to have been peaceable and kindly in disposition, and most of them, like Erato's family, were engaged in agricultural pursuits.

It is hardly to be wondered at that Erato's life amid these conditions was practically without incident of any kind. Much of her time was spent in weaving; and here the old artistic faculty came out once more in the skill with which she

would select and combine the different colours in the pattern ; and for this reason her work seems to have been much sought after by her friends and neighbours. To her skill as a weaver she added some proficiency as a herbalist, and her knowledge of simples and of the medicinal properties of plants and herbs made her much in request in times of sickness.

Beyond these points there is really nothing to record of this particular life except what belongs to ninety-nine lives out of every hundred. She grew up, married, and brought up a family, and was in every way an exemplary housewife and neighbour. It was quite a normal, humdrum kind of incarnation, in fact, about which even the most fertile ingenuity could find little of interest to say. Her husband was a good and kindly man, and her children seem to have been all healthy, happy, ordinary people. Her death took place at the age of fifty-nine, and was followed by an interval of one thousand and fifty-three years.

DRAMATIS PERSONÆ

None identified.

X

Erato's next incarnation—for the seventh time in a female body—took place in a land which had emerged out of the destruction of Poseidonis as an island, cut off by that mighty cataclysm from

the territory which had once surrounded it, and now remaining a solitary relic out of the wreckage. At the period in question it belonged to Japan, but its people seem to have been somewhat different in type from the modern Japanese, and there were still large numbers of the AINU race amongst them. In appearance they were a round-faced folk with black hair and eyes, and for the most part were accustomed to live happy, harmless and contented lives. They possessed something which might have been called a religion, but a very vague and indeterminate one, although there were plenty of temples to be found all over the country as well as a flourishing priesthood. Glancing round at the time of Erato's birth, it was evident that the country had been in a settled, if not stagnant condition for a very long period previous to this date.

Here again it is quite impossible to unearth any very striking events out of the life. There is of course the inevitable marriage; but even this, often so pregnant with romantic possibilities, was in the present instance divested of all emotional interest by the absence on Erato's side of any wish to marry, and also of any feeling of affection for the man to whom she had been assigned. Yet in spite of this she possessed a nature so disciplined or so readily adaptable to circumstances, that she managed to live happily enough on the whole, and to maintain herself, as ever, upon a lofty pedestal of propriety and virtue, and showed herself all that could be desired in the capacity of wife and mother.

This profound domesticity, however, did not prevent the gradually developing powers from once

more showing themselves. The speciality this time took the form of painting upon silk; and in this line Erato showed herself so admirable a worker that she was constantly employed upon hangings for temples. In doing this work she seems to have preferred not to illustrate any particular scene, or event, but simply to produce something beautiful and ornamental in the way of a colour-scheme. (It will be remembered that Erato's peculiar gift for colour was remarked as early as the very first life of this series). Instead too of making any regular design, she liked to paint whatever happened to come into her head, so that we might almost call her one of the earliest recorded instances, if not the earliest, of the 'Impressionist' School! She added to all this a taste for study, and was diligent in general reading as well as in religious exercises, in which she spent much of her time.

On the death of her husband she devoted herself altogether to temple work and became a kind of nun, spending her seclusion in decorative work and proving herself particularly successful in executing large panels and screens. In these congenial duties, in study and in the care of her children, the remainder of her life passed peacefully away until, at the age of sixty-five, this desirable, albeit rather uneventful incarnation came to an end, and was succeeded by a stay in other worlds of 1513 years.

DRAMATIS PERSONÆ

None Identified.

XI

Our story brings us now to a large city not far above the apex of the delta of the Nile. It may be identified with the older Memphis. The city itself lay on the western bank of the river, and it was here that the largest temples and public buildings were to be found. But on the opposite bank there was also a town of less consideration and importance, which stretched away to the base of a line of cliffs running parallel to the river. These cliffs, which were much cut away, seem to have been the quarries of Turah, whence came the stone for the great Pyramids and other vast structures of the time. They are known to-day as the Mokhattam Range.

After a long succession of female incarnations, our hero was this time born as a male. The family into which he came was rich and distinguished. His father, a grave thoughtful man, held the office of Royal Architect, and was employed in the building and keeping in repair of palaces, public offices and certain state temples. He lived in a large handsome house with fine courtyards and extensive, well-planted gardens, one feature of which was the number of artificial lakes for aquatic birds, and particularly for a rather fierce and vicious-looking type of swan. The house and gardens lay on the outskirts of the city, and beyond them the desert sands rolled undulating far away to the west.

Here Erato passed the first years of his childhood, lovingly tended by his mother, a tall and stately lady whose whole appearance and bearing

bore testimony to high rank, and by a nurse who was rather a friend of the family than a servant, a foreigner with golden hair and a clear white skin.

Later on, after the birth of a little brother, the boy was sent to a kind of school attached to a temple where the priests themselves acted as schoolmasters. The method of learning consisted in chanting certain phrases or verses over and over again until they were impressed indelibly upon the memory; at the same time writing was practised by tracing the characters in a shallow box filled with smooth sand. The two little boys progressed well with their studies.

From time to time they would be taken on a holiday by two elderly attendants, to one of their father's farms in the country, which lay further down the river. These expeditions they thoroughly enjoyed, entering with zest into the delights of fishing and shooting wild-fowl. The latter they did with bows and arrows; and perhaps the most curious part of the sport was that cats were trained and used as retrievers. Erato soon became quite an expert shot and, besides this, was also very clever at snaring wild birds with nets or decoys. The time came however, when he began to tire of these youthful sports. His interest took a new turn, and it became his pleasure to accompany his father to any place where building operations were going on. On these occasions he would show the greatest eagerness to learn, and would pour out a whole stream of questions, particularly with regard to the decorative part of the work.

The artistic interest thus shown was turned to account in his more private moments; for he early began to amuse himself with clay-modelling and sculpture; one of his first successful achievements in this line being a very cleverly executed figure of a cat. His taste for art increased with the years and long before he reached manhood he had dreamt of devoting himself entirely to an artistic career. It was a bitter disappointment to him therefore when his father, instead of allowing him to follow his bent and to take up a profession in one branch of which he himself had already attained such eminence, insisted upon his entering the army and taking up a line of life for which he felt little aptitude or inclination. Many were the arguments and discussions which took place between father and son on this question; but the older man's will eventually prevailed and, most reluctantly, our hero was forced to enter the King's body-guard as a kind of sub-lieutenant. His work at first consisted only in mounting guard, doing escort duty, and being present with the body-guard upon state occasions.

In the course of his duties he seems to have won the notice of the Pharaoh himself and to have been regarded by the latter with kindly interest. The Pharaoh was a fine looking man of regal mien and commanding intelligence. On high occasions he appeared wearing on his kingly brow a double tiara, of which the lower part was scarlet while the dome-shaped upper portion was pure white. This crown had a golden asp in front and was enormously heavy.

About this time the kingdom was astir with movement and military preparation. Many a council was being held and plans laid for some great expedition. War was in the air, and all this meant much work for Erato, who was continually sent upon state errands to various cities in upper Egypt, carrying the command of the Pharaoh to their governors that they should make all ready and send down troops and provisions.

