

THE THEOSOPHIST

ON THE WATCH-TOWER

March 7, 1912

THE first Sunday morning meeting at the large Queen's Hall was a great success; a picture of the crowded orchestra with myself in front appeared in the *Graphic* and in the *Christian Commonwealth*. The *Graphic* had a very kindly notice. On the following evening, March 4th, there was a very full drawing-room meeting at the Earl of Plymouth's, and the interest shown in the address was very keen. Tuesday found us all at Cambridge; the meeting filled rather more than half the Guild Hall, and though a little chilly at first—like the weather—it grew enthusiastic later. On Wednesday I addressed the London Lodges on the differences of view between Dr. Steiner and myself on the question of the Christ, and urged on the members the duty of maintaining complete liberty of opinion within the T.S. Thursday

belonged to Coventry, and we had a crowded meeting in the beautiful Guild Hall of the ancient borough. A Lodge was formed there out of a study class that had been meeting for some time, and one is forming at Cambridge, thanks to the work of Messrs. Patwardhan, Sri Prakasa, and Christie, the last-named being a nephew of Lieut.-Colonel Nicholson, now at Aden. The first of a series of at Homes, held at the Headquarters by Viscountess Churchill and Mrs. Charles Kerr, drew a large gathering on Friday. It was pleasant to meet Mr. Harvey, who looked in, and many old friends.

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The Co-Masonic Lodge Golden Rule has begun a charitable work on true Masonic lines, by establishing a cottage by the sea for poor and delicate children. It was taken in January, 1912, and is near Westcliff, with a big field in front, and a small garden in the rear. A working matron, who is a member of the T.S. and an enthusiast in her work, has been engaged; the home was opened on March 9th, with four delicate children as inmates. May it flourish and grow exceedingly, and have many other similar homes as its imitators in course of time. The Companions of the Round Table are supporting one child.

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The Leeds Lodge is giving a very useful series of lectures on religions by adherents of the faiths. The Rev. Father Dowling speaks on Roman Catholic Christianity and a clergyman of the Establishment on Anglican. Quakerism, the Jewish faith, Unitarianism, and Buddhism, follow, and the Rt. Hon.

Syed Ameer Ali speaks on Islam. The course finishes with a lecture by Mr. Hodgson Smith on 'Theosophy, the Source of all Religions'. This series is a useful carrying out of our Second Object.

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We hear from Burma that ten more Buddhist monks and one High Priest have joined the T.S., in consequence of the lectures of Bhikkhu U. Indu. Three Chinese have also joined. Some land is being secured in a suburb of Rangoon for a Headquarters, and the Vernacular centre is to be at Mandalay, near the Asakan Pagoda, where the Relic of the Lord Buddha is enshrined.

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The Order of the Golden Chain is spreading in America, and many Superintendents of Schools have warmly welcomed its promise. One of them sends the following admirable 'Oath of the Athenian Youth,' which is, he says, hung up in every school-room in Cincinnati. Some schools over here might copy:

We will never bring disgrace to this, our city, by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks; we will fight for the ideals and sacred things of the city, both alone and with many; we will revere and obey the city's laws and do our best to incite a like respect and reverence in those above us who are prone to annul or set them at naught; we will strive unceasingly to quicken the public's sense of civic duty; thus in all these ways, we will transmit this city, not only not less, but greater, better and more beautiful than it was transmitted to us.

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March 12, 1912

It is very painful to see the callousness and irresponsibility with which the miners of Great Britain have plunged millions into suffering, have

disorganised industry, and crippled nearly every trade. The picture papers show them racing their dogs, flying their pigeons, and amusing themselves gaily, while their victims, thrown out of work and not enjoying strike-pay, are starving and freezing, helpless and forlorn. The Prime Minister, who abuses the Suffragettes, tries to coax the miners into a better spirit. Women who have broken windows as a protest are given hard labour in prison, while strikers, who are causing untold suffering to millions, are gently entreated. One notices, also, that men who break Suffragettes' windows are allowed to do so with impunity. Sauce for the goose is not sauce for the gander. Mme. Berton, a Frenchwoman, has the following caustic comment on the present state of affairs:

That the women who march to the Houses of Parliament to petition for a voice in the laws which affect their labour, their homes, and their children, should be repulsed and buffeted by thousands of policemen, and imprisoned with criminals, has for us in France thrown a strange light on the political condition of the Englishwoman, specially where we learn at the same moment that the Irishmen, who are guilty of far more serious political offences, are treated with great leniency in comparison with these ladies.

In France our feminists are received and welcomed even within the sacred precincts of the people's Chamber of Deputies, as happened the other day. Everywhere their deputations are treated always with courtesy. As to sending these ladies to prison, such a proposition would be enough to create a revolution. It is certain that the men in France would rise *en masse* to defend mothers, wives, and sisters from such brutality as is quietly and circumstantially set forth in the prison scenes of *No Surrender*, and of which the author's preface guarantees the "chapter and verse".

