

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

**A** NOTHER important item in the effort to substitute Arbitration for War comes from Australia. The Australian Commonwealth Government has decided to move the following resolution in the Imperial Conference in London :

That this Conference recommends in the most emphatic possible manner the acceptance by all civilised nations of the principle of reference of international disputes to, and settlement by, a properly constituted tribunal.

It is cheering to see one government after another declaring in favor of arbitration. When will Germany speak ?

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A very valuable paper on 'Christ and Man's Latent Divinity' appears in *The Outlook*, a journal of which Mr. Theodore Roosevelt is part Editor. It is the first of a series of Lenten sermons by leading Americans, and was given by the Rev. Anson Phelps Stokes, the Secretary of Yale University. The thesis maintained by Mr. Stokes is summed up in his first paragraph :

The religious experience of Jesus Christ is repeatable. His life *may* be reproduced in its purity, its power, its divinity, for we are created "in God's image and after His likeness." The spark of divine life fanned into perfection in Jesus is

latent in us. It needs merely the right understanding of the Master, and the earnest effort to follow Him, to enable us to be among those "many brethren" of whom He was the "first" or the "first-born."

The preacher then develops this idea very effectively, showing that a Christ different in nature from man cannot, in any true sense, be an example.

If Jesus is held up to us, as was the custom of old, as the very God himself—rather than as the most perfect manifestation of God—if we preach that His purity is inimitable, that His feeling of unity with God cannot be repeated, then His temptations seem hollow, His prayers unnecessary. He becomes an unreal figure with little meaning for us. But if we feel, as frankly I feel, that the God to whom we pray is exactly the same God to whom He prayed, that Jesus is flesh of our flesh and blood of our blood, that temptation and difficulty and suffering were real to Him, that there is no intimacy with the Father that He had which we cannot have, except always the profound difference between the discovery of a great secret and the repetition of the experience under the sure leadership of the discoverer; if we feel that He intended all humanity to realise perfect union with God, here or in the world beyond—*then* life becomes a thrilling opportunity for service.

The young men of Yale University are fortunate in being influenced by such truly Theosophical teaching.

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Very curious motives often underlie the attacks made on the Theosophical Society, and one of these has just come to the surface in Bombay. A furious assault was made, Theosophy was ridiculed, its leaders slandered, and this continued vigorously for many weeks. Now the cause appears. The Trustees of the great Pârsî charity fund had been co-opted, and lately the High Court of Bombay gave the right of election to the community. The new voters, numbering about 5,000, were to elect a Committee of 100, and this Committee, with donors of large sums to the number of 95, were to elect three new Trustees. That was the signal for the storm, and the whole Pârsî press, except the *Jam-i-Jamshad* and the *Sanj-Vartman*, fell upon the Theosophists tooth and nail, with quite American electioneering zeal. They must at all

hazards be discredited, lest any Theosophist should be elected. Despite all, a number of Theosophists were elected on the Committee, and the Committee, in electing three Trustees, placed a Theosophist, Judge Munchershah P. Kharegat, I.C.S., at the head, by 152 votes out of 172—23 voters out of the 195 being absent. The other two Trustees had 140 and 137 votes respectively. As soon as the election was over, the abuse ceased.

It is interesting to note how little press abuse affects the assailed, so far as public confidence is concerned. All the arguments were used in Bombay that were vamped up again in the *Hindu*. Presently we may learn what worldly motive underlay *its* attack. One of the chief motives in the anonymous personal attacks on myself has been the desire to undermine an influence that has been used to the utmost against assassination and political terrorising, and in favor of preserving the tie between England and India. The attack on Theosophy is only a convenient veil to hide the sinister motive.

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Bath is going to have its fill of Theosophy ; a week is to be devoted to lectures by Mr. Scott-Moncrieff, Mrs. Despard, Dr. Haden Guest and Mr. Wedgwood, aided, possibly, by Mrs. Sharpe and Lady Emily Lutyens. Further, Mr. Scott-Moncrieff is to preach in the chief Bath Church—after the Abbey—on two Sundays, on the invitation of Prebendary Norton Thompson, and Mr. Wedgwood lectures at the Unitarian Church. May the seed sown bring an abundant harvest.

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In the most unlooked-for places the expectation of the Coming Teacher is being voiced. A vague belief in the Second Advent is, of course, general in Christendom, but now a writer in *The Life of Faith* speaks of “the cry for His return being the supreme need of the hour,” and declares that from the Church should go up an unceasing cry : “Even so, come, Lord Jesus.” While many

will not agree in the special view of such Christians as the writer, there is no doubt that a strong expectation is an element in the thought-atmosphere which will help to prepare the public mind. How often do the words of S. Paul to the men of Athens recur to the mind under present circumstances: "Whom, therefore, ye ignorantly worship, Him declare we unto you!"

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I have received a pamphlet giving a most shocking account of the violence with which the suffragists were treated by the police in London on November 18, 22 and 23, 1910. If a fiftieth part of the evidence given is true—and there is no reason to discredit it, for the statements are sober and unemotional—an enquiry should at once be made. The honor and humanity of the London police force are of vital interest to all citizens, and the London police stand deservedly high. For their sakes, as well as for ours, a strict enquiry should be made, and any who are proved to have disgraced the force should be removed from it.

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The Theosophical Society has the honor to be the first public body in India to have erected a large building in re-enforced concrete. This has been introduced by Messrs. Schüneman and Sons, backed by Messrs. Shaw Wallace of Madras, and they have built for us at Adyar the splendid Leadbeater Chambers, Miss Arundale's house, the workshops and the power-house. In an interview with Mr. Edison, reported in the *Calcutta Statesman*, the famous discoverer said:

Men are lunatics to keep on building with brick and steel. Re-enforced concrete is better and cheaper than either. Builders who stick to brick and steel are behind the times. Re-enforced concrete is not only cheaper than brick and steel, but it is fireproof. A re-enforced concrete building will stand practically for ever. Within thirty years all construction will be of re-enforced concrete, from the finest mansions to the tallest office-buildings.

Even in such a matter as this, the Theosophical Society is the first to make a movement forward!

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It will be interesting to watch the development of the crisis provoked by Shri Shāṅkarāchārya of Sringeri by his ukase against foreign travel. Rao Bahadur G. Srinivāsa Rao, a member of a distinguished Brāhmaṇa family in Maḍura, late member of the Madras Legislative Council and Chairman of the Maḍura Municipality, has left India for England. He has taken with him a Brāhmaṇa cook, who will, I fear, prove a great trouble to him and will be of little use; but this, according to the Jagat Guru above-named, will only mean the excommunication of two instead of one. The Rao Bahadur joined the Theosophical Society before leaving India.

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The movement in favor of establishing a Moslem University has necessitated a change in my scheme for a United India University; the Hon. Paṇḍit Maḍan Mohan Malaviya formulated, some time ago, a scheme for a Hindū Residential University at Benares, and H. H. the Mahārāja of Benares promised to give the land necessary for the carrying out of this idea. The Hon. Paṇḍit is a man of noble eloquence, and he has sacrificed a brilliant legal career and made himself a poor man, in order to give his great talents to the service of his country. He is in every way qualified to act as a leader in such a scheme, and I have gladly made the modifications necessary in my own scheme so as to join with him. I am now seeking the consent of the influential group of representative men who signed the original petition for a Royal Charter to the retention of their names to the amended Petition, and I have no doubt that they will agree. We shall then all act together, and only two petitions, Hindū and Moslem, will be before the Crown. It is not beyond hope that a joint prayer to H. M. the King to lay the foundation-stones of the two

Universities, at Benares and at Aligarh, might meet with a gracious acceptance.

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A very interesting lecture has been given at the Royal College of Surgeons, London, on the antiquity of man. A skeleton found in the bed of the Thames valley at Galley Hill, and known as the "Galley Hill man," was held to be 170,000 years old. This, in itself, is not remarkable. What is remarkable is that the Galley Hill man "is essentially modern in type, and is the only representative known of the thousands of generations of Englishmen which span the vast period of human life in 'England' from glacial to neolithic times." To throw the "Modern Man" back seventeen hundred centuries is very good.

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The Lodge at Quetta, founded with strong courage and whole-hearted devotion, has made great progress in a short time. It bought itself a good block of land, and then proceeded to erect a Lodge at a cost of Rs. 3,700; it has also purchased books and furniture. Khān Bahadur Burjooe D. Patel, C. I. E., a Pārsī Merchant-prince of Quetta, has presented the Lodge with Rs. 2,902, in memory of his little daughter, who passed away at the age of twelve, and the building will be called by her name. Quetta Lodge is very cosmopolitan, English and Indians fraternising in a pleasant way. Miss Browning has helped it much, and is warmly admired there.

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Our Russian brethren are the victims of the incomprehensible Russian laws. The Society was formed regularly under Russian law, and we thought that the troubles were over. Suddenly an issue of the Theosophical journal was seized and confiscated, and the General Secretary is being prosecuted. Under the persecuting code of Russia, a religious heretic may be exiled or imprisoned. The Russian journal has always been spoken of as digni-

fied, reverent and courteous, but it is liberal, and that is a crime. Yet happy are they who are persecuted for loving Truth, and I congratulate Anna Kamensky for being counted worthy to suffer.

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Our friend Mr. A. Ostermann, of Colmar, Alsace, being an untiring propagandist for the Theosophical cause, has invented a new device for calling attention to some of the leading Theosophical teachings amongst the general public. He has issued a series of some twelve picture post-cards containing symbolical and allegorical pictures, representing such conceptions as karma, reincarnation, the unity of religions and others. These cards he spreads broadcast amongst his friends for distribution. Upon being requested to do so he has courteously lent us his blocks, and permitted us to reprint the series in *The Theosophist*. Last month we reproduced three of them, dealing with the universal peace idea, and we used them appropriately to illustrate an article on the Peace Movement. This month we reproduce one of the cards dealing with a more specifically Theosophical subject: the three paths to union with God. We hope that the wider publicity amongst Theosophists thus given to new means of propaganda for some of our conceptions will evoke a general interest, and we hope also that some of our artist members may feel called upon to continue this useful and striking line of activity in their own respective spheres.

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New Zealand received the benefit of a visit from a company of Anglican clergymen last year who carried a most successful "Mission" through the Dominion. Upon their return to England they were received by the Archbishop of Canterbury, several Bishops and other dignitaries of their Church sitting in *private conference* in the Jerusalem Chamber, Westminster. The *New Zealand Times* of Wellington gives a lengthy report of this meeting and we find that

in answer to questions after the speeches it was said that "the prevalence of Theosophy in many parts of New Zealand actually helped towards the acceptance of the Christian faith." This is only as it should be, for Theosophy pours life into the many empty religious vessels in all parts of the world. We are doubly glad to have this in a New Zealand paper and in reference to that country, because of the attitude of the Bishop of Auckland towards Theosophy in the cases of the Rev. Mr. Scott-Moncrieff and the Rev. Mr. Pigott, upon which our President commented in this column some months ago.

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One of the oldest members of our Society has passed over into the astral world. The venerable Chief Abbot Hikkaduwa Sumaṅgala, High Priest of the Peak and of Galle, the virtual Head of the Southern Church of Buddhism, left the physical plane on April 29th, at the ripe age of eighty-four. He was ever a close friend of Colonel Olcott from the time of the first visit of our Founders to Ceylon in the year 1880, when he was made Chairman of the Buddhist Monks' Theosophical Association, and one of the Honorary Vice-Presidents of our Society. A man of wide erudition, a shrewd metaphysician, and yet withal one who never failed in kindness and gentleness. The imprimatur which he attached to Colonel Olcott's *Buddhist Catechism* and to Mr. Leadbeater's little *Introductory Catechism* secured for them a wide acceptance, at the same time that it testified to his eagerness to further the cause of religious education among his people. It was by him that Mr. Leadbeater was admitted as a Buddhist in the year 1884, and in his splendid work in Ceylon during the following years he always found the High Priest to the fullest degree friendly and helpful. A great scholar has gone from among us who are still left behind upon the physical plane; may his successor tread in his footsteps, and leave behind him, when *his* time comes, as noble a record as that of Hikkaduwa Sumaṅgala!





## THE WHITE LODGE AND ITS MESSENGERS

*Public Lecture delivered by ANNIE BESANT, P. T. S.*

*at Adyar, January 1, 1911*

**I**F you could look backwards beyond historical periods ; backwards still across the mist of legend and of myth ; backwards into the darkness of the past where even legend and myth have ceased to be ; backwards ever, into the far night of time, into the beginnings of humanity, *as* humanity, on our globe ; then would you see a brilliant golden cloud flashing down to earth from a far-off planet—the planet which you know as Shukra, and which we call Venus in the West. From that planet far away in space a radiant cloud is coming, a cloud of fire and of light ; and as it descends through the ambient air, as the clouds of heaven roll away dispersing at its coming, the fire-cloud sinks gently to earth like some huge Bird of Heaven, and settles down upon an island—

the White Island, it is called in the Purāṇas, the island on which later was builded the sacred City of Shamballa. There the fiery cloud comes to rest; there the glorious Beings who were borne in it, as in a chariot of fire, descend: They are the Sons of the Fire, the Lords of the Flame: They come to this planet as the Messengers of the Logos, of Īshvara Himself; They come as the Helpers of our infant humanity, to guide its tottering steps along the path of evolution.

Many names have been given to this Root of the White Lodge by human reverence and by human wonder, to express something of the marvellous life with which those mighty Beings were instinct. In the Purāṇas They are called the Four Kumāras, the Virgin Youths; sometimes we read of Shiva Kumāra, sometimes of other names; for names in this are nothing, and They transcend all names that human tongue can syllable. From that far, far off time, perhaps some sixteen millions of years ago, They have dwelt in that which was the White Island, and is now a portion of the Gobi desert, an island once washed by a great sea which spread northward into the Arctic Ocean. That sea was drained in the mighty convulsions which also changed an African sea into the desert of the Sahara, and in its stead stretches the Gobi desert; but those wastes of sand are broken by the remains of the cyclopean architecture raised there some fifty thousand years ago and more, fragments of broken temples, magnificent even in their ruins, and near these a city now beneath the sand-dunes, connected with the island by a wondrous bridge, stretching across a flood that long since has vanished in the desert sands.

Because These were the Founders of the White Lodge, They have been spoken of in occult records as the Root of the spreading Banyan-Tree, and no symbol could be more graphic or more exact. Look around you at the mighty tree under which you are sitting; in the centre you see a huge pillar which has increased slowly since

the tree commenced its growth; from that central trunk spread out great far-reaching branches, and from time to time roots descend from a branch and fix themselves in the soil beneath, and make a new centre for the tree's perennial growth. Even so is that centre of the life of the world like the central stem of the Banyan-Tree, and the far-spreading branches are like the branches of the Occult Hierarchy that looks to that centre as its root and home; it also from time to time sends down, as it were, roots into the earth, and a new religion is founded and a new centre of spiritual life is made on earth. Thus ever spreading and spreading, growing ever mightier and mightier, the great Banyan-Tree of the White Lodge spreads its branches over the world, and the nations of earth take refuge beneath its shade, generation after generation.

Such the wondrous beginning, such the founding of the great White Lodge, the Guide and Guardian of Humanity. Then as nation after nation grew up, families forming into tribes, tribes into nations, miniature copies of the Centre were made on one continent after another, and Lodges were formed, centres of civilisation and instruction.

Come in thought to far Atlantis where now the Atlantic is rolling, but where then there existed a mighty continent; on that continent was a great city, capital of the wide Toltec Empire, the City of the Golden Gate. There ruled the White Emperor, son of a divine dynasty, and there Messengers of the Lodge built up that prodigious civilisation which has not yet been overtopped on earth. As you follow the spreading branches from that centre, you see the building of kingdom after kingdom, empire after empire. Egypt knew Them, with her wondrous civilisation which, Bunsen declared, sprang fully formed on to the stage of history with no past to explain it—as Pallas Athene from the head of Zeus. See how mightily Egypt built, so that modern engineers look in wonder at her ruins, and ask how the men of old lifted the huge

stones which top the giant pillars of her temples; see her learning, the "wisdom of Egypt," her joyous civilisation, her divine dynasties, her pre-Āryan Pharaohs, her strange knowledge of the worlds invisible, her science of the world visible. Turn westwards from Atlantis instead of eastwards, and see an empire where now Mexico is struggling, a reproduction of Egypt, already ancient when the Aztecs destroyed it. See South America, the corpse of an ancient greatness, where the last fair relics of an exquisite culture were trampled out in blood and fire under the terrible hoofs of the invading hordes of Spain. And if you turn your eyes to this Indian Peninsula, in the days when the Himālayas had but newly risen, rearing their mighty crests into the azure sky, you see stretching southwards from their bases the land which had emerged from the bosom of the ocean, a huge mass of swamps untreadable by human foot, uninhabitable by man; as they dry up and become drained by rivers, coated by vegetation, fit for human home, the vast Toltec hosts pour down upon them through the Himālayan passes, and over-spread the Indian plains; they build splendid cities, they rear great fortresses, they shape a luxurious civilisation—the civilisation known in the Purāṇas as that of the Daityas—which sinks into decay, and gives way before the flood of invasion of the younger and more virile Āryan race, "the high-nosed barbarians from the north."

Thus glancing over the history that seems to you so far away—and, truly, far away it is—what is the one point which emerges on whatever empire you may fix your gaze? It is that the splendid culture, the wondrous architecture, the control over natural forces, all came from the Divine Kings who founded and ruled nations, whose grandiose figures loom gigantic through the mists of time, who were the Messengers of the White Lodge, shaping the civilisation of the infant world. No savages were they who reared the gigantic buildings the ruins of which, though dumb, speak trumpet-tongued

of the architectural genius which raised them. No savages were they who built the cities in Chaldæa, which have been unburied one below the other—one city forgotten in the dim past and buried 'neath the earth ere another was raised on its site—and in the lowest of them, deep down below the surface of the ground, great corridors, libraries filled with thousands of volumes, telling of the thoughts, the laws, the knowledge, of those who lived in those incredibly far-off days. No savages were they who, in Europe, in a much less ancient antiquity, raised the huge stones of Stonehenge, poised those strange rocking-stones with such skilful accuracy that a child's finger can set them rocking, yet the push of a giant could not upset them—tangible witnesses to a past that long since has disappeared, eloquent in their age-long silence of a knowledge that made them what they are.

China, again, is being slowly penetrated—as yet unknown to the western traveller through nearly all its huge extent—and I have been told by a traveller who passed far into the interior, engaged in geological research, some of the wonders that he saw in that ancient land; he spoke of a bridge, the age of which none could tell, made of slabs of marble so huge, that he, an American, familiar with his country's mastery over machinery—and here the American engineers stand easily first—could not even form a theory as to how those slabs had been placed where they were, and fitted together into such a structure. In one of the old books of China which has been translated into English, known under the name of the *Classic of Purity*, one of the most exquisite gems of translated Chinese literature, you will find a significant tradition that it came from the West, transmitted from mouth to mouth, and was only committed to writing by Ko Hsüan: "I got it from the Divine Ruler of the eastern Hwa; he received it from the Divine Ruler of the Golden Gate; he received it from the Divine Mother of the West." The name, the City of the

Golden Gate, was given to later capital cities after that first wonderful pile was known by that striking title, but even the youngest—and last—of these capitals of Mid-Atlantis was ancient when ancient Greece was born; and the long tradition, handed down from millennium to millennium, shows how deeply the impression of its glory had been graven on the minds of generations.

When you come to later days, the time of the fifth Root-Race, the child of the fourth, we find that similar care is said to have surrounded its founding and its childhood—Divine Kings nurtured it, Divine Teachers instructed it. For we read of an august Lawgiver, known by the name of Vaivasvata Manu; we read of a revered compiler of the scriptures for the people, known by the name of Vyāsa; we read of many other Rṣhis, known under various names, appearing from time to time, generation after generation, bearing always one message, teaching the later people as they had taught the earlier; and the Hindū records tell us of Divine Kings. What Hindū heart does not swell with reverence, with admiration, with devotion, as there shines out from Samskr̥t story the splendid outline of Shri Rāma, the Ideal Monarch, the Ideal Son, divine in His nature, mighty in His rule, perfect in His manhood, Lawgiver and King?

And so with others also, not in India only, but in the lands where settled other offshoots of the Āryan Race which spread over the world. They all carried with them the memory of Divine Kings; they all speak of Divine Teachers, the Founders of their faiths; they all tell of mighty heroes, of demigods who ruled and taught them in their early days. That universal tradition testifies of the days when the gods walked with men, ruled them, instructed them, and were the great Ideals which even yet survive to charm and fascinate the hearts of men. For think you that Kingship would still exert its wondrous magic, even over the nations which boast themselves as in the van of civilisation and vaunt their own enlightenment; think you that

the name of King would yet remain so sacred and so dear—spite of many who have sullied and outraged it, spite of many who have blotted and obscured it—were it not that the memory of Kings, divine in Their love and wisdom, divine in Their power and justice, has thrown such a glamor over men, that still we love the name of Kingship, that still we bow our hearts in reverence to the one who wears the crown? If you would realise how empty is all the talk against Kingship, and how futile the attempt to lower the ideal that reigns in the nations' hearts, if you would understand how weak and paltry is all that is said against it, then throw yourself only a few years back in time, when Victoria, Queen and Empress, went through the streets of London to S. Paul's Cathedral, to give thanks for the many years through which she had wielded the sceptre of Empire, and see the street crowded with men and women from every part of that Empire; and in that homage of nations, in the great waves of love, almost of adoration, that surged round that stately age, you will realise that Kingship is something more than a constitutional convenience, something more than acceptance by a Parliament, that in very truth a King rules by a right divine, and is the symbol of divine power among men. And that tradition has come down from nations ruled by Kings who were indeed royal:

Men the masters of things.

I spoke not of Kings only as Messengers of the White Lodge, but also of Teachers, and Founders of the faiths of the world. For religion is of heavenly birth, and man's continual seeking after God draws an answer from that great White Lodge, which is the centre of divine life on earth. For what is religion? Religion is not a mass of formulæ which people can learn by heart and practise by rote; it is not a number of ceremonies which priests can perform and people look on at; it is not even sacred books, however noble, however inspiring, however precious. Religion is the cry of the human spirit

to the Life whence it came; it is the appeal of the little self, bewildered in the mists of earth, to the supreme Self whose reflexion it is; it is the search of the human heart for God, syllabled in the words of the Hebrew poet: "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God." It is the perennial thirst of humanity for divinity, and can never be quenched until man drinks the water of life in the realisation of God.

The many religions of the world are the answers of the Elder Brothers, telling the child-souls of the Eternal Life, and giving them in child-language as much as the child-soul can grasp. And so from time to time, whenever the Mother-Race branches, and sends her children into far-off lands and waste places, to make them fertile, life-giving and beautiful, to build a new nation, then the Father-Lodge does not forget those children, removed from its physical neighborhood, but sends after them a Messenger, one of its greatest, in order to give them the ancient message of the eternal and ever-young Truth, clothed in the garment which best fits the necessities of the time.

When the second-born of the Aryan Race was sent out to Arabia and Africa, and travelling southwards founded a great empire in southern Africa, we find in Egypt, and in communication with the leaders in Arabia, the Messenger to whom Egypt gave the name of Thoth, to whom Greece later gave that of Hermes, who clothed His message in the symbology of light. In the central home the Race had been taught that the Self is one, "the Person in the Sun," and that all selves are rays of that Sun. The same idea was carried by Hermes to Egypt, but the symbology was that of Light. For He said that the Light dwells in heaven, and yet finds its home in every heart of man, that Light in the heaven above us is identical with Light in the heart within us, and that when once men have seen the Light in their own hearts, then they can look abroad and see it everywhere in heaven and earth. The message was still the ancient teaching, but in the new form the



message spoke of Light, where in the earlier time it had spoken of the Sun.

And when again a sub-race went out to found the mighty Empire of Persia—lasting from B.C. 30,000 to B.C. 2000—the same great Messenger went thither, 27,000 years before the Christian era, to teach the builders of the Empire and to strike the key-note of the Faith which still is preserved in our own days. We see Him garbing the one Truth now in Fire—Fire the purest of all elements, Fire the purifier of all else. Fire, the divine Fire on the altar; Fire, the divine Fire in the heart of man. Zarathushtra was the Messenger of the Fire, drew down Fire from heaven, was caught up when His Mission was over in a cloud of Fire and rapt away from the sight of men; but the Fire He lighted has not yet been quenched, and still His people remember the Word of the Fire; for no new fire may be lighted in the Fire-Temple by a modern Zoroastrian unless the Fire has flashed from heaven and has lit a flame on earth; many a Fire-Temple has waited for years ere the lightning has come down from the clouds and set some tree on fire, so that the heavenly Fire might be added to the fires gathered from the earthly hearths. Thus strong even yet is the tradition which has come down from the time when Zarathushtra's outstretched hand compelled the Fire to come down from heaven, and to light the piled-up wood on the altar by which He stood.

Yet again another civilisation was to be built, one that was to dominate European thought, the civilisation that gave to Europe the literature which still it strives to copy, the beauty that still it tries to reproduce. Greece, in the days of her glory, raised buildings so exquisite that modern genius and modern skill only try to copy that which they may never hope to excel; Greece gave birth to philosophers so great that all Europe's greatest are still Plato's men, and modern pygmies gaze in wonder at that giant figure, rearing his head so high above his race. Greece is the

master of European civilisation, with a mastery unchallenged even to our own times. When that rare nation was a-building, when that unrivalled people was establishing itself, then came to ancient Greece the same Mighty Messenger, and now He came with Song. He had spoken in Light and in Fire, and as Orpheus he now spake in music, wondrous music that the Devas gathered to hear, wondrous music drawn by His own magic from a simple instrument, looking all unmeet for the giving forth of such melodious strains; music of voice, too, so marvellous that Nature seemed to hold her breath in listening in rapt delight—so exquisite the melodies He chanted, so mighty the magic that He wrought. Just as in Egypt He founded the great Mysteries which kept alight the torch of knowledge for many thousand years; just as in Persia He founded the Mysteries which trained the Magi; so in Greece He founded the Orphic Mysteries, which were the source of all the occult Schools of Greece; the Mysteries led up to by the Schools of Pythagoras, of which Plato spoke, which moulded the master-minds of Greece, wherefrom they drew the Wisdom which fed Europe.

Time went on and on, until the day dawned in which a yet greater Message was to be spoken upon earth, and in Northern India, in a family of Kings, a Child was born. Round His cradle Devas gathered, scattering flowers, hymning the Holy Birth, gazing at the Mother and the Child, the Mother in whose arms was cradled the Hope, the Light of the world. He grew up through exquisite childhood to noble youth, from noble youth to perfect manhood, and no touch of the world-pain had ever weighed on His heart, nor dimmed His eye. Then from the world a sob of sorrow caught His ear; then through the diseased, the dead, the aged, the cry of humanity smote upon Him, and on one still fair night—all blessing on that night—He rose and bent over sleeping wife and slumbering babe, breathed over them His tender bless-

ing and farewell, and—cutting off with sharp sword-blade his flowing hair, casting off his royal robes, sending back his favorite horse—He, who was Siddhartha and who was to be the Buddha, went out on His lonely journey, the goal of which was the world's salvation. Long He sought and much He suffered; many ways He tried, and none led Him to His end; emaciated, feeble, worn out, a mere skeleton, sinking to the ground, having tested austerity to the uttermost, and having found it fail, He took from a maid's hand a few drops of milk, and renewed His failing strength; then onwards He went to complete His work, to find the Light which was to shine on Him and through Him upon the world, He, the first of our humanity to climb that loftiest peak of Buddhahood. Under the Bodhi tree He sat, assailed by all the powers of evil, tempted by the weeping figure of His wife and the wailing cry of His child, until the Light broke upon Him, until his eyes were opened, until He saw the cause of sorrow and the path to the ceasing of sorrow; then the Devas gathered round him, and Brahmā, the Creator of the world, prayed Him to take to it the Light which He had found. After some days He arose and went near to the holy City of Benares, and there He began the rolling of Wheel of the Law, and brought the Light of Life to men. Thereafter for many a long year His blessed feet trod the plains and forests of India, His exquisite voice brought knowledge to the ignorant and comfort to the sorrowing; until He cast away His last mortal body, and rose high into super-celestial worlds, to shed thence His priceless blessing on the humanity He had glorified, lifting it in Himself to wisdom and love illimitable.

His work as Messenger of the White Lodge was over, for He had risen to the place where none might bid Him go forth again, and He then yielded the seat of the Supreme Teacher to His beloved Brother, who for millions of years had trodden the Path beside Him, whom we

know as the Lord Maitreya, the future Buddha of Compassion. You know the great R̥shi who is mentioned from time to time in the Hindū Purānas, in the *Mahābhārata*, the mighty One, gentle as He is mighty. The time came when He should manifest Himself in all the splendor of His Love, the power of His matchless tenderness, to the world to whose service He was vowed; and in the little country of Judæa, among the despised nation of the Jews, He came. Reverence gave Him the name of the Christ, the Anointed, but it is written in the Christian Scriptures: "He came unto His own, and His own received Him not." Although it is true that they said of Him that no man spake such words as fell from His gracious lips, although His heart of love attracted round Him for a while the fickle populace, yet they who shouted welcome to Him a few days later shouted death, and slew the Holy One. Only for three brief years could they tolerate His presence, only for three brief years might His tender glory shine on a world unworthy of Him. Then they slew His body, and He, rejected of the world, went back to Those who were in very truth His own, to the great White Lodge that knew Him, and that did Him reverence.

Many another lesser Messenger has come since then; there is not one new impulse given to the world that does not come from the hands of some Messenger of the Lodge. They come not only for religion, albeit that is their most perfect and sublime work; they come whenever man has need of teaching and of helping. As Prophets, Scientists, Warriors, Teachers, they come, carrying light and strength; Hunyadi, Paracelsus, Bruno—their names are legion. Many R̥shis have come to this land of India, all of them Messengers of the one White Lodge; many great religious Teachers have arisen in the west, Messengers of the Lodge which is the Heart of the world.

When Europe was sunken in darkness, when the light of Greece was shrouded, when ignorance wrapped her

people, when the Church had become the slayer instead of the guardian of knowledge, and priests were no longer light-bringers; then it was that, turning from Europe, a Messenger of the White Lodge, whom you know as the Prophet of Arabia, the Prophet Muhammad, was sent to light again the lamp of knowledge. Its rays spread over the western world; for his work was not alone to teach the unity of God to the depraved and quarrelling tribes of the country of his birth; there was a mightier work than conquest by the sword, a work grander than the Empire his followers builded. Islām brought knowledge back to the Western world; Ali, the son-in-law of the Prophet, gathered round him men eager for knowledge; they took up the tradition of Greece, they founded schools and universities. From the lips of the Prophet fell the startling statement: "The ink of the scholar is greater than the blood of the martyr." And the ink of the scholar was used in Arabia while the sword of the warrior was conquering in Turkey. Learning spread as power subdued. Behind the conquerors came the scholars, the teachers of science, astronomers, philosophers, mathematicians, architects. They appeared in Spain under the banner of the Prophet, and to them all Europe went to school. It is to Islām that Europe owes its great awakening. It is Islām that brought to Europe the treasures of science, and made it possible for men to think and study where they had been willing merely to accept and to believe.

Later came other Messengers like those I have mentioned, and brought alchemy which built chemistry, astrology which built astronomy; medicine was taught, and later the vital powers which could check disease took a name from one of Their pupils. The White Lodge, the Master-builders, laid the foundations of modern Europe, and sent craftsmen and apprentices thither, that the new Temple of modern thought and modern civilisation might be builded. The greater Ones have not left the world They love, though They have not walked much among men; not because Their love is less,

not because Their power is weaker, but because in the growth of the self-assertive intellect there was no place left for Them in modern minds and hearts.