At length everything was complete and the army set forth under the command of the Pharaoh in person, marching by way of the Isthmus of Suez in the direction of Palestine. (It is interesting, by the way, to note that there existed at this time a canal from the Nile to the Red Sea). The country traversed by the army was truly terrible—nothing but sand and rock and deep valleys where the heat was quite suffocating. Consequently there was a great deal of suffering and water became very scarce. The line of march lay some distance from the Dead Sea, and the Jordan had to be crossed several times *en route*.

The country in which they now found themselves was the immediate cause of the expedition. It was peopled by a mixture of races, some of them nomadic tribes, others of a decidedly fourth-race stock, and was as a whole either under the suzerainty of, or in alliance with Egypt. Of late it had suffered much from the incursions of an Aryan people of Celtic appearance, and it was the fact that these forays had culminated recently in the murder of several of the high Egyptian officials resident in the country, which had at

length stung the sovereign power into sending out a punitive force to avenge these outrages and to put an end to the trouble.

After a terribly trying and wearying journey of well nigh three months the enemy was at last encountered and a battle ensued. The King, who was obviously a skilled general, drew up his forces on rising ground protected by swamps on one side and a rough stony stretch of soil, covered with rocks and boulders, on the other. His men appear to have been highly-trained and well-practised in combined movements. It was undoubtedly this superior discipline which enabled them to sustain the first fierce onrush of the Celts and, in spite of much loss of life, gradually to thrust back the invaders until, at the close of the campaign, the enemy had retired as far as the Black Sea.

The victorious Egyptians, still following them up, found it necessary here to lay siege to a large city on the shores of the Sea, in which a large part of the defeated army had taken refuge. This city was situated on the summit of a long steep slope, and consequently it required all the engineering skill for which the Egyptians were famous, to effect its capture. But by means of a simultaneous attack on the walls from above and below—in the shape of an assault and mines—the place was at last taken. Vast quantities of booty, consisting of captives, armour, gold and silver ornaments, and slaves of both sexes, fell to the victors, Erato receiving two slaves as part of his share of the spoil. He had been wounded in one of the engagements, but not seriously. His promotion had

been rapid, yet he never really cared for the military life, and had all along determined to leave it as soon as opportunity offered. The occasion was not long in coming. Shortly after the capture of the city, peace was established, and the Pharaoh and his host set forth homewards. This time, however, they did not go back by the way by which they had come, but kept near the sea, passing on their way several well-to-do Phœnician mercantile cities, from one of which a large part of the army, including the Pharaoh and Erato, as well as many officers, took ship and crossed over to Egypt.

Shortly after the triumphal return of the army Erato was at last able to put into execution his plan of leaving the military career for the more congenial pursuit of art. He now took seriously to sculpture, travelling about from place to place and studying under various teachers. After a brief apprenticeship in clay modelling, he tried his hand at stone and marble, and in spite of the ordinary initial difficulties, made very rapid progress. His first important work was a large seated figure of the Pharaoh; this the monarch received very graciously, and offered the artist the reversion of the office of Royal Architect, now held by his father, after the latter's death.

The next event of importance in Erato's life was marriage. Melete, the lady chosen for him by his family, was of a very sweet and charming disposition, and had the profoundest admiration for her husband and his work. Stimulated by her help and appreciation, he kept himself continually

busy, and was particularly successful in carving and modelling animals. Amongst such works a crouching lion was especially noteworthy, while another *magnum opus* was an almost life-sized elephant in black basalt, which, owing to its century-resisting solidity, may very likely still be in existence to-day.

One son was born of the marriage, but lived only a short time, to the unspeakable grief of his father and mother. After his death Erato made a little statue of him sleeping, and offered it to the temple, the idea being to propitiate the Gods, and to secure their favour and protection for the child in the next world. It was also hoped that, thus courteously approached, they would perhaps provide a substitute for him in this. In course of time other children were born—two sons and two daughters. All grew up safely to manhood and womanhood, and so the earlier loss came in time to be felt less keenly.

Meanwhile Erato's work was opening out. He was now much engaged in temple building and did a good deal in the way of large decorative schemes. Two of his most important productions in this line were well calculated to win the complacent approval of the reigning monarch. One was a bas-relief illustrating all the victorious martial exploits of the latter's reign. The other was a colossal marble group, representing the Pharaoh engaged in hand-to-hand conflict with a gigantic hostile chieftain—an incident which had occurred in the last campaign. Soon afterwards the King died and was interred with great pomp, while within

a year or two of this followed the death of Erato's father. The obsequies of the latter were also on a splendid scale and the embalming, which was performed by the injection of certain liquids into the body, was of the costliest description. The mummy-case was profusely ornamented with colour and gilding, and the mask was also thickly coated with gold.

On the death of his father Erato stepped naturally into the vacant place, and became the official architect and sculptor to the court. He continued to turn out statues with great regularity, and one of these was the statuette of the Scribe actually preserved to this day in the Louvre. At the time when it was first produced, this stood, amongst other works of art, in a kind of hall or loggia situated in a great public garden, and was much admired by the connoisseurs of the day.

Amid congenial occupations of this kind Erato gradually passed on into old age, and in the sunset of his life he began to turn his attention to an altogether different class of pursuits, the seeds of which, though long uncultivated, yet lay deeply hidden in his nature, having been brought over from other lives. Side by side with his art he began now to study something of mysticism and philosophy, his instructor in these subjects being an old priest who was himself deeply versed in this kind of lore. There were frequent symposia of friends at our hero's house, at which these and kindred matters were discussed and where the priest also gave elementary lessons in certain kinds of practical magic.

The close of Erato's life was marked by a touching and beautiful experience. He had lost his wife in old age, but she had remained constantly near him, trying to make her presence known, and he himself was partly conscious of this presence, although he had never seen her. He was inspired, however, to produce one final masterpiece in the shape of a statue of his departed spouse, and while he was working at this she was ever at his side guiding and helping him in his task. But the old hands were growing feeble, the old eyes dim. As he laboured at the statue, his strength ebbed gradually away. At last one evening as he lay in bed, suddenly he beheld his loved one rising before him; he stretched out his arms eagerly towards her, and then, dropping back on his pillows, quietly passed away.

DRAMATIS PERSONÆ

ERATO: ... *Wife*: Melete.

OF LOVE AND LIFE

By PHILIP OYLER

(Continued from p. 778)

How great and how small is love! It can embrace infinity, it can be all-surrendered in a look.

We can never be so lonely as in a crowd.

The poet and the lover know in the dawn, but the community as a whole sees only in the full light of noon.

We all need self-discipline, not discipline by rules; intuition, not tuition. Are there better guides than conscience and feeling?

An empty stomach or a diseased body call louder than any God. Feed and heal, therefore, before you preach.

Genius, great genius, can never be local, dogmatic or regular; but universal, sincere, practical, mystical, simple and suggestive.

In each one of us there must be some beam of the light, or we should not exist in the universe.

Judge no one but yourself.

Be slow to think unkindly nor presume to know for certain how even your friends will act. We are all inconsistent—and rightly so. Nature is inconsistency itself.

If you have no creed, no fixed belief or code, you are as a captain steering your ship by the compass of conscience. And what compass, pray, is better than conscience?

The dew is on the grass of some glad field. There will always be quiet places where feeling has not and cannot be followed by the heavy feet of action.

Charity should begin nowhere, end nowhere, but should strive to embrace all in one great love.

Life should be a house of joy, of wonder, of patience, of peace; of joy of just being alive, of wonder at each turn of the road, of patience over the daily work, of peace in the knowledge of the truth.

What is the difference between work and joy? Surely work should be joy. If your work is not so, you have not yet found your place in the world.

There are vigils and sleeps. There are dawns and twilights. There are harvests of grain and of ice and of hearts. But there is no time. It is always now.

We are partly what we make ourselves and partly what love makes us.

Sleep out beneath the stars, and you will know.

If you would drink of the bowl of love, stand up together, upraise it with all your hands, speak not but gaze steadfastly. Do not your mirrored selves become one?

Though we grow old to the eyes of the world, we are always children in our mothers' hearts and may be so in our own.

While we live by laws and conventions and codes, no generation will understand its successor. When we live by love, all will understand all.

They who love walk never alone. Wherever they go there are little people painting the sky a more lovely blue, painting the fields a greater green, ringing peals of gladness among the trees, dancing at every subtle lilt of the body, weaving dreams out of gossamer, smiles out of dewdrops, and leading always with cunning wiles towards the way of the light.

When we first see the light, we are blinded by the depth of feeling. But what limitless wonder and joy are then before us! There are the old things, the old faces, but now that we have another eye, all is changed, all is transfigured, all is more meaningful, more lovable, more tenderly considered.

The universe is an eternal promise, life an eternal compromise.

There is no need to wield the sword in order to be a hero. Have you not seen heroism beneath a smile?

To love, to be in love. How many worlds there are between these two!

Only the unsigned article is judged impartially.

To forgive is more noble than to give.

A kind word never did harm, even if bestowed where it was not deserved.

Ritual in thought is no better than ritual in action.

(To be Concluded)

Philip Oyler

IN THE TWILIGHT

“IT is interesting,” writes the Vagrant, “to see how the expectation of the coming of a great Teacher is spreading in all directions; the last that has reached me comes from quite an unexpected quarter, a spiritualistic *seance*. I suppress the names—which are all given in the letter I am going to translate—and send the facts as they are therein related. The letter runs as follows:

“A Mme. X., has been, during the last two years, a medium of a quite unusual kind to a spiritist group at M—. She had never meddled in any way with Spiritualism, and had been a thorough materialist for many years, when she became suddenly controlled by a spirit calling himself *Motersadi*. Impelled by him, she went to seek for the President of a spiritist group at M—. The spirit thereupon announced that the mediumship of Mme. X. had one quite definite object, and would only last for two years; it was caused in order to direct a nucleus in the group to prepare to serve a young Hindu, in whom would be manifested the coming incarnation of the Christ. At each bi-monthly *seance* *Motersadi* gave teachings entirely in accord with those of Theosophy, warned the group as to certain dangers connected with Spiritualism, and insisted that those who felt themselves ready to do so

should leave Spiritualism and place themselves under the direction of Mrs. Annie Besant. Mme. X. had never heard either of Mrs. Besant or of Theosophy, and as soon as these names were uttered, the President grew hostile. The spirit thereupon said that the movement had better be made outside the spiritist group, and since last July those present were adjured to join the Order of the Star in the East.

“‘ Mme. X. was made to speak in a language unknown to her; a figure appeared, resembling a sort of venerable priest living in Tibet; she prostrated before him, uttering some words which she felt to be a salutation of veneration. He wore a curious triangular cap, which, like his robe, was yellow, with violet embroidery. He spoke mentally to Mme. X. and she replied, still in the unknown language, concluding with an invocation, in which I [the writer] distinguished the words: Rama, Rama, Ramayana, Manu, and the name of Maitreya, repeated several times, a name quite unknown to Mme. X. She now, in her normal state, sees at all our meetings a brilliant yellow cloud which lights up the room, and when the lecture is being given, she sees a splendid Star, always above the head of the lecturer, shining with lustre and sending out dazzling rays when the subject is inspiring.

“‘ I know well that we are helped; but I confess to feeling some fear as to these manifestations, which seem to favour astral influences which should be curbed and guided.

“‘ Mme. X. thought that, once she obeyed and had joined us, she would no longer be

compelled to utter these invocations in a strange language, because, she said, she felt that it was not a normal development; that although she experienced a quite indescribable joy and felt lifted above herself, she also felt her mind rebel against these incomprehensible events, a void which alarmed her brain, and made her fear madness.

“‘Have I done well in advising her to cultivate her will-power, and to refuse to be lifted into this ecstasy—which comes upon her without her volition—more than once during the day, as she finds it impossible to prevent it altogether. I have never before seen any spiritist phenomena; I can shorten these manifestations by holding Mme. X.’s hand, and she then becomes quiet; ought I to do this? I also am strongly conscious of the presences she speaks of, and have towards them no other feeling than respect. I am afraid that these manifestations may cause trouble in our group, and I do not know what to do in this disorderly astral atmosphere of our town, in which we have just begun to spread Theosophical ideas.’”

“Both the writer and the medium,” remarks the Vagrant, “are evidently people of strong intelligence and balance, and the writer’s advice is sound. It is not desirable to lose self-control, and to be carried away into ecstasies without one’s own consent, however enjoyable they may be. It is wiser to make one’s footing sure in unknown regions, to advance slowly, and not to surrender oneself helplessly into unknown hands. If Mme. X. deliberately tried, in quiet meditation, to reach her Tibetan ‘priest,’ she might enter into

voluntary and conscious communication with him, without any surrender of self-control. Our correspondent gives another interesting incident, connected with the first meeting of the Order of the Star in the East; a gentleman came to it under the following circumstances:

““ In January, 1911, his son, a boy of twelve years of age, told him that he had had a dream that the Star in the East was founded, and would be heard of in the town of M.—in July or August, and that he should join it. He had seen in a dream “a boy much taller than I am,” whom he had known, as soldiers know their general, for many lives, whose follower he had always been, who taught him many things, and advised him to go to our [Theosophical] meetings. This young lad gave so striking a description of this being whom he said was his superior, that I lately asked him to tell me exactly where he was. He answered without hesitation: “At this moment in England, but usually in Asia.” I gave him the March number of THE THEOSOPHIST, and told him to look at the pictures. He turned over the pages obediently and looked attentively at the pictures. Presently he came to the portrait of Alcyone, and cried out: “There is the beautiful boy I saw in my dream.”

““ What should one do with this child? I objected to his coming to the O.S.E. and T.S. meetings, on the ground that he was too young. He answered: “Madame, whatever you decide will be right. But do you not think that it is a mistake to judge a person entirely by his age? Is it not by lives that we must go, and have you not

noticed that there are some grown-up men who will be children to their death, and children who are men in reason and judgment?" Such language is astonishing from a child whose mother-tongue is not French, and who lives amid humble surroundings, where he can have heard no such ideas. He is one of the best students in the first class of his communal school, and in the opinion of all who know him, is no ordinary child.'