The history of the Messengers of the great White Lodge, during many a century of European story, is a history of persecution, of torture, of hatred in every form. Every lover of humanity who came to Europe with a message of Light carried his life in his hands. If you ask why the higher Teachers do not come, look at the fires which the Inquisition lighted; look at the dungeons which the Inquisition built; see Copernicus holding back his knowledge till he lay on his death-bed; see Bruno defiant, and yielding his dying breath in the Field of Flowers in Rome; see Galileo forced upon his knees, and compelled to deny the truth he knew. Messenger after Messenger came, and met torture and death; Messenger after Messenger later found misery and social ostracism. Take the latest of them, that noble woman, Helena Petrovna Blavatsky; she gave up high rank, wealth and country, to wander over the countries of the earth in search of her Master; she found Him, learned from Him, and came back to the modern world, her hands filled with the treasures of the Ancient Wisdom; they rewarded her by branding her as cheat and fraud; she was disbelieved and scorned, slandered and outraged; until even that lion-heart was broken, and that body of tempered steel was shattered.

With such a record behind us, with such a shame of brutal treatment in our memories, we await again the coming of its greatest Messenger from the White Lodge; not one of the lesser Messengers, not one of the faithful and devoted disciples, not one of those who come because bidden by their Superiors to go out into the world. But One to whom none may say: "Go," but who ever breathes: "I come"—the supreme Teacher, the great R̥shi, the Boḍhi-saṭṭva, the Lord Maitreya, the blessed Buddha yet-to-be. We who know something of the occult life, we who of our

own knowledge bear witness that He lives upon our earth, are waiting for His coming: and already the steeps of the Himālayas are echoing to the footsteps that tread them to descend into the world of men. There He is standing, awaiting the striking of His hour; there He is standing, with His eyes of love gazing on the world that rejected Him aforetime, and perchance will again reject Him; there He is waiting till the fulness of the time is ripe, till His Messengers have proclaimed His advent, and to some extent have prepared the nations for His coming.

Already among the peoples of the world there is the hush of expectation; already from many a pulpit in the western world is ringing out the cry for a great spiritual Teacher, who shall shape the religions of the world into one vast synthesis, and spread true Brotherhood among men. Already the heart of the world is beating with hope; already the mind of the world is beginning to be alert; and before very many years have rolled over us and have become the past, in a future that is near, reckoned by our mortal years, there shall go up a cry from humanity to Him whose ears are never deaf, to Him whose heart is never closed against the world He loves. A cry shall go up: "O Master of the great White Lodge, Lord of the religions of the world, come down again to the earth that needs Thee, and help the nations that are longing for Thy presence. Speak the Word of Peace, which shall make the peoples to cease from their quarrellings; speak the Word of Brotherhood, which shall make the warring classes and castes know themselves as one. Come with the might of Thy love; come in the splendor of Thy power, and save the world which is longing for Thy coming, Thou who art the Teacher alike of Gods and men."

ANNIE BESANT

# The Coming Day.

The musical score is arranged in three systems, each with a vocal line (treble clef) and a piano accompaniment (bass clef). The key signature is one flat (B-flat major or D minor), and the time signature is common time (C). The first system begins with a piano (*p*) dynamic. The second system features a mezzo-forte (*mf*) dynamic for the vocal line and a piano (*p*) dynamic for the piano accompaniment. The third system includes dynamics of mezzo-forte (*mf*), fortissimo (*ff*), and forte (*f*), along with a *cres.* (crescendo) marking. The piano accompaniment in the third system includes rhythmic accents indicated by downward-pointing arrows.

WORDS AND MELODY BY E. L. F. HARMONIES BY A. L. F.

Sleepers awaken! see, the Day-Star rises!  
Darkness and error soon will pass away;  
Light scatters darkness, knowledge conquers error;  
Love will be victor in the Coming Day.

Far in the East the shafts of light are centred,  
Soft pearly dawn has touched the hill-tops gray;  
Those who are waiting soon will see the Sun rise,  
Strong in the glory of the Coming Day.

At the Creation Angel hosts assembled,  
Each in his order came the grand array;  
Singing for gladness, sons of God were joyful,  
Knowing the beauty of the Coming Day.

Christ in His Kingdom gathers all the faithful,  
Those who will love Him, honor, and obey;  
Then will His servants true, and tried, and trusted  
Live in His presence through the Coming Day.

E. L. FOYSTER



## THE PASSING OF A GREAT PERSONALITY

**I**N the passing of great souls, who have been leaders of spiritual movements, we naturally pause for a moment to consider their teaching and the effect of its influence upon the world. A practical proof of this lies in the fact that the clergy and medical fraternity of England made common cause, and met in conference to discuss the absence of congregations on the one hand and the absence of patients on the other. This public admission of its power did what might have been foreseen; it acted as a splendid advertisement for both the spiritual and physical healing of Christian Science, for it roused the attention of the unaffected and convinced the waverers that there "must be something in it," if it could so seriously affect two of the recognised bulwarks of a civilised country.

Certainly we must see in the death of Mrs. Eddy the passing of a great personality. I suppose there is no case on record where a woman has had such a phenomenal following as Mrs. Eddy. She rose like a meteor from obscurity, and in her ascent drew the eyes of the civilised world, not all of them by any means friendly eyes, for, as in the case of every other great teacher, the ever-recurring question arose "Who is she?" Then the whole of her private life (following the same rule) was dragged into the light of severe criticism, and her personality attacked with the usual amount of mud-slinging. In spite of it all Christian Science spread and spread.

We read, in the preface of Mrs. Eddy's life-work, *Science and Health, with Key to the Scriptures*, in her own words, how, in 1862, she began to jot down the results of her study of the Bible to pass on to her friends. Certain essays written at that time are still in circulation among

her first pupils, but they are, she says, crude and feeble attempts to state the principle and practise of Christian Science healing. The first edition of *Science and Health* was published in 1875, and it is said that she lived, while writing it, in perfect seclusion for three years, with the Bible as her only instructor.

The first school of Christian Science Mind-Healing was started by Mrs. Eddy with only one pupil, in Lynn, Massachusetts, about 1867. In 1881 she opened Massachusetts Metaphysical College in Boston, U. S. A., chartered under the Commonwealth. During seven years over four thousand students were taught by its founder in this College. Mrs. Eddy became pastor of the first established Church of Christ, Scientist; President of the first C. S. Association, and editor and publisher of their first periodical—*The Christian Science Journal*. The author spreads the publication of her book with these words:

In the spirit of Christ, charity—as one who “hopeth all things, endureth all things,” and is joyful to bear consolation to the sorrowing and healing to the sick—she commits these pages to honest seekers after Truth.

The book was bought by thousands, and, at the present time, I suppose there is no country on the globe that has not its Christian Scientists. The reason of its success, no doubt, was because its author sounded out a note the world was waiting for—cures for those pronounced incurable. Hope was theirs once more. “Man has failed, let us try what Christian Science can do,” they said; for it is ever the doomed, who have tried all physical means, that come to God for healing through Christian Science, as a last resource. Whether or no we agree with the methods, we must admit, through the overwhelming amount of evidence, that many hundreds of sufferers have become whole through Christian Science healing.

Invariably it follows that the sufferer, in seeking the healing, studies the teaching, and finds that to keep his

health he must lead the Christ-life, for though no Christian Science practitioner will ever interfere with the mentality of a patient and ask him to become a "Scientist," he soon finds that sin and disease are synonymous terms, and that if he would be free from one, he must forsake the other, for as long as the life is not pure, "error" will reappear in another form.

Mrs. Eddy classifies disease as "error," an illusion, just as sin is the result of illusion, ignorance, which may be entirely eradicated by Truth, Light. Her contention is that 'mortal mind' (what we should call *kāma-manas*) is entirely the source of all forms of disease, as it is of all forms of sin, for it is impossible that anything can manifest itself without the action of the mind. "Mind can cure by opposite thoughts."

It has often been said that this healing is simply 'mental science,' but this Mrs. Eddy emphatically denies, calling it "mental mal-practice," and saying that no man has a right to control the mentality of another except through Divine Love. The gist of Christian Science teaching is that God, the Creator, Himself perfect, made man in His own image and likeness; therefore man in his essential nature, his true reality, is perfect, and can reflect nothing but perfection. Anything that cannot be classified under perfection manifested through Divine Love is therefore illusion, and has no real existence. Matter, sin, sickness and death are all illusions, and may be transcended by the "image and likeness of God," the real man. For man is Spirit and not Matter. Matter has no real existence, but is an illusion of the senses. In Mrs. Besant's *A Study in Consciousness*, p. 42, we find words which may be taken as a parallel statement.

The Christian Science teaching is ever to keep the consciousness fixed upon the omnipresence of God, and to see nothing but His perfection behind the forms which are the illusions of matter. One is reminded of the story in the *Avatāras* by Mrs. Besant, of the devotee of

Vishṇu, who with the name Hari ever on his lips remained unharmed, though his father strove by every means to slay him. His absolute faith and devotion brought deliverance from the sword, the poison, the infuriated elephant and the serpent, for he saw in all his Creator, the omnipresence of the Supreme.

This is, in effect, the contention of the Christian Scientist, built upon the words of the Christ<sup>1</sup>: "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." The resemblances in the teachings of Christian Science and Theosophy are very striking, though in Mrs. Eddy's book *Science and Health* the wording is so ambiguous and the thought so obscured by the method of expression that, without the light of Theosophical teaching, one would be hopelessly lost in the swamps of ambiguity. With that golden key, however, the locks turn easily, and we may see the truths revealed.

For instance, on page 90 we find what clearly points to a conception of the astral body:

In dreams we fly to Europe and meet a far-off friend. The looker-on sees the body in bed, but the supposed inhabitant of that body carries it through the air and over the ocean.

Then a Theosophist will recognise a similarity in the following quotations: "Jesus is the human man, and Christ is the divine idea; hence the duality of Jesus, the Christ" (p. 473). The three aspects of the Supreme are expressed as Life, Truth, and Love, right through the book.

With regard to vicarious atonement we read: Sin is only forgiven when it is destroyed by Christ—Truth and Life (p. 22) and again: "There is no discount in the law of justice, and we must pay the uttermost farthing; the measure ye mete shall be measured to you again" (p. 5).

Relating to the Higher Self:

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<sup>1</sup> *Mark*, xvi. 18.

Mind (spelt with a capital, not mortal mind) is not necessarily dependent upon educational processes. It possesses of itself all beauty and poetry, and the power of expressing them. Spirit, God, is heard when the senses are silent. We are all capable of more than we do.

But one could multiply instances; a hint of reincarnation can be glimpsed in the words which speak of "probation and progression." Can we doubt that Christian Science, like every other great spiritual movement, has at the back of it some guiding Intelligence, perhaps even a Master, who (as in other cases) used the best instrument for His purpose available at the time, and found in Mary Baker Eddy that instrument, through which to express His message? Her long training in metaphysics and her mediumistic tendency (she had been a very fine medium) were valuable, when impressed from a higher plane, and made her peculiarly fitted for the revival of the injunction of the Christ to "heal the sick." Another interesting point is, that in tabulating matter as non-existing, they consider always the thought of which it is the physical representation. For instance, it matters hardly at all what you eat or how little, it is the thought of nourishment, of sustaining life that is the real food. Carrying this principle into the realm of healing, Mrs. Eddy says it is not the drugs, through any power of their own, that help the patient, but the thought that is given with their application; each remedy having round it the collected strength of the thoughts of thousands and thousands of people, as well as the directed thought of whoever administers the remedy. And it seems a reasonable theory, if the power of thought is what it is said to be. A little child's mind is an open receptacle which the thoughts of evil and disease—sent out broadcast by their elders—will attack, to find perchance a resting place. The atmosphere surrounding a child's mentality should be charged with pure and healthful thought, and all talk of evil and disease kept from him, until he has understanding enough to be taught to act as his own mental guardian.

To Mrs. Eddy then we pay the tribute of acknowledging the debt humanity owes to the great soul that has passed, for the spiritual uplift and physical help her teaching has brought to it. Personal contact with the disciples of Mrs. Eddy gives abundant proof of their pure unselfish lives; they are always helping someone else in thought. The peaceful harmony of their homes, and the cheerful happy faces of the inmates are very noticeable. By her teaching Mrs. Eddy has brought harmony to hundreds of families where discord had torn the members asunder. 'Harmony' is the watchword of the Christian Scientists, and to that note their whole lives are tuned. If one could not be a Theosophist one would wish to be a Christian Scientist, for to some of us there seems to be one bead missing in the string of Theosophical perfections, and that is the pearl of healing through the power of Divine Love. Love is the principle of all modern teaching of whatever school, 'new' to us only because unfamiliar in presentment. They give us the one element lacking—the great all-embracing love of the Supreme, which changes with its magic touch the hard, relentless—though majestic and awe-inspiring—Creator into the all-wise and all-loving Father, by whom "even the very hairs of our head are all numbered," whose very essence is Love. "Pure love brought the Universe into Being, pure love maintains it, pure love draws it upward to perfection, towards bliss," and it is in this aspect of the Love of God that all modern teachings meet, whatever their method of presentment of Divine truths; through all, like a golden thread of Unity, may be traced the encircling cord of Universal Love.

Is it too much to hope that the future will see the great bodies of the disciples of these different schools unite, through clearer illumination, under the banner of one great Teacher?

T. E. K.

## HISTORY REPEATS ITSELF

### I

**WE** are standing at a juncture when *realisation* is vitally necessary. Glad tidings of great joy are ringing in our ears, and our hearts and minds are stirred to a glorious expectancy. It behoves us to make ourselves ready, and strive each to make his corner of the world ready, to receive not wholly unworthily that divinest privilege and blessing which is promised to us: the Presence in our midst of the Supreme Teacher of Gods and men. What can we do—who are unfit even to worship from afar? The message finds an echo deep down within our souls; but we have to bring this recognition up into the common day; we must make it the one central fact of our outer as well as of our inner life.

We sit in darkness, and our perceptions are dull and gross. Let us neglect no means of clearing and refining our sight and hearing and understanding.

How shall we know our Lord when He comes, hidden in the veil of the flesh? What should we expect to see in a World-Savior?

The Hindū scriptures say that three are the marks by which one can know a wise man: *Balyam*—childlike simplicity, innocence. *Pāṇḍityam*—literally, understanding of the Shāstras, hence, learning; but really, full of assimilated learning, for the root of the word comes from cooking; it means cooked, stewed: we might translate the word, *imbued* with wisdom. *Maunam*—silence.

In the West, a story of a Savior has come down to us in the ancient and most beautiful legend of the San Graal. Only facts which are repeated over and over again

in the world's history become enshrined in legend, so their witness is valuable. We read in this one that the Savior was called the *guileless simpleton*, or the *pure simple one*. (*Parsi*, pure, *fal*, fool.)

Having got so far, we begin to ask ourselves whether such qualities are likely to be understood or appreciated by the world of to-day; for it has left the simple-mindedness of early years behind it, and has not reached the noble and strong simplicity that is the culmination of wide experience and ripe judgment. We are complex, vain of knowledge, restless, noisy; our admiration is most readily called out by all the brilliant activities of the lower mind. The special characteristics of the fifth Race are too preponderant, in these days of the ascendancy of its fifth sub-race. At the last Coming of the World-Teacher, His 'kinsmen according to the flesh' were that highly-gifted little people who are the survival of the fifth sub-race of the fourth Race. They foreshadowed our fifth Race qualities, so we may get some light by studying the record of what took place two thousand years ago. By studying, not scorning; it remains shortly to be seen whether the gentile nations have not despised the Jew and boasted of themselves too soon.

These considerations sent me to read again with new eyes the familiar narrative of the Christian Gospels. How much more *real* it seems! Likely similarities between past and future events abound; many incidents that we read of as having occurred then, must, it would almost seem, in some form or other recur.

The first three Gospels are very exoteric; and in the fourth the exoteric and esoteric elements are fused together. Their exoteric nature only helps us to understand better how such great happenings appear at the time, how they work out on the physical plane. Many elements intermingle in the Gospels, as we know; but that something of the kind that is related actually happened, we may feel certain, for the stamp of actuality and truth is on them. To the average Christian, the Gospel is on the plane of the fairy-



story; he does not realise it, does not even try to understand the *how* of it all. And it is small blame to him, if his creed is too often but a well-meaning convention; for spiritual truths and lofty precepts are mixed in with accounts of so many things which, without Theosophy to explain them, appear indeed inexplicable, hardly susceptible of reasoning.

Finding this study so interesting, I have written down various points in it, believing that some students who are intimate with the Christian Scriptures, and others perhaps who are unacquainted with them, may also find thoughts that are suggestive.

## II

### 1. THE PREPARATION

*"The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."* John the Baptist preached repentance and gave the baptism of water; he warned the Pharisees:<sup>1</sup>

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<sup>1</sup> The following information will help the reader to understand the force of some of the texts quoted.

*Pharisees.* One of the four principal sects of the Jews: the other three being the Sadducees, the Herodians and the Essenes. The name is derived from a Hebrew word signifying 'division' or 'separation.' The Pharisees distinguished themselves from the other Israelites by a stricter manner of life, of which they made profession. They were held in great credit among the people because of the opinion these had conceived of their great learning, sanctity of manners, and exact observance of the Law. In matters of religion, the traditions of the ancients were the chief subject of their studies; and to these they made additions of their own, as they thought fit, making their own opinion pass for part of these traditions. By this means they had overburdened the Law with a vast number of trifling observances. They even altered and corrupted it in important articles, as the Christ accused them of doing. For example: the Law commanded, "Honor thy father and thy mother;" the Pharisees taught, that if one said to his parents who were in necessity, "Father or mother, the thing you ask of me is dedicated to God, it is no longer in my power, but you shall have a part in the merit of my offering, which will do you as much good as if I had given it to you;"—he was then freed from the obligation of succouring his parents (See *Mat.* xv. 4—6). The observance of the sabbath was another point they had refined upon (See *Mat.* xii. 10—14; *Mark*, iii. 1—6).

*Scribes.* Public writers, and professed doctors of the Law, which they read and explained to the people. They seem to have had the sole expounding of the Scriptures.

"Bring forth fruits meet for repentance: and think not to say within yourselves: We have Abraham to our father"; and he proclaimed "There cometh one mightier than I," "There standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose" (*Mat.* iii; *Mark*, i, *Luke*, iii; *John*, i).

The office of the Baptist has devolved upon the Theosophical Society. The 'voice' is the voice of its Leaders and Teachers. For we may well distinguish between three things in our Society. There is the body, made up of many members and having a certain life of its own; there is a great Life animating it; and there is that portion of the body whose function it is to give expression in the world to the will of the great Life within, a portion which we may well typify by the Voice: for without the voice that Will would remain hidden and dumb.

It was in a wilderness that the sound of this second voice arose. For perhaps not even the Dark Ages, the dreary centuries of ignorance, brutality and bloodshed that passed over the young fifth Race in Europe, were so arid to souls thirsting after the living waters, as the age of unbelief; the former period was one of intellectual darkness, but faith of a kind it had; in the latter, the intellect had risen, like land above the formless sea of ignorant belief, till it stretched everywhere, a waste, dry as the desert sand. Then came a messenger, bringing gifts of life that should make the wilderness blossom. The baptism of repentance has been given, truly; the proper meaning of repentance is to feel such sorrow for sin as produces newness of life: and sin is neglect of duty, neglect of the laws of morality and religion. Look at the noble ethics

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*Publicans.* Receivers of public money, officers of the revenue: they collected the tribute and impositions laid on the nation by Rome. The Jews held their name and profession in abhorrence; and those of their nation that undertook this employ, they looked upon as no better than heathen and sinners. ("Let him be unto thee as an heathen man and a publican," *Mat.* xviii. 17, "Verily I say unto you, that the publicans and the harlots go into the Kingdom of God before you" *Ibid.* xxi. 31). [See Cruden's *Concordance of the Bible.*]

and ideals which the Society has held up, scientifically formulated and expounded, as the needs of the time required, and accompanied by the gift of ancient knowledge, new to the modern world. Look at the new life and the new spirit that are abroad in the world to-day. All that it is possible to do, has been and is being done by Those who sent Their Messenger, to vivify the hearts and minds of men and prepare them for the One who baptises with the Holy Ghost and with fire.

“. . . Without distinction of race, creed, sex, caste or color.” The Brotherhood of man implies the Fatherhood of God, and therefore also his own innate divinity: and the moment we touch the living, inward side of things, outer distinctions fall away. Too often do we still make the mistake of thinking that because we belong to a special race or religion we are privileged beings, whereas these are largely ‘a matter of geography,’ and the ancestry of our bodies and of our creed is not the ancestry of our souls. This clause in the Society’s First Object is comparable to the Baptist’s warning to the Pharisees about descent from Abraham.

After a certain amount of preparation the Glad Tidings are given through the Society; it “bears witness of the Light, that all men through him might believe” (*John*, i. 7).

The Christians look for special signs and wonders that shall herald the ‘Second Coming’ of the Lord; so did the Jews look for the advent of Elias before that of the Messiah. And behold, “Elias is come already, and they knew him not, but have done unto him whatsoever they listed” (*Mat.* xvii. 12; *Mark*, ix. 13).

## 2. THE BIRTH OF THE HOLY CHILD AND EARLY EVENTS IN THE LIFE

Quite obscurely as regards place and circumstance the Child was born. He was of the Royal House of David, by which we may understand that the purest and best

physical heredity was selected for the body which was to be the earthly vehicle of the Christ. But Joseph was a carpenter, his birth-place was unrenowned, his nation was playing no great rôle in history and was but lightly esteemed; it was part of the Roman Empire, and the Romans, apt for rule and the upholding of justice, were not endowed with the gift of sympathy, and certainly took no interest in the religious beliefs and traditions of this religious race over which they held sway.

Yet ere ever the world had heard of Him, the wise had given Him recognition and welcome. In those days, at least, Christians must admit, there were men and women having access to knowledge hidden from all the rest. The "Wise Men out of the East" saw His Star, and came straightway and worshipped Him (*Mat.* ii. 1-12). Simon and the aged prophetess Anna saw the infant brought to the Temple for presentation, and at once they gave thanks to the Lord that their eyes had seen His Salvation. It is true that we are told of Simon, that "it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ"; and that "he came by the Spirit into the temple" (*Luke*, ii. 25-38). Only what exactly do the phrases convey to the pious believer? and would he admit that what happened then in that case, might equally well happen now? The questions probably do not occur to him. It happened a comfortable number of centuries ago, and he is content to leave his idea of it vague.

Early in His life, Jesus came to John the Baptist and was hailed by him: "Behold the Lamb of God!" John had not known Him before: "I knew him not: but that he should be made manifest to Israel, therefore am I come baptising with water." A Voice from Heaven said: "This is my beloved Son." The world did not witness this event; only "John bore record saying, I saw the Spirit descending from heaven like a dove, and it abode upon him;" "I saw, and bore record that this is the Son of

God" (*John* i. *passim*). What the Pharisees thought of his record-bearing is not told us.

Further on in the Gospels we read of another occasion when the Voice from Heaven uttered the same words, and again the world knew nothing about it at the time, and received nothing of the nature of independent testimony afterwards. This was the occasion of the Transfiguration of Christ in the mountain. Three of His disciples—Peter, James and John—were with Him, but "they kept it close, and told no man in those days any of those things which they had seen" (*Luke*, ix. 28—36. See also *Mat.* xvii. 1—9; *Mark*, ix. 2-10). It is at once obvious to the Theosophical student that we are dealing here with events on the inner planes; and the world *can* only know of these through disciples who have ascended 'into the hill of the Lord' (*Psalms*, xxiv. 3), the sacred Mount of Initiation. No one else can know what takes place in the mountain, so our ignorant opinions on these matters have no value; we depend on the Initiates for knowledge till we ourselves have reached Initiation.

What does S. Peter say on this subject in his second Epistle?

This voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost (2 *Peter*, i. 18-21).

### 3. THE CALLING OF THE DISCIPLES

What determined the selection? for it is not conceivable that it was haphazard. It is not easy to convince ourselves that a few fishermen were chosen at random, or merely in order to exalt poverty. To exalt the poor as poor above the rich as rich would be unfair; the idea is indeed irreverent, suggesting as it does that

spiritual and earthly riches can fairly be set off one against the other. There is a kernel of truth in the idea, of course; so there was in that 'heresy' that sprang up in the Middle Ages: the notion, namely, that Christ was deformed, in order to show His sympathy with those who are bodily afflicted. But—granting for a moment that such a predilection were just—why those few particular people? there are millions of poor who have gained no such advantage from their poverty! The disciples were not only admitted to companionship with Christ, but they were given special teaching which 'those without' did not receive, truth being veiled in parable for the latter (*Mark*, iv. 11, 34). What made the disciples more fit for the reception of this teaching? Also, how was it that they recognised and followed their Master instantly? Consider the Gospel accounts; Jesus said only: "Follow me"; and they left all on the instant and followed Him (*Mat.* iv. 18—22; ix. 9). I see no reasonable explanation, save that they had followed and loved Him for many, many lives, and so were drawn to Him when once more they met Him, and were already prepared for this more advanced teaching.

In *S. John* there is an interesting account, showing that He recognised His disciples at sight.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these (*John*, i. 43—50).

## 4. KÄRMIC LINKS AND OPPORTUNITIES

Not only through faithful love, however, may links be made with a great Teacher. Some are composed of too slight elements to endure when the time of testing comes; others it were well if they had never made. In *S. John* we read how after the Christ had preached on one occasion, when His sayings were found hard:

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? (*John*, vi. 66—70).

Let us consider that further selection which Jesus made, when He chose twelve of His disciples to be Apostles, on whom He conferred special powers, whom He endowed with a special mission; and let us put together the various statements about the startling fact that confronts us there—startling, if the underlying reason is not understood.

He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; [then follow their names, the last being] Judas Iscariot, which also was the traitor (*Luke*, vi. 13—16). And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils: . . . and Judas Iscariot, which also betrayed him (*Mark*, iii. 14—19).

Jesus knew he should betray Him: "He knew all men, and needed not that any should testify of man: for he knew what was in man" (*John*, ii. 24, 25). Yet Judas was allowed to stay with Him to the end; and he carried the money that served to supply their necessities and for purposes of distribution to the poor, and yet was a thief (*Ibid.* xii. 4—6). Finally, we read:

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and

communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money (*Luke*, xxii. 3—5).

The world was unable to wreak its hatred on the Master till His Ministry was over and He Himself permitted it; often when He was surrounded by an angry crowd that wanted to kill Him, He was suddenly gone. "Then took they up stones to cast at him: but Jesus hid himself"—made Himself invisible to them, apparently—"and went out of the temple, going through the midst of them, and so passed by" (*John*, viii. 59). But at the last He made no effort to save Himself, ("This is your hour, and the power of darkness," *Luke*, xxii. 53), and dismissed Judas to his work. Read *S. John's* account of the evening of the betrayal. Jesus taking the Last Supper with the twelve testified: "Verily, verily, I say unto you, that one of you shall betray me." Then the disciples "looked one on another, doubting of whom he spake," and Peter beckoned to John the 'Beloved Disciple' to ask Him. John said, "Lord, who is it?" and Jesus discovered it to him by a token: "He it is, to whom I shall give a sop, when I have dipped it." Having given it to Judas Iscariot, he said to him:

That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him: Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night. (*John*, xiii. 21—30).

Opportunities earned may not be withheld, no, not even out of pity for the man who is going to misuse them. "The Son of man goeth as it is written of him, but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born" (*Mat.* xxvi. 24). We recall how it was said that 'poor Madame Blavatsky' could not tell her friends from her enemies, and she took rogues into her household. "It is enough for the disciple that he be as his



master" (*Ibid.* x. 25). One who touches the inner things becomes rapidly either better or worse; he becomes a channel for good forces or for evil. Every great Teacher endangers himself by taking disciples; without them he is safe, beyond the world's reach; when in compassion he stoops to those below him and draws them into contact with himself, he lays his safety in their hands. It takes a Theosophist to injure the Theosophical Society; and here at this higher level it seems as though the wickedness of the world could only touch the Master through the wickedness of a disciple. "O Lanoo, be of clean heart before thou startest on thy journey!"<sup>1</sup>

#### 5. THE BEGINNING OF THE MINISTRY

Hardly had Jesus taken up His ministry when a storm broke—faint precursor of the storms that were to come. It is instructive to note the first effect of the contact between a great One and the world, and *S. Luke* gives us a graphic account of this event.

Jesus came into His own part of the country and the people of His city were ready to welcome their remarkable townsman and to be proud of Him, and they expected Him to reciprocate their feelings and share their point of view. They came to hear Him preach in the spirit of the world coming to an entertainment, a spiritual one by way of a change, and were quite prepared to be edified. But the first thing that every one learns who comes into even the vestibule of the Sanctuary is, that no outer claim is valid there. Many come, thinking they are rich, only to learn that their coin has no currency: position, talent, kinship, friendship, even a record of past services rendered—all do not count. Moreover, they must throw their outer riches behind them, and come poor in spirit and needy; for this attitude—the true *asking* is the one thing necessary in order to receive. It is the first test of the

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<sup>1</sup> *The Voice of the Silence.*

candidate's sincerity, this accommodation of himself to a new scale of values. The world never understands this, so the great Ones bewilder it and make it indignant. The laws of the inner life are immovable and unchangeable, they do not accommodate themselves to any mistake. The world senses their nobility without understanding them, so when it comes—well-meaning, maybe—into contact with them, it is apt to blunder; and then, under the smart of its discomfiture, it too often gives way to anger and hatred. The attempt to explain to it is always being made; the various Scriptures give it all it needs in order to comprehend; but having eyes, it sees not. Jesus had recourse to their own familiar Scriptures and history the better to reveal these things to His countrymen; and their fury was roused all the more thereby:

And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bore him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was

cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way, and came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine: for his word was with power (*Luke*, iv. 14—32).

#### 6. ASKING FOR A SIGN

The world's attention having been drawn to Him, its demand for 'signs' and wonders began, never to cease again till the marvellous Life was closed. It is the demand of the restless, uncontrolled lower mind, or rather, of the desire-aspect of the mind (*Kāma-Manas*). The mind (*Manas*) is the real God of our idolatry. Yet despite its extraordinary and widespread development, its evolution is only half-completed; it is strong and active, but it has not realised its limitations; only the foremost minds of our day have done so; the rest are working and playing with its manifold properties without having any clear idea of its nature and scope. Reading the Gospel-story, we are amazed at the blindness of these educated Jews; here were miracles, teaching 'with power,' perfect example, claims put forward that their own 'Law' substantiated; yet nothing was ever enough; all was pushed aside, or recognised only to serve as ground for accusation and slander, while the demand for 'signs' grew angrier and more insistent.

And in our own days, symptoms of a similar blindness can be seen. Think what scorn and abuse have been poured out on the subject of spiritualistic phenomena: the apparent inability of many to believe the evidence of their own senses when these bear testimony to something that does not fit into the limitations of their mental experience, and the credulity on the other hand with which they will admit any wild and fantastic hypothesis of fraud which relieves them from the necessity of such a belief. Think also of the mockery, the calling for 'signs' and 'tests'

and the cries of 'fraud!' that our Society has met with and heard. It would be worth while for our orthodox Christian brothers to join it for some years, if but for the sake of the light that they would find shed on the New Testament. They would *see* the conditions that surrounded their own Faith in its infancy, and hear the reasoning and the arguments of those long-dead actors in Judæa, issuing hot from living lips. Only now-a-days inconvenient facts are put down to hysteria and fraud, whereas of old they were attributed to the intervention of devils.