"H. P. B. told us in *The Secret Doctrine* that more and more exceptional children would be born, as must indeed happen in a time of transition. What to do with such children? as our correspondent asks, for this particular little boy. Ordinary schools ruin their natural evolution. To offer to take charge of them, even with the consent of the parent, exposes the guardian—at any rate, in India—to constant suspicion and vilification, for he is always supposed to be aiming at some hidden gain for himself; the fact that people cannot discover the non-existent secret leaves the way open for every accusation that malice can invent. Ought one to let the nations lose the future services of such children, leaving them to be beaten into the conventional, or help them and bear the mud-throwing that such a course will involve?'"

"A difficult problem," was the general opinion.

A NEW JOURNAL

THE International club for Psychical Research has commenced the issue of a monthly journal, entitled *The International Psychic Gazette*. The annual subscription is only 5s. inland and 6s. foreign, and it may be ordered from 5, Bridewell Place, Ludgate Circus, London, E. C. Mrs. Annie Besant was asked for a word of goodwill, and sent the following letter :

A GREETING FROM MRS. ANNIE BESANT

George G. Knowles, Esq., *Founder and Chairman of
The International Club for Psychical Research.*

DEAR MR. KNOWLES,

I heartily wish success to your new Journal, which should be most useful to our Club. So much of interest is going on to-day in all matters of the 'Borderland' that there is ample material for such a magazine as you propose.

Your difficulty will probably lie in the quantity of the material rather than in its paucity, and on the careful sifting of it the success of the new monthly will depend.

In the *Gazette*, as in the Club itself, the note of full liberty of opinion and of research in all directions will be sounded, I am sure. That unfettered liberty of thought and speech seems to me to be as necessary to progress in psychical science as in all other branches of human knowledge. The petrifying of knowledge already obtained, and then the building up of the newly-made stones as a barrier against further advance, has been a constantly recurring phenomenon in the history of thought: then comes the necessity for iconoclasts to shiver the obstacle into pieces, and re-open the road.

If new knowledge were planted as a seed instead of being fossilised, then each such fragment of knowledge would grow into a tree on the side of the road which leads to Truth, and that road would remain an ever-open avenue, with unlimited prospects in front and fair vistas behind.

If we make no barriers out of what we have learned, the younger generation will be able to walk on unhindered, and "what our fathers and mothers believed" will no longer be a barrier across the way, but an interesting milestone on the road of infinite progress. For myself, the eager welcome of new truth is as joyous at nearly sixty-five years of age as it was at twenty-five; nay, far more joyous, for then new truth was an earthquake, shattering old beliefs, whereas now I know that Truth's earthquakes can only shatter error, and lay bare

virgin soil which shall repay human culture. Let the young ones, then, march forward fearlessly, and let us cheer them on; they will win new countries for us to live in when we return.

Sincerely yours,

ANNIE BESANT,

President of the Theosophical Society.

The editorial of this first number is as follows:

MRS. BESANT'S MESSAGE

The International Psychic Gazette sets forth to-day on its mission to carry occult knowledge and wisdom to a wider public under highly fortunate auspices. The great lady who presides with so much dignity and oratorical power, and with such prophetic width of outlook over the Theosophical movement in this country, has been pleased to give the *Gazette* her gracious benediction, and to indicate with sure touch the lines on which it should proceed in order to realise a true success. Mrs. Besant knows there is no paucity of highly interesting and edifying matter to lay before its readers—that the difficulty of its editor will consist rather in an *embarras de choix*. Mrs. Besant sounds for us “the note of full liberty of opinion and research in all directions,” there must be no “petrifying of knowledge”—a pregnant phrase—and no building of barriers against further advances. All new knowledge must be planted as a seed which will grow into a tree on the side of the road which leads to Truth, so that that road will “remain an ever open avenue, with unlimited prospects in front and fair vistas behind”. The pilgrimage to Truth's holy Temple has not ever been by such a verdant path as Mrs. Besant thus lays out for seekers after psychic wisdom. She herself has traversed the road when it has been rent by violence and upheaval, but her courageous spirit has never quailed. She now only recalls the joy of having pressed forward, surmounting all obstacles and securing the prize. With what noble incentive does she send the new generation of truth seekers forward on their anxious quest! “For myself,” says this venerable warrior, “the eager welcome of new truth is as joyous at nearly sixty-five years of age as it was at twenty-five; nay, far more joyous; for then new truth was as an earthquake, shattering old beliefs, whereas now I know that Truth's earthquakes can only shatter error, and lay bare virgin soil which shall repay human culture. Let the young ones, then, march forward fearlessly, and let us cheer them on; they will win new countries for us to live in when we return.” We accept Mrs. Besant's greeting and inspiration with deepest gratitude. May the *Gazette*, its contributors, its editor, and all concerned, prove themselves worthy of so weighty a commission!



REVIEWS

No Surrender, by Constance Elizabeth Maud. (Duckworth & Co., London.)

The Suffragette, by E. Silvia Pankhurst. (Gay & Hancock, London.)

The first of these two books is 'a work of fiction,' but the characters "move among events that are historically real and true, and there is not a statement touching prison and law-court experiences, or present laws regarding women in this country, related here, for which chapter and verse cannot be given". Thus writes Miss Maud in her brief preface. The story is admirably told, and any one who wants to understand the spirit that inspires the women's movement cannot do better than to read it. It is vivid and dramatic, and absolutely true to life; the description of forcible feeding is accurate, and in no way over-coloured—it would be difficult in fact to over-colour that legal torture inflicted on helpless women.

The second book is not a 'story,' but "the history of the Women's Militant Suffrage Movement, 1905-1910," written by a daughter of the heroic suffragette leader now in prison for so-called conspiracy. It has as motto Mr. Gladstone's words: "You have made of your prisons a temple of honour." While this book is not technically a story, it is as enthrallingly interesting as any story, and holds the attention as strongly as a sensational novel might do. The brutal roughness with which women were treated when they courteously asked questions at question time at political meetings began at a meeting on October 13, 1905, in the Free Trade Hall, Manchester, when Sir Edward Grey—being the principal speaker, pleading for the throwing out of the Conservative Government then in office, and answering courteously the questions addressed to him by men—took no notice of either a spoken or written question:

"Will the Liberal Government give votes to working women?" The Liberal Government came in, and from that time to the present it has gone from bad to worse, till the forcible feeding torture has been reached; we have here, carefully and very quietly narrated, the whole sordid story of evasions, broken promises, breaches of faith, told with nervous strength and great clarity. Since the publication of the book there have been other outrages, and now not only the militants but the massed women's political societies, have resolved to oppose Government candidates at future elections. The Government has roused the political womanhood of England against it, a force not lightly to be challenged. Any reader of this book will see that the resolution has been come to none too soon.

A. B.

*The People's Books*¹ (T. C. & E. C. Jacks, London and Edinburgh. Price 6 Ans. or 6d. or 12c.)

Pure Gold—A Choice of Lyrics and Sonnets, by H. C. O'Neill.
Dante, by A. G. Ferrers Howell.
Shakespeare, by Professor C. H. Herford, Litt. D.

Messrs. T. C. and E. C. Jacks are publishing in the above-named Series a number of exceedingly useful little volumes on a variety of subjects. These books are evidently intended to stimulate further study on the part of the reader, as each volume concludes with "suggestions for further reading"—a list of books with here and there an explanatory sentence giving the prospective student a very clear idea of what he may expect to find in the work recommended.

Of the group on literary subjects three are before us.

Pure Gold is a tiny anthology with an Introduction in which the author outlines the main principles of poetic form. An excellent choice of Lyrics and Sonnets follow.

The volume bearing his name describes Dante as a man and as a poet, and summarises his political ideal. In the last chapter an account is given of his aim in composing his great work, and the poem is briefly analysed, emphasis being laid on its allegorical significance.

¹ This admirable yet cheap popular series is obtainable at THE THEOSOPHIST Office, Adyar, Madras, India.

The author of the third volume under review disagrees with the statement often made that very little can be known of Shakespeare's life. He says that "the immense world of Shakespearean poetry, the greatest in compass as well as in power that has been created by any English poet, is on any hypothesis no small portion of his 'life'." And he proceeds to give a short sketch of his outer career and inner development based largely on what is revealed of their writer's character by the plays. He evidently has no leanings towards the Baconian theory! The rest of the book is devoted to an analysis of the plays and poems, and the whole is well calculated to help the general reader to gain a clear and synthetic view of the meaning and scope of Shakespeare's work.

A. de L.

Roman Catholicism, by H. B. Coxon.

We recommend this clear concise and authoritative exposition of the fundamental truths embodied in the teachings of the Roman Catholic Church. The author considers that popular misconceptions of Roman Catholicism have arisen through the common tendency to confound changes of presentment with changes in truths themselves; and Mr. R. H. Benson supports this view in his preface. Therefore, by placing before the Public this collection of official statements from the Councils of the Church, Mr. Coxon hopes to remove some of the erroneous conclusions which have been the result of this confusion of thought.

A. E. A.

Women's Suffrage, by M. G. Fawcett, LL.D.

This admirably balanced and clear little exposition of the history of a great movement was only to have been expected from the pen of Mrs. Fawcett. She brings this story of the struggle for women's emancipation, from the date of the publication of Mary Wollstonecraft's *Vindication of the Rights of Women*, in 1792, up to the present year. 1792 to 1912 is a long cry, and in concise terms Mrs. Fawcett outlines the shaping of perhaps the greatest movement in the world, the torch of whose destiny was lighted by the mother-in-law of Shelley, and which has counted and still counts many of the noblest and most heroic souls within its ranks. We cannot mention without a thrill the names of Elizabeth Fry and Josephine Butler, yet future years may count as dear the

names of many who are side by side with us now. She gives a sketch of the movement's progress in the colonies, and also of its vicissitudes in the British Parliament. The Anti-Suffragists and the Militant Societies also receive adequate description. Although, as head of the Suffragists who believe only in constitutional means as a method of gaining their ends, Mrs. Fawcett can hardly entirely uphold the strenuous action of the Militant Societies, she nobly acknowledges the courage and self-sacrifice that such means have called forth.

There is little that can be said of this book in a criticising spirit. It so admirably fulfils its apparent purpose—that of giving the general reader a clear and succinct account of a movement greatly occupying the public mind at the present moment. That the movement she thus shortly chronicles is immortal and God-directed I—personally—cannot doubt. In our author's own words :

He who runs may read the signs of the times. Everything points to the growing volume and force of the women's movement. Even if victory should be delayed it cannot be delayed long. The Suffragists ought to be the happiest of mankind, if happiness has been correctly defined as the perpetual striving for an object of supreme excellence and constantly making a nearer approach to it.

A LATE MILITANT SUFFRAGETTE

Botany, the Modern Study of Plants, by M. C. Stopes, D.Sc., Ph.D., F.L.S.

All lovers of the country will enjoy this book, whether they already know anything about botany or not. There is nothing of the tediousness often induced by lists of the long Latin names in which the Naturalist delights; the reader is gently led behind the scenes of plant life and afforded a glimpse of the marvels of this beautiful kingdom. The account of cell growth and the 'communal' life among plants found in the chapter on Ecology are two among many vivid word pictures. Many of our readers will be interested in the reference on p. 70 to the work of Luther Burbank, who succeeded in producing a cactus without spines. The authoress is to be congratulated on what promises to be one of the most popular of 'The People's Books'.

Heredity, by J. A. S. Watson, B. Sc.

The influence of heredity plays so prominent a part in evolution that all students of natural science will welcome a

handbook which sums up clearly the main results of recent investigations. Enough is said to demonstrate the mass of statistics that have been compiled from systematic observation, and the difficulty experienced in tracing laws of universal application, especially where human beings are concerned. The germ plasm theory of Weismann is taken as a starting point which can be regarded as practically established, and the discoveries of Mendel are comprehensively depicted with typical examples. It is admitted that Darwin failed to prove the transmission of acquired characteristics, and altogether missed the significant phenomenon of 'mutation,' for his aphorism "Nature does not leap" is now known to be subject to exceptions which are as important as the rule. Our only regret is that the reading public should find the abominable experiments on guinea-pigs apparently regarded as legitimate research; otherwise the book may be certainly recommended as full of suggestive information on a vital but obscure subject.

Organic Chemistry, by Professor J. E. Cohen, B.Sc., F.R.S.

This is a wonderfully complete little textbook of a highly technical character. The matter is concentrated from the first page to the last, the complicated series of compounds which modern chemistry has classified being reviewed with a wealth of detail that surprises one in a book of this size. An elementary acquaintance with chemical methods is necessary for a full appreciation, and the author in giving a list of books suitable for further study points out the necessity of laboratory experience. But, though eminently suited for the rising generation of chemists, this little work may well take its place as a handy book of reference for many who like to know the nature of the products they handle in the home or the factory.

The Principles of Electricity, by Norman R. Campbell, M.A.

This unique little volume supplies a long-felt want, namely a brief and intelligible answer to the vexed question "What is Electricity?" It is not intended to take the place of a textbook, yet the author succeeds in clearing up many of the initial difficulties which so often confuse the approach to this subject. In fact much that is said is of such general application that it could form a valuable introduction to almost any branch of experimental science. For instance the meaning and use of theory, as well as its limitations, are analysed with a

thoroughness which shows the importance attached by the author to a firm foundation of logical accuracy. The phenomena described are few and simple but representative, while the statement of the various methods of reasoning evolved, as in the connection between electricity and light, is most attractive. A careful assimilation of this pithy little treatise can hardly fail to arouse the desire for more serious study of this fascinating force in Nature.

The Science of the Stars, by E. W. Maunder, F.R.A.S.