The great Ones do not provide conjuring entertainments. They come to bring *life* to the world, and are nowise concerned in satisfying idle or insolent curiosity. There is plenty on which the mind can profitably exercise itself; and when it strives to understand the real needs of the time, it prepares itself to understand the help that is given to the time. But the unseen eternal things it cannot know; it can only reflect them when calmed and purified, it lies like a still pool on whose surface the heavens are reflected. Then, as 'through a glass, darkly,' (1 *Corinthians*, xiii. 12), we begin to see. "A man can receive nothing, except it be given him from heaven;" (*John*, iii. 27) and the "kingdom of God is within" (*Luke*, xvii. 21). If instead of this the mind is turned to try to fathom things which are utterly beyond it, to reason and argue about them, it is getting in its own way. It may lead the man far off the right track, becoming a danger to him, and through him to others, in proportion as it is powerful; and it will find neither light nor resting-place.

S. Jude, writing of "false teachers" who "speak evil of those things which they know not," describes them thus:

Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever (*Jude*, i. 12, 13).

When the mind is not striving upwards towards that which lies beyond it, its tendency is to gravitate downwards and entangle itself with passion and desire. This frequent admixture of passion in the mind is shown in the acrimony that so often enters into controversies purporting to be kept within the limits of the mere intelligence. In the Gospel story this reveals itself continually, most of all in the clamor of reviling that goes on during the scenes of the Passion :

When they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee ?" (*Luke*, xxii. 64). And finally: He saved others, himself he cannot save. Let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God (*Mat.* xxvii. 42, 43).

The Pharisees also with the Sadducees came, and tempting, desired him that he would show them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather; for the sky is red. And in the morning, It will be foul weather to-day; for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky; but *can ye not discern the signs of the times?* A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed (*Mat.* xvi. 1-4.)

One reason for His persistent refusal to give a sign is stated at the end of His parable of Dives and Lazarus :

They have Moses and the prophets... If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead (*Luke*, xvi. 29—31).

Belief cannot be forced on a man; until the elementary spiritual truths have been received and lived, further help cannot be given to him. The Apostles and disciples had no need of 'signs,' and so to them signs abounded.

How little curiosity about spiritual Teachers and the desire to see marvels have to do with a mind prepared to learn, was never better exemplified than in that episode about Herod related in the Gospel according to *S. Luke* :

Then said Pilate to the chief priests and to the people, I find no fault in this man [Jesus]. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they had been at enmity between themselves (*Luke*, xxiii. 4—12).

The Christian Scriptures contain various apocalyptic accounts of the Coming of Christ at the 'end of the world,' with power and great glory, seated on the clouds of heaven and accompanied by hosts of angels. This need not be taken to exclude the possibility of His Coming again before the end of the world. Whenever He comes, the power and the glory will assuredly be there. But how many of us can see the power and glory of the higher planes, and the heavenly Presences? Because the world sees only the veil of the flesh, therefore to it 'the day of the Lord so cometh as a thief in the night' (1 *Thessalonians*, v. 2).

#### 7. OPINIONS OF HIS CONTEMPORARIES

What things were said of the Christ by men of His time?

First of all, we meet with amazement: "Is it possible that one who seemed to us quite an ordinary individual, can be so wonderful?"

And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James and Joses, and Simon and Judas? And his sisters, are they not all with us? Whence

then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief (*Mat.* xiii. 54—58).

There was also contempt, on account of His provenance.

Then came the officers to the chief priests and Pharisees, and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people, who knoweth not the law, are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them): Doth our law judge any man before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house (*John.* vii. 45—53).

And always a babel of voices went on, hostile or doubtful. "He is mad" (*Mark.* iii. 21; *John.* x. 20). "He hath a devil" (*Mark.* iii. 30; *John.* vii. 20; viii. 48, 52; x. 20.) "A friend of publicans and sinners" (*Mat.* ix. 9—11; *Mark.* ii. 15, 16; *Luke.* v. 27—30; xv. 1, 2). "A blasphemer" (*Mat.* ix. 3; xxvi. 65; *Mark.* ii. 7; *John.* x. 39). "A deceiver" (*Mat.* xxvii. 63).

The Jews then murmured at him, because he said, I am the bread which came down from heaven. [The bread of God is he which cometh down from heaven, and giveth life unto the world." "I am the bread of life."] And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? (*John.* vi. 33, 35, 41, 42). And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people." (*Ibid.* vii. 12). Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is." (*Ibid.* vii. 26, 27). Many of the people . . . said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? (*Ibid.* vii. 40, 41). "His brethren therefore, said unto him, Depart hence, and go into Judæa [for the Feast of Tabernacles], that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou doest these things, shew thyself to

the world. For neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil (*Ibid.* vii. 3—7).

As an instance of the mingled incapacity and refusal of the Pharisees to acknowledge Him, one may recall the almost amusing recital of their discussions after the miracle which gave sight to the man born blind. It was done on a Sabbath day, and the people brought the man before the Pharisees. They enquired how he had received his sight? When he had described all to them, some of them said:

“This man is not of God, because he keepeth not the Sabbath day.” Others said: “How can a man that is a sinner do such miracles?” and there was a division among them.

They finally agreed—in disbelieving the miracle; and they then sent for the parents of the man born blind. These however testified that he *was* their son, and that he *had* been born blind, but refused to commit themselves any further, out of fear, for the Jews had decided already that if any man confessed that Jesus was the Christ, he should be put out of the synagogue. They therefore referred the Pharisees back to him: “He is of age, ask him.” So again they called the man:

And said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? How opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is.

The altercation ended by their excommunicating him (*John*, ix). Fitting words on these men of His time are put into the mouth of the Christ in the First Gospel.

Whereunto shall I liken this generation?... For John came neither eating nor drinking, and they say: He hath a devil. The Son of man came eating and drinking, and they say:



Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. (*Mat.* xi. 16—19). Also he said: Blessed is he, whosoever shall not be offended in me (*Ibid.* xi. 6).

Why were men so prepetually 'offended' in Him? On reflexion two reasons soon strike one. First of all, they wanted one thing or another from Him which He did not give them. The Messianic tradition among the Jews was that of an earthly King and Conqueror who should exalt them and their nation at the expense of other people and nations. They had no use for a Messiah who declared: "My kingdom is not of this world" (*John*, xviii. 36). There are many traces of this tradition in the Gospels: for example, after the miraculous feeding of five thousand people, we read:

When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone (*Ibid.* vi. 15).

We meet also with the selfishness in other forms: on the day succeeding that on which this miracle was wrought, Jesus reproached the multitude that followed Him: "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (*Ibid.* vi. 26). And on one occasion:

One of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth (*Luke*, xii. 13—15).

The second reason lies in the *power* of a great Being: power which acts on men as an immense stimulus, vivifying and strengthening the good *and the evil* which is in them. For it is like the sun that shines and the rain that falls on the just and on the unjust. When a man of unpurified heart comes under the influence of such a force, concealed passions wake in him and he finds himself in their grip, he scarcely knows why. Also people

who are liable to be thrown off their balance may suffer temporarily; the history of religious movements and revivals shows us this, in the hysterical phenomena which so frequently accompany them.

The greatest of the Apostles added his testimony to the fact that "a pure heart, an open mind and an unveiled spiritual perception" are needed before any of the things of God can be apprehended.

For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men (*1 Corinthians*, i. 22—25). The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned (*Ibid.* ii. 14).

'Christ crucified' is the Christ in the heart of each; Paul preached the doctrine which the Christ taught, not merely belief in the Person of the Christ. On this point he speaks himself clearly: "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more" (*2 Corinthians*, v. 16). And in stern words he taught that it was idle to claim to have received the second birth into the Spirit while belief in the necessity of outer rites remained: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (*Galatians*, v. 4).

*(To be concluded)*

MARGHERITA RUSPOLI



## CHRISTIANITY

### ITS ANGLICAN MODE

**I**T is the faith of the Christian Church that there is One God, Infinite, Eternal, Unchangeable, the Source of all Life and Light and Love, in His essence unknown and unknowable. Yet though Infinite He is not alien, though incomprehensible He is yet akin to His human children made after His likeness and partaking of His nature. He has revealed Himself as One in Substance, Triple in Personality, and we worship Him as Father, Son, and Holy Ghost.

It is also the Christian Faith that God, the Eternal Son, manifested Himself visibly in the world at the beginning of the Christian Era by taking our nature upon Him and by being born a little child, the Son of the Virgin Mary. In the words of the great creed of Nicæa: "For us men and for our salvation He came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

Because the consciousness of men was persistently turned towards that side of their being which looks out on the phenomenal world, the Eternal Christ who is "the Light that lighteth every man" projected Himself into human history, and approached them by the pathway of the bodily senses.

In Him is revealed "all the fulness of the Godhead in a bodily form." "He that sees Him has seen the Father." Himself God and man, He reveals what God is and what man may be. The spiritual and material, earth and heaven meet in Him. He made manifest in history the abiding fact that in our humanity God dwells.

"Jesus Christ cometh—keeps on coming—in the flesh." That great continuous coming was manifested—not initiated—in Bethlehem.

So in the flesh God was manifested to men for thirty-three years. They looked upon Him and saw—each according to his power of seeing—what God is. His attitude to sin and to sinners was made plain. The nature and the tendencies of sin were shown on Calvary as striking at the very life of God. The eternal truth that in all the afflictions of His children He is afflicted, and that He feels the shame of their sins as His own, was made visible there. Through His human Body which He took of the Virgin Mary all these truths were, so to speak, materialised for us. "The glory of God"—which is the going forth of His love—was revealed "in the face of Jesus Christ."

His Body was to Him the medium by which He came within the sphere of human consciousness. He needed lips to tell men of the love of God, eyes through which that love might shine, feet to take Him where the shadows of life lay deepest, hands to heal and help and bless. But in that human Body in which He lived and worked in Galilee He could only be seen and known for a few short years and to a limited number. As His mission was world-wide, He needed a medium which could bring Him into touch with people of every nation, a body which could be diffused through the world, which should live from age to age. And therefore the great work of His earthly ministry was the preparation of a Church which should be His representative and *alter ego* in the world, a Church which should be fit to be entrusted with His own great commission and endured with His own mighty powers. This Church is meant to be to Him now and always exactly what His physical Body was. In it He lives, by it He comes within the sphere of man's consciousness, and through it He works in the world. Like His physical Body, it was to provide Him with lips for His Message, hands to do His work, eyes through which His love might shine upon the world.

And this mystical Body is made up of human beings who, in spite of all their imperfections and faults, accept His ideal and offer themselves for His work. It is a visible Body, yet all its power is drawn from the world unseen. It is organised and constituted as a kingdom on the earth, yet it is not of it. Like all living organisms it has the power to assimilate what is good from its surroundings, and to grow by what it assimilates. The fervor of the Hebrew, the subtlety and accuracy of the Greek philosophy, the strength of Latin organisation, the steady perseverance of the Teuton, the strong individuality of the Anglo-Saxon, the mysticism of the Indian, the endurance of the Negro, are all needed for its full self-expression.

“The Kings of the earth shall bring their honor and glory into it.”

But the Church can only find its true life in spending it as Christ spent His. If its efforts are directed towards aggrandising itself and extending its power, privilege or prestige, then it fails in the purpose for which it was created. If, forgetting itself, it lives to do the work which Christ did, laying its healing hand on the sores of suffering humanity, helping, raising and blessing, then without seeking life it lives, and without seeking growth it grows.

The Church, then, as the living representative of Christ on earth, is Catholic, or open to people of every age and race, and historic in that its great commission has been handed down in an orderly and regular succession of Bishops from the Apostolic age. It is ever witnessing to the reality of the spiritual world by its sacramental system. Like the Christ, whose mystical Body it is, it lays hold of both worlds, and brings spiritual and material things together.

There have been differences in the different parts of the historic Church about the number of the Sacraments, but such differences are more apparent than real, and depend mainly on the way in which the word Sacrament is defined.

The Church of England and the Churches in communion with it make a marked difference in the position assigned to the two great Sacraments of the Gospel, Baptism and the Holy Eucharist, and that of the other five “commonly called Sacraments”—Confirmation, Penance, Holy Orders, Matrimony, and Unction or Anointing of the Sick—but none the less is it true that in every part of the Catholic Church, whether Greek, Roman, or Anglican, all are revered, valued and used.

#### HOLY BAPTISM

It is obvious that we should expect that there would be a visible form of initiation into a visible Society, and

that the form should symbolically express what membership in the Society involves. Accordingly we find that our Lord adopted for His Church a form of initiation common among the Jews and in the East generally, and raised it to the dignity of a Sacrament. "Go ye into all the world," He said, "and make disciples of all nations, baptising them into the Name of the Father and of the Son and of the Holy Ghost." Baptism with water signified not only cleansing, though this thought is prominent, but also "a death unto sin and a new birth unto righteousness." In it is proclaimed and sealed the forgiveness of all sin, original and actual.

The baptised infant, for example, may bring with him from the past many sinful tendencies, but God meets him on his admission into His church with a full assurance that all guilt is washed away, and that he begins this earthly life as it were with a clean page.

In Baptism we are made members of Christ in order that Christ through us may do His work in the world. And the obligation on the baptised is implied. They must be trained to respond to the impulses of Christ as the fingers of a musician are trained to respond to the directions of his mind. The work of our Lord on earth remains undone because the members of His mystical Body are often as unresponsive to His will as paralysed limbs are to the mind that ought to control them. Baptism not only proclaims our relationship to God as His reconciled children, bound by the very fact of our second Birth to renounce the sins which He hates, to believe what He has revealed, and to keep His commandments, but it also teaches our obligation to love, serve, and help our fellow-members in the great Brotherhood of Christ.

#### THE HOLY EUCHARIST

S. Paul, who was not present at the institution of the Holy Eucharist, but was called much later to the Apostleship, tells us that he received by direct revelation

from Jesus Christ the account of what took place in the upper room at Jerusalem just before the Crucifixion. "I received of the Lord," he says, "that which also I delivered unto you: how that the Lord Jesus in the night in which He was betrayed took bread, and when He had given thanks He brake it, and said 'THIS IS MY BODY which is given for you. This do in remembrance of Me.' In like manner also the cup, after supper, saying 'This Cup is the new covenant in My Blood. This do, as oft as ye drink it, in remembrance of Me'."

In this great Sacrament the Master ordained a service in which outward expression should be given at once to God's love for man and man's love to God. All true love on earth demands outward expression, and the Incarnate Love needed it too. "With desire," He said, "I have desired to eat this passover with you." Such a love, extending to generation after generation, and intenser in its application to each individual than we are able to conceive, needed such a unique expression as should both bear witness to its intensity and also be capable of continuance from age to age. Further it needed an expression of a love that is mutual, infinite on the one side, and on the other capable of infinite growth and development. It would need at once to symbolise and realise that incorporating union which is the result of mutual self-surrender. In this Sacrament the love of heaven and the love of earth must meet and blend. And so the words spoken by the priest to each communicant: "The Body of our Lord Jesus Christ, which was given for thee," "The Blood of our Lord Jesus Christ which was shed for thee," find their echo in the answering cry of self-surrender: "Here we offer and present unto Thee ourselves, our souls and bodies to be a reasonable, true and lively sacrifice."

The Church has always taught that the Holy Eucharist is a sacrifice. In the Unity of the Blessed Trinity the attitude of the Son to the Father, as of the



Father to the Son, is essentially and eternally one of sacrifice. There is ever the going forth of the mutual tide of everlasting love. By taking humanity upon Him the Eternal Son draws that humanity into the same attitude of perfect sacrifice, and that great fact was once for all manifested in the Cross of Calvary, which borrows all its tragic associations from human sin, and all its unspeakable sublimity from Divine love. The sacrifice which found its expression there stands ever before God a continuous willing offering of a spotless Humanity, and because it is a continuous offering, it is by His own appointment continually shown forth. At every altar in Christendom men gather round the One Great Sacrifice, and worship and receive the Living and Glorified Victim, and become one with Him, and He one with them. We may say that Christ is present in His Sacrament as we are present in our bodies. It is only the body which meets our physical sight or touch, but we recognise through the body of our friend the man who ensouls it. Even so we see—not with our bodily eyes but with soul-sight (or faith, as theologians call it)—the Christ who comes to us and gives Himself to us under the veils of bread and wine. Nor is it by geographical movement that He comes to us in His Sacrament, but rather in it He brings us into living union with that which transcends time and space alike. The outward part or sign is in itself of no value. "The flesh," said the Master, "profiteth nothing," but the inward part or thing signified, *that* is all in all to us, for it is nothing less than "the Body and Blood of Christ which are verily and indeed taken and received by the faithful." The celebration of this great Sacrament has always been the central act of worship in the Christian church. It is the pledge, the vehicle, the shrine of the Presence of our Incarnate Lord with His church on earth. It provides for man in a wonderful mystery the meeting place of earth and heaven, and communion alike with Christ and with one another in Him.

This social or corporate aspect of the Eucharist must not be overlooked. In it the fact of brotherhood is realised and the basis of brotherhood made plain. "We are all members one of another," says S. Paul, "for we are all partakers of that one loaf." One other aspect we may notice. According to a great and universal law, *form* is ever being broken, *life* is ever being poured forth. In lower nature—including lower human nature—the operation of that law is violently resisted. Each creature seeks at all cost to others to preserve its own form unbroken, its own life from being outpoured. It is all claws and talons and teeth, the realm of *tō thērion* the wild beast of the Apocalypse. But when we look up to those heights to which humanity aspires, it is all open hands, outstretched arms and faces which are a benediction, and above all the figure of the Crucified, who gave His Body to be broken and His Blood to be shed. It is no longer the Kingdom of the wild beast, but of the Lamb which was slain.

Accordingly He taught His followers that the true path to bliss is to be found not in resisting but in accepting the universal law. He took the Bread and said: "THIS IS MY BODY" and with His own hands He broke it. He took the cup and said: "THIS IS MY BLOOD" and with His own hands gave it to them, and having thus taught that in self-sacrifice is salvation, He added: "THIS do for a memorial of Me."

S. Paul teaches that so close is the contact with Christ in the Holy Sacrament that "he that eateth and drinketh unworthily is guilty of the Body and Blood of the Lord." So mighty are its spiritual vibrations that on a communicant consciously living in unrepented sin they have a rending effect even on the physical body. "For this cause," he writes, "many are weak and sickly among you, and many sleep."

Hence the Church has always urged on all communicants the need of careful preparation by self-examination

and repentance. "Let a man examine himself," says S. Paul, "and so let him eat of that Bread and drink of that Cup."

#### CONFIRMATION

Before His Crucifixion and again after His Ascension the Lord Christ made the great promise to His Apostles, and through them to the whole future Church, that the Holy Ghost should come upon them. Accordingly on the day of Pentecost, after the Disciples had spent ten days in preparation and prayer, the promise was fulfilled. Their spiritual faculties were awakened, and they became conscious of a sound like a rushing mighty wind that seemed to shake the house where they were assembled, and of lambent flames like tongues of fire that rested upon each. They were "endued with power from on high." Then, and not till then, did they begin their work. "The Lord gave the word: great was the company of the preachers."

Now we are constantly taught in the Bible that the Holy Spirit is given for an office and work, and the great Pentecostal outpouring was nothing less than the Ordination of the whole Church for its work of winning the world for God. But that Ordination was meant to reach to all who should then or afterwards all down the ages be added to the Church. Indeed we may say that it was the Divine intention that the Church should be the society of those who are ordained to carry on the work of Christ on earth. Accordingly from that time onwards, as soon as anyone was baptised, apostolic hands were laid on him and he received the gift of the Holy Ghost.

The first recorded instance of the use of this rite or Sacrament of Confirmation is related in the eighth chapter of the Book of the *Acts of the Apostles* when we are told of the mission of Philip the Deacon to Samaria, and of the conversion and baptism of large numbers of people. But more was needed than a Deacon was authorised to supply, and so we read:

“When the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come down prayed for them that they might receive the Holy Ghost: for as yet He was fallen upon none of them, only they had been baptised into the Name of the Lord JESUS. Then they laid their hands on them and they received the Holy Ghost.”

From that day to this the same great gift has been given in the same way through the ministry of the chief Pastors of the flock of Christ. Just as a priest receives through ordinary hands the Holy Ghost for the Office and work of a priest in the church of God, so truly does one who is confirmed receive the same Holy Spirit for the office and work of a lay worker. Just as the one life in the body enables eye and hand and foot each to do its several work, so in the Church there are different grades of workers, but one ordaining spirit inspires them all. Thus witness is borne to the fact that all Christians are meant to be members of a “royal priesthood.”

#### ABSOLUTION

It is not difficult to account for the great emphasis put by Christianity on the awfulness of sin, and the need of repentance. The central theme of Christian preaching—the scene to which all eyes are directed—is Christ crucified, and it is there that sin is at once manifested and condemned. Its nature is not negative; it is malignant. It is not the failure of the soil to receive the good seed; it is the sowing of a noxious weed. “An enemy hath done this,” and in these words our Lord set His seal to the doctrine of the malignancy of sin. We are often told that it is the part of “a religion of healthy-mindedness” to forget and ignore it. That is just what cannot be done. It will not be forgotten, but it can be forgiven. It is in order to set people free to adopt a religion of healthy-mindedness that the Church

preaches as the great message to mankind the Gospel of the forgiveness of sins. Accordingly we are told in *S. John's* Gospel that after His Resurrection Jesus "breathed" on His Apostles and said to them: "Receive ye the Holy Ghost. Whosoever sins ye remit they are remitted unto them and whosoever sins ye retain they are retained." That the Anglican Church regards these words as conveying a power and commission meant to be handed down from age to age is evident from the fact that they are repeated by the Bishop at the solemn moment of Ordination to each candidate for the priesthood: "Whose sins thou dost forgive they are forgiven."<sup>1</sup> Again in the service for the visitation of the sick the priest is directed to move the sick person to make a special confession if he feel his conscience burdened with any weighty matter. After which the priest is to absolve him as follows:

Almighty God, who of His great mercy hath promised forgiveness of sins unto all them that with hearty repentance and true faith turn unto Him, of His great mercy forgive thee thine offences, and by His authority committed unto me, I absolve thee from all thy sins, in the Name of the Father and of the Son and of the Holy Ghost.

It is of course to be remembered that all forgiveness of sins comes from God, and that God Himself cannot forgive sins of which men have not repented; but many who are sincerely anxious to repent find it hard to realise forgiveness, and hence the Lord Christ provided in His Church what S. Paul calls "the ministry of reconciliation." When the King's Messenger says to the prisoner: "I forgive you in the name of the King," it is, of course, the King who forgives, but it is through the Messenger that the pardon is given and taken. Even so there is nothing personal to the priest in the words: "I absolve thee from all thy sins in the name of the Father, and of the Son, and of the Holy Ghost." He is only the instrument through which God's pardon has been applied to the penitent.

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<sup>1</sup> See Ordination of Priests.

In the Anglican Communion no one is compelled to seek this ministry of reconciliation, but on the other hand every priest is, in the *Prayer Book*, directed habitually to offer it (see Exhortation in Communion Office) and sometimes to urge it, and all are free to claim and use it.

#### HOLY ORDERS

We saw under the heading of Confirmation that it was the divine purpose that the Church should be a Society of those who were ordained by the gift of the Holy Ghost to carry on the work of Christ in the world. It was to be "a Royal Priesthood," and the commission by which its work was to be carried on is nothing less than identical with that of the three years' gospel ministry of the Master Himself, of which it is in very truth only the extension. "As My Father hath sent Me," He said, "*even so send I you.*"

But the powers which are inherent in a community can only be validly exercised through its official executive, and the "Royal Priesthood" must needs have a ministerial priesthood through which it can act. And what is that ministerial Priesthood?

To that question the historic Church in all its branches has but one answer. We may give it in words taken from the English Ordinal.

It is evident unto all men diligently reading Holy Scripture and ancient authors that from the Apostle's time there have been these orders of ministers in Christ Church; Bishops, Priests, and Deacons. Which offices were evermore had in such reverent estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer with Imposition of Hands, were approved and admitted thereunto by lawful authority. And therefore to the intent that these orders may be continued and reverently used and esteemed in the Church of England; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said functions, except he be first called, tried, examined and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration or Ordination.

From this it will be seen that the Bishops alone, as successors of the Apostles, are recognised as possessing authority to confer Holy Orders. But since all within the Church are intended to have a share in the "Royal Priesthood" and to receive the Holy Ghost by the laying on of the Bishop's hands, the difference between clergy and laity, or between the various grades of the ministry, is definite rather than wide. It is not a matter of caste which separates, but of function, order, and degree which blend in a living unity.

#### HOLY MATRIMONY

"Marriage," says *The Prayer Book*, "is an honorable estate instituted of God in the time of man's innocence." This natural union is raised to a higher dignity in the Christian Church by its solemn benediction in the Name of the Holy Trinity, and this sanctified mutual self-surrender becomes in a great mystery the type of the union that is betwixt Christ and His Church.

This blessing of the Church is only given to a union in which both parties solemnly pledge to each other a life-long fidelity. This pledge, accepted and sealed by God, constitutes a bond which it is never lawful to break. The pledge is taken "till death us do part," and not till incompatibility of temper shall supervene. Nothing could be more definite than our Lord's own words in this connexion: "For this cause shall a man leave his father and mother and shall cleave unto his wife: and they twain shall be one flesh. Wherefore they are no more twain but one flesh; what therefore God hath joined together, let not man put asunder." The family—not the individual—is the unit of society, and the family is held together by the marriage bond. If that bond be slackened in order to remove the grievance of one, then ten bind themselves with it more recklessly just because it is slack, and thus the slacker it is made, the more intolerable it is felt to be. Yet when once it is destroyed, society at once falls into ruin.

## UNCTION OR ANOINTING OF THE SICK

The practice in the Christian Church of anointing the sick with oil is based on the injunction in the *Epistle of S. James*.<sup>1</sup> "Is any sick among you? let him call for the elders of the Church and let them pray over him, anointing him with oil in the Name of the Lord. And the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

There can be no doubt that our Lord, in express words, left to His Church healing power, and willed that it should be used. It was want of faith which in later times changed the rite to which S. James refers into a service for anointing with the holy oil those for whose restoration to health all hope had been abandoned. It was a like want of faith in the Church of England which, while it avoided this "corrupt following of the Apostles," ceased to give any directions on the subject at all. In recent years, however, this scriptural practice of "praying over the sick, anointing him with oil in the Name of the Lord" with a view to his recovery, is becoming increasingly used.

The following form was enjoined in the *First Prayer Book of Edward the Sixth*:

*If the sick person desire to be anointed then shall the priest anoint him on the forehead or breast only, making the Sign of the Cross, saying thus: As with this visible oil thy body outwardly is anointed, so our Heavenly Father, Almighty God, grant of His infinite goodness, that thy Soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief and gladness; and vouchsafe of His great Mercy (if it be His blessed will) to restore unto thee thy bodily health and strength to serve Him; and send thee release of all thy pains, troubles and diseases, both in body and mind. And howsoever His goodness (by His Divine and unsearchable Providence) shall dispose of thee; we, His unworthy ministers and servants humbly beseech the Eternal Majesty to do with thee according to the multitude of His innumerable mercies, and to pardon thee all thy sins and offences, committed by all thy bodily senses, passions, and*

<sup>1</sup> *S. James*, v. 14, 15.



carnal affections: Who also vouchsafe to grant unto thee Ghostly Strength by His Holy Spirit, to withstand and overcome all temptation and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against desire, sin, and death, through Christ our Lord, Who by His death hath overcome the Prince of Death, and with the Father and the Holy Ghost evermore liveth and reigneth God's world without end. Amen.

#### PRAYER

All desire is of the nature of prayer, and the words of our Lord "Ask, and ye shall receive," have a far wider application both for good and evil than most people realise. Perhaps the best definition we can have of prayer is that contained in the words of a familiar hymn:

Prayer is the soul's sincere desire  
Uttered or unexpressed.

"The young lions roaring after their prey," says the Psalmist, "do seek their meat from God." "He feedeth the young ravens which call upon Him."

The inarticulate cry of the little infant for food is a very real prayer in the ears of the mother. Even so God hears the hunger of the world as a prayer, and the yearly miracle of the world's harvest is His answer. A man's real prayer is not necessarily that which his lips express: it is always that which his heart desires. If a man is longing for more money all day long and directing all his energies towards that object, and then at night whispers by his bedside a formal and careless petition that God's Kingdom may come and His will be done, it is not the request of his lips, but of his life, that partakes of the nature of prayer. Thus all are praying whether they know it or not, but not many have yet learned to "set their affections on things above," and so make their prayers worthy of immortal beings. For this reason our Lord gave His followers a standard prayer which should express in order and intensity what we should train our desires to be.

"After this manner," He said, "pray ye. Our father which art in Heaven, hallowed be Thy name; Thy Kingdom come; Thy will be done, as in heaven so as on earth; give us this day our daily bread; and forgive us our debts as we also have forgiven our debtors, and bring us not into temptation, but deliver us from evil.<sup>1</sup>

When men have really learned to tune their desires to this high standard, prayer will be found to be the mightiest power on earth. Steam and electricity have always been tremendous forces in the world, but it was not until they were scientifically studied and the law by which they worked carefully investigated, that men learned how they could be profitably used.

Prayer too, if it is to be effective, must be studied, and its law must be observed. Let us take, for example, one law of prayer which is almost absurdly obvious and yet is very generally neglected; *we must want what we ask*. Intensity of desire is to prayer what the force of the gunpowder is to the bullet. Yet how little real desire there often is to give force to the beautiful petitions offered in the name of the congregation in the services of the Church; the whole face of the world would be changed in a generation if even a part of the vast volume of desire which is now wasted on the transient and perishable things of the world were directed towards the noble objects suggested in the Lord's Prayer.

And if one law of prayer is that we must want what we ask, another simple and neglected law is that *we must know what we want*. Definiteness and singleness of purpose are to prayer what the aim is to the bullet. Prayer that is vague and general, or that is distracted by a divided will, is necessarily ineffective. A man who can make a definite mental picture of what he wants and can desire it with all his heart has learned at least two of the conditions of effective prayer.<sup>2</sup>

And a third law is *faith*.

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<sup>1</sup> *S. Matthew*, vi. 10—14.

<sup>2</sup> *S. James*, i. 6—7 (R. V.)

Our Blessed Lord uses the strongest words which language can supply to assert the supremacy of spiritual over material forces. "If ye have faith," He said, "as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you."<sup>1</sup> Napoleon was not the first to banish from his vocabulary the word "impossible". Again on another occasion the Lord uses these remarkable words: "All things, whatsoever ye pray and ask for, believe that ye have received them and ye shall have them."<sup>2</sup> Thus when the ten lepers besought the Master to help them, He told them to go and show themselves to the priests. They were to act as though they were already cured before the cure had in any way manifested itself, and as they so acted the healing came. "As they went they were cleansed." The want of faith paralyses—not God's hand which gives but—man's hand which receives.

Again, when there is earnest desire combined with faith there will also be *persistence*; an intensity like that of Elijah, which can be told six times that the prayer is ineffectual and can still go on praying, is sure sooner or later to receive its reward.<sup>3</sup> It would seem that the lesson which our Lord taught in the parable of the Unjust Judge<sup>4</sup> was simply this. If steady and eager persistency can break down the selfishness and callousness of a wicked man, how much more effective will such persistency be when there are no such evil obstacles to be overcome!

There is yet another law, the value of which men have recognised in worldly matters, and which in the spiritual realm is more effective still. We may call it the Law of Combination. When a number of men, capable and keen in business, enter into partnership and bring all their varied energies to bear upon the accomplishment of a

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<sup>1</sup> *S. Matthew*, xvii. 21.

<sup>2</sup> *S. Mark*, xi. 24.

<sup>3</sup> *S. James*, v. 17.

<sup>4</sup> *S. Luke*, xviii. 1—9.

common purpose, they achieve much more than is represented by the amount of what each could have done added to all the rest. Now the spiritual counterpart of this Law of Combination was taught by our Lord when He said: "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven".<sup>1</sup>

S. James, who was in a very special sense a man of prayer, and whose short epistle is full of references to these laws, uses a very remarkable expression in speaking of prayer. "The fervent prayer of a righteous man," he says, "availeth much in its working".<sup>2</sup> He speaks of a prayer as a force which has gone forth, and which goes on doing its work long after, it may be, the man from whom it emanated has turned his attention to something else. And that is indeed the truth, for real prayers are desires, and desires are things.

The Christian Church lays the greatest emphasis on the duty of public or common prayer. It is her constant effort to gather her people together to worship in the name of Jesus Christ, and in the realised Presence of the great All-Father. Such gatherings give outward expression to the idea of brotherhood, which is no less fundamental to Christianity than it is dear to the heart of Christ. Fellowship with God cannot be separated from (and cannot be obtained without) fellowship with the brethren.<sup>3</sup> That surely is the true meaning of the old words that sound so harsh when misunderstood: *Extra Ecclesiam nulla salus*; selfish salvation there is none.

T. ERSKINE HILL

*Canon of the Church of England*

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<sup>1</sup> S. Matthew, xviii. 19.

<sup>2</sup> S. James, v. 16 (R. V.)

<sup>3</sup> S. John, i. 3.

## HEGEL

### BUREAUCRAT AND REVOLUTIONIST

**A**T the root of all science, all philosophy, and all common-sense, there lies, or has lain, what, since Aristotle enunciated it in his *Logic*, has been known as the "Principle of Contradiction." This principle is to the effect that two contradictory statements cannot be true, that it is impossible for the same thing at once to be and not to be, or, more briefly,  $A = \text{not-}A = 0$ . It was reserved for the Titanic genius of Hegel, if not to demolish, at all events to attack with ruthless and by no means ineffective blows, this foundation-stone of assured knowledge. Why I have called him a bureaucrat will presently appear: but that he was an arch-revolutionist is already obvious. To upset a dynasty were mere child's play in comparison with the enterprise undertaken by this bourgeois philosopher, who contemplated nothing less than the reversal of the method of thought itself.

The external events of Hegel's life are, for the most part, unimportant. He was born at Stuttgart in 1770, and died in Berlin sixty-one years later (1831). His father was, as had many of his forefathers been, a civil servant, quiet, methodical, conservative. George William Frederic was a good, studious, unprecocious boy, who kept a diary. All his life he remained an indefatigable accumulator of facts. In his teens he studied Rousseau and championed Jacobinism; a little later we find him translating the *Antigone* of Sophocles and writing a rationalistic life of Jesus. Then for some years he earned a precarious livelihood as tutor, as journalist, as pedagogue. At forty-one he married Marie von Tucher, whose impulsive artistic nature was the very complement of his

own. Finally, at forty-eight, he succeeded Fichte in the chair of Philosophy at Berlin, which he held until the time of his death.

Hegel was of medium height and stooping gait, with regular, somewhat rugged features, and inward-looking eye. "A peculiar smile bore witness to the purest benevolence, but it was blended with something harsh, cutting, sorrowful, or rather ironical." He would stand for hours at his window, immersed in speculation, lost to all outward things. Yet "he was fond of the society of ladies . . . the fairest were always sure of a sportive devotion." And "at times he took pleasure in people of the commonest stamp, and even seemed to cherish for them a kind of good-humored preference." In controversy Hegel proved himself a pitiless antagonist: he had small patience with shallowness or presumption.

Hegel's greatest work in pure Science is the *Logic*, written at Nürnberg between his forty-second and forty-sixth years. Hegel, with astounding boldness, conceived Logic as not the analysis of the abstract forms of the understanding, but as the Science of the Idea in and for itself, of the divine Logos and "the simple ultimate principles into the diamond net of which the entire universe is built." In other and his own words, Logic is a series of "metaphysical definitions of God," conceived first as mere Being, the object of unreflective observation, secondly as Essence, Power, the subject-matter of Science, thirdly as self-conscious Mind, the sphere of Philosophy. Starting from the conception of Being in its purest and most abstract form, and excogitating therefrom the derivative concepts—Quality, Quantity, Measure; Essence, Manifestation, Actuality; Subjectivity, Objectivity, Idea—which are logically implied by it, he forces it to disclose its transcendent purport. In this dialectical process investigation and proof are as one, since "in philosophy to prove means to show how the subject, by and from itself, makes itself what it is." All

true thinking is, for Hegel, of a dialectical nature, that is, an exertion of that inner power by which Reason overcomes and unifies the contradictory conclusions of the finite understanding.

Thus when Hegel in his *Logic* posits pure Being as his point of departure, he asserts that in its bare abstractness this idea is identical with that of its opposite, Nothing. Take away from your conception of any object all determinate qualities—color, form, size, weight, power of resistance, and so forth—leaving only the residual assurance that it somehow *is*, and, although you may cherish the distinction between this idea of empty Being and that of its opposite, it is a distinction without a difference. “Mere Being, as it is mere abstraction, is therefore the absolutely negative: which, in a similarly immediate aspect, is just Nothing.” It is not really the featurelessness reached by the elimination of character, although that may serve as an illustration or suggestion of its nature, but the original featurelessness which *precedes* all definite character and is the very first of all. So, as the idea of pure Being is identical with the idea of Nothing, we find the Absolute defined by one school of thought as the supreme Being, exempt from all those limitations which are found in every reality, and by another (*e.g.*, the Buddhists) as the non-existent—the Nothing. And these two definitions of the Absolute, as pure Being and as Nothing, are, to all intents and purposes, identical.

Confronted by two contradictory, yet—since extremes meet—indifferent conclusions of the understanding, the one that all appearance is real, the other that it is all illusion, reason proceeds to combine both in a higher and reconciling point of view. Obviously it is not enough to say of any real object of thought that it merely is or is not. For since change is incessant and universal, and, even in the instant in which we begin to think of it, it has become something else, it both is and is not.

To be born is to begin to die, and to be is to become something else. In becoming, reason finds that unity of Being and Nothing which an ever-changing universe implies.

“The truth of Being and Nothing is accordingly the unity of the two: and this unity is Becoming.” The Absolute, at this stage of the logical process, is defined, as it was, for example, by Heraclitus, not as a mere state but as a perpetual process: All is flowing.”

“There is absolutely nothing whatever,” Hegel declares, “in which we cannot and must not point to contradictions or opposite attributes.” Now the faculty by which we investigate the several properties of a given object, comparing them with the analogous properties of other things, and so attaining to a clear and definite conception of the object, is the understanding. This is not merely a legitimate but a quite essential part of the process of investigating reality. But the understanding works abstractly; that is, for the sake of clearness it attends exclusively to one aspect of reality at a time, attempting to treat that exhaustively, and ignoring the others. “Thus, for example, in mathematics, magnitude is the feature which, to the neglect of any other, determines our advance.” And “thus the judge must stick to the law, and give his verdict in accordance with it, undeterred by one motive or another, allowing no excuses, and looking neither left nor right.” But this fidelity to the law of understanding, which is the principle of contradiction, right and necessary within reasonable limits, may be carried too far. There is an old saying: *Summum jus, summa injuria*: the height of legality is the height of injustice. Witness the case of Shylock, demanding his pound of flesh. “To drive an abstract right to its extremity is to do a wrong.” When the law fails him a good judge falls back upon equity: that is, he corrects the one-sidedness of the understanding by the exercise of reason. The understanding works on the assumption that every finite object has valid existence, that it



can be caught on the wing and exhaustively determined. But Hegel believed that every finite thing is essentially self-contradictory, every individual a potential universal, barely maintaining itself against the tendency to merge into its opposite. In dealing with a self-contradictory subject-matter as if it were self-consistent, contradictory conclusions are obviously inevitable. Hence the necessity of a higher truly-rational point of view, which compels the terms of every contradiction to render up their common secret, and finds for that a place in the logical scheme.

This is the sphere of the concrete Notion, culminating in the Absolute Idea, Self-Consciousness, the final realisation of the unity of Subject and Object. Rational thought is, for Hegel, of a nature such that it cannot without sacrifice of truth be translated into terms of the sensuous or picture-thinking of ordinary conceptions. Hence the great difficulty of giving a satisfactory account of his philosophy that shall at the same time be faithful to the original and generally intelligible. He said himself that no philosophy that is not systematic has any claim to be regarded as a Scientific philosophy, and certainly Hegelianism is nothing if not systematic. Only heroes of thought can break through the ring of fire which guards "the secret of Hegel."

For him the core of Reality is an ever-expanding sphere of Thought, which with adamant strength breaks down and crushes into its own glassy essence the seemingly-irreconcilable antitheses of the finite understanding. Open his books where you will, and, as has been well said by Dr. Stirling, you will always find him apparently saying much the same things. Always that ruthlessly logical, unhasting, unresting, ever-expanding sphere of Thought: always the same austere supersensuous pitch: and you seek and seek vainly for a momentary relaxation of the intellectual tension, a hint of concession to the lust for symbolical elucidation, a weak spot in that iron phalanx

of conquering dialectic. If, at last, by dint of well-nigh intolerable effort, you succeed, or flatter yourself that you have succeeded, in breaking through the ring of fire into the magic circle where the charmed goddess sleeps, you will be fortunate if you succeed in winning out in less than twenty years.

Once fairly under the spell of the Hegelian point of view, and your world, whether or not you maintain formal allegiance to the master-magician, will never be quite the same world again.

"Thinking," says Hegel, "is always the negation of what we have immediately before us." It is an attempt at, and (in so far as it is true,) the accomplishment of, a leap from appearance to reality. It negatives the appearance; it affirms the reality. And in the course of this, Thought follows a regular process, taking up in succession three distinct attitudes towards its object. In the first of these attitudes thought entertains a naïve, uncritical faith in its powers, and has no sense of the contradictions involved in its own activity. Confronted by conflicting alternatives, thought, in this phase, adopts without hesitation that which appears preferable, to the total exclusion of the other, even when dealing with the objects of reason, *e.g.*, God, the Soul, the Universe—where such finite methods are inapplicable. Has God existence? Is the Universe finite or infinite? Is the soul simple or composite? Whichever answer is given to any one of these questions, only a half truth will be attained. The objects of reason cannot be defined by the mere assignment of predicates; cannot be investigated on the "either, or" principle; nor the truth about them expressed in such crude and one-sided ways. By persistence in this course, thought either hardens into dogmatism or crumbles into scepticism, according as it accepts or rejects the results of its abstract construction.

Foiled in this first attempt to solve its self-proposed riddles, thought assumes a new attitude towards them.

Finding no satisfaction in the meagre diet of unverifiable abstractions, which conceal their utter lack of substance under high-sounding names, it falls back upon the world of sense and the wealth of so-called "real experience." It lays hold on man and nature as they are here before it, and by means of such categories as force, matter, cause and effect, seeks to penetrate to the reality underlying them. Science is born; and for a time its rapid progress seems more than to compensate for the forfeiture of supersensuous dreams. The distinction between subject and object is not merely recognised but magnified into an impassable gulf, so that reason, turning against itself, decrees its own impotency to know things as they are in themselves, and limits itself to the investigation of mere appearances, and the uniformities discernible therein. What the ancients called the "intelligible" world *may* exist, but, since it is not intelligible, we can at best attain to a conviction of its bare existence.

But reason, in condemning itself to the investigation of the sphere of sense-perception, is adopting a self-denying ordinance which its own essence forbids it to obey. Having decreed its own inability to know the unconditioned, it still finds its consciousness haunted by the idea of the unconditioned, as by a spectre that cannot be laid. To account for this presence a new theory is formulated by which the mind is, as it were, split into two parts. Thought proper is limited to the investigation of the particular and finite. The infinite on the other hand is not knowable in the ordinary sense, but its existence is given by a special faculty of intellectual intuition. This intuition suffices to give assurance of the reality of its objects—the soul, the Absolute—but stops there. To this theory Hegel objects that it is absurd to qualify as *intellectual* an intuition which does not issue in concrete thought. "Pure and simple intuition is," moreover, "completely the same as pure and simple thought." On the other hand, Hegel, who believed thought and being, subject and object, to be

inseparably united, approved of this theory of immediate knowledge, in so far as it asserted that the existence of the Absolute Idea is guaranteed by consciousness. Our consciousness of unconditioned reality is not merely immediate (although it is that, when attained) but is also mediated, that is, must be reached by a definite step from the finite, by the negation of the finite. We cannot stop short at knowing *that* the Absolute is, we must also strive to know *what* it is. The resolve that *wills pure thought*, and grasps in pure abstraction the simplicity of thought, which is also, for Hegel, the simplicity of *being*, is the very first step in philosophy as he conceived it. Once committed to this step, the mind cannot rest until it has completed the circle and assured itself that the idea of being implies and inevitably expands into the idea of knowledge. Being, divorced from knowing, or the possibility of knowing, is thus a meaningless word.

Philosophy as conceived by Hegel divides into three parts, *viz.*: (1) Logic, the Science of the Idea in and for itself; (2) The Philosophy of Nature, the Science of the Idea in its self-alienation or otherness; and (3) The Philosophy of Mind, the Science of the Idea come back to itself out of its otherness. I have said something of Logic, the first of these three divisions, which might be called the science of unmanifested mind, of mind conceived as creative power and self-subsistent reality. In the second part Hegel's task is, as it were, to demonstrate the immanence of thought in Nature, and here, as might have been expected, even favorable critics agree that his success is at least open to question. In the first place, Hegel was not a practical scientist; and in the second, the mechanical view of things was too strongly entrenched in the sphere of inorganic processes to yield place to the first wave of his wand of logic. "All that is reasonable is also actual," said Hegel; "all that is actual is also reasonable." If this be so, one can only submit that the reasonableness of Nature is, in many respects, very cun-

ningly concealed. To which he would no doubt have replied that the actuality of Nature is also by no means exempt from qualification, since therein Thought, the supreme reality, is for the most part merely potential or implicit. Nature was, for Hegel, a bacchantic god, uncontrolled by and unconscious of himself. The third part of Philosophy, that of manifested mind, mind becoming reconciled to itself after its self-alienation, begins with the emergence of Man from Nature. In the human spirit the truth of Nature is revealed. From the life of sensation Man rises to the life of emotion, from that again to the life of thought and rational will. This rational spirit again realises itself objectively in a new world of its own, the world of Law, Morality, and the State, the last-named being the actuality of the Ethical Idea, the realisation of rational freedom. Finally, as Art, Religion, Philosophy, Spirit attains to the Absolute Sphere, and becomes reconciled with itself after its long immersion and self-concealment in Nature. Hegel claimed for Philosophy, as represented by his own system, that therein the unity of the divine and the human, which is the import of Christianity, was demonstrated in the form of thought reproducing from itself the entire natural and spiritual universe. Thus, although, in a sense, Hegel made himself the champion of Religion, he always claimed for Philosophy the supreme place among the spiritual functions. What the saint only feels, the Philosopher knows and comprehends. In the long run Hegel's championship of orthodoxy is, therefore, I think, likely to prove more embarrassing than helpful. For nothing is more certain than that there can be no absolute finality in Philosophy; and if not in philosophy, then, on his own showing, even less in religion.

"In his conception of the State," says Schwegler, "Hegel has a decided leaning to the ancient political idea which completely subordinates the individual . . . to the will of the State. The omnipotence of the State in its antique sense—this, before all, is held fast by Hegel. Hence his

aversion to modern liberalism, to the claims, criticisms and pretensions to know better on the part of individuals. The State to him is the rational ethical substance, within which the life of the individual must find itself—it is existent Reason to which the subject must with free vision adapt himself.” This deification of law and tradition, this identification of the State into which a man happens to be born with the Reason World, so far as he at any rate is concerned, constitutes the *bureaucratic* element in Hegel. It is, in my opinion, at once the strongest and the most vulnerable point in his practical philosophy. “Is it not indeed to Hegel,” exclaims Dr. Stirling, “and especially his philosophy of ethics and politics, that Prussia owes that mighty life and organisation she is now rapidly developing? Is it not indeed the grim Hegel that is the centre of that organisation, which, maturing counsel in an invisible brain, strikes lightning-like, with a hand that is weighted from the mass?”

Yes; but, on the other hand, that contempt for individual aims and happiness implied by the Hegelian deification of established institutions, that slighting tone which he invariably adopts towards what he depreciatingly terms mere “subjectivity,” that unqualified demand that every citizen shall adapt himself to his place in the national machinery—how could these fail to evoke the bitterest and most relentless opposition? So we must recognise in the uncompromisingly democratic, socialist ideal initiated by Karl Marx, and growing more and more powerful in modern Germany, a kindred expression of the revolutionary aspirations voiced by Hegel himself in the days of his youth, and imbedded in his own despite, as a principle of *self-disruption*, at the heart of his seemingly-conservative philosophy. The claims of “mere subjectivity” are not so lightly to be disposed of in the long run: we are not all descendants of a line of methodical civil servants.

Perhaps the best general view of Hegel’s results is to be obtained by the study of his Lectures on the

Philosophy of History, delivered five times at Berlin between his fifty-third and sixty-second years, that is, up to the very eve of his last illness. In these lectures Hegel treats History as the theatre whereon is wrought out and realised that rational freedom which is, for him, the essence of Spirit. The light of self-consciousness follows the course of the sun, dawning in Asia, passing thence to the Greek and Roman civilisations, attaining its consummation in that of Germanic Europe.

“The East knew, and to the present day knows, only that *one* is free: the Greek and Roman world, that *some* are free: the German world knows that *all* are free. As in Logic, so in history. Spirit at every step encounters contradictions, born of its own substance, which it has, by painful effort, to resolve and overcome. Its expansion, therefore, does not present the harmless tranquillity of mere growth, as does organic life, but a stern reluctant working against itself.” Beginning at the phase of immersion in Nature, Spirit has to rise to that state in which it attains the consciousness and feeling of itself. In its progress from East to West, and from phase to phase, embodying itself now in one civilisation, now in another more advanced one, it has always one predominant representative, one State or Empire which on the stage of World-History plays for the time being the protagonist's part. When such a World-Historical Nation reaches maturity it comes into contact with its predecessor and defeats it in war. Thus the Greeks conquered the Persians, and in due course were defeated by their successors, the Romans, who henceforth were to take the lead, until they too decayed and fell before the Germanic tribes. And against that nation which, at a given moment, represents the crest of the spiritual wave, no other existing nation has any rights, or can stand in successful opposition.

The Spirit of a nation, in realising its potentiality, erects itself into an objective world, manifesting in a

particular form of religion, and in its customs, constitution, laws, as well as in the events and transactions that make up its history, the aim and purport of its existence. "A nation is moral, virtuous, vigorous, while it is engaged in realising its grand objects, and defends its work against external violence during the process of giving to its purposes an objective existence. But this having been attained, the activity displayed by the Spirit of the people in question is no longer needed: it has its desire. The nation can still accomplish much in war and peace at home and abroad; but the living substantial soul itself may be said to have ceased its activity." A life of mere use and wont lacks the interest born of opposition, the creative interest; and in the absence of some new informing principle, some new ideal, must issue in stagnation if not in decay. The needs of such times in the history of nations are met by the emergence of great men, world-historical individuals, whose wills embody aims apparently hostile to the interests of the State, yet really essential to its salvation from the living death which threatens it. The essence of tragedy consists not in the conflict of right and wrong, but of two rights—on the one side an established right that has had its day, on the other an unacknowledged right whose day is at hand. To enforce the recognition and achievement of such unacknowledged rights is the task of heroes of thought and action. Their success is usually bought at the expense of happiness; often, as in the cases of Cæsar and Socrates, at that of life. In substance their deeds or words are right and even necessary; in form they are criminal. Thus when on account of giving utterance to that new and higher morality which was advancing to recognition, Socrates is condemned to death, "the sentence bears on the one hand the aspect of unimpeachable rectitude—inasmuch as the Athenian people condemns its deadliest foe—but on the other hand, that of a deeply tragical character, inasmuch as the Athenians had to make the discovery that what they reprobated in Socrates had already



struck firm root in themselves, and that they must be declared guilty or innocent with him."

In this view of the creative rôle of great men, and in its repudiation of the view which judges their actions from the standpoint of conventional morality, Hegel seems to be applying the root-principle of his logic to the stubbornest and most momentous of all antitheses—that of "good" and "evil." This revolutionary suggestion has perhaps borne fruit in the super-morality of the philosophy so much in vogue to-day—that of Friedrich Nietzsche, who was an avowed admirer, though by no means a disciple, of Hegel. What Hegel would have thought of Nietzsche's "Beyond Good and Evil" one would not care to suggest; but, for all that, its root-principle is, in a sense, implied by his own—that of reason's power to transcend all contradictions, and to resolve every "pair of opposites" into a higher point of view.

The task of great men of action is to meet the needs of the moment; and although in their deeds they are impelled by purposes and ambitions of their own, these turn out to be precisely what the interests of the nation required. Great thinkers, on the other hand, bring to light the defects of the actual achievements of their nation in the past, and strive to formulate a new and higher ideal. So, like the phoenix, the national spirit rises from its own ashes, and sets itself a new and a higher task. And so, from hand to hand, from nation to nation, the torch of freedom is passed round the world, glowing ever with a brighter and purer flame. And in his *Philosophy of History*, Hegel set himself to trace the growth of rational freedom from its dawn in the far East, China, India and Persia, to what he considered its full noontide in the protestant civilisation of modern Europe.

It is now close upon a century since the first publication of Hegel's *Logic*, the central achievement of his intellectual career. It has been a century rife with

epoch-making discoveries, involving fundamental changes in man's outlook upon the world. How far have these discoveries, these changes, affected for good or ill the position of the Hegelian philosophy? Does it still stand four-square to all the winds of heaven; or are its foundations undermined, its walls crumbling, its defenders disheartened by the prospect of defeat? Do modern thinkers, *those who really count*, still accept as valid the claim of Hegel to have demonstrated his so-called "Absolute Idealism"; to have proved, once for all, that Thought is the sole reality; that the Universe with all its marvellous complexity, all its tragic discords, all its grandeurs, mysteries, cruelties, horrors, mockeries, is the self-realisation of one infinite Mind, sundering itself into innumerable finite minds, yet maintaining ever in unbroken unity the conscious omnipotence of its will?

In my opinion this is very far from being the case. On the contrary, I believe that the sun of Absolutism is irrecoverably setting; that its day is drawing to a close; and that Hegel, the high-priest of Absolutism, great man as he was, will never again hold in the world of Thought the despotic sway to which he so arrogantly aspired; which, indeed, for some few years, in many influential quarters, he undoubtedly achieved and held. We do not in these days believe in the possibility of "defining" the Absolute; while the suggestion that Logic (the Logic of Hegel, or any other Logic) be regarded as a series of such definitions of the undefinable, provokes only ironic smiles.

At the bottom of all the hard thinking and, I must add, the dogmatic assurance of the Hegelian Logic, there will be found something which in so far as it is not a mere truism is in my opinion a fallacy. Start, says Hegel, with the thought of Being and follow up carefully all the derivative thoughts which on the same abstract plane arise out of it. You will inevitably arrive at the idea of self-conscious Mind.

Therefore, Self-conscious Mind is the fundamental reality implied by Being—the sole and final reality. It is, however, no great discovery that a thought, whether of being or anything else, implies a *thinker*. “Because there is a concept of existence, that is not to say that existence is a concept.” The gulf between reality and our thought of reality remains unbridged. A man who had been all his life imprisoned in a cell with red windows would necessarily conceive the outside world as red. But he would nevertheless be wrong. Hegelians are never tired of repeating the master’s dictum to the effect that “to know a limit as such is in some sense to be beyond it,” since “the consciousness of a limit implies the consciousness of something beyond it.” A prisoner may be conscious of his dungeon walls as a limit, and of the existence of a busy world beyond them. In imagination he may even take part in the life of that outer world, but that is not a very satisfying way of transcending the limit of his dungeon-walls. It is in much the same way that Hegel seeks to transcend the limits of our inner life and to prove that being and our thought of being are one and the same. Hegel defines conception as “the penetration of the object by thought.” In other words, he seems to have held that in thinking of anything we are in spiritual contact therewith, or rather that we are, to the extent that our thought is true and adequate, carried out of ourselves and identified with that thing. This may be so, of course, but to admit that is a long way short of admitting that Hegel has proved it. I do not believe that he or anyone has proved anything of the kind.

It should always be remembered that when Hegel in his *Logic* or elsewhere speaks of Mind or of Thought, he does not mean any particular person’s mind or thought, but uses both words in an absolute and universal sense. The self-consciousness to which the logical process conducts us is that of a Self spelt with a capital initial. Hence for Hegel

Thought is not something fallible and capricious; it is in essence true and divine. He himself doubtless believed that in excogitating his own philosophy he was functioning as the mouthpiece of divine Truth. And because he was himself methodical and systematic, as befitted the descendant of a line of order-loving civil servants, he conceived thought as essentially methodical, and philosophy as nothing if not systematic. He quite failed to see that this is merely a matter of temperament. It is nonsense to say that no philosophy is to be considered scientific unless it forms a complete system; the very opposite would be at least as tenable a view. For truth *is* larger than any philosophy or any man-made system. It was really his own way of thinking that Hegel with cool effrontery apotheosised and worshipped as divine. But there are so many other ways; are they too divine? And if not, why not?

Similarly he recognised in the State and its legal prescriptions and prohibitions an impressive embodiment of his bureaucratic point of view. Accordingly the State also was acclaimed as divine; against its decrees no personal hunger for happiness or satisfaction should have any right of protest or appeal. The best we can really say for the State is, however, that it is a kind of rough and ready expression of the practical outcome of a number of conflicting points of view. As to its divinity—the least said about that the soonest mended. As an embodiment of Reason every State that has hitherto existed has been, if not a hopeless failure, an indispensable makeshift and nothing more. It is mere idolatry to call any State divine.

Hegel called his system "Absolute Idealism." Now the proof of a pudding is in the eating; and it seems to me that to call a system which apotheosises bureaucracy as such, "Absolute Idealism," is going a little too far. I suggest "Absolute Philistinism" as a more appropriate name.

Hegel's philosophy in its mature form—his early works are in a different category—is the philosophy of the

middle class man, at his best and highest assuredly, but merely of the middle-class man. It embodies his common-sense, his love of decency, order, frugality, his domesticity, patriotism, piety, occasional geniality, above all his rigid intolerance of alien and conflicting points of view. And since the middle-class man exemplifies, far more typically than the aristocrat or the plebeian, the virtues and limitations of the civilised state, Hegel's may be called *par excellence* the Philosophy of Civilisation. And that, of course, is as much as to say that in the History of Philosophy the Hegelian system and the Hegelian point of view will always maintain an honorable place. On the other hand it is an indubitable fact that the point of view of civilisation, as such, is not the modern twentieth-century point of view. We have not by any means worked out the civic phase of development; but we are beginning to *look* beyond it; and our poets, composers, artists and thinkers are on the alert for glimpses of a new ideal of social organisation, differing in every possible respect from that of the civic phase. I cannot attempt to describe this new order of things, but will merely suggest by way of analogy that the modern social ideal bears to the civic ideal somewhat the same relation that a living organism bears to a machine. Spontaneity rather than discipline—although by no means to its exclusion—will be the key-note of the future: and spontaneity to your Hegelian bureaucrat is “mere subjectivity,” or negligible if not culpable caprice.

In the Introduction to his *Philosophy of History* Hegel speaks of America as “The Land of the Future, where, in the ages that lie before us, the World's History shall reveal itself . . . It is a land of desire for all those who are weary of the historical lumber-room of old Europe . . . It is for America to abandon the ground on which hitherto the History of the world has developed itself . . . Dismissing then the New World and *the dreams to which it may give rise*, we pass over to the Old World—the scene of the World's

History." In this passage, and in a good many others, Hegel, as it seems to me, implicitly acknowledges the limitations of his chosen point of view. His metaphysical "proofs" are in my opinion neither more nor less satisfying than those of other philosophers; the real guarantee of his insight and good faith consists in the fact that his own system points beyond itself. How indeed could it otherwise with a system whose logic conceded finality to absolutely no cut-and-dried proposition? Consider the significance of the fact that Bismarck, Karl Marx, David Strauss and Walt Whitman were all more or less loyal Hegelians. After all, it may be claimed that Hegel remained staunch to the somewhat exuberant ideals of his youth, inasmuch as he defined Spirit as Freedom, and History as the realisation of that Freedom. Certainly his conception of Freedom leaves much to be desired. The painful crabbed zigzagging movement of his thought suggests rather the burrowing of a mole than the flight of an eagle. On the other hand, he is describing not Freedom itself, but the arduous process by which Freedom has been and is being won, the past not the future of mankind—its caterpillar or *civilised* phase. For civilised or semi-civilised Man is an eagle whose wings are as yet unfledged.

CHARLES J. WHITBY, M.D.





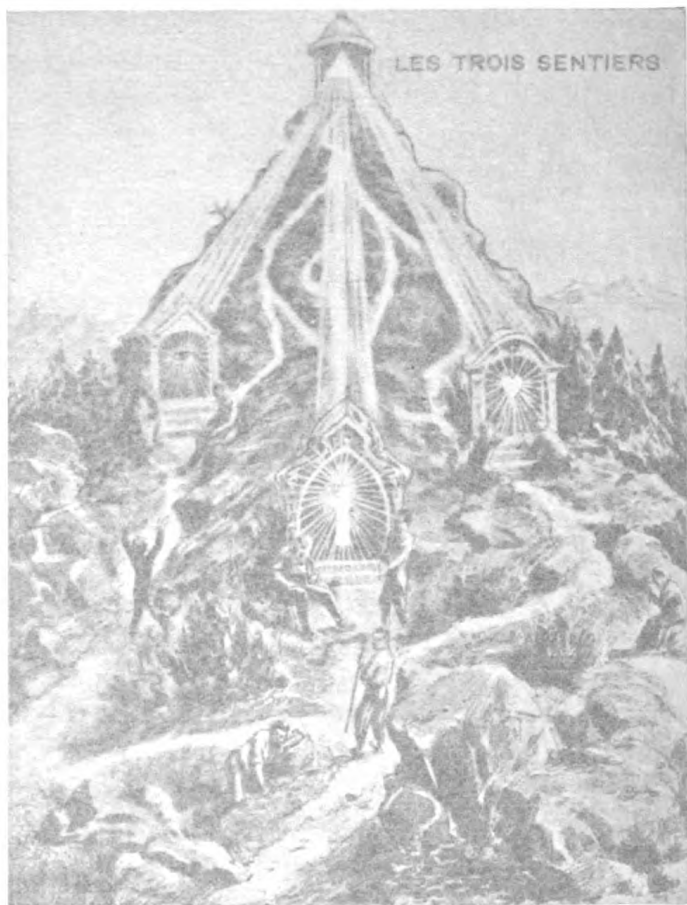
THE THREE PATHS.



With pleasure we consider

Through the laws of  
the soul, following the path of  
wisdom to manifest itself in ideas.

We see a rugged mountain range  
and steeply towards its summit. There  
out three different systems of roads, each  
in the maze. Yet the three paths of  
road has a little shrine at its base, and  
a symbol of the three aspects of the  
an eye for wisdom or knowledge, a heart  
for love or devotion, and a hand  
in the grasp of the ideas. There stand the  
same in which the dawn, morn, and noon  
divine radiates forth in blazing rays. There  
these, a unity three streams of light and  
each of the three lower spheres. It is an  
these great ideals or types, and the  
these spheres, some as above, some as  
all ideals, and all ideals may be  
toward a path of a pinion and  
towards the mountain's summit. No  
permanent each individual of  
and separated at the beginning of  
you each separated individual  
his fellow-pilgrims at the door of  
the travelers start full of enthu-  
or lust for till the very end  
determined, some and weary  
side in doubt or despair. Some  
seek many others, some falling  
point, pause, and hesitate. Some  
prayer of the heart, around  
fresh energy and aspirations, which  
wind and renewed zeal. Such are the  
hat of work, out of food, but  
and the



THE THREE PATHS.