The history of this most ancient of sciences is so closely bound up with that of the human race that it cannot fail to appeal even to the least imaginative, but when the story of the heavens is told in so simple and romantic a form and by so eminent an authority, there is no longer any excuse for a lack of elementary knowledge of this inspiring subject. Criticism and even praise is out of place, we can only predict an enormous demand for this all too brief epitome of the triumphs of human intellect in a realm of almost insuperable difficulty. We await with interest the forthcoming volume on the spectroscope.

W. D. S. B.

Mary, Queen of Scots, by Elizabeth O'Neill, M.A.

This little work, No. 39 in the wonderfully cheap series known as 'The People's Books,' is a concise and interesting account of "one of the great romantic figures of history. To some she has appeared as a saint, to others as almost a devil incarnate. A saner view of the psychology of her temperament has led the more reliable among her modern biographers to quite other conclusions". The treatment her Sister Queen and rival meted out to the fugitive fate delivered into her hands was unworthy of all English traditions of hospitality and fair play and yet by her long imprisonment, the mockery of a trial that preceded her execution and her death, Elizabeth did Mary's memory an enduring service, enshrining her in the martyr's halo. For the fascination, to which during Mary Stewarts' lifetime both men and women so utterly yielded, has persisted throughout the centuries, has veiled her errors, excused her mistakes and even, alas, her crimes! and kept ever living and vivid the memory of her beauty, charm, and tragic fate. It is evident that over this, her latest biographer,

the traditional Stewart charm has cast its glamour, the charm which hallows her "wonderfully strong and gracious personality" apparently for ever in the hearts of men.

E. S.

Le Chant des Voyelles comme invocation aux Dieux planétaires suivi d'une restitution vocale avec accompagnement, by Edmond Bailly. Librairie de l'Art Indépendant, Paris.

Those who were present, in 1906, at the third Congress of the Federation of the European Sections of the Theosophical Society, will remember that curious Egyptian chant which was sung by a chorus to the accompaniment of harps, under the direction of Monsieur Bailly. In the Transactions of the Congress the score was printed together with a short introductory note. Since then M. Bailly has continued his researches concerning this ancient piece of music and considerably amplified his notes. The above mentioned booklet is the result: a re-edition of the score and a recast and greatly extended introduction. Lovers of ancient musical lore and of Egyptian mysticism will be glad to be now able to procure this study in so handy and neat a form.

J. v. M.

The Temple of Dreams, by Paul Bo'ld. (W. J. Ham-Smith, London.)

This is a novel, rather in the style of Mr. Rider Haggard. An archæologist, searching in Peru for records of the past, finds an ancient carven bust of a woman which draws his attention to a hidden path; he treads it and reaches a lake; a girl falls in and he saves her, and finds her to be the very image of the bust; she is the heir of a well-nigh perished kingdom, and by virtue of his having saved her life, the heirship passes to him. He is taken into the Temple of Dreams, and is transported into an ancient Peruvian kingdom in the days of its power—the time of the Christ, two thousand years ago. Its priests are clairvoyant, and see the life of the Christ and hear His teachings; these they teach to the heir of the kingdom, and when he becomes King, he seeks to follow and enforce them. A successful plot overthrows him, he is condemned, scourged and crucified, and an earthquake destroys the city. The dreamer awakes and returns to England, but is summoned back to assume the headship of

which he was heir. He is the Prince of Peru; the girl he saved is his wife of long ago.

Such is the rough outline of the tale. It is well told, and, like many another novel of to-day, takes its inspiration from reincarnation and recognises superphysical faculties. Thus spread the ever-widening circles from the stone cast by the Theosophical Society into the pool of modern thought.

A. B.

Social Pathology, by Samuel George Smith, Ph. D., Litt. D. (The Macmillan Co., New York. Price 8s. 6d. net.)

"For twenty years," Dr. Smith tells us in his preface, "I have been discussing these subjects with university classes and during the entire time, both as an investigator and as an official, I have had special opportunities for the study of these problems." The book is "an introduction to the principal subjects connected with the defects of human society. It is an effort to provide points of view for the study of charities and correction". The field is in consequence a vast one. The problems are treated in a strikingly humanitarian and common-sense spirit avoiding hazardous extremes. The book is also refreshingly free from either cant or the red tape of officialism.

Dr. Smith considers that "the doctrine of heredity has been largely overworked"—an important point in the treatment of these subjects; the central doctrine in this book is the idea that both society and the individual are dominated by psychical influences. It is a pity, however, seeing in what different senses the word 'psychical' may be used, that Dr. Smith has not defined the word. The social pathologist is, according to our author, an optimist. He believes in better health and longer lives. He believes in the union of society in great traditions, great ideas, great emotions, great activities. He believes in a rising standard of living, an economic standard that shall include not alone the means of physical livelihood but, as Aristotle would teach us, "the means of living nobly". It is a pity that the technical name may deter some who are much in need of its wise counsels from reading the book. *Social Pathology* which means "the study of human defects" has been divided by Brinton into two classes "intellectual and emotional disturbance or perversion. The primary

causes of group pathology always begin with individuals and they come under four heads: lack of nutrition, sex perversion, toxic influences, and mental shock". An interesting detail is that "the social influence of fixed ideas creates temporary madness in the group, just as fixed ideas may create permanent insanity in the individual". An example is Peter the Hermit and the Crusades. "Social groups may also suffer from melancholia and from permanent depression of spirits and from moral enthusiasms and exhaustions."

The large majority of the population are defined as follows:

People who maintain their place in the social organisation. . . . They earn their living, they keep out of prison. . . . There is a minority in every modern state who may be defined as abnormal in that they fail to fit in with the social organisation, and they have been defined as the dependent, delinquent and defective classes. . . . Strictly speaking, the abnormal are not classes in any real sense of social science; they are individuals in whom social life is a failure.

And then comes *the* problem of how far the individual is himself to blame and how far society is responsible for his failure. The standard proposed is that "the modern state must endeavour to give to each individual under its control an adequate opportunity for the development and the exercise of his personality". It follows, therefore, that the modern state must care for the abnormal and do its best for them. In the past, charity has chiefly failed in its efforts to deal with the abnormal because sentiment and not science dictated its attempts. A closer study has revealed the fact that the social doctrine that the individual can only be dealt with in his relationships is becoming clear and convincing to many minds—a practical issue of enormous importance.

As regards Eugenics, while Dr. Smith holds that "Society has as its duty to begin the task of the prevention of the unfit," he points out that "the natural tendency of vice and physical incapacity is towards sterility. The sins of the fathers, visited on the children to the third and fourth generation, often carry to those descendants the sentence of death. *Physical virtues are as valuable in securing physical success as moral virtues in reaching the higher forms of life.*"

Here is a judgment with which many are now in full agreement. "The prison is as much a confession of failure upon the part of society as it is upon the part of the

individual." Not that Dr. Smith wishes, as things are, to do away with prisons, he wishes only to change their methods.

Neither heredity nor environment suffice, Dr. Smith considers, "for a complete explanation of the history of the individual The problems are not easy of solution." And "the problem of race is as unsettled as the problem of the individual. With all that anthropology has been able to do, with all the study of climate and resources, no valid explanation has yet appeared for the production and permanence of the various races of men. The North American Indians lived for uncounted generations in the most fertile and usable continent upon the globe but neither the climate nor the resources created for them a civilisation." Dr. Smith might find in the doctrines of karma and reincarnation elucidation of these problems of heredity, environment and race.