## THE THREE PATHS

**T**HE picture we reproduce bears the following legend: "Through the laws of reincarnation and causality—the soul, following the path of intellect, action, or devotion, learns to manifest itself in all its perfection."

We see a rugged mountain before us, becoming steeper and steeper towards its summit. Many paths lead to the top, but three different systems of roads are clearly recognisable in the maze. Yet the three paths unite at the top. Each road has a little shrine at its base, a shrine containing a symbol of the three aspects of human manifestation; an eye for wisdom or knowledge; a hand for activity or labor; a heart for love or devotion. On the summit, lost in the glory of the skies, there stands one unique shrine in which the direct image and symbol of the Divine radiates forth its dazzling rays. Itself one in three, it emits three streams of light and glory, one to each of the three lower shrines. It is the source of the three great ideals or types of manifestation for which these shrines serve as altars. The divine light contains all ideals, and all ideals are one in it. Humanity in its onward march of aspiration and evolution climbs slowly towards the mountain's summit. According to his temperament each individual chooses his own way. Divided and separated at the beginning of the quest for perfection, yet each separated individual shall meet earlier or later his fellow-pilgrims at the door of the final goal. Some of the travellers start full of enthusiasm, and keep up that enthusiasm till the very end is reached. Some become disheartened, sore and weary, and sit down on the roadside in doubt or despair. Some fall down exhausted and seek rest; others, seeing failing fellow-travellers in the road, pause and hesitate. Some again catch a momentary glimpse of the far-off eternal beacon light, and receive fresh energies and inspirations which make them rush forward with renewed zeal. Such are the details of our picture: full of wisdom, full of food for deep thought and quiet contemplation.

J. v. M.

## SURVIVAL AND REPRODUCTION<sup>1</sup>

**B**OOKS dealing with health and disease—how to maintain the one and prevent or cure the other—are continually being poured out upon the world. The majority of people go on their careless, normally healthy way till some physical disturbance arrests their sudden attention. They then turn to ask: What is health? what is disease? Mr. Reinheimer with the splendid courage of conviction offers an answer to these simple yet momentous questions in his two books. The first book, *Nutrition and Evolution*, giving part of the answer, has been before the public for some time. That part of the answer was clear and unequivocal:

Pure bodies alone are stable. The presence of impurities weakens resistance and is responsible for instability and subsequent disintegration in atom, mineral, vegetable and animal.

In a word—nutrition. Fretted on the one hand by so-called purists in the matter of food, we are constantly wondering what to eat, what not to eat, till one day we courageously study food values for ourselves, and then we steer as clear a course as may be through a maze of threats and warnings. On the other hand we are bothered by the serum and toxin advocates. They look upon us as an already diseased humanity, and would instil a counter-disease in order to kill or prevent the development of the latent diseases which, wrongly or rightly, they have decided we are harboring. Mr. Reinheimer plunged into this amazing whirl of conflicting views; but, from his own observations, he fastened the guilt of disease upon nutritive abuses. To him the question of nutrition loomed vast and significant

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<sup>1</sup> *Survival and Reproduction*, by Hermann Reinheimer. London: John Watkins. Obtainable at THE THEOSOPHIST Office, Adyar. 7/6 or Rs. 5-10.

and of cosmic importance. It involved not physical conditions alone but moral and æsthetic operations as well. Ugliness means inutility; beauty is identical with utility, with true usefulness. But leaving aside the state of health, of equilibrium, Mr. Reinheimer makes an inquiry into the causes that make for instability, unfitness and dissociation. He sees them as effects of wrong nutrition, surfeit and "infeeding." Then he studies these (*a*) as they directly affect the organism individually, (*b*) the species, (*c*) the total biological community, and (*d*) as they indirectly produce reactions in the wider field of cosmic relation (Preface, p. vi). This is the scope of his work. The conclusions stated in his previous volume Mr. Reinheimer indicates briefly in the opening paragraph of the volume now before us. He says:

I have demonstrated that stability and permanence of individual and racial existence depend primarily on the state of the nutritional life and on the observance of proper metabolic ratios; and finally reaching the conclusion that parasitism in the widest sense of the term is responsible for the majority of improper ratios which result in disease, in antithetic morphological and racial developments, and in degeneration generally.

Parasitism may be said to be Mr. Reinheimer's *bête noire*! He says quite frankly that the object of this book, *Survival and Reproduction*, "is to continue the criticism of what I believe to be the impeding principle of selection, and to establish the teleological rationale of preservation and survival..." (p. 6); that his views are an "indictment of modern biology as providing interpretations of facts which are in the main inaccurate" (p. 7).

Mr. Reinheimer wishes the word teleological to be regarded as covering a "cosmic concept of usefulness—based on the widest possible considerations of stability, health, interdependence of life and correlation of growth" (pp. 6-7).

The student will be glad to find in the main part of the Introduction a fine and condensed summary in terse, numbered paragraphs of *Nutrition and*

*Evolution.* The views there set forth are in the chapters that follow emphasised and enlarged upon; survival is treated from a nutritional standpoint; reproduction (and all that it involves) is examined from the same standpoint.

The book is in two parts, and Part I is more or less devoted to a critical examination of the law of Natural Selection as affecting survival. In Chapter I, entitled 'The Passing of Natural Selection' we detect our author's tendency to look upon Darwin's famous law as inadequate, as incapable of fully explaining the many forces which in combination constitute evolution. Darwin found it difficult to convince his contemporaries of the use to which he put the phrase 'Natural Selection.' He was puzzled at the storm of objection it raised. He would perhaps have been equally puzzled at the way in which it was subsequently raised to the dignity of an invincible law; and how it is now criticised because it does not include the further facts known to-day, but not to Darwin. He repeatedly declared that he used it in a very simple, and natural sense—to indicate what he thought was the purpose of variations and the survival of the fittest—a phrase, by the way, to which Mr. Reinheimer has many serious objections. In fact one is tempted occasionally to think that he has momentarily forgotten the times in which Darwin lived, how his pioneer work was where there were no beaten tracks to facilitate his researches, his experiments and discoveries. No one objected to conclusive theories more than Darwin; we know how he wrote of himself:

I have steadily endeavored to keep my mind free so as to give up any hypothesis, however much beloved . . . as soon as facts are shown to be opposed to it.

We find also in this chapter emphatic views on the interrelation between the animal and plant kingdoms. Infringement of animal alimentation occurs

As soon as animals habituate themselves to feed on animal instead of on vegetable matter.

For then

Multiplication of individuals and frequently of groups termed species proceeds at a dangerous and chaotic rate . . .

This leads to an intra-organismal struggle which ends in all the deadly evils of parasitism. The preventative of this is plant food.

Plant food alone supplies alimentation concordant with the requirements of stability and alone prevents parasitic "needs" and parasitic ratios of multiplication.

The state of parasitism is looked upon as going on *pari passu* with the consequent degeneration of the hosts, till mutual extinction threatens. How recovery may take place is scarcely mentioned—a possible objection which Mr. Reinheimer himself realises may be raised, and, departing for a moment from his strong and sturdy utterances, he remarks rather feebly :

Sheer necessity . . . frequently and for a season puts a stop to parasitic indulgences, and produces a recovery in an organism otherwise degrading to the pathology of a mere feasting and reproducing automaton.

His main thesis is, however, the development of disease from certain causes, and not the means of recovery from it.

In the next four chapters Poulton, de Vries and Darwin, Kropotkin and Malthus are passed in somewhat critical review. Poulton and de Vries because of adherence to the Natural Selection theory, while Kropotkin receives a certain meed of commendation because he added 'environment' to the outlook. Malthus, our author considers, has not given sufficient importance to pathology and factors of teleological adjustment. The imagination of Malthus, he thinks, was overpowered by the prospect of what might happen if all germs could freely develop.

Part I may be summed up as an attempt to show that Natural Selection by itself is not a complete and irreproachable theory of evolution, but that it is only one of the many factors that go to bring about a genuine survival, *i.e.*, stability and progress.

Part II deals with reproduction. Having shown how nutrition affects the whole question of survival, Mr. Reinheimer's next care is to show how intimate is

the connexion between nutrition and reproduction. It will be well to remember that he seems to regard conjugation as a higher method of propagation than fission; indeed all methods other than the former he plainly suggests are abnormal, are retrogressions from organismal balance. His position is clearly put in the following fine passage, which we quote at length:

Seeing that the unfolding of life proceeds frequently at tremendous expense on all sides, why should nutrition alone be religiously guarded against indiscriminate and wasteful propensities, to accord with an inconveniently rigid and cast-iron cosmic ratio?

The answer is not so much a matter of conjecture as of fact. The very wastefulness so often thoughtlessly charged against nature is the result of transgressions against metabolic ratios, as will be seen more fully when we come to deal with the extreme cases of nemesis in the matter of reproduction.

Indispensable and fundamental principles of cosmic order and cosmic progress are involved in the fixity of metabolic exigencies. If a cosmic progression along the lines of least resistance were to result from the process of evolution, the evolving animal life, from a mere foster-child of the plant, had to develop a teleological position entailing reciprocal and complemental service. A law of mutual aid has thus from the beginning of things formed the foundation of harmonious adaptation and of striking progress in many directions. It is demonstrable that some kind of food-reform along the lines of increasing conformity with nature's fixed metabolic law has preceded, attended and conditioned every step of evolution, and that every deviation towards depredation *i.e.*, or parasitism, spelt a precarious adaptation, fatal when persisted in. The growing points on the organic tree of life ever tend to shift in favor of those organisms distinguished by a legitimate metabolism. It is they who possess "resultant" faculty (growing-point faculty) capable of giving rise in time to what Darwin called dominant races; for only from a satisfactory physiological basis is it possible to evolve anything approaching a promising social organisation (pp. 157-158).

This whole chapter may be regarded as a brilliant piece of argument, both destructive and constructive; destructive as regards his treatment of other important theories, constructive as regards the firm building up and expansion of his own. Before passing on to the next chapters we must note one statement full, not only of biological significance, but of ethical value as well:



On teleological lines it will be found that permanence, stability and elevation of status can scarcely be purchased at too high a cost (p. 173).

Mr. Reinheimer next takes *Evolution of Sex*, by Geddes and Thomson, as a text-book upon the various methods of reproduction, and examines them in the light of his own theories. Geddes and Thomson probed deeply in the effort to discover some answer to the vexed question: What is the origin of sex? They thought they saw some glimmer of it in the conditions that *seemed* to them fundamental—anabolism and katabolism—femaleness and maleness—the former resulting from well-fed conditions, the latter from hunger, starvation. Again a nutritive base. But even they were not convinced as to what were the hidden subtle causes that predetermined the choice of the primitive plasm. They called it a constitutional bias of sex. I confess to having seen in this anabolic and katabolic theory a dim suggestion as to what sex really is. Theosophical teachings emphatically declare that the soul (the ego) has no sex. Therefore sex must be a quality of some lower vehicle. The mental body is devoid of sex, and we gather too that astral entities can enjoy or satisfy the sense of sex only through a *physical* medium. Anything then in the nature of sex organism seems to be confined in the apparatus of the physical plane. Further, *Occult Chemistry* points to the fact that there are two types of physical atoms—female and male—the upward whirl and downward swirl. We might quite reasonably suppose therefore, that if permanent atoms are of one or the other type there will be a consequent predisposition to femaleness or maleness of physical nature, whatever the outer sex may be. In fact, that physical bodies are, as Weismann so well puts it “but appendages to this immortal chain of sex-cells.”

Having Mr. Reinheimer's position now clearly before us, it will not be difficult to see why he condemns a-sexuality, hermaphroditism and parthenogenesis (virgin birth) as conditions of degenerate parasitism, retrogressions that end

in monstrous growths, which he describes as "a mark of old age in the species." To him these conditions indicate confusion, and not the history of an ordered sequence in the development of physical bodies. I imagine that the lower species evolved in the same order as did humanity in the earlier races. The characteristics of those earlier races were, according to *The Secret Doctrine*, that

From being previously a-sexual humanity became distinctly hermaphrodite or bi-sexual; and finally the man-bearing eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first, to beings in which one sex predominated over the other, and, finally, to distinct men and women (Vol. II. p. 140).

Now the point most insisted upon at present is that, whatever origin be claimed for man, his evolution took place in this order: (1) sexless, as all the earlier forms are; (2) then, by a natural transition, he became a "solitary hermaphrodite," a bi-sexual being; and (3) finally separated and became what he is now. Science teaches us that all the primitive forms, though sexless, "still retained the power of undergoing the process of a-sexual multiplication;" . . . Bi-sexual reproduction is an evolution, a specialised and perfected form on the scale of matter of the fissiparous act of reproduction. Occult teachings are pre-eminently pausermic . . ." (*Ibid.* p. 141).

Then as to parthenogenesis—

. . . The gradual development of organs; their solidification, and the procreation of each species, at first by simple easy separation from one into two or even several individuals; then a fresh development—the first step to a species of separate distinct sexes—the hermaphrodite condition; then again, a kind of parthenogenesis, "virginal reproduction," when the egg-cells are formed within the body, issuing from it in atomic emanations and becoming matured outside of it; until, finally, after a definite separation into sexes, the human beings begin procreating through sexual connexion. (*Ibid.* p. 694).

Thus occultism. How widely divergent from Mr. Reinheimer's views! But despite this divergency the student will read through the pages of his book with interest and even with some profit. His brilliant defence of Death, in Chapter VII, as a 'preventer of evil' comes with a certain sense of relief after the long tracing of the horrors of parasitism. The mission of death is said to be "the elimination of parts and organisms which show manifest dysteleological habits of life and growth." There are several other important statements

in this chapter that I should like to quote, only that space forbids.

For the same reason Chapter VIII on the 'Special Physiology of Sex and Reproduction' cannot be dealt with in the detailed manner that it deserves—there is so much of profound interest in it. We note, however, that Weismann's 'germ-plasm' theory is not credited with the importance usually assigned to it. The pathological conditions that accompany reproduction are discussed:

Nature's law is unmistakable; the degree of legitimacy in a species determines its status, its chances of progress, and its freedom from nemesis.

Given legitimate conditions, and sacrifice will turn into delight—the very reverse of the reproductive nemesis under parasitism.

Nor does Mr. Reinheimer, happily, look upon arche-biosis (origin of life) as a settled fact. The widespread distribution of infusoria over the earth he does not admit as giving proof enough; rather does he see in them, and in allied groups, cases of reversion where

In preponderating dissociation, primordial modes may—magically, as it were—become resorted to.

"Organic Immortality" he looks upon as a verbally contrived concept of modern savants.

Chapter IX, headed 'Instance of the Evolution of a Criminal Habit in Animals,' discusses the case of the cuckoo as an "instance of the evolution of a criminal habit originating in nutritional transgressions." We cannot do better than give the summary of the case:

1. Extreme illegitimacy in the physiological basis of life—infecding, insatiability, gluttony, and parasitic dyspepsia.
2. Marked sexual and domestic anthesis—polyandry, callousness. There is nothing to spare for reproductive sacrifice.
3. Pronounced *misère psychologique*, a passionate, ill-conditioned character.
4. Anatomical disfigurement and disproportion.
5. General immorality—criminal behavior towards others—a "markedly evil" character.
6. A selfish, monopolising greed. Pronounced jealousy of "preserves" and unsociability.
7. Hereditary transmission of criminal propensities.

Upon this exposure of the extraordinary nature of the cuckoo Mr. Reinheimer characteristically remarks—

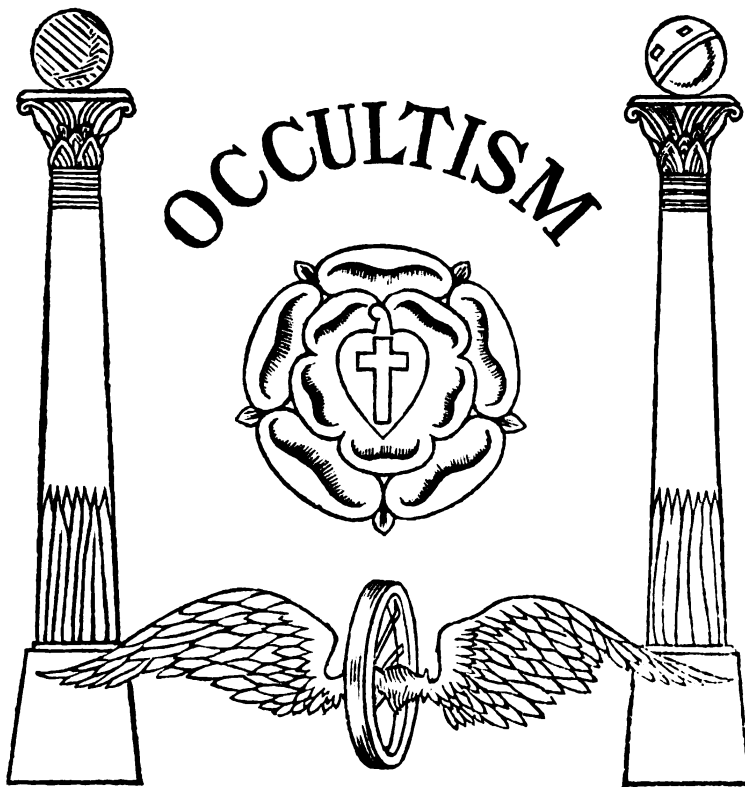
All this coincides with the conclusions I have been throughout trying to establish as to the inevitable nemesis resulting from the parasitic habit wherever developed.

The final chapter on the 'Laws of Multiplication' is largely a criticism of Herbert Spencer's "Inverse Ratio." But we must leave it for the student to read for himself. Mr. Reinheimer quotes at length some of Mr. Sampson Morgan's strictures upon the usual present-day methods of manuring which, in the words of the usual excellent summary to be found at the end of each chapter:

Frequently produces a surfeited and dyspeptic condition of the soil. Recent researches regarding the fertilising influence of sunlight, as well as the experience of modern fruit-growers, strongly support the contention that animal sustenance is most effectively and legitimately obtained by conforming to a natural and teleological order of things.

So ends our study of this very original and fascinating book. We strongly recommend it to all students as a work of rare merit, provocative of much thought. Like the first book of this author, it gives sound philosophic reasons for much of the faith that lies within us, but without unduly forcing the uninformed reader to realise the position at which he has arrived. No sounder arguments could be given for vegetarianism, yet the meat-eater might read the pages calmly and undeterred—until he thought! The make-up of the book, too, like the previous work, is excellent. Only one criticism could be made of the arrangement, that the paragraphs of the summary are not numbered concordantly with the text. The suggested alteration would save the reader's time—always a consideration nowadays, even with the best book and for the kindest reader.

JOSEPHINE RANSOM



## THE MAGIC OF THE CHRISTIAN CHURCH

### II

I wrote in *THE THEOSOPHIST* for last September of the marvellous effects produced upon the vehicles of man by the principal service of the Christian Church. As many friends have been interested in the matter, and have made enquiries as to the result of the minor services, and of various accessories, I propose now to supplement that article by some further explanations.

Another very important factor in the effect produced is the music which is used in the course of the service. Those who have read *Thought-Forms* will remember the

striking drawings that are there given of the enormous and splendid mental, astral and etheric erections which are built up by the influence of sound. The general influence of sound is a question which I shall take up in a separate article, touching here only upon that side of it which belongs to the services of the Church. Here is another direction, unsuspected by the majority of those who participate in them, in which these services are capable of producing a very wonderful and powerful effect. The devotion of the Church has always centred principally round the offering of the Mass as an act of the highest and purest adoration possible, and consequently the most exalted efforts of its greatest composers have been in connexion with this service also. Here we may see one more example of the wisdom with which the arrangements were originally made, and of the crass ineptitude of those who have so blunderingly endeavored to improve them.

Unquestionably all the great services of the Church (and more especially the celebration of the Eucharist) were originally designed to build up a mighty ordered form, expressing and surrounding a central idea—a form which would facilitate and direct the radiation of the influence upon the entire village which was grouped round the church. The idea of the service may be said to be a double one: to receive and distribute the great outpouring of spiritual force, and to gather up the devotion of the people, and offer it before the throne of God. In the case of the Mass as celebrated by the Roman or the Greek church the different parts of the service are grouped round the central act of consecration distinctly with a view to the symmetry of the great form produced, as well as to their direct effect upon the worshippers. The alterations made in the English Prayer Book in 1552 were evidently the work of people who were ignorant of this side of the question, for they altogether disturbed that symmetry—which is one reason why it is an eminently desirable thing for the Church of England that it

should as speedily as possible so arrange its affairs as to obtain permission to use the Mass of King Edward VI. according to the Prayer Book of 1549.

One of the most important effects of the Church service, both upon the immediate congregation and upon the surrounding district, has always been the creation of these beautiful and devotional thought-forms, through which the downpouring of life and strength from higher planes can more readily take effect. These are better made and the effect enhanced when a considerable portion of those who take part in the service do so with intelligent comprehension, yet even when the devotion is ignorant the result is still beautiful and uplifting. The majority of the sects which unhappily broke away from the Church entirely lost sight of this inner and more important side of public worship. The idea of the service offered to God almost disappeared, and its place was largely taken by the fanatical preaching of narrow theological dogmas which were always unimportant and frequently ridiculous. Readers have sometimes expressed surprise that those who write from the occult standpoint should seem so decidedly to favor the practices of the Church, rather than those of the various sects whose thought is in many ways more liberal. The reason is shown precisely in this consideration of the inner side of things on which we are now engaged.

The occult student recognises most fully the value of the effort which made liberty of conscience and of thought possible; yet he cannot but see that those who cast aside the splendid old forms and services of the Church lost in that very act almost the whole of the occult side of their religion, and made of it essentially a selfish and limited thing—a question chiefly of “personal salvation” for the individual, instead of the grateful offering of worship to God, which is in itself the never-failing channel through which the Divine Love is poured forth upon all. The attainment of mental freedom was a necessary step in the process of human evolution; the clumsy and brutal manner in which

it was obtained, and the foolishness of the excesses into which gross ignorance led its champions, are responsible for many of the deplorable results which we see at the present day. The same savage, senseless lust for wanton destruction that moved Cromwell's brutal soldiers to break priceless statues and irreplaceable stained glass has deprived us also of the valuable effect produced on higher planes by perpetual prayers for the dead, and by the practically universal devotion of the common people to the saints and angels. Then the great mass of the people was religious—even though ignorantly religious; now it is frankly and even boastfully irreligious. Perhaps this transitory stage is a necessary one, but it can hardly be considered in itself either beautiful or satisfactory.

No other service has an effect at all comparable to that of the celebration of the Mass, but the great musical forms may of course appear at any service where music is used. In all the other services (except indeed the Catholic Benediction of the Blessed Sacrament) the thought-forms developed and the general good which is done depend to a great extent upon the devotion of the people. Now devotion, whether individual or collective, varies much in quality. The devotion of the primitive savage, for example, is usually greatly mingled with fear, and the chief idea in his mind in connexion with it is to appease a deity who might otherwise prove vindictive. But little better than this is much of the devotion of men who consider themselves civilised, for it is a kind of unholy bargain—the offering to the deity of a certain amount of devotion if he on his side will extend a certain amount of protection or assistance. Such devotion, being entirely selfish and grasping in its nature, produces results only in the lower types of astral matter, and very unpleasant-looking results they are in many cases. The thought-forms which they create are often shaped like grappling-hooks, and its forces move always in closed curves, reacting only upon the man who sends them forth, and bringing back to him whatever small result they may



be able to achieve. The true, pure, unselfish devotion is an outrush of feeling which never returns to the man who gave it forth, but constitutes itself in very truth a cosmic force producing widespread results on higher planes.

Though the force itself never returns, the man who originates it becomes the centre of a downpour of divine energy which comes in response, and so in his act of devotion he has truly blessed himself, even though at the same time he has also blessed many others as well, and in addition to that has had the unequalled honor of contributing to the mighty reservoir of the Nirmānakāya. Anyone who possesses the book *Thought-Forms* may see in it an attempt to represent the splendid blue spire made by devotion of this type as it rushes upwards, and he will readily understand how it opens a way for a definite outpouring of the divine force of the Logos. He is pouring forth His wonderful vital energy on every level, on every plane, and naturally the outpouring belonging to a higher plane is stronger and fuller and less restricted than that upon the plane below. Normally, each wave of this great force acts upon its own plane alone, and cannot or does not move transversely from one plane to another; but it is precisely by means of unselfish thought and feeling, whether it be of devotion or of affection, that a temporary channel is provided through which the force normally belonging to a higher plane may descend to a lower, and may produce there results which without it could never have come to pass.

Every man who is truly unselfish frequently makes himself such a channel, though of course on a comparatively small scale; but the mighty act of devotion of a whole vast congregation, where it is really united, and utterly without thought of self, produces the same result on an enormously greater scale. Sometimes, though rarely, this occult side of religious services may be seen in full

activity, and no one who has even once had the privilege of seeing such a splendid manifestation as this can for a moment doubt that the hidden side of a Church service is of an importance infinitely greater than anything purely physical. Such an one would see the dazzling blue spiral or dome of the highest type of astral matter rushing upwards into the sky, far above the image of it in stone which sometimes crowns the physical edifice in which the worshippers are gathered; he would see the blinding glory which pours down through it and spreads out like a great flood of living light over all the surrounding region. Naturally, the diameter and the height of the spire of devotion determines the opening made for the descent of the higher life, while the force which expresses itself in the rate at which the devotional energy rushes upwards has its relation to the rate at which the corresponding downpouring can take place. The sight is indeed a wonderful one, and he who sees it can never doubt again that the unseen influences are more than the seen, nor can he fail to realise that the world which goes on its way heedless of the devotional man, or perhaps even scornful of him, owes to him all the time far more than it knows.

We shall find it interesting to study the hidden side of some of the minor services of the Church, and the work done by her priests. Into the making of holy water, for example, the mesmeric element enters very strongly. The priest first takes clean water and clean salt, and then proceeds to demagnetise them, to remove from them any casual exterior influences with which they may have been permeated. Having done this very thoroughly, he then charges them with spiritual power, each separately and with many earnest repetitions, and then finally with further fervent adjurations he casts the salt into the water in the form of a cross, and the operation is finished. If this ceremony be properly and carefully performed the water unquestionably becomes a highly effective talisman for

the special purposes for which it is charged—that it shall drive away from the man who uses it all worldly and warring thought, and shall turn him in the direction of purity and devotion. The student of occultism will readily comprehend how this must be so, and when he sees with astral sight the discharge of the higher force which takes place when anyone uses or sprinkles this holy water, he will have no difficulty in realising that it undoubtedly must be a powerful factor in driving away undesirable thought and feeling, and quelling all irregular vibrations of the astral and mental bodies.

In every case where the priest does his work the spiritual force flows through, but unquestionably he may add greatly to it by the fervor of his own devotion, and the vividness with which he realises what he is doing.

The sacrament of baptism, as originally administered, had a real and beautiful hidden side. In those older days the water was magnetised with a special view to the effect of its vibrations upon the higher vehicles, so that all the germs of good qualities in the unformed astral and mental bodies of the child might thereby receive a strong stimulus, while at the same time the germs of evil might be isolated and deadened. The central idea no doubt was to take this early opportunity of fostering the growth of the good germs, in order that their development might precede that of the evil—in order that when at a later period the latter germs begin to bear their fruit, the good might already be so far evolved that the control of the evil would be a comparatively easy matter. This is one side of the baptismal ceremony; it has also another aspect, as typical of the Initiation towards which it was hoped that the young member of the Church would direct his steps as he grew up. It is a consecration and a setting apart of the new set of vehicles to the true expression of the soul within, and to the service of the Great White Brotherhood; yet it also has its occult side with

regard to these new vehicles themselves, and when the ceremony is properly and intelligently performed there can be no doubt that its effect is a powerful one.

The economy and efficiency of the whole scheme of the Lord Maitreya depends upon the fact that much greater powers can easily be arranged for a small body of men who are spiritually prepared to receive them, than could possibly be universally distributed without a waste of energy which could not be contemplated for a moment. In the Hindū scheme for example, every man is a priest for his own household, and therefore we have to deal with millions of such priests of all possible varieties of temperament, and not in any way specially prepared. The scheme of the ordination of priests gives a certain greater power to a limited number, who have by that very ordination been specially set apart for the work. Carrying the same principle a little further, a set of still higher powers are given to a still smaller number—the bishops. They are made channels for the force which confers ordination, and for the much smaller manifestation of the same force which accompanies the rite of confirmation. The hidden side of these ceremonies is always one of great interest to the student of the realities of life. There are many cases now, unfortunately, where all these things are mere matters of form, and though that does not prevent their result, it does minimise it; but, where the old forms are used as they were meant to be used, the unseen results are out of all proportion to anything that is visible on the physical plane.

To the bishop also is restricted the power of consecrating a church or a church-yard, and the occult side of this is a really pretty sight. It is very interesting to watch the growth of the sort of fortification which the officiant builds as he marches round uttering the prescribed prayers and verses; to note the expulsion of any ordinary thought-forms which may happen to have been there, and the substitution for them of the orderly and

devotional forms to which henceforth this building is supposed to be dedicated.

There are many minor consecrations which are of great interest—the blessing of bells, for example. The ringing of bells has a distinct part in the scheme of the Church, which in these days seems but little understood. The modern theory appears to be that they are meant to call people together at the time when the service is about to be performed, and there is no doubt that in the Middle Ages, when there were no clocks or watches, they were put to precisely this use. From this restricted view of the intention of the bell has grown the idea that anything which makes a noise will serve the purpose, and in most towns of England Sunday morning is made into a purgatory by the simultaneous but discordant clanging of a number of unmusical lumps of metal.

At intervals we recognise the true use of the bells, as when we employ them on great festivals or on occasions of public rejoicing; for a peal of musical bells, sounding harmonious notes, is the only thing which was contemplated by the original plan, and these were intended to have a double influence. Some remnant of this still remains, though but half understood, in the science of campanology, and those who know the delights of the proper performance of a triple-bob-major or a grandsire-bob-cator will perhaps be prepared to hear how singularly perfect and magnificent are the forms which are made by them. This then was one of the effects which the ordered ringing of the bells was intended to produce. It was to throw out a stream of musical forms repeated over and over again, in precisely the same way, and for precisely the same purpose, as the Christian monk repeats hundreds of *Ave Marias* or the northern Buddhist spends much of his life in reiterating the mystic syllables *Om Mani Padme Hum*, or many a Hindū makes a background to his life by reciting the name *Siṭā Rām*.

A particular thought-form and its meaning were in this way impressed over and over again upon all the astral bodies within hearing. The blessing of the bells was intended to add an additional quality to these vibrations, of whatever kind they may have been. The ringing of the bells in different order would naturally produce different forms; but whatever the forms may be, they are produced by the vibration of the same bells, and if these bells are, to begin with, strongly charged with a certain type of magnetism, every form made by them will bear with it something of that influence. It is as though the wind which wafts to us snatches of music should at the same time bear with it a subtle perfume. So the bishop who blesses the bells charges them with much the same intent as he would bless holy water—with the intention that, wherever this sound shall go, all evil thought and feeling shall be banished and harmony and devotion shall prevail—unquestionably a real exercise of magic, and quite effective when the magician does his work properly.

The sacring-bell, which is rung inside the church, at the moment of the reciting of the *Tersanctus* or the elevation of the Host, has a different intention. In the huge cathedrals which mediæval piety erected it was quite impossible for the worshippers to hear what the priest was saying in the recitation of the Mass, even before the present system of what is called 'recitation in secret' was adopted. And therefore the server, who is close to the altar and follows the movements of the priest, has it among his duties to announce in this way to the congregation when these critical points of the service are reached. The bell which is often rung in Hindū or Buddhist temples has yet another intention. The original thought here was a beautiful and altruistic one. When someone had just uttered an act of devotion or made an offering, there came down in reply to that a certain outpouring of spiritual force. This charged the bell among other objects, and the idea of the man who

struck it was that by so doing he would spread abroad, as far as the sound of the bell could reach, the vibration of this higher influence while it was still fresh and strong. Now it is to be feared that the true signification has been so far forgotten that there are actually some who believe it necessary in order to attract the attention of their deity!

The same idea carried out in a different way shows itself to us in the blessing of the incense before it is burned. For the incense has always a dual significance. It ascends before God as a symbol of the prayers of the people; but also it spreads through the church as a symbol of the sweet savor of the blessing of God, and so once more the priest pours into it a holy influence with the idea that wherever its scent may penetrate, wherever the smallest particle of that which has been blessed may pass, it shall bear with it a feeling of peace and of purity, and shall chase away all inharmonious vibrations.

Even apart from the blessing its influence is good, for it is carefully compounded from gums the undulation-rate of which harmonises perfectly with spiritual and devotional vibrations, but is distinctly hostile to almost all others. The magnetisation may merely intensify its natural characteristics, or may add to it other special vibrations, but in any case its use in connexion with religious ceremonies is always good. The scent of sandalwood has many of the same characteristics; and the scent of pure attar of roses, though utterly different in character, has also a good effect.

Another point which is to a large extent new in the scheme prepared by its Founder for the Christian Church is the utilisation of the enormous force which exists in united synchronous action. In Hindū or Buđđhist temples each man comes when he chooses, makes his little offering or utters his few words of prayer and praise, and then retires. Result follows each such effort in proportion to the energy of real feeling put into it, and in this way a

fairly constant stream of tiny results is achieved; but we never get the massive effect produced by the simultaneous efforts of a congregation of hundreds or thousands of people, or the heart-stirring vibrations which accompany the singing of a swinging processional hymn. By thus working together at a service we obtain four separate objects. (1) Whatever is the aim of the invocatory part of the service, a large number of people join in asking for it, and so send out a huge thought-form. (2) A correspondingly large amount of force flows in and stimulates the spiritual faculties of the people. (3) The simultaneous effort synchronises the vibrations of their bodies, and so makes them more receptive. (4) Their attention being directed to the same object, they work together and thus stimulate one another.

What I have said in the earlier part of this article will explain a feature which is often misunderstood by those who ridicule the Church—the offering of a Mass with a certain intention, or on behalf of a certain dead person. The idea is that that person shall benefit by the down-pouring of force which comes on that particular occasion, and undoubtedly he does so benefit, for the strong thought about him cannot but attract his attention, and when he is in that way drawn to the church he takes part in the ceremony and enjoys a large share of its result. Even if he is still in a condition of unconsciousness, as sometimes happens to the newly-dead, the exertion of the priest's will (or his earnest prayer, which is the same thing) directs the stream of force towards the person for whom it is intended. Such an effort is a perfectly legitimate act of invocatory magic; unfortunately an entirely illegitimate and evil element is often imported into the transaction by the exaction of a fee for the exercise of this occult power—a thing which is always inadmissible.

I have been trying to expound something of the inner meaning of the ceremonies of the Christian Church—taking that, in the first place because it is with that



that I am most familiar, and in the second place because it presents some interesting features which in their present form may be said to be new ideas imported into the scheme of things by our present Bodhisattva. I do not wish it to be supposed that I have expounded the Christian ceremonies because I regard that religion as in any way the best expression of universal truth; the fact that I, who am one of its priests, have publicly proclaimed myself a Buddhist shows clearly that that is not my opinion.

So far as its teaching goes Christianity is more defective than any other of the great religions, with perhaps the doubtful exception of Muhammadanism; but that is not because of any neglect on the part of the original Founder to make His system a perfectly arranged exposition of the truth, but because most unfortunately the ignorant majority of the early Christians cast out from among themselves the great Gnostic Doctors, and thereby left themselves with a sadly mutilated doctrine. It would seem as though the Founder may perhaps have foreseen this failure, for He supplied His Church with a system of magic which would continue to work mechanically, even though His people should forget much of the early meaning of what He had taught them; and it is precisely the force which has lain behind this mechanical working which explains the remarkable hold so long maintained by a Church which intellectually has nothing to give to its followers.

Those who profess other religions must not then suppose that I mean any disrespect to their faiths because I have chosen for exposition that with which I am most familiar. The general principles of the action of ceremonial magic which I have laid down are equally true for all religions, and each must apply them for himself.

C. W. LEADBEATER

## RENDS IN THE VEIL OF TIME

### THE LIVES OF ORION

#### VII

OUR story carries us this time to quite another race and another country—to an old Turanian race, the fourth sub-race of the fourth Root-Race, and to a town in the country which has since been called Bactria, to the north of Persia. After all the strange experiences through which Orion had passed in female bodies there was now a change of sex, and this time he was born in the year 19617 B. C. as the son of parents in good condition—owning lands and possessing considerable wealth. The family had been a great and a rich one, but the population had increased so rapidly that they were at this time somewhat crowded out, and were not doing so well as formerly in money matters, though still respected as people of consideration. His mother was Helios, the lady who had been chosen by him in his last incarnation to look after his children when he adopted the ascetic life. His father Lomia was proud of his family traditions, and bitterly discontented at the lack of sufficient means to keep them up to the old level. Helios, though sympathising with her husband's desires, usually preached patience and contentment. They had a son Achilles, (several years older than Orion) to whom the mother was passionately devoted, and as he grew up he entered eagerly into his father's schemes.

This was the environment of Orion's earliest years, and all the influences around him tended to inculcate the re-establishment of the family fortunes as the one thing on earth to be most desired. There was also a

sister Egeria, who was younger than Orion; he was always kind to her, but often wished she was a boy. The children received a certain amount of education, and Orion was taught to write a curiously clumsy, semi-hieroglyphical sort of script, drawn in large coarse characters; but this accomplishment was not acquired by the great majority of the nation, and there were but few books—some collections of religious or philosophical maxims, and others of medical lore or such as referred to manufacturing processes, being all that the investigators noticed. The religion appeared vague and ill-defined—more ancestor-worship than anything else. The people gathered occasionally in the temples, and verses and invocations were recited, but the temples were absolutely undecorated and without images. The style of architecture seemed curiously low and heavy to our modern eyes.

Orion was much loved by his mother; but the father and the elder brother, though kind, regarded him and everything else merely as so many pawns in their game to restore the family fortunes. The expansion of the country was impossible, as a strong and highly-civilised power existed to the south, which always tended to encroach upon Bactria and absorb it, while on the other sides it was surrounded by warlike marauding nomad tribes. Large numbers of the people were already migrating eastward, but Orion's father declined to abandon his ancestral domains. When Orion was a young man of eighteen, he married Cygnus, a nice girl, and they had four children, the eldest of whom was Vesta; then Rigel followed as a girl and Bellatrix and Parthenope as boys. Orion had all sorts of plans and would have liked to direct affairs, but the father and the elder brother managed everything and kept it all in their own hands. He was always seeking restlessly to find an outlet for his energies, but as the family would not stoop to trade, there seemed nothing for him to do.

At last Mu, a poor man whom he had befriended when in suffering and extreme poverty, told him in gratitude

a strange story of a vast buried treasure upon which he had come by accident, while hunting in the country to the north. He had brought away with him what little he could carry, intending to return with assistance and remove the rest, but had met with an accident on his return-journey, and was then very weak and not likely to recover. Orion was much interested and excited by this story, and when the narrator died he mentioned it to his father and brother—who, however, regarded the tale as improbable and unworthy of investigation. The dead man, it seemed, had a daughter in a distant city, and he had begged Orion to go and search for the treasure, and hand over the greater part of it when found to this daughter, retaining only a certain portion for himself as a reward for his exertions. But Orion thought that if he could secure it, it would be better employed for his own purposes.

The thought of the hidden gold inflamed his imagination; he brooded over it, and finally decided, in opposition to the advice of his father and brother, to set out in search of it. Since they would not help him, he could afford but a small and poorly-equipped expedition. He and his few followers wandered for weeks among the hills, running short of food and enduring incredible hardships, but could not succeed in finding the place described by the dead man. At last they were captured by a band of men from one of the fierce nomad tribes, and enslaved. They were very harshly treated; most of them died, and Orion, though he survived, had twelve years of great suffering.

Meantime his wife and children at home had long mourned him as dead—all except his second son, Bellatrix, who against all arguments persisted in the belief that his father was still alive, and announced his intention of going in search of him as soon as he was old enough. When he was eighteen he decided that he could no longer delay his rescue expedition, and appealed to his grandfather and uncle for help. They regarded the plan

as chimerical, and refused, whereupon he turned to his elder brother Vesta. Vesta did not really believe in it either, but still he had a sort of inner prompting that there might be something in it. As he had recently married Aldebaran, and had some children, naturally he felt that he could not leave home, but was willing to help to fit out his brother's expedition.

Bellatrix did not know in the least where to seek his father, having only his childish memory of the treasure story to guide him. He had been eight years old when his father left home, and that father was then thirty. The treasure was not Bellatrix's object; his one idea was to rescue his father. He supposed that Orion had met with some disabling accident, but was firm in his conviction that he still lived. In boyhood he had already realised the possibility that his father might be a captive among the tribes, and he had therefore set himself to learn something of their language and customs. Thus, when the party caught sight of any wandering bands, Bellatrix always tried to escape observation, concealed his party if possible, and then himself, at the risk of his life, entered the camp of the nomads in disguise to search for his father.

After two years of adventure, he at last found him, a slave in one of the bands, but had great difficulty in recognising him under such changed conditions, and after twelve years of toil. Between them they contrived a plan of escape, and Bellatrix, who by this time knew the hills well, was able to conceal the little party successfully. During the wanderings of the tribe by which he had been enslaved, Orion had seen the landmarks described by the dead man as indicating the position of the treasure, so he was able to guide Bellatrix's party to find it, and dig it up. After much labor and various vicissitudes they brought it safe home, to the joy and astonishment of the rest of the family.

Orion's father was now dead, and the elder brother Achilles was the head of the family. After all the members of the little expedition had been handsomely rewarded, there was still a fortune left. As it seemed almost certain that this Bactrian nation would be absorbed by the stronger power from the south, Achilles, Orion, Vesta and Bellatrix held a family council, and after much deliberation decided to join the constantly increasing stream of eastern migration, taking with them their gold. They travelled in a vast caravan, moving very slowly, driving flocks and herds with them, and camping each winter during the coldest months. The family eventually settled in a fertile country in the southern part of China, and made for themselves a comfortable home.

Their wealth made them people of consideration in the new community, and Achilles was presently appointed chief of a section or colony, and managed its affairs very ably. As time went on more of our characters appeared upon the scene, for Vesta's son Mira grew up and married Selene; their sons were Sirius, Alcyone and Ajax, and their daughters were Vega and Mizar. As soon as Orion's great-grandson, Sirius, became of sufficient age to understand anything, the old man and the little boy were devoted to one another and were always together. The great-grandfather drew the boy to his side, and told him endless stories about his captivity and the great search for the treasure, and the boy's grief was deep and lasting when the old man passed away at the age of seventy-one.

Orion's character showed very marked improvement since the Indian days, and even already the power to love was very strong; but there was still a good deal of selfishness and desire for wealth and power, as well as some unscrupulousness in methods. Nevertheless the transformation since the life as a priest of the volcano in Hawaii four thousand two hundred years before was simply marvelous, and most unusual in the time.

## DRAMATIS PERSONÆ

ORION : ... *Father* : Lomia. *Mother* : Helios. *Brother* : Achilles. *Sister* : Egeria. *Wife* : Cygnus. *Sons* : Vesta, Bellatrix, Parthenope. *Daughter* : Rigel.

MU : ... *Poor man who reveals a treasure to Orion.*

VESTA : ... *Wife* : Aldebaran. *Son* : Mira.

MIRA : ... *Wife* : Selene. *Sons* : Sirius, Alcyone, Ajax. *Daughters* : Vega, Mizar.

NOTE.—The full list of Dramatis Personæ can be deduced from the fifth life of Alcyone, Vol. XXXI. p. 1055, and the tables of additional Dramatis Personæ Vol. XXXI. p. 1336, and Vol. XXXII. p. 816.

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 VIII

On this occasion we find our hero taking birth in the year 18301 B.C. in an Arab race, though not in Arabia, but in North Africa near Morocco, on what was then an island in a sea which filled the present Desert of Sahara. He was born on the sea-shore, and was the son of an important and influential man, who owned both land and ships, and was evidently a trader as well as a cultivator.

Orion was passionate if crossed, determined to have his own way, and liable to unreasoning fits of anger if anything interfered with the accomplishment of his purpose. While still a boy, he fell into bad company at an irrationally early age.

Before he was quite twenty, he married Sigma—not a woman he loved, but one selected for him by his parents. The marriage, in fact, was entirely arranged by the parents of the two young people, without in the least consulting them. They had several children. Orion fell in love later, not with his wife, but with Epsilon, a woman of rather unpleasant character. He made no secret of his feelings, and neglected his wife and home, much to the disgust of Sigma. Epsilon, who was beautiful, had many admirers, but she favored Orion, because he made her many presents. But Cancer, who was the son of the

governor of the district, also admired her, and he was even richer than Orion and possessed the additional charm of having more power socially. So finally she bestowed her favors on the governor's son, much to the infuriation of Orion, whom she still kept dangling after her. But one day Orion found them together in a wood, and mad with fury rushed on them and grappled with the lover. The girl fainted or pretended to do so. In the struggle Orion killed the governor's son, and then picking up the fainting girl, ran off with her. She awakened, and discovering herself in Orion's arms, began to scream and struggle. The path that Orion took in his flight with the girl led along the edge of a ravine, and when she endeavored to free herself they both lost their balance and rolled off the bank into the ravine. In falling, Orion was caught by some bushes, and so was not seriously hurt, only receiving a few scratches. The girl, however, rolled over and over again to the bottom of the ravine, and was severely injured, and Orion, finding her unconscious when he rushed down to rescue her, thought she was dead.

In the meantime, some people who had seen the struggles and heard the screams came rushing and shouting to the scene. Suddenly Orion realised that the man he had just killed was the governor's son, and that here also lay the body of a girl whom his ill-fated passion had slain. He could not hope to have an impartial trial; so, filled with stormy emotions, he fled to the sea-shore, followed by men in close pursuit. As he reached the shore, his heart leaped as he saw a sailing vessel, which he recognised as one of his father's, tacking to go through a sea-passage between the coast and a large rock rising out of the sea. He jumped desperately into the water, and after violent efforts finally reached his father's vessel. The sailors dragged him on board much exhausted, and he was carried away in safety, under the impression that the girl was dead.



In the course of the voyage, the vessel passed out through the Straits of Gibraltar. Storms were encountered in the Atlantic, and the frail vessel, built to weather the milder waters of an inland sea, soon became much battered, and finally sank, yielding to the heavy blows of mighty waves. Orion grasped a spar as the ship disappeared, and after being tossed and beaten for many hours, eventually reached land, and was thrown unconscious upon the shore. He waked to find himself on an island (possibly the Great Salvage), and utterly alone, as it was uninhabited save by animals. There was fruit in profusion, and by killing some of the animals for food he was able to live.

On this island he lived in silence for twenty years. The island was so utterly out of the course of trading vessels that there was little hope of rescue in his heart, except by a ship driven out of its course or by some pirate vessel. Solitude and constant introspection produced a great change in Orion's character. As he had much time to think, he gradually realised the fact that he had lived an unworthy life—that all these trials to himself and others had been brought about by his passionate selfishness and wilfulness; and he vowed that if he were ever rescued, he would live better. Such was the effect of this new direction of his thoughts, that after twenty years of solitude he was greatly sobered and looked much older than his age would warrant.

At last a vessel did appear, driven out of its course by adverse winds; he was taken on board, but could hardly speak because of his long silence. He was conveyed to the mainland, and his rescuers gave him clothes, but no money. He started on foot to Morocco and found it a long wearisome journey, full of hardships, but at last he reached his own country. Fearing to make himself known until he had found out the state of affairs, he engaged in menial work to enable himself to procure the necessities of life, all the time carefully making



## IX

The grim drama of this ninth life of Orion opened in the southern part of Poseidonis, where he was born in the year 17228 B.C. in an Akkadian race, which, though practically independent, still paid tribute to the Toltec Emperor. The people were manufacturers and traders, rather than agriculturists. Here, on the borders of the great Toltec Empire, the country was in an unsettled condition, and the merchants suffered much from the depredations of pirates, whom the authorities seemed unable to repress. The pirates lorded it over the people, terrorising outlying districts, and compelling many of the merchants to pay them a kind of tribute to obtain immunity from their attacks. Orion was the son of a rich merchant, who loved the boy and regarded him as very promising. From quite an early age he received a sort of commercial education; he learned the values of various commodities, especially of gems, and was taught how to buy as cheaply and sell as dearly as possible. As he grew to manhood his doting father made him a generous allowance, but Orion soon exceeded it. He plunged deeply into the less reputable so-called "pleasures of life." As his father trusted him entirely, Orion fell into the habit of pilfering small sums from the business to add to his allowance, large though it was.

He became infatuated with Gamma, a woman of poor character, who constantly exacted rich presents from him, and urged him to rob his father on what she called a "gentlemanly scale." In order to meet her extravagant demands he arranged a much larger defalcation, receiving payment for a certain shipment of goods, but not handing the money over to his father. By various excuses and falsehoods he covered this for a time, but at last saw that discovery was imminent. The only person who could really prove the case against him was Zeta, the young man who had brought him the money; and Gamma advised him that that young

man should be disposed of in order that the secret should not be told. Opportunely for them a pirate ship was at hand on a neighboring coast, and the woman suggested that the inconvenient witness be sold to the pirates as a slave. Orion contrived this, and for the moment the secret of the crime was undiscovered. The money was again demanded from the merchant who had already paid it; then the missing messenger was supposed to have absconded with the sum, and his family was disgraced and brought to ruin.

Orion felt some compunction at this, because the sister of the abducted victim was a friend of his, with whom he had had intimate relations; but his present mistress easily persuaded him to say nothing, and let events take their course. To satisfy Gamma's insatiate rapacity he soon had to undertake further peculations, and presently was in instant danger of discovery. In despair he reproached the woman for whose sake all these crimes had been committed; she was very angry, and told him that if he would not make the effort to obtain more money for her, there were plenty of men who would. There was a great quarrel, for in reality she was growing tired of him, so she arranged through other men friends that he in turn should be seized and sold to the pirates. This was done, and his merciless owners forced him to work as a galley-slave.

He was eventually carried to an island where the pirates had their headquarters, and there met Zeta, the victim that he himself had sold to the pirates years before. The victim at once fell upon him and tried to kill him, but the pirates dragged them apart, and hearing the story, at once determined by a refinement of cruelty that these two men should be chained to the same oar and forced to work together. Night and day for many years they were never for a moment free from one another, and this close association bred such bitter hatred that they constantly quarrelled furiously, tried even in their chains

to fight, and consequently were severely beaten by their task-masters. Gradually they were worn down into sullen submission, and for months did not speak to one another.

One day when the oar broke and jammed in the porthole, Zeta instinctively held it off Orion, and thus, at the cost of a tremendous strain to himself, saved him from being severely hurt and crushed by it. Orion had often had some feelings of remorse and repentance, and this act brought them to a culmination, and for the first time they spoke kindly to one another. Fellowship in misery now made them friends instead of enemies. They often discussed in whispers plans of escape, but they never could see any way in which there was the least hope of managing it. Their opportunity came at last, for the galley attacked a vessel which proved too strong for it, and manœuvred so as to saw through its bank of oars with her prow, thus breaking them one by one and rendering her helpless. Many slaves were killed by the broken oars, but some few were torn away from their benches in the crash, and among them were our two. The disabled galley drifted to the rocks and the survivors were washed off into the sea. Zeta was badly injured; but Orion, though much hurt himself, contrived to get him ashore somehow through the surf. He obtained help from some fishermen, and together they carried the wounded man into one of their huts, where he lay for many days. As soon as Orion himself recovered, he agreed to work with the fishermen in return for food and shelter for both, and devoted every moment of his spare time to nursing Zeta.

The latter had a very long illness, being seriously injured internally, and it was more than a year before he was able to take the road; even then he was crippled and weak. Orion attended upon him and helped him along carefully, and as beggars they slowly made their way northward along the coast towards the great city. Arriving

there, Orion found employment with a goldsmith, who at first engaged him out of pity, but afterwards began to find him useful. Orion was now about forty-two, for they were fourteen years captive among the pirates, and it was now two years since their escape. Orion gradually worked his way on, and his knowledge of jewels was found useful. All this time he supported the crippled Zeta, until the latter died.

The goldsmith died after Orion had been with him nineteen years, and as the heirs were otherwise occupied, Orion succeeded to part of the business. He had grown hard and grasping; though the business was not large, he amassed wealth by degrees, but after ten years' labor lost all through the dishonesty of a workman. He was now too old to obtain regular work, so he drifted gradually downwards, became a beggar again, and lived in poverty and obscurity to extreme old age.

In this life as in the last, he began with good opportunities, but his desires were so strong and uncontrolled that they carried him away. When a desire seized him he *would* gratify it at any cost to others, and was quite unscrupulous as to his methods while sweeping obstacles out of his way. In each case opportunity for reflexion and repentance was given him, in the first merely by long loneliness, in the second by a shorter period of positive suffering. In both cases he took to some extent advantage of this, and the latter part of the life showed its effect.

During these two lives—the Semite and Akkadian—he was taken away from those egos who had helped him the object being to see whether he could yet stand alone. The success was not very great, although things came round better in the end.

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#### DRAMATIS PERSONÆ

ORION :           ... *Lover* : Gamma.   *Co-slave* : Zeta.

## X

Orion was next born in the year 15690 B.C. in a Tartar race in Central Asia, a race which might be said to be nomad on the whole, though some of its members had already begun to settle and build cities. There was a good deal of barbaric splendor about it, but little education. The women wore rough gold ornaments in great profusion, but they were taught little except to prepare herbs medically and to dress wounds. Orion was the son of Aglaia, a high official, a sort of president or governor of a district, whose duty led him to travel constantly all over his province. He frequently went in state, carrying all his family and retinue with him in a caravan. In the intervals between these journeyings they lived in one of the principal houses in the chief city of the province.

Orion's training was almost entirely military; he was taught to ride almost as soon as he could walk, and also to shoot with a bow, and to use a lance, a short sword and a club. Unfortunately, in the same city lived Gamma, who had exercised such an evil influence over him in his previous life. He was scarcely sixteen when the shadow of that unprincipled woman fell upon his life again. She was already secretly married without the knowledge of her parents, but nevertheless conceived a passion for Orion, and soon succeeded in getting him into her toils. As before, she wanted costly gifts, and the infatuated boy was hard put to it to find means to satisfy her wild desires.

This went on for some years, and the previous life might to a great extent have repeated itself, but for the entry upon the scene of a second young lady, Helios, whom he had the opportunity of saving one day from some robbers on a country road. She was the exact opposite of his older charmer—wild and free, yet shy and modest, a lovely child, of nature, while the other woman

was bold, brazen and artificial. As she was riding along with one woman attendant, Kappa, two ruffians rushed up, seized the bridles of the horses, and tried to tear a necklace from her throat. Orion, observing this, rode up hastily and struck down one of the robbers, whereupon the other fled; he then supported and reassured the frightened maiden. She was naturally grateful for his daring rescue, while he was deeply impressed by her beauty, and they probably both enjoyed the next half-hour as they rode along together. When they approached the town, she seemed to expect him to leave her, so he drew away politely. As they parted he ventured to ask her name, and was disagreeably surprised to learn that she was the daughter of a house between which and his own was a bitter hereditary feud. Their ancestors for generations had been slaying one another at sight, and each had been brought up to regard with the utmost horror and detestation everything connected with the opposite faction. He rode off home greatly crestfallen, for he had determined to improve her acquaintance, and he now realised that there would be the most formidable difficulties in the way.

The impression made upon him increased instead of decreasing as the days wore on, and he felt that with this sacred image in his mind he could not go to see the other woman. When some days had passed, the latter, anxious lest she should be losing hold upon a valuable source of revenue, sent to fetch him. He went, because he could not well help it, but his thoughts were otherwise engaged, and he naturally seemed cold and distracted, so there was a quarrel. The woman wanted more money from him, but he was not now interested in her, and felt bored and uncomfortable. He tried to resume the old relation, for he was in despair about his new love, not seeing how he could reach her, and feeling himself to be altogether unworthy of her even if he could. His attempts, however, were unsuccessful; the adventuress detected the hollowness of his pretences, and



there were incessant quarrels and scenes between them. He brooded more and more over the mental image of the fair girl whom he had rescued, and day after day he found himself hanging round the house to which she had gone, though he did not even know whether she was still there or not. He could not forget her face, though he had seen it only once; he tried to draw it, but was dissatisfied with the result. He struggled long against his feeling for her, but it grew even stronger. He gave up the other woman altogether, and entirely reformed his life.

At last he determined that it was useless to fight against his love any longer, so he solemnly informed his father of the facts, and declared that in spite of the family feud he *must* have that young woman if she would have him. The father thought him mad, would not hear of the proposition on any consideration, and drove him from his presence with contumely. Orion, however, stood loyally to his resolution; and his father, finding him intractable, finally drove him from the homestead and disinherited him. The young man was thus left in a very peculiar position, thrown out penniless on the world for the sake of a girl whom he had seen only once, while he did not even know whether she cared in the least for him.

It seems distinctly an improvement on the last life, that for the sake of true love he should thus be willing to throw aside the bad woman and reform his life, and then to lose all that had made up that life. He rode off with his horse and arms, but with little else; and since he was thus cast out for the sake of his lady-love, he thought he might as well cross the steppes to the town where her home was. Arrived there, he debated with himself as to what he should do, for he knew that if the girl's relations should discover him they would probably kill him at once on account of the feud. He decided eventually that boldness was the

best and worthiest policy, and that he ought to go openly to the girl's father and claim her hand; but his difficulty was that he did not know whether she would have him, and he naturally wanted to discover her sentiments before he intruded.

Just as he was getting quite desperate, he had the good fortune to meet the young woman who had ridden as an attendant behind his lady-love on the memorable occasion. He at once claimed acquaintance and led her on to talk about her mistress. She was distinctly encouraging, for she said that her mistress had often spoken of him and would certainly be glad to see him, and furthermore she tried to arrange a meeting. It was time that some fortune should come to him, for he was very poor; often he had not even enough to eat, and his pride was too great to allow him to make friends with anyone. He was at the rendezvous next day, and was overjoyed to see the mistress of his heart appear as well as the maid. He poured out his tale of love, and she blushingly admitted that she could not feel indifferent to such devotion. He was transported with joy over this, but began to consider what he could do, for he felt it quite hopeless for a penniless outcast to approach her father on such a subject. She intimated her willingness to wait for him, but expressed a fervent hope that it might not be too long. Finally they decided that they could not possibly wait, and that he must see the father forthwith.

A temptation came upon him to go to the father without saying anything of the fact that he had been disinherited, and to represent himself as coming on behalf of his family to propose that the hereditary feud should be ended by a marriage; but he decided that such deceit would make him unworthy of her whom he loved, and for this reason he abandoned the idea. When he appeared before the great rambling castle-like building which was the home of her family, and announced his name to the sentinel, there

was great excitement. He was carried before the chieftain, and boldly told his hereditary enemy that he wanted to marry his daughter. The chief was too amazed to be indignant; he thought the young man mad, and his first impulse was to throw him into a dungeon, but on second thought he simply had him cast out of the castle with a warning not to come again on pain of death.

Orion thought himself fortunate to have got off so easily, but did not quite know what to do next. He saw that he must somehow earn money for food, and resolved to turn to work of some kind. He had not, however, been brought up to do anything useful, but he reflected that in the surrounding country he could support himself by hunting; so he lived for a while a kind of gipsy life. He came into town frequently, and though he could not see his lady-love, he often managed to meet the maid, and to receive and send messages through her. The maid's advice was that he should waste no more time, but at once carry off the mistress of his heart; he replied that he would be very willing to do so if he were able to take her to a palace which was worthy of her. The next time the maid came, she brought a message that gorgeous surroundings were unnecessary and love in a cottage would be quite enough, and after that matters were easily arranged. She stole out one day, and they fled together.

The father was furious when he found that she had disappeared, even though he did not know of the young man's part in the drama. He sent in pursuit of her, but they had had a good start, and so got clear away, hiding themselves among one of the wandering tribes. It was certainly an evidence of real love that these two, who had been used to every luxury that the period could afford, should resign everything for the sake of being together, and live in the queer little black huts of an uncivilised tribe who drove their cattle through the desert from pasture to pasture. (It will be remembered that in the last life Orion

did not give up his position voluntarily, but had to be carried off.) These people were to a certain extent marauders also, for they levied contributions of food from the weaker of the settled tribes; but they made our fugitives welcome, and they wandered over the country with them for years, passing far away from their original home.

Being alone together among those who were comparative barbarians, they reacted upon one another very powerfully. Orion was full of the idea that his wife's life had been a beautiful and pure one, while his own had been sadly stained, so he thought of her always in a humble and adoring way which was unquestionably good for him. She, on the other hand, thought of nothing but his bravery, and of all that he had given up on her account. And so, each admiring the other, they lived very happily, even though their physical surroundings were horribly rough and poor. Orion undertook to do the hunting for the caravan in return for food and lodging for himself and wife, and presently he bartered some of the skins for cattle, and in this way came to own a few, like the men of the tribe.

They wandered with this tribe for several years, and three children were born to them, the eldest boy being Aldebaran and the second child, Eros, a girl. Later on they joined another band of people of higher type, who were engaged in war with a neighboring tribe. Orion offered his services, which were eagerly accepted, and when his side had been victorious he received a considerable share of the spoil, thus becoming comparatively rich again. Then he and his wife gave up their wandering life entirely, and settled among their new friends of the victorious tribe.

Meanwhile news of their flight together had reached Orion's family, who were furious, considering that he had disgraced their name and dragged their honor in the dust by intermarrying with their hereditary enemies. His father sent his brother, Scorpio, to search for him and

to kill him, as he thought that only blood would wipe out the dishonor. Scorpio, after much labor, succeeded in reaching the pair, but finding them domiciled among a powerful and warlike tribe, hesitated to make any direct attack upon them. He thought it wiser to ally himself with a robber band whose depredations had long been an annoyance to the district. These bandits occupied a small rocky valley among the hills, so well defended by nature as to be almost impregnable. It was surrounded by precipices perhaps two hundred feet in height; a river fell in a cascade into one end of it, and the place where the river flowed out at the other was the only practicable entrance. The bandits had strengthened this by building a wall across it, leaving only a winding passage which was always guarded.

Scorpio disguised himself and, with two other bandits, watched for Orion until he saw him at some distance from the town, when they fell upon him. Being a well-trained fighter Orion succeeded in beating them off, killing one and wounding both the others, who, however, contrived to escape. Orion himself was wounded, but not very seriously. He regarded this as an ordinary attempt at highway robbery, and had no idea that his own brother was concerned in it. Scorpio was now more determined than ever to injure him, though afraid to meet him in fight, so he formed the project of kidnapping his son and heir, Aldebaran, who by this time was a child of seven. He succeeded in this nefarious plot, and the grief of the father and mother at the boy's disappearance was indescribable.