A very full Bibliography, some tables of statistics, and a good Index conclude this very interesting book. Written in a noticeably simple and clear style, it affords a mass of information, the result of direct experience and knowledge. It is a work which will prove of great educational value to all the workers in the many pressing social and pathological problems of our day.

E. S.

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

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

J. v. M.

The Masters, by Annie Besant. (THE THEOSOPHIST Office, Adyar, Madras, India. Price 6 Ans. or 6d. or 12c.)

This is a little production in paper covers, comprising only vi and 66 pages. Its contents are three lectures or articles, of which one is dated so far back as 1895. Nothing new, therefore, in this unassuming booklet. And yet, and yet—This reissue of the three short essays—or are they sermons?—has set me pondering. If we try to recapitulate what are the most important and essential messages brought by modern Theosophy, what are its teachings of most immediate ethical value to life, we shall not be far amiss if we name as such the three intertwining threads which compose the conception of a spiritual evolution of man's real being: the triad of reincarnation, karma and an Occult Hierarchy. These three form indeed a trinity, they are three in one. Mutually interdependent and complementary, they enable us to assign a spiritual, intellectual and ethical significance to life, to our own lives. They furnish material for a noble interpretation of human existence and for the discernment of a meaning for that existence. Of course, all three doctrines are as yet only adumbrated, by no means exhausted, in our literature. Karma, for instance, stands in most of our minds as yet only as some cold and abstract law of (mechanico-moral) nature, the science of which is still as undeveloped as the sciences of chemistry or astronomy were a few hundred years ago. We have not yet by experiment and reasoning harnessed it, pressed it into our service, with similar minute sureness and detailed knowledge as those applied to mechanics in the purely physical spheres. And for a long time to come this must remain so.

As to reincarnation, we totally ignore the point of view of the predominant partner in the transaction, the Ego; nor have we unravelled the first mysteries of the key to its real meaning, hidden away in the complex relation between the person and his I, the master and the servant.

So again it is with the Hierarchy. Whatever glimpses we are vouchsafed of its nature and its work, of its members labouring sometimes *in* the world, but mostly *beyond* it, come to us mainly through ancient tradition. We have the accounts of the lives and actions of members of the Brotherhood as related by votaries of the great religions and of various great movements. But the portraits painted are almost always vague and dimmed by the mist of time, almost invariably inflated and

idealised by devotion and love, no less than by optimism and idealism. A fatal *māyā* dogs the footsteps of gratitude; exaggeration comes as the shadow of a virtue—the human and the concrete are effaced, the superhuman and divine strengthened and enlarged. History is converted into mysticism and mythology, and the true realities disappear in a brilliant apotheosis of beyond-ness where they lose all proportion and where, relationless, they are set adrift.

For people, who, temperamentally—or shall we say karmically?—are susceptible to teachings like the modern Theosophical ones concerning karma, reincarnation and the Hierarchy (and their number must, I fancy, always and at any time have been considerable), precise data as to the latter must of necessity ever be the crowning ones to search after, the most illuminating ones if found. Precise knowledge of the structure of the Hierarchy, however fragmentary or partial, must finally, by sheer inner weight of importance, be the most precious possession of all such seekers. Whether their inner certainties are of the nature of knowledge or of faith does not matter. Knowledge of the Gods is sought after in the first place, all the rest is secondary. God and the Gods come first in religion, not ethics, not doctrine. That is what makes religion religion instead of philosophy, science, or ethics.

In the little book before us a considerable amount of concrete revelation concerning the Gods and their making is given. Nay, names are mentioned and dwelling places are alluded to. In our present times many thousands of sincere people are quite willing to accept these revelations and in fact do so. All this is published now openly and broadcast at a price within the reach of all save the very, very poorest. I cannot help thinking that many a seeking soul in the past would have recognised in the contents of this booklet a prize to live for and to die for, if he had only guessed, if he could only have hoped, that such a prize was to be gained at all in this mundane world.

Familiarity breeds contempt. There have been injunctions amongst certain races forbidding the divine name to be pronounced, or the divine face and form to be portrayed. Sometimes one might desire that to write or even to speak of High Things should be forbidden. In reality, of course, that is not right, but it symbolises an aspect. It may be that in the Theosophical Society the Master-ideal has been sometimes too

much and too freely discussed, so that the great holiness of the conception has become clouded over at times. The risking of such dangers is the price demanded by the processes of modern civilisation and progress, they are unavoidable and have only to be overcome. It may be that some few of the readers of the present little book will be able to retranslate the conceptions given in its mere print and language into inner verities; to lift them back into the high regions where alone they can in reality expand, and shine and *live*; to dissociate them from anything earthly, common, anecdotal, historical or mental and to restore them to high life in holiness and power.

J. v. M.

The King and Queen in India, by Stanley Reed, LL. D.,
(*Times of India* Office, Bombay. Price Rs. 10.)

This is a fine record of the visit of Their Imperial Majesties to India last year. Printed on superfine art paper, elegantly bound, containing over one hundred and seventy-five half-tone illustrations and two beautiful coloured portraits of the Emperor and the Empress, this book should be on the drawing-room table of every lover of India. The description begins at the beginning, the departure from London, and the author has done yeoman service to India by putting on record every important detail of the historic occasion. The literary merit of the work is also great and our appreciation increases when we take into consideration the fact that it was mostly written "at the end of the telegraph wire". The reflections of the impressions are quite vivid and clear-cut and give an added charm to the pleasant reading. By special permission the book is dedicated to Their Imperial Majesties. The *Times of India* press is to be congratulated on this admirable production which is certainly cheap at its price.

B. P. W.

Orpheus: A Quarterly Magazine of Mystical Art, edited by Clifford Bax. Price 1s. net.

Number eighteen (April) of the Organ of the Art-Movement of the Theosophical Society contains several interesting items. Both the theory and the practice of art are represented, the latter very successfully in a story by Dermot O'Byrne, 'A Strayed Soul,' and the former in an article entitled 'The Italian Futurists' by Olive Hockin. This last named is written with discernment,

and represents well the spirit of the movement to which its writer belongs. As for the two illustrations—to the layman-reviewer they appear entirely unworthy of the place they occupy in this otherwise good number.

Number nineteen (July) contains a suggestive interpretation of Robert Browning's horoscope. There is also an article by Mr. Claude Bragdon, the author of *The Beautiful Necessity*, on the Future of American Architecture. With these a story 'Lilias,' some poems, reviews and 'Art Notices' make up an excellent number.