Indeed the mother's anguish was such that Orion, who loved her so deeply, was almost maddened by it, and swore a great oath to recover the child if he were alive. Looking around with great care for any clues as to what had happened, he found, on a sort of fork which happened to be hanging on the wall close to the doorway, some torn shreds of cloth, a thread or two of

the clothes his boy had worn, and also a fragment of a particular kind of dark blue cloth, with a little burr sticking to it. The fork hung well above the height of the child's head, so the father deduced that when it caught his clothes he was being carried by someone. The blue cloth was quite strange to him, so he thought it must be from the garment of the kidnapper; the little burr belonged to a kind of plant which grew in only one spot in the district—a bit of swampy ground just outside the entrance to the bandit's valley. Orion quickly inferred where his child must be, and resolved to rescue him, for since the robbers did not kill him on the spot he thought it probable that the boy still lived. Everyone was afraid to meddle with the band of thieves, who had a great reputation for ferocity, but Orion spent a large portion of his wealth in bribing a number of men to join him in an attack on their stronghold.

He went alone to reconnoitre the place, and decided at once that nothing could be done with the guarded entrance, and that his party must somehow or other get down the cliffs. He constructed a rope-ladder with wooden rungs, something new in that country, and resolved that a few daring spirits should descend by this means, while the rest kept the bandits employed. The bandits guarded only their doorway, being perfectly confident that their cliffs were unscalable. The top of the cliffs could be reached from the valley only by a detour of several hours, so Orion was able to put his men in position not far from their edge without attracting the attention of the bandits. Then with great labor they gathered together vast numbers of loose boulders. When all was ready Orion himself, with a small party of picked men, advanced to the spot which he had chosen for fixing the ladder, but he had barely succeeded in doing this before he was perceived by one of the bandits, who instantly gave the alarm. At once the robbers came rushing out of their huts, and began to shoot their arrows at the daring little party; but at

the same moment Orion developed *his* attack, for his men on both cliffs also shot clouds of arrows, while others rolled down rocks on the heads of the advancing robbers, and yet others threw down balls of wool which had been soaked in oil and lighted. Thus in a few minutes several of the huts were set on fire, and many of the bandits killed or wounded.

Meantime Orion had lowered his clumsy ladder, and was himself the first to trust to its very precarious support. As soon as he reached the bottom he was able to fix the lower end, so the rest of his little band came down much more safely; and meanwhile the attention of the robbers was so thoroughly engaged that only one of his men was wounded by an arrow during the descent. His party now protected the bottom of the ladder while more and more of his men came swiftly down it, the rest up above never ceasing their steady downpour of rocks and arrows. When about fifty of his men were in the valley he led them in a furious charge upon the remnant of the bandits, who were exterminated after some desperate fighting, as the remainder of Orion's troops came clambering down to help. Orion looked out eagerly for the blue garment, rushed madly upon its wearer, and killed him with his own hand, but was terribly shocked when he tore off the disguise and discovered it was his own brother whom he had slain. Several prisoners who had been held for ransom were found, and a number of women whom the robbers had at different times captured.

Among these Orion was overjoyed to find his little son alive and unhurt, though badly frightened. He carried him home to his wife in triumph, and the reunion was indeed a happy one, though clouded by the horror of the fratricide. Orion was all but overwhelmed by the thought of what he had done, but his wife comforted him, pointing out that he could not be held responsible, as he was entirely ignorant of the identity of his enemy. Nevertheless he brooded over it, all the more as he found himself

avoided by the neighbors when the story became generally known. Finally, the whole family decided to leave that part of the country, and Orion directed their course towards his old home, with some half-formed intention of giving himself up to his father as a kind of atonement. Before he arrived, however, he heard that his father had been recently slain by the opposite parties in the old feud—indeed that his family had been all but exterminated, and that he was now the only surviving male. He therefore took possession of the property, and his wife persuaded him that it was best to say nothing of the fratricide, which of course was unknown there. For his wife's sake he took no further action in the matter of the feud, though many people blamed him for leaving his father's death unavenged.

The remainder of his life passed comparatively quietly, and he died at the age of fifty-eight, his wife following him a few years later. This life undoubtedly showed considerable improvement upon the previous one, not only in the greater determination exhibited, but also in the absence of greed and avarice. It will be noted, however, that to effect this change it needed the presence with Orion of two of those egos who have always been helpers and influences for good, so that the victory was not won entirely alone. Few of his other old friends were with him this time. Sirius was indeed his great-grandmother, but had died before he was born. Sirius had married Bellatrix; and two at least of their children played a prominent part in the history of their tribe, for their eldest son Deneb was a great military and political leader, while their second son Lyra devoted himself to philosophy and religion, and became a celebrated teacher and prophet. Orion had altogether five children—three during the wandering, and two later on.

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## DRAMATIS PERSONÆ

- BELLATRIX : ... *Wife* : Sirius. *Sons* : Deneb, Lyra, Aquarius.  
*Daughter* : Mira.
- DENEB : ... *Wife* : Theodoros.
- LYRA : ... *Wife* : Proteus. *Daughter* : Virgo.
- MIRA : ... *Husband* : Vesta. *Son* : Aglaia. *Daughters* :  
 Berenice, Dolphin.
- EPSILON : ... *Father* : Daphne. *Mother* : Hebe. *Husband* :  
 Aglaia. *Sons* : Orion, Scorpio, Flora. *Daughter* :  
 Chamæleon.
- ORION : ... *Wife* : Helios. *Sons* : Aldebaran, Pegasus.  
*Daughters* : Eros, Sagittarius, Ophiuchus.
- GAMMA : ... *Adventuress*.
- KAPPA : ... *Attendant of Helios*.
- CHAMELEON : ... *Husband* : Juno. *Son* : Iota. *Daughters* :  
 Stella, Nu, Avelledo.
- FLORA : ... *Wife* : Mu.

## XI

The scene of this life lies in what is now Canada, north of Lake Superior, and its date is 14507 B. C. The great lakes at that time were somewhat different in outline, and the climate was colder. Orion's father, Ursa, belonged to a race something like the Esquimaux, who were small of stature, sturdy and dark. The people lived in houses that had very thick walls, made of double rows of logs. The tribe migrated in each year for hunting purposes, moving south for the winter, and north for the summer, and they often erected temporary snow-huts on their journeys.

Orion's mother, Sirius, was the daughter of the chief. His father, Ursa, was a selfish and scheming man, who was often unkind to his mother. Orion on the whole was afraid of him, though the father was good-natured to the child, at such times as he thought of it. When Orion was seven years old, we observe that he loved his mother and helped her in looking after the babies, of whom there were six younger than himself, two of them being twins.

About this time his father fell in love with another woman, Gamma, and brought her home in place of the mother, whom he drove away. Gamma pretended to take care of the children at first, but did not really like them, and soon began to neglect them, treating them unkindly. Orion soon grew to hate her. There was often not enough food for the entire family, and hunger made him grow selfish, and even drove him to steal. He became, in fact, rather a little savage—short but strong for his age, with keen black eyes. His inward craving for love was not understood now that his mother was gone. He was thus always thrown back upon himself, and he grew hard and was often cruel, not from love of cruelty, but because he was self-centred; he did not even *think* of others.

After a few years, the mother reappeared, and begged to be allowed to see her children sometimes, but the new wife compelled the father to refuse. Orion was hardy and strong: he hated the new wife, despised all women, and had even lost his love for his own mother. He went out hunting sometimes with his father, but quarrelled even with him. When he was sixteen years old, his father was badly mauled by a bear; and the new wife, seeing at once that Ursa would never be a strong hunter again, abandoned him, and, taking her jewels and some weapons, ran off with a younger man.

Orion would not stay at home to nurse his wounded father, who lay in a very bad condition for weeks. His first wife Sirius heard of his state, and returned and nursed him back to health. Orion by this time had formed his own habits; he was suspicious of his mother, as of all women; he was intractable and wayward, and would not respond to her anxious love, or help her with the younger children. Everything must give way to his slightest whim, or he was impatient, rough and angry. Already he was beyond control, often remaining away from home for days together. In pursuance of his

uncontrolled passions he seduced Sigma, the daughter of a neighbor, a girl who was about his own age. This was discovered, and caused a great disturbance, for under these circumstances the girl was no longer a desirable person, and could not be given in marriage to any one else. A tribal council was held, which decreed that, young as Orion was, he must marry Sigma, and take her to his father's house. This made one more mouth to feed, where already there was not enough to go round. The father was angered, but the mother tried to make the best of it. Orion was carelessly kind to the girl-wife, when he happened to think about her, but soon regarded her as a burden thrust unjustly upon him, and a clog to his ambitious schemes.

The household ran along scantily in a comfortless fashion for some years. Orion had some children for whom he really cared, but they most unfortunately died, and the sorrow hardened him still more. Eventually he went off to another tribe, at the age of twenty-four. There he soon made a reputation as a good hunter, and a keen trader in skins and furs. He married for policy's sake Nu, the daughter of an important man, and with her obtained a good dowry. Orion did not specially love her, but he had two little sons by her whom he loved very dearly, one of whom was Theseus. When these sons were seven and five years old respectively, their mother died, and he had no one to look after his children. Just at this time, in the course of his wanderings, he came across his old tribe again, learned that his father was dead, and that his mother Sirius and his own first wife Sigma were living together in very poor circumstances. They welcomed the wanderer and offered to take care of his children. He accepted their offer and returned to his own tribe with his little sons; and because of his mother's love for these sons of his, he grew to love her again, as he did when he was a little child. Sirius had always yearned over

him, so she was very happy at recovering him and his love. Broken down by hardships, she died when he was thirty-four; but the household still went on, for Orion had resumed his original wife, and they understood one another better now. She looked well after his sons, and soon had some of her own. Orion had grown less selfish, though he was still impulsive; he now settled down to some twenty years of fairly ordinary family life, dying at the age of fifty-six.

This life was evidently largely a test to see whether under unfavorable circumstances and with a difficult body, the ego could still contrive to impress on the personality the love and unselfishness of the previous life. In many ways he was unsuccessful, so in the next incarnation an experiment was made with a change of sex.

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#### DRAMATIS PERSONÆ

ORION: ... *Father*: Ursa. *Mother*: Sirius. *Step-Mother*: Gamma. *Girl-Wife*: Sigma. *Second Wife*: Nu. *Son*: Theseus.

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I that rather held it better men should perish one by one,  
Than that earth should stand at gaze like Joshua's moon  
in Ajalon!

Not in vain the distance beacons. Forward, forward let us  
range,

Let the great world spin for ever down the ringing grooves  
of change.

Thro' the shadow of the globe we sweep into the younger  
day:

Better fifty years of Europe than a cycle of Cathay.

Mother-Age (for mine I knew not) help me as when  
life begun:

Rift the hills, and roll the waters, flesh the lightnings,  
weigh the Sun.

TENNYSON





RAI PYARE LĀLL SĀHAB.

## THEOSOPHICAL WORKS

BY RAJ PRADEEP LALI

**T**his subject of our sketch is a person who has been cut away from among us at an early age. His useful and benevolent life was cut short on November 18, 1919. Since 1913 he had been a member of the Theosophical Society, and although a young man, his report he bravely stood by his principles.

Pyare Lali was born on September 25, 1887, in Delhi, the capital city of so many former empires and kingdoms. Hindus still love to call it the "City of Palaces" and the "City of Gardens." Delhi is to be ruled nine times, and the name of the city will again and again be given such a name as to rule it. The boy learned Persian and Arabic, and the folk-songs of the Delhi's tribes, and the traditions that left behind it a liberator. He was a student that lasted throughout his life. He was a student of the Sepoy War broke out, and lived through the siege; he did not, he stood all morning, and he did not. In 1898 he went to Agra to receive English education, gained a scholarship and studied at Government College, being very rapidly through and becoming a teacher in 1901.

Pyare Lali did not, however, receive a law degree, but in 1899, after two years of study, he became a member of the Judges' Club, and in 1901, as he found the legal profession at that time, he received law dispensation in 1903, and in 1904 he was made a Sub-Judge at Gwalior. In 1905 he was made a Judge of the Small Cause Court at Gwalior, and in the responsible post of District Judge at Gwalior.



RAJ PYARE LALL SAILAB.



## THEOSOPHICAL WORTHIES

RAI PYARE LĀLL SĀHAB

**T**HE subject of our sketch this month has lately passed away from among us at the ripe age of 71. His useful and benevolent life was closed on earth on November 18, 1910. Since 1883 he had been a member of the Theosophical Society, and through evil and good report he bravely stood by his flag.

Pyare Lāl was born on September 18, 1839, in Delhi, the capital city of so many fortunes—Indraprastha, as good Hindūs still love to call it. There is a prophecy that Delhi is to be ruined nine times, and each time it is to rise again and flourish; seven such destructions lie behind it. The boy learned Persian and Arabic with Muhammadan lads, sons of his father's friends, and the boyish association left behind it a friendly feeling towards Musalmāns that lasted throughout his life. He was still a lad when the Sepoy War broke out, and lived in Delhi through the siege; in his old age he would tell many a story of that wild time. In 1858 he went to Agra to complete his English education, gained a scholarship and studied in the Government College, rising very rapidly through the classes, and becoming a teacher in 1860.

Pyare Lāl did not, however, remain in the teaching profession, but in 1869, after two years as Head Clerk, he became Munsarim of the Judge's Court in Meerut, and as he found the legal profession attractive, he passed the Law Examination in 1873, and came out second on the list. In two years he was appointed a Munsif, and then was made a Sub-Judge at Cawnpore. From this he rose to be Judge of the Small Cause Court at Agra, and later officiated in the responsible post of District and Sessions Judge.

His services were found so valuable that he was given a three years' extension after completing the age for retirement, and he was rewarded with the title of Rai Sāhab.

His career as a Theosophist was as active and as honorable as his judicial service, and he devoted himself most earnestly to the task of purifying and reforming popular Hindūism by the infusion into it of Theosophy. He became an Inspector of Branches, and later Provincial Secretary, and worked diligently to the end. He was one of the Founders of the Central Hindū College, and supported it in every way. He also was one of the Founders of the Hindū Girls' School in Delhi, one of the most flourishing institutions of its kind, and one which will long feel his loss.

Rai Sāhab was a most delightful personality; to a keen and well-trained intellect, he added a childlike simplicity, and a heart of gold. How often did he move us to laughter by some quaintly naïve remark; how often did he win our admiration by the rare generosity so unconsciously manifested! Truly of such as he is the kingdom of heaven. And with all his good-nature and friendliness, he was steady and strong, firm in his attachments, unshakable in his loyalty. For myself, when he passed away, I lost on earth a steadfast friend, but the sure tie between us cannot break.

A. B.

## ELEMENTARY THEOSOPHY

### THOUGHT-POWER AND ITS USE

ONE of the most striking features of the present day is the recognition on all hands of the Power of Thought, the belief that a man can mould his character, and therefore his destiny, by the exercise of this power which makes him man. In this our modern ideas are coming into line with the religious teachings of the past. "Man is created by thought," was written in a Hindū Scripture; "what a man thinks on that he becomes; therefore think on the Eternal." "As he thinketh in his heart, so is he," said the wise King of Israel, giving warning against association with an evil man. "All that we are is made up of our thoughts," said the Buḍḍha. "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart," declared the Christ. Thought is the parent of action; our nature sets itself to embody that which is generated by thought. Modern psychology states that the body tends to follow out the thought, and traces the inclination felt by some to throw themselves down from a height to the imagination picturing a fall, and the body acting out the picture.

There being, then, a practically general appreciation of the Power of Thought, it becomes a matter of great moment to know how to use this power in the highest possible way and to the greatest possible effect. This can best be done by the practice of meditation, and one of the simplest methods—which has also the advantage that its value can be tested by each person for himself—is as follows.

Examining your own character, you pick out some distinct defect in it; you then ask yourself what is its exact opposite, the virtue which is its antithesis. Let us say that you suffer from irritability; you select patience. Then, regularly every morning, before going out into the world, you sit down for from three to five minutes and think on patience—its value, its beauty, its practice under provocation, taking one point one day, another another, and thinking as steadily as you can, recalling the mind when it wanders; think of yourself as perfectly patient, a model of patience, and end with a vow: "This patience, which is my true Self, I will feel and show to-day."

For a few days, probably, there will be no change perceptible; you will still feel and show irritability. Go on steadily every morning. Presently, as you say an irritable thing, the thought will flash into your mind unbidden: "I should have been patient." Still go on. Soon the thought of patience will arise with the irritable impulse, and the outer manifestation will be checked. Still go on. The irritable impulse will grow feebler and feebler, until you find that irritability has disappeared, and that patience has become your normal attitude towards annoyances.

Here is an experiment that any one can try, and prove the law for himself. Once proven, he can use it, and proceed to build virtue after virtue in a similar way, until he has created an ideal character by the Power of Thought.

Another use for this power is to help any good cause by sending to it good thoughts; to aid a friend in trouble by sending thoughts of comfort; a friend in search of truth by thoughts, clear and definite, of the truths you know. You can send out into the mental atmosphere thoughts which will raise, purify, inspire all who are sensitive to them; thoughts of protection, to be guardian angels of those you love. Right thought is a continual benediction which each can radiate, like a fountain spraying forth sweet waters.

Yet must we not forget the reverse of this fair picture. Wrong Thought is as swift for evil as is Right Thought for good. Thought can wound as well as heal, distress as well as comfort. Ill thoughts thrown into the mental atmosphere poison receptive minds; thoughts of anger and revenge lend strength to the murderous blow; thoughts which wrong others barb the tongue of slander, and wing the arrow loosed at the unjustly assailed. The mind tenanted by evil thoughts acts as a magnet to attract like thoughts from others, and thus intensifies the original ill. To think on evil is a step towards doing evil, and a polluted imagination prompts the realisation of its own foul creations. "As a man thinks, so he becomes" is the law for evil thought as well as good. To dwell on an evil thought gradually deprives it of its repulsiveness, and impels the thinker to perform an action which embodies it.

Such is the Law of Thought, such its Power. "If ye know these things, happy are ye if ye do them."

ANNIE BESANT

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## REVIEWS

*Reason and Belief*, by Sir Oliver Lodge, F.R.S. (Methuen & Co., 36 Essex Street, London. Price 3/6 net.)

Part I of this book, entitled 'Incarnation,' is of profound interest. Commencing with the statement that there is "no end to any real existence; nor is there any beginning," Sir Oliver Lodge goes on to discuss the inter-relations between consciousness and matter, and the persistence of the individual. He notes the "dim reminiscence as of previous experience," so characteristic of man, and he declares: "My message is that there is some great truth in the idea of pre-existence;" but he is not yet prepared to go into details. It may be that, in embodying itself, the soul becomes entranced, and suffers dislocation of memory, but none the less may memory be regained when the body is cast off. We are developing will, and the dangerous gift of freedom is ours; sin is "the conscious doing of what we know to be wrong," and it is the inevitable result of growing intelligence to change into "a condition of joyful and heart-whole obedience to what they see to be best." Then comes "the reign of peace and undisturbed progress."

As regards the Divine Incarnation believed in by Christians, Sir Oliver Lodge sees nothing unreasonable in it. "We are all incarnations, all sons of God in a sense;" "Christ did not spring into existence as the man Jesus of Nazareth. The Christ-spirit existed through all eternity. At birth he became incarnate." Sir Oliver Lodge is coming perilously near Theosophy. And again:

Even now the seers and poets are preparing their songs to welcome a second Advent of the Divine Spirit in the hearts of men—not in Palestine or Asia Minor, but here in Europe, in Britain, in London; the time will surely come when we can feel that the further dream of the poet has been realised.

And lo, Christ walking on the water  
Not of Gennesareth, but Thames!

Sir Oliver Lodge raises another interesting point as to prophecy, asking if people think it absurd to suppose that the coming of Christ in Judæa was "foreseen and heralded." Strange as such foresight may be.

I believe you are wrong if you think so, nevertheless. Facts are beginning to be known to me, still obscure and incomplete, which tend to show that even the birth of a human child, of ordinary parents, a child only remarkable for the fulness and richness of its nature and for the destiny soon to overtake it, was predicted, was shadowed forth in ways obscure but subsequently unmistakable, several years before birth.

A statement to be weighed, surely.

Part II deals with the Old Testament in Education, and its most interesting chapter is that on 'The Problem of Evil'; here again our author is thoroughly Theosophical. Part III deals with 'The Scope of Science,' and contains some useful reminders on the limitations of science and the use of hypotheses.

A. B.

*Spiritual Science*, by Sir William Earnshaw Cooper, C.I.E. (L. N. Fowler & Co., London. Price 3/6 or Rs. 2-10).

Sir W. E. Cooper is a man who has lived for over forty years in India, and has been a member of one of its Legislative Councils, and is still the head of a large Indian manufacturing company. He is already known to the world as the writer of several books upon agriculture, and one upon the perils of socialism. In this volume he has abandoned his accustomed fields, and burst forth in a new and unexpected direction, giving us an energetic and enthusiastic presentment of the higher type of Spiritualism.

The first thing to be said of the book is that it gives us remarkably good value for the money as far as size goes; it is quite as large as many a book which has been sold for three times its price. Frankly, it has no message for the Theosophical student, for he already knows, not only all this, but much more also. But there is a class, and a large class, to whom it will appeal, and the Theosophist may find it useful to keep it to lend to people who belong to that class. It is perhaps somewhat verbose, and it contains pages of quotations; still, it must be admitted that many of the quotations are good ones, though even a good quotation begins to pall upon one when one meets it four times over, as at pp. 291, 323, 328 and 380.

Sir William's arguments are for the most part unanswerable, for they are just plain common-sense—as, for example, when he asks why the law of evolution and progress should not apply to spirit as well as matter, and points out the inconsistency of the thousands of people who admit the existence of the soul, yet continue to live exactly as though it did not exist. He has evidently been making some efforts at propaganda, for he has already discovered that there are some people who actually lack the power or the intellect to believe even what is clearly demonstrated. He prostitutes the sacred name of the Brotherhood by applying it to mediums; but he appears to use the word medium in a wider sense than is common, for he speaks of Jesus as a medium, and also includes in his list Joshua, Samuel and others. He is sometimes amusing, as when he (quite justly) compares the prophet Samuel to the Mad Mullah, since both of them were alike “mediums” for frenzied exhortations to the commission of the most abominable crimes. He clearly knows nothing of Theosophy, for he remarks that no one has yet elevated all these occultisms into a science! To become a medium is for him the highest summit of attainment, but on the other hand he says that all may become the mediums of the higher forces by doing their daily work well and kindly. He gives us from his own experience several good pieces of direct testimony, and his colloquialisms are often refreshing, even though his repetitions are sometimes a little tedious. There are some careless errors—as for example, “vouchsafed” instead of “vouched”—that should be corrected in a second edition.

C. W. L.

*Man's Supreme Inheritance*, by F. Matthias Alexander.  
(Methuen & Co., Ltd., London. Price 5/- or Rs. 3-12.)

Originality is stamped on this small book, which has a message to give in the interests of the individual and the race. The reason why the writing of the book is undertaken is “the appalling physical deterioration that can be seen by any intelligent observer;” to the writer the existing systems of physical culture are unsatisfactory, and he is also opposed to the idea of fighting diseases by inoculations of sorts till “our bodies become depressed and enervated sterilities, incapable of action on their own account.” What is our author's remedy? He has evolved a theory of his own; he has boldly put aside the cherished pet ideas of scientists



in general (even his sub-conscious or subliminal self is different from that of Myers) and has come to believe that "as the intellectual powers of man extend, we progress in the direction of *conscious control*. The gradual control of evolution by the child of its production has pointed always to this end, and by this means, and by this alone can the human race continue in the full enjoyment of its physical powers and forfeit no fraction of its progressive intellectual ideal." He explains the principle of conscious control at length, and in doing this gives to his readers a couple of good chapters. The latter portion of the book (which parents will do well to read) is more practical. There is much to be said about our author's theory, but we cannot agree *in toto* with his various details, and he is too materialistic in his explanations. The book is very well printed, but is rather dear at its price; but then, it contains original thought of value and utility.

B. P. W.

*The Writers' and Artists' Year Book for 1911.* (Adam & Charles Black. London, Price 1/- net.)

Though in no sense specially connected with any specifically Theosophical or kindred subject, this little book will be of interest and value to many of our readers. It is a *vade mecum* for all writers, artists and photographers who wish to have dealings with publishers and editors. Its main contents are detailed lists of British and American Journals and Magazines, as well as publishers. The lists of Journals give full details as to what matter they accept, what length and of what nature it should be, and also what payment it should command. Music publishers are enumerated under a separate heading, and short lists are furnished of syndicates for MSS., of Literary Agents, of Press-Cutting Agencies, and of Authors' and Artists' Clubs. There is also a good classified index. The little book is replete with careful and practical information and forms a most valuable tool for the business side of literary and artistic activity.

J. v. M.

*A Holiday with a Hegelian*, by Francis Sedlák. (A. C. Fifield, London, or the author, Whiteaway, near Stroud, Gloucester. Price 3/6.)

To find old, old problems expounded with charming freshness, and with an enthusiasm devoid of bigotry is indeed a mentally Epicurean pleasure. And here it is in *A Holiday with a Hegelian*—and done too with a skill and technique that

command our admiration and excite our interest. The author undoubtedly realised that before him lay a task of immense difficulty, that to win the attention of a too busy world for a theme in which no practical advantage lay save in enrichment of the mind, he must present it with all the cunning of the skilled artificer, who knows just how to set his jewels to catch the hurried glance of the passer-by and win him to closer attention, to desire, to possession. To think long and consecutively is boredom to the ordinary person; it is the delight of the thinker. And this is what Mr. Sedlák claims to be, and justifies his claim in the brilliant and virile exposition of Hegel's philosophy now before us. Old, old problems we have said; does not the question 'What am I' haunt the pages of the Upanishads? And the answer rings true and unequivocal every time: I am Brahmā. The Buddha left all dear ones, all worldly treasures to seek an answer, and 'I am the Jewel in the Lotus'—was His mystical finding; the Christ answered it in the simple, holy sentence—"I and the Father are One;" and from thence on through the centuries the answer has been given again and yet again, aye, even by the stiff, disputing scholastics of a few centuries since, for despite their controversial spirit they generally agreed that the goodness of Being pre-ordained the human mind to the attainment of Truth; the answer of the mediæval mystics was that the grace of God dwelt in His inner sanctuary—the *substance* of the soul; and philosophers have each contributed their answer through all nations and races, till we arrive at Hegel, one of the greatest exponents of what that answer involves. "The only way to answer 'What am I?' is by answering the question 'What is Thought?'; "for the Ego and the Thought are one and the same." Here we have succinctly, almost axiomatically, the answer that this book offers—its central idea, of which all the arguments and dialectical movements are, in truth, but expansions and expositions of how Thought acts.

Having cleared the student's way, the author devotes nine chapters to "Acts of Thought." Here we find things familiar in a new garb. The mind is forced to pace through cosmic concepts in ordered sequences with logic alone as the severe and incorruptible guide. Cycles of close reasoning trace becomings to their logical end. It were almost a truism to say that the student will benefit by a study of this book—it could not be otherwise. All his mental muscles will be exercised

and braced by it to keen fitness. Two final chapters—'The Meaning of Planetary Distances' and 'Our Destiny' are replete with fine, close and magnificent thinking—the former especially.

Much of the book is in the form of a dialogue and hence is robbed of the tediousness that in works of this nature is so often the despair of the ordinary reader. Its lack of verbosity delights the 'thinker' who wants 'Thought' and not mere words. And of this dialogue, of the style, and of the presentation of the subject-matter Viscount Haldane, Minister for War—who is described as being "our foremost English Hegelian"—writes in warm appreciation. With him we hope that this book will do good. It will undoubtedly mark an era in the way in which philosophy is presented—in clear language understandable even at first reading. We wish the book the success it truly deserves—a circle of serious and appreciative students of things noble and inspiring, who are above all lovers of Truth, into the nature of which this volume claims to be a guide.

J. R.

*Social Idealism*, by R. Dimsdale Stocker. (Williams & Norgate, London. Price 3s.)

Mr. Stocker is indeed a maker of books. He writes interestingly on many topics that are agitating the public mind and conscience to-day, chiefly perhaps on matters relating to what is called "New Thought." While there is nothing very original in what he says, yet he has the happy knack of giving publicity to the latest ideas on social and religious questions, and for that reason he is always worth perusing. The book has seven chapters, the first being "The New Religious Metaphysic." In this he points out that the iconoclastic spirit of thirty years ago was an essential factor in progress. But now the time has come when there must be spiritual reconstruction. The churches have failed to weld together our social and spiritual forces to one supreme end, so science must attempt the task, by establishing the new ideal—produce a "serviceably scientific conception of Society." Chapter II is entitled "The New View of Immortality." In this Mr. Stocker adversely criticises the late Rev. Dr. Momerie's ideas on "Immortality." Mr. Stocker himself is not sure that there is a future state, but hopes that there is. In Chapter III, "Salvation for All"—the author is inclined to believe more in collective than individual immortality. Chapter IV is entitled, "As a Little Child," and the thought of the writer

revolves round the idea that the State should not only supervise the mental training of children, but their physical well-being as well—also that the State should incorporate in its educational system training in the art of motherhood. "Conscience—the Voice of Man" is the title of Chapter V. In this he shows that the individual conscience is clearly a question of growth, but that the realisation of the social conscience is the greatest fact of modern thought. Chapter VI is entitled "International Idealism and its Message," and shows that all those who can think above considerations of race and country are helping to break down the barriers of prejudice, convention and ignorance that divide mankind, thus bringing about more quickly the time when all will say: "The world is my country, to do good is my religion." The final chapter is on "The Life of the World to come," and is a comparison of existing social and religious conditions with those described by Sir Thomas Moore in his *Utopia*. The book is nicely bound and printed and should have a wide circulation.

M. H. H.

*Adyar, the Home of the Theosophical Society*, by Alcyone (J. Kṛṣṇamūrṭi). (THE THEOSOPHIST Office, Adyar, Madras S., India. Price Re. 1-8 or 2s. 6d. or 60 cts., postage extra).

At last we have an album worthy of Adyar, and though the critical may find several little imperfections and flaws—by way of contrast with the superb half-tone printing of England and America—yet if they but realised even a few of the difficulties under which it was produced, they would feel only the deepest gratitude to Alcyone for attempting such a daring feat. For the work has been done entirely at our own Vasantā Press upon two hand-driven presses, by men to whom the work was new, and with the limited materials which could be obtained in Madras. But no apologies are needed for this book of views; it is a gratifying success, and not a member who purchases one but will number it among his treasures—for our hearts turn ever to Adyar, and we have often longed to see its beauties. Through the perseverance and patience of Alcyone, who walked day after day about the estate in the hot sun with his camera, we are shown forty-two excellent half-tone photographs (printed on heavy art paper) of beautiful Adyar, and each one is accompanied by a page of exceedingly interesting letter-press written by Mr. Leadbeater. Portraits of Madame

Blavatsky, Colonel Olcott and Mrs. Besant are also included, and at the very end of the handsome cloth-bound album is a large new map of the estate, indicating the position of all the recent buildings, and two plans showing the ground and first floors of the historical Headquarters building. In his introduction, Mr. Leadbeater has described the various changes which have so modified the appearance of this building, and in addition has given us the history of the estate. Throughout all of his descriptions, little anecdotes and personal touches are found which make their reading delightful. One of the most interesting photographs is that which gives us—more clearly than any words—the exact appearance of the famous roof upon which the members have gathered for years to listen to our teachers, and where great Visitors have sometimes come. Then there are photographs of the Convention hall, of the library, of the veranda round the President's room, upon which those nearest to her gather in the twilight, of the octagon room famed in early days, of the cool, green palm grove, of Leadbeater Chambers which front the river near the sea; as we turn over page after page, glancing across the quiet river, upon an ancient gate of carved stone, or down an aisle of stately palms, we suddenly realise the value of this gift of Alcyone—he has given us a glimpse, not of physical beauty alone, but of the subtle magic which has transformed Adyar into one of the greatest spiritual centres in the world. And we are grateful to him. At the wish of Alcyone all the profits go to Mrs. Besant.