A. DE L.

NOTICES

The Blue Talisman by Fergus Hume (Werner Laurie) is an interesting story, the pivot of the plot being an Atlantean Talisman of magic power which reminds us of the magnetised emerald of Orion (see THE THEOSOPHIST, Vol. XXXII, p. 268). The gifted author weaves a good story round it and just introduces the word Theosophy and karma, but the heroine of the book not being ready for the great teachings he has to leave it. *Viśva Karma* is a beautiful album containing examples of Indian art chosen by Dr. Coomāraswāmy. *Addresses and Essays on Vegetarianism* (Watkins) by Dr. Anna Kingsford and Edward Maitland are very instructive and convincing. A further new reprint of *Theodore Roosevelt the Citizen* (Macmillan) testifies to the sustained interest in this excellent volume. *Modern Morality and Modern Toleration* by E. S. P. Haynes (Watts) is a readable pamphlet along Rationalistic lines. *Is Religion undermined by Science?* is an address by Prof. T. L. Vaswani containing some good thoughts. *A Bird's-Eye View of the Origin and Destiny of Human Races* by Charles Amos may interest some Christian readers.

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CONTENTS—JULY 1912

	PAGE
On the Watch-Tower	473
The Growth of the T. S. ANNIE BESANT	497
The Coming World-Teacher (Note) A. B.	510
Knighthood (Poem) L. A. COMPTON RICKETT	511
The New Continent (Note) A. B.	513
The Power of Sound LILY NIGHTINGALE	514
Salvation HIRENDRA NATH DATTA, M. A., LL. B.	521
At which Sign does the Zodiac Begin? CARO	535
The Awakening of China (Note). A. B.	543
Christ is Risen ALBA	544
Perception in Men and Animals. A RUSSIAN	548
Rents in the Veil of Time :	
Fifth and Sixth Lives of Erato	567
A Mystic Hall of Learning ALEX	576
The Secret of a Star EVA M. MARTIN.	589
"The T. S. has no Tenets". M. H. CHARLES AND A. B.	599
The Headquarters in London	608
Quarterly Literary Supplement :	
The Comte de St. Germain; The Ideals of Indian Art; The Book of Job and the Problem of Suffering; The Wisdom of the West; The Psychology of the Christian Soul; The Unvarying East; The Riks or Primeval Gleams of Light and Life; A Son of Perdition; The Ancient Egyptians and Their Influence upon the Civilisation of Europe; Cheiro's Memoirs; Human Efficiency: A Psychological Study of Modern Problems; Hard Questions: Doubts and Difficulties of a Teaching Parson; The Spiritual Biography of Jesus Christ according to the Saintly Essenes; Chaldean Astrology; The True Spirit of Empire with Corollary Essays; The Creed of Half Japan; The Person and Place of Jesus Christ; Annual Report of the Board of Regents of the Smithsonian Institution for 1910; Miscellaneous Notes; Translations.	609
Supplement	ix

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CONTENTS—AUGUST 1912

	PAGE
On the Watch-Tower	631
The Vision of the Spirit C. JINARAJADASA	647
An Outside View of Theosophy C. J. WHITBY, M.D.	668
Education and Spiritual Culture ALBA	688
The Four-Dimensional World A RUSSIAN	701
Zoroastrian Rites and Ceremonies SHAMS-UL-ULMA ERVAD JIVANJI J. MODI, B. A.	715
The Coming Christ A GROUP OF AMERICAN STUDENTS	735
Investigations into the Super-physical ANNIE BESANT	743
Rents in the Veil of Time :	
Seventh and Eighth Lives of Erato	758
The Secret of a Star EVA M. MARTIN.	767
Of Love and Life PHILIP OYLER	776
Reviews :	
A Textbook of Theosophy ; Naturalism or Idealism ? ; Religious Thought in Holland during the 19th Century ; To members of the T. S. ; The Religion and Ethics of Tolstoy ; Chemical Phenomena in Life ; Priests, Philosophers and Prophets ; Studies in Jacob Böhme ; A Manual of Buddhism ; Eternal Consciousness ; [Mysore] Government Oriental Library Series.	779
Supplement	xi

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CONTENTS—SEPTEMBER 1912

	PAGE
On the Watch-Tower	789
Education and Spiritual Culture . . . ALBA	797
The Old Order Changeth A. RANGASVĀMI AIYAR, B.A., B.L.	811
The Bahai Movement and Theosophy. . MARGUERITE POLLARD	822
The Coming Christ A GROUP OF AMERICAN STUDENTS	829
Inarticulate Wrongs (Note)	856
Further Suggestions Concerning Theosophy LILY NIGHTINGALE DUDDINGTON	857
Zoroastrian Rites and Ceremonies . . . SHAMS-UL-ULMA ERVAD JIVANJI JAMSHEDJI MODI, B.A.	869
Investigations into the Super-physical. . ANNIE BESANT	893
Rents in the Veil of Time :	
Ninth, Tenth and Eleventh Lives of Erato	910
Of Love and Life PHILIP OYLER	923
In the Twilight	926
A New Journal (Note)	931
Reviews :	
No Surrender; The Suffragette; Pure Gold; Dante; Shakespeare; Roman Catholicism; Women's Suffrage; Botany, the Modern Study of Plants; Heredity; Organic Chemistry; The Principles of Electricity; The Science of the Stars; Mary, Queen of Scots; Le Chant des Voyelles comme invocation aux Dieux planétaires suivi d'une restitution vocale avec accompagnement; The Temple of Dreams; Social Pathology; Annual Report of the Board of Regents of the Smithsonian Institution for 1910; The Masters; The King and Queen in India; Orpheus: A Quarterly Magazine of Mystical Art; Notices.	933
Supplement	xiii

Indian Industrial and Economic Problems.

BY V. G. KALE, M.A.,

Professor, Fergusson College, Poona.

CONTENTS

Preface—Imperialism and Imperial Federation—An Imperial Customs Union and Tariff Reform—The Present Economic Condition of India—The Problem of High Prices—Twenty-five Years' Survey of Indian Industries—The Labour Problem in India—The Break-down of Boycott—Swadeshi and Boycott—National Economics and India—High Prices and Currency—Fiscal Freedom and Protection for India—Indian Protectionism—Preferential Duties—India and Imperial Preference.

PREFACE

India's industrial and economic problems are many and varied, and though no definite system has been followed in their selection and treatment in the following pages, the more urgent and important among them find a place in the book, which, as a whole, has thus a sort of unity of its own. In one of the chapters the author has attempted a realistic picture of the present economic situation in India and the lineaments have been drawn with a careful and impartial hand. In another chapter, the slow but steady progress made by the indigenous industries during the last generation, has been traced, and in another place, the right attitude which people ought to take up in the matter of the industrial revival, has been clearly indicated. The paper on high prices sets forth the various theories propounded with regard to that economic phenomenon and states the several factors that are held to be involved. The author is a moderate though a staunch protectionist, and has taken a calm and dispassionate view of the whole question. While he condemns unmitigated free trade as an unsuitable economic policy for India, and puts in a vigorous plea for the protection of indigenous industries by the state, he is careful in pointing out the real scope and limitations of Indian protectionism. The status of India in the British Empire has much economic significance which has been brought out in not a few of the chapters. The author's conclusions are throughout based upon a close study of facts and figures and upon careful deliberation and no effort has been spared to procure and make use of all available information.

It is hoped that the book will assist the student of Indian Economics in the formation of a correct estimate of India's economic situation and of the various complicated questions involved therein.

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