I. S. C.

*The Allahabad and Nagpur Congress, Conferences and Conventions.* A Collection of the Presidential Addresses delivered at various meetings held in 1910. Natesan & Co., Madras. Price 12 Ans.)

With laudable energy and up-to-date-ness Mr. Natesan publishes another annual batch of presidential speeches by the various chairmen of some fifteen different conventions and conferences held in 1910, mostly in its closing months. The matter furnished makes most interesting reading and gives a valuable *resumé* of current tendencies and movements in present day India. To our readers perhaps the reports of speeches at the Theosophical Anniversary Meeting, at the Convention of Religions, and at the Theistic Conference will appeal most. In this otherwise excellent little collection it is a pity to notice that the exigencies of a speedy production have prevented thorough completeness. So we find only Mrs. Besant's closing address insert-

ed, but not her real Presidential address, and the former is incorrectly labelled 'Presidential address.' May future issues avoid similar mistakes, in order to enhance the usefulness and reliability of the publication!

J. v. M.

*The Altar in the Wilderness*, by Ethelbert Johnson. (Wm. Rider & Son, Ltd., London. Price 1/6 or Re. 1-2.)

This booklet is said to be "an attempt to interpret man's seven spiritual ages," each of which is leading him to a higher and fuller life. Good ethical essays are the seven chapters, each of which treats of one such spiritual age, and they provide an hour's fair reading. It furnishes a welcome change for the serious student, as the book gives a rest to the ever alert mind and brings the emotions into healthy play, a dose of which is now and then essential for an all-round development. The book is Theosophical in spirit, though couched in language suitable for Christian ears, and we hope it will find a ready sale, especially among the young of Christendom.

B. P. W.

*Aspects of Death in Art*, by F. Parkes Weber, M.A., M.D. (T. Fisher Unwin, Adelphi Terrace, London.)

Mr. Weber is a Fellow of the Society of Antiquaries and of the Royal Numismatic Society of London, and his studies have led him especially into the examination of medals, engraved gems, jewels, cups and vases. In the volume before us, he has selected works of art bearing on death, and gives a remarkable series. They are classified under various appropriate headings, and with the many illustrations given, the book should prove very useful for those who wish to tread this bye-way of Art.

A. B.

*The Day's Message*, by Susan Coolidge. (Messrs. Methuen & Co., London. Price 3/6 net).

This is a new edition of a well-known selection of maxims, texts and other quotations for daily use throughout the year. It has been before the public now for more than two decennia, and should be too well-known by this time to need much recommendation. A page is allotted to every day in the year, and each page contains three or four quotations. The plan of the little work is sensible and effective. First on each page comes a text quoted from the Bible, from either the New or the Old Testament. There come one or two verses from the poets, and lastly a quotation from a secular prose writer. The selections are predominantly Christian in sentiment and

religious in subject. To the devotional temperament the little book ought to be inspiring and of value.

J. v. M.

*Some Noble Souls*, by Elisabeth Severs. (Theosophical Publishing Society, London. Price 4/6 or Rs. 3-6.)

Seven of the great souls of the world have been objects of inspiration to our good friend Miss Severs and she has, with a view to helping her fellow-men, produced this volume of uncritical studies. It is helpful for the young, and inspiring for certain temperaments. The seven are Pythagoras, S. Francis of Assisi, S. Catherine of Siena, Joan of Arc, H. P. Blavatsky, H. S. Olcott and Annie Besant. The 350 pages of this book provide interesting reading for a day, and when even the hasty reader comes to the end he finds himself not altogether uninstructed. Theosophists will do good work in the way of propaganda if they will recommend the book for school libraries and get it taken up for prize distributions at educational institutions. We wish it success.

B. P. W.

*Light on the Path and Karma*, new edition, with an introduction by C. W. Leadbeater. (THE THEOSOPHIST Office, Adyar. Paper 6d. or 6 ans.; Cloth 1/- or 12 ans.; Leather 2/- or Re. 1-8.)

This priceless pearl of Theosophical literature is here given a new and valuable setting. It is printed in three sizes of type to indicate the respective sources of inspiration. The original aphorisms are put in italics, and the explanations (which we now learn were given by the Venetian Master) are put in large type. The notes that were added by the Master Hilarion after the first edition, are now put in their appropriate places, printed in smaller type. We have included in the present edition the wonderful essay on "Karma" which, we are told, is also from the hand of the Venetian Master. Mr. Leadbeater's introduction must be read by every lover of *Light on the Path*. It settles once and for all the questions that have been raised regarding the origin of the work. Failing any knowledge, we were bound to speculate on such a wonderful book, and we were bound to be wrong! The present edition is well produced, and it is a pleasure to handle it.

S. R.

*The Victory of Love*, by C. C. Cotterill. (Fifield, price 2/- net).

No one can deny the sincerity and warmth of this little book. The author's theme is that "the root of all human

greatness is human love." He believes that this very moment is ripe for realisation, and in that, his optimism is bigger than many utopians who, while believing in a glorious age on earth, see it only as a "far-off divine event."

The word 'Love' as he says, may stand for something weak and flabby, and the very expression brotherly love so easily drifts into mere sentimentalism. Our author is far removed from that, and is indeed practical to a degree. In discussing the poverty of the poor, and how the arch-separator, money, has flung two million of our brothers and sisters in England into *utter destitution* (with how many more millions on the verge!), he asks what he ought to do in his private affairs towards remedying the shameful contrasts. He calculates roughly the income that would be necessary to keep a small family in such a condition as would satisfy the requirements of human existence. He has decided the amount, and attempts to live himself in some conformity with it, the residue of his income being given to hastening in some way the day of love's victory. He says truly 'we must strongly desire the removal of barriers, if we wish them removed.' Like many practical men, he sometimes falls into a curious error. He thinks that the Buddha's message had weak points because of His not having worked with His hands for a living. Comparisons with other world saviors cannot, in our opinion, be made. With so many people believing in the "essential goodness of human nature" we seem to see the obstacles that have been raised by man being broken down. We welcome Mr. Cotterill's book as a sign of the approaching dawn.

S. R.

#### TRANSLATIONS

From Norway comes an excellent translation, by Eva Blytt, of the first section of Mr. Leadbeater's *The Inner Life*. Its Norwegian title *The Masters and the Way (Mestrene og Veien)* defines its contents well. The execution is neat and up to the high standard shown by the well-known firm of Theosophical Publishers, Blytt and Lunds Forlag, Kristiania. The price is 2 kroner.

*Aux Pieds du Maitre* is the French translation of Alcyone's *At the Feet of the Master* issued by the committee for 'Publications Thésophiques' at Paris. Very tastefully executed and artistically bound, the little volume is a dainty production indeed.



## THEOSOPHICAL MAGAZINES

### ASIATIC

*The Adyar Bulletin*, Adyar, May, 1911. Theosophy is being appreciated in various quarters, as shown by the 'Headquarters' Notes'; extracts from the spiritualistic weekly *Light* and *The Baluchistan Gazette* are interesting as independent testimony to our Society's silent work in two remote corners of the world. The advance of Theosophy in Scotland and the sudden increase in sale of our literature is also noted, and we will quote a few sentences for the information of the readers of this magazine. "*At the Feet of the Master* has been sold out, and so also our President's *Universal Text Book Part I* in cloth; the former is again in the press and will be out soon, while the latter is available in wrapper, and will be out soon also in cloth. . . A new feature is the regular issue of a complete pamphlet on the 21st of each month; two of the series, one by Mrs. Besant and the other by Mr. Leadbeater, are already out." Mr. Leadbeater writes an instructive article full of new and interesting information, much to our surprise and admiration, for it is always a puzzle to the ordinary mind how he can find, month after month subject-matter for splendid articles; he writes this time on 'The Founding of Religions,' and we strongly recommend the article to all our readers. 'From my Scrap-book' by Felix, is a new column which we hope will be continued; 'Theosophical Ideas in Modern Poetry' is concluded. 'Meditation' and 'A Birthday Message' make up an excellent number. We are glad to note that this little monthly is getting very popular; certainly it is the cheapest little magazine now running, and yet most useful.

*The C. H. C. Magazine*, Benares, May, 1911. 'In the Crow's Nest' is followed by Mrs. Besant's second instalment on 'Karma'. P. K. Telang continues his useful 'Study of the Purāṇas'; Psyche writes a sketch on 'Burma'; Miss Albarus contributes an essay on 'Emerson'.

### EUROPEAN

*The Vāhan*, London, April, 1911. A short contribution on 'The Poor Law Commission' is worthy of perusal. The remaining contents is made up of notes, news, reprints and reviews.

*Theosophy in Scotland*, Edinburgh, April, 1911, continues its good work and gives us some interesting reading matter.

*The Lotus Journal*, London, April, 1911, opens with a story from the lucid pen of Mabel Collins which is to be continued. 'The Seder Service' of the Jewish people on the eve of the Passover is interesting. A useful Lotus lesson is entitled 'The Story of Jesus'. 'A Wonderful School,' by our friend Miss Kate Browning, is an excellent story, to be continued.

*Tietäjä* (Finnish), March, 1911. 'The Eye of God'; 'The Knowledge of Good and Evil in Kalevala'; 'The Faminism in the Light of Occultism' are original contributions.

*Teosofisk Tidskrift* (Danish), Stockholm, April, 1911. 'The Secret of Death and a Key to the Riddle of Life,' by Dr. Steiner and 'The Monads from the Moon,' by Mr. Leadbeater form the chief items of the contents.

*Le Lotus Bleu*, Paris, April, 1911. Sixteen pages more of the Lives of Alcyone are given, taking us from the third life to the fifth. Almost an equal amount of space is occupied by the President's 'Theosophy and the New Psychology'; and for the rest we have an article by Mabel Collins upon 'How *The Idyll of the White Lotus* and *Light on the Path* were written,' and the translation of a recent 'Twilight' from our own pages.

*Bulletin Théosophique*, Paris, April, 1911. Here we have a report of the recent Convention of the French Section, the quarterly letter from our President, a letter from Monsieur Charles Blech describing the tour in Burma, and the announcement of a project for the foundation of a school for young children.

*La Revue Théosophique Belge*, Brussels, May, 1911. Our Belgian friends are running through the pages of their Review a translation of *At the Feet of the Master*—not, apparently, the same as that so admirably prepared by Mademoiselle Aimée Blech. They commence Mrs. Besant's article 'What Should We Think of the Masters?' and reprint from our pages Mr. Leadbeater's "Notes upon the Higher Planes".

*Sophia*, Madrid, April, 1911. Our principal Spanish magazine always spreads good fare before its readers. It begins this time with a translation of part of the President's speech in closing the thirty-fifth Convention. The next item is an article by Mr. C. W. Leadbeater on 'The Hidden Side of Music,' which

is practically nearly the same thing as the concluding chapter of *Thought-Forms*. In its present form it is taken from *Le Lotus Bleu*, and it also appeared, if we are not in error, in *The Lotus Journal*. The thirteenth life of Alcyone is the instalment given of 'Rents in the Veil of Time,' and it is followed by a translation from one of our earlier volumes of 'Occultism in the South of India'. A. F. Gerling's article on 'Is Marriage a Sacrament?' is concluded; we notice in it the rather severe though perhaps not unmerited remark that "The great majority of the human race are not really more than candidates for humanity." Dr. Danjou writes on 'How and Why We Ought to Breathe,' and José Graves on 'Fatality, Free-will and Causality'. A curious case of reincarnation is extracted from the *Annales des Sciences Psychiques*.

*Ultra* (Italian), Rome, April, 1911. We note an article by Alberto Gianola on 'Pythagoras and his teachings in the Latin writers of the first century' and a first instalment on 'The Mysteries of Ancient Egypt,' by Augusto Agabiti. Decio Calvari contributes an interesting appreciation of the philosophical and religious views of the late Antonio Fogazzaro, the well-known author of *The Saint*.

*Bollettino della Societ  Teosofica Italiana* (Italian), Genoa, April, 1911. A translation from *Bibby's Annual* of the President's article on 'The Masters' opens the April number and is followed by an interesting account of 'The Shwe Dagon,' the great Golden Pagoda of Rangoon, by Alcyone. We note also 'Parables and Truth;' 'The Science of Life, or H. P. B. and Tolstoi;' a description of G. Calleri's recent visit to Ceylon and a brief account of the Tenth National Congress of the Italian T. S.

#### AMERICAN

*The Theosophic Messenger*, Chicago, April, 1911. 'The Legend of the Holy Grail'; 'Keeping in good Health'; 'The Mighty  ther'; 'What proof?' along with poems, short contributions, notes, news and reviews make up this number.

*La Verdad*, Buenos Aires, April, 1911. This opens with our President's lecture upon 'The R le of Theosophy in the Coming Civilisation,' and her explanation of the seal of the Society. An appreciative note upon Alcyone appears, and we notice that in another part of the magazine various writings of Mrs. Besant referring to him have been gathered

together from THE THEOSOPHIST and *The Adyar Bulletin*. It is not, however, correct to describe the Srotapatti Initiation as the fulfilment of the vow taken before The Lord Buddha; that can be fulfilled only by the attainment of Buddhahood, which lies yet many lives in the future. Dr. Hartmann's 'What is Matter?' is given, and next comes Dr. Pascal's 'Reincarnation,' illustrated by a design taken from one of Mr. Ostermann's post-cards. Articles on 'Pythagoreanism' and 'The Prayer on the Acropolis' follow; but one wonders why a Theosophical Magazine should perpetuate the horrible illustration (on p. 601) of a self-styled 'Modern Rosicrucian,' who certainly does not recommend himself by his appearance if he looks anything like that portrait! Monsieur Charles Blech's first impressions of Adyar are reproduced.

*Virya*, Costa Rica, March. The frontispiece of this Magazine is a portrait (not a flattering one, I am sorry to say) of our honored friend Señor Don José Xifré. The letterpress opens with an obituary notice of the Countess Wachtmeister by Mademoiselle Aimée Blech, and after that comes our President's 'Why we have forgotten our past lives'. Señor Muñoz concludes his article on 'Theosophy and Science,' and we have Monsieur Edouard Schuré's answer to certain questions on the revival of the divine idea.

#### AUSTRALASIAN

*Theosophy in Australasia*, Sydney, April, 1911. 'The Outlook' this month is wide and therefore interesting. 'The Day of Opportunity' is a very readable contribution, with good hints and suggestions, and we hope the readers will succeed in catching the spirit of the writer's message regarding "the tremendous importance of the *Near*, and look for the infinite possibilities of the *Now*."

*Theosophy in New Zealand*, Auckland, April, 1911. With this number the little monthly enters on its ninth volume, and we welcome it under a new and improved garb. 'The Limitations and Defects of Intellect,' with short articles, reprints, notes, reviews and children's pages give a fair amount of reading. We wish our New Zealand colleagues great success and prosperity.

#### AFRICAN

*The Seeker*, Pietermaritzburg, April, 1911, is showing decided improvement and we cannot but congratulate the small band of workers in this far-away land on their laudable efforts to spread the good tidings.

X.

## THEOSOPHY IN MANY LANDS

### THEOSOPHY IN BRAZIL

We have before us several interesting cuttings from Brazilian newspapers, sent by our devoted brother Captain R. Seidl, who is doing all in his power for the spread of Theosophy in his beautiful country. There is a long article in memory of Colonel Olcott, translations from Mrs. Besant's and Mr. Leadbeater's works, and a clever exposition of the ground and purpose of the *Liga Mental Internacional "Pro-Pace"* founded by our brother in Rio de Janeiro. It is remarkable, and has probably caused great curiosity, that the proposal for this League comes from an officer of the army. The newspapers of Rio, so we learn, accept as a rule almost everything on Theosophy which is offered to them. It seems, therefore, that the time is not far off in which a stronghold of Theosophy will arise in that vast and promising country which, according to Señor Roso de Luna, can be compared only with India, as far as spirituality is concerned.

### SCOTLAND

The present season's programme of propaganda work has now been completed. The winter months have been very fully occupied in conducting a series of lectures in different towns, and as an immediate result we have Lodges in Perth and Forfar, and Centres in Musselburgh, Hawick and Falkirk. A further result may doubtless be that some of these new Lodges will themselves undertake propaganda work. The message of Theosophy has everywhere met with so great a welcome that it is not too much to anticipate that before long the Society may be represented in all parts of this country.

In Glasgow and Edinburgh the work has gone steadily forward, and the Lodges in both of these cities have increased in numerical strength. Mr. Lorimer Thomson has undertaken and is energetically carrying out a heavy programme of lectures in Dundee, Aberdeen and Perth, among other places.

The Theosophical Society in Scotland has recently acquired permanent Headquarters in Edinburgh. An exceptional opportunity offered for the purchase of a house, and by taking advantage of it our members have placed the Society in possession of premises that are admirably suited to the purpose of Headquarters. When a few small alterations have been effected, we shall be provided with a Lecture room capable of seating 200 people, a Library, an E. S. room, and bedroom accommodation for the use of visiting Theosophists. There is little doubt that these new premises will be open by the date of the President's arrival in Edinburgh. The new Headquarters address will be 28 Great King Street, Edinburgh. The whole of the requisite funds for the purchase of these premises has been subscribed, and also funds provided for necessary alterations and decorations.

The Society is keenly looking forward to the forthcoming visit of the President to Scotland. Preparations are being actively carried out in all the towns that will be visited, and we anticipate a great strengthening of the foundations of the Scottish Society as the outcome of the President's tour of the Lodges. Mrs. Besant will preside at the first annual Convention of the Scottish Society to be held in Edinburgh on Saturday, June 3rd.

C. G.

# SUPPLEMENT TO THE THEOSOPHIST

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## T. S. IN SWITZERLAND AND S. AMERICA

The Eighteenth National Society, the T. S. in Switzerland, has received its Charter, dated December 1st, 1910.

Its General Secretary is Mlle. H. Stephani, Cour S. Pierre, Geneva. Switzerland has French, German and Italian Cantons, and Lodges in these have hitherto affiliated themselves with the National Society of France, Germany or Italy. Now they will all, of course, belong to their own country.

M. le Commandant F. Fernandez, the Presidential Agent in South America, finds himself, at the age of sixty-six, somewhat too heavily burdened. His review, *La Verdad*, makes heavy demands on him intellectually and financially, and he wishes to devote himself to this and to other literary propaganda. He has therefore asked me to relieve him of the Agency, and to replace him with a younger man. M. Fernandez has organised and watched over the T. S. in South America with a devotion and self-sacrifice that cannot be too warmly recognised. May he, for many years to come, continue to serve the movement as an author, and may his successor prove as worthy as he has been.

ANNIE BESANT, P. T. S.

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## HEADQUARTERS' IMPROVEMENTS

The improvements carried out during last year in our Headquarters, including the establishing of a dairy and a bakery with the necessary buildings, the installation of electric plant

for lighting only, and the improvements in Besant Gardens, amounted to Rs. 25,787. I received during the year for this purpose Rs. 11,180-0-6. During the present year, I have to thank good friends for the following sums :

	Rs.	A.	P.
H. Pullar	30	0	0
A Goodman	30	0	0
A Servant	20	0	0
P. P. Luc.	100	0	0
Thro' C. Blech	3	0	0
Mrs. Hinton	37	8	0
B. P. Madon	51	0	0
M. B. Master	50	0	0
A Friend	100	0	0
H. N. Gotla	10	0	0
R. P. Mistry	10	0	0
K. R. Jussawala	30	0	0
P. D. K.	150	0	0
Bajnath Singh	5	0	0
Mother, per D. H. Hora	50	0	0
T. P. C. Barnard	259	5	3
A Servant	100	0	0
A. R. Raṅgasvamier	5	14	0
Mrs. Parker	45	0	0
Indian Friend	90	0	0
	<hr/>		
	Rs. 1,176	11	3
	<hr/>		

### BUDDHIST SCHOOLS

Gifts from the following are acknowledged with thanks:

*Per A. Kunz*; 40 T. S. members, U. S. A.; Bajnath Singh; Central Lodge (U. S. A.); League of Mercy (Aus.); Akron Lodge (U. S. A.); G. Gomez; N. C. J. Brandenburg.  
*Per P. Blech*: Mme. Azais, Mlle. Le Contre; M. Cangilhem; Herki Chabaty; C. V. Fraire; A. Hamilton; C. B. Nicholls; C. G. Thomson. By Jean Delville, Readers of the *La Revue Théosophique Belge*. From Java: E. C.; A. G.; A. H.; L.; J. Spore. Carlos S. Martin.



## FINANCIAL STATEMENT

## THEOSOPHICAL SOCIETY

The following receipts from 11th February to 10th March, 1911, are acknowledged with thanks :

## ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Presidential Agent, South America (£38-10-5) ...	570	15	0

## DONATIONS

Mr. C. R. Pārthasārathy Aiyāṅgār, Vakil of Chittoor ...	20	0	0
Mr. N. H. Cama, Nauder ... ..	5	0	0

## PRESIDENT'S TRAVELLING FUND

Theosophical Society in England and Wales (£40) ...	592	15	9
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Rs. 1,188 14 9

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A. SCHWARZ

10TH MARCH, 1911.

*Treasurer, T. S., Adyar*

## OLCOTT PAÑCHAMA FREE SCHOOLS

The following receipts from 11th February to 10th March, 1911, are acknowledged with thanks :

## DONATIONS

	Rs.	A.	P.
Mr. Pārthasārathy Ayaṅgār, Sub-Asst. Inspector of Schools, Tanjore ...	5	0	0
Mrs. Nettell ... ..	10	0	0
Mr. A. Lorz, Marshfield (8s. 3d) ... ..	6	0	0
Mr. Mohanlāl Girḍharlāl, Ahmedabad ... ..	5	0	0
Mr. S. Dankowski, Green River (\$10) ... ..	30	13	0
Mr. A. Hamilton, New Zealand £1-1-0	}	...	...
Mrs. Mountaine, Auckland ... 0-2-6			
£1-3-6	17	6	8
Mrs. Goddard, United States, America (Food Fund) ...	15	4	0
E. S. Member ... ..	50	0	0
Anonymous ... ..	70	0	0

Donations under Rs. 5	...	...	...	...	...	11	12	0
Collected during T. S. Convention	...	...	...	...	...	236	9	0
						<hr/>		
						Rs. 457 12 8		
						<hr/>		

A. SCHWARZ

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

10th MARCH, 1911.

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### NEW LODGES

Location	Lodge Name	Date of issue of the Charter
Conception del Oro, Zac, } Mexico. }	Kṛṣṇa Lodge, T. S.	... 8-12-10
Sroudlijem, Norway ...	St. Olav Lodge, T. S.	... 7-1-11
Stavanger, Norway ...	Stavanger Lodge, T. S.	... 31-1-11
Seville, Spain ...	Brotherhood Lodge, T. S.	... 7-2-11
Milan, Italy ...	Leonardo da Vinci Lodge, T. S.	7-2-11
ADYAR, } 6th March, 1911. }	J. R. ARIA <i>Recording Secretary, T. S.</i>	

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### T. S. ORDER OF SERVICE

A new League has been formed under the title 'The Mystic Drama League,' in Morgan Park, Ill., U. S. A., with Mrs. Catherine Sanphere as Chairman, and Mrs. Julia A. Myers as Secretary.

As the Secretary of the Central Council will be absent on leave for seven months correspondents are requested henceforth to address all communications to Mrs. C. V. Godefroy, Leadbeater Chambers, Adyar.

HELEN LÜBKE

*Hon. Sec., Central Council*

ADYAR, FEBRUARY, 1911.

# SUPPLEMENT TO THE THEOSOPHIST

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## ENLARGEMENT OF PRINTING PLANT

	Rs.	A.	P.
Already acknowledged ... ..	398	7	6
Jules Grand ... ..	2	15	0
N. C. J. Brandenburg ... ..	150	0	0
Anon. ... ..	1,500	0	0
H. N. Gotla ... ..	10	0	0
D. H. Dastur ... ..	10	0	0
K. R. Jussawalla ... ..	25	0	0
Mrs. Roshan ... ..	75	0	0
N. C. J. Brandenburg (second donation) ... ..	225	0	0
Canquillou ... ..	2	0	0
An English friend ... ..	7,427	12	4
C. G. Thomson ... ..	14	13	3
A. Ostermann ... ..	9,800	0	0
	Rs. 19,641 0 1		

We shall now be able to enlarge our plant so as to meet the increasing demand; the Press is already working at a profit, and when we have paid off the capital advanced for its starting, we shall be able to present to the T. S. a very valuable asset.

ANNIE BESANT

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## BUDDHIST SCHOOLS

I have to acknowledge with thanks the following :

By Comm. F. Fernandez, from South America: Lob Nor; Alejandro Sorondo; E. Wendt (Mardel Plata); A. Ribet (Fucuman);

Logia "Ātmā" (Buenos Aires); Srā E. P. Frey (Baradero); Edmond Taillefer; Lieutenant Mario C. Carvalho (Rio de Janeiro); Capitaine R. P. Seidl (Rio de Janeiro); Clemente Casals (Buenos Aires); Erminio Torre (Oruro); Logia "Destellos" (Autofagosta); Señorita C. M. (Chilena), Buenos Aires; José Herrera (Campana Buenos Aires); J. E. (Buenos Aires); Logia "Hiranya" (Montevideo).

Our receipts have now come up to Rs. 13,590-2-3, a very respectable sum.

ANNIE BESANT, P.T.S.

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## FINANCIAL STATEMENT

### THEOSOPHICAL SOCIETY

The following receipts from 11th March to 10th April, 1911, are acknowledged with thanks:

#### ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Australian Section, £20 at 1/4 3/16... ..	296	7	4

#### DONATIONS

Mr. C. R. Harvey, £200 at 1/4 5/32 ... ..	2,970	14	9
Mr. William Smith, Alaster ... ..	20	0	0

#### ADYAR LIBRARY DONATIONS

Mr. A. Ostermann ... ..	2,000	0	0
	<hr/>		
	Rs. 5,287	6	1
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A. SCHWARZ

10TH APRIL, 1911.

*Treasurer, T.S., Adyar*

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OLCOTT PAÑCHAMA FREE SCHOOLS  
FINANCIAL STATEMENT

The following receipts from 11th March to 10th April, 1911, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Minneapolis Lodge & Yggdrasil Lodge, \$3.68 ...	...	11	3 0
Mr. X. Zessarech, Indo-Chine for 20/- ...	...	11	12 0
Donations under Rs. 5 ... ..	...	10	8 0
		Rs. 33	7 0

A SCHWARZ

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

10TH APRIL, 1911.

NEW LODGES

Location	Lodge Name	Date of issue of the Charter
San Juan Porto Rico, Cuba.	Luz eu el Sendero Lodge	22-1-11
Vratza, Bulgaria ...	Cyrille and Methody Lodge	6-4-11
Helsingfors, Finland ...	Sokaren Lodge	... 11-4-11

ADYAR, }  
11TH APRIL 1911.

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

PRESENTS TO THE ADYAR LIBRARY

During the last months (December to March) our Oriental Section has been enriched by some extraordinary gifts.

(1) Mr. V. V. S. Avadhani, F.T.S., renewing his much appreciated patronage, sent us a huge box with 255 palm-leaf MSS. presented to the Adyar Library by his sister V. Verriganakammu. Most of these MSS. are in an excellent condition, and there are a good many remarkable works, some of which may be mentioned here: Sri-Veñkaṭasūri's Mantrā, Sārādātanaya's Bhāvaprakāśa, Puruṣottamasudhi's Kavitāvatāra, Rāmacandrodayayamakāvya (with Vyākhyā) by Gopālarājendra,

Sarasvativilāsa by Pratāparudrendra, Prabhāvilāsa by Atreyāhobala-sudhī, Prayogadīpikā by Tālavṛntanivāsin, Jātakacandrikā-vyākhyā by Timmappasūri, Kāvya-kaumudī by Devanātha, Prayoga-ratnāvalī by Paramānandaghanendra, Sivakesavapādapadmadīpikā by Venkatādri.

(2) With the sanction of the Government of H. H. the Mahārāja of Travancore, Mr. T. Gaṇapati Sāstrī, Curator for the publication of Saṃskṛt MSS., has sent us numbers 1 to 10 of the "Trivandrum Sanskrit series." This series has been created in order to publish rare MSS. in H. H.'s Library, and it is exceedingly well edited by the said Curator. So far, grammar and Kāvya have received most attention in this series, but one important philosophical work has also appeared in it, namely, the Virūpākṣapañcāsikā, and further there is the Bramatathvaprakāśikā by Sadāsivendrasarasvati which is a Brahmasūtrabhāṣya simplified, much to be recommended to students of Indian philosophy who cannot afford to go through Śrī-Saṅkara's voluminous work, or want to be prepared for its study.

(3) The third present is from a gentleman whose recent death will be for a long time a source of sorrow to those who have been favored by his generosity, and especially to those who follow or are interested in the Virāsaiva religion. For nearly everything published out of the literature of this little known, yet by no means unimportant creed, goes back to the enterprise and enthusiasm of Rao Bahadur Muhappa Bassapa Warad of Sholapur. No less than 75 books and booklets, nearly all of which are very well printed in the Devanāgarī character, and some of which have tasteful and solid bindings, arrived on one day and have now their place in this Library, which before this most thankworthy gift possessed practically nothing of the Virāsaiva literature. Let us hope that ere long somebody will avail himself of this opportunity, and prepare in our Library a detailed monograph on Virāsaiva-matam, some useful hints for the study of which have already appeared in the "Light of Truth" (Siddhānta Dīpikā). We came into connexion with Mr. M. B. Warad through the editor of this magazine, who therefore also deserves our thanks in this place.

DR. F. OTTO SCHRÄDER

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Printed by Annie Besant, in the Vasantā Press, Adyar, Madras, and published for the Editor by the Business Manager, Theosophist Office, Adyar, Madras, S.

# SUPPLEMENT TO THE THEOSOPHIST

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## FINANCIAL STATEMENT

### THEOSOPHICAL SOCIETY

The following receipts from 11th April to 10th May, 1911, are acknowledged with thanks:

#### ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. J. Arnold, Hankow, for 1911 ... ..	15	0	0
Mr. Skiolde S. Bielk, South America (£1-0-0) ...	15	0	0
Presidential Agent, Spain (£5-8-11) ... ..	88	1	4
Charter Fee for a new branch in Helsingfors, Finland (£1-0-0) ... ..	15	0	0
	Rs. 133 1 4		

A. SCHWARZ

10TH MAY, 1911.

*Treasurer, T.S., Adyar*

### OLCOTT PAÑCHAMA FREE SCHOOLS

#### FINANCIAL STATEMENT

The following receipts from 11th April to 10th May, 1911, are acknowledged with thanks:

#### DONATIONS

	Rs.	A.	P.
Miss Harvey, Freemantle ... ..	15	0	0
Anonymous, York (£1-0-0) ... ..	15	0	0

	Rs.	A.	P.
Mr. Partabrai, Secretary, T. S. Quetta ...	15	0	0
Mr. J. Huidekoper, Adyar ...	10	0	0
Mr. D. van Hinloopen Labberton ...	10	0	0
Mrs. Elena C. Barsley, Valparaiso (£2-0-0)	29	13	0
Theosophical Society, Hubli (Food Fund)	10	0	0
Miss Sellege, Switzerland ...	11	14	0
	<hr/>		
	116	11	0
Māṅgaḷāmbāl Ammāl, wife of Mr. S. Bhāskar } Aiyar, from January to May, 1911 ... }	50	0	0
	<hr/>		
	166	11	0
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A. SCHWARZ

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

10TH MAY, 1911.

NEW LODGES

Location	Lodge Name	Date of issue of the Charter
Perth, Scotland ...	Perth Lodge, T. S. ...	8-4-11
Forfar, Scotland ...	Forfar Lodge, T. S. ...	8-4-11
Mandalay, Burma ...	Lotus Lodge, T. S. ...	29-4-11

ADYAR, }  
9TH MAY, 1911. }

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

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