The civilised world, outside England, is shocked at the brutal treatment meted out to these women,

whose sex is held to justify the infliction of severer punishment than would be imposed on men. And it must be remembered that some of them are women eminent for their distinguished talents. One man wrote that they should be flogged, and another, expressing agreement, suggested that fathers and husbands should assume this duty. The truth is that many men feel furious with the militants because their revolt is regarded as the revolt of "a servile class" and one which is so necessary to the welfare of the State; hence there is panic behind the violence and the endeavour to crush it into submission. Hysteria is much more apparent on the bench than in the streets, and I have tried, in a letter published in the *Times* of March 12, to plead for a more rational view of the question. The trade war and the sex war alike show the incapacity of the democracy to govern, and Parliament is becoming more and more discredited. When will the King move?

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The Distressed Indian Students' Aid Committee, of which Mrs. Herbert Whyte is Hon. Secretary, has issued its first Annual Report. £222 has been spent in loans and gifts, and it is a promising sign that students have already repaid £64 out of this. The Secretary of State has lent £100, to be repaid as it is possible. The office expenses amount only to £7-4-2 — a most creditable fact.

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The Theosophical Society in America suffers a great, but we trust an only temporary, loss by the retirement of its most valuable General Secretary,

Dr. Weller van Hook. He is obliged for a time to devote much of his energy to earning a livelihood, as he has suffered very heavy pecuniary loss by his faithful discharge of his duties. Our love and gratitude follow him in his retirement, and we are glad that he will still edit, at least for a time, *The Theosophic Messenger*. Mr. A. P. Warrington, 322 Wilton Place, Los Angeles, Cal., U. S. A., has very generously consented to take over the duties of Secretary until the term of office expires. America is fortunate in having so good a second string to her Theosophical bow. Mr. Warrington is devoted and able, and is also a good man of business.

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The Roman Catholic Church just now is showing much activity against the Theosophical Society, and Theosophists should be on their guard. The Jesuits are, as usual, the active agents, and their ingenuity is great. I have to warn friends in America that I have nothing to do with a body called 'The Besant Union,' which pretends to be working in my interest, and which is trying to gather E.S. members into its fold. I am offered, in connection with this, the headship of a Federation of secret Societies, a post to which I do not aspire, and am requested to communicate mysteriously to a certain address. I hope American members will not fall into these traps.

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This is March 12, and I am at Glasgow in the delightful house placed at the disposal of the Glasgow Lodge here by a well-known and respected brother. It is on the brow of a hill, and looks

over the city, the University of Glasgow standing in the foreground of the wide spreading view. The house is very spacious and well-arranged, fitted throughout with electric light; there is a large room for the Lodge meetings; a room for the E.S.; a reading-room, big drawing-rooms, and a number of bedrooms. So the Glasgow brethren are very well housed. As trains are uncertain, this must be posted before the public meeting in S. Andrew's Hall, at which the Lord Provost of Glasgow presides. To-morrow, I will report the Scotch meetings.

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Mr. Lutyens, our architect for the London Headquarters, has had his generally recognised position of premier English architect confirmed by being sent out to Delhi by the Government to plan the new city. It is the opportunity of a lifetime, and we Theosophists cannot but be glad that it has fallen to our Vishvakarman, F.T.S. He leaves the plans of our building complete, and all arrangements made. The digging of the foundations begins at 7 A.M. on March 23rd. The two sides of the Quadrangle will be built first. The flats are most delightfully planned, and one feels quite anxious to live in one! I hope soon to present our readers with a sketch of the building.

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March 14, 1912

The first item on the Glasgow programme was a Reception of Fellows and Associates, at which I had the pleasure of meeting many of our good

workers. Mr. Graham Pole, the General Secretary, had joined my daughter and myself at Edinburgh, and was an efficient supporter, with the gay, debonair manner which veils so much real earnestness and devotion. The reception was followed by an E.S. meeting, and in the evening the members gathered to hear a talk on 'Variations in Clairvoyant Investigations'. On the following day, March 13, there was a crowded meeting of non-members, invited to hear a discourse on 'Intuition as seen by Philosophy and Theosophy'. It was followed with the keenest interest, and one hopes that some may be induced to seek for the light which Theosophy throws on obscure realms of thought. In the evening, we had a public lecture in Glasgow's largest hall, the well-known one dedicated to Scotland's Patron Saint. It was well filled by an immense crowd, and I spoke on 'Memories of Past Lives'. The Lord Provost of Glasgow presided, and opened the proceedings with a kindly and sympathetic speech.

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March 14th found us in the train for Edinburgh, and we began work at noon with a meeting of the Order of the Star in the East. At 4 P. M. there was a crowded meeting of invited non-members, to whom I spoke on 'Memories of Past Lives;' it is interesting to notice how many clergymen are beginning to accept the idea of reincarnation. The members gathered at 8 P.M. for the same subject as that I discoursed on to the Glasgow members, and so ended a well-filled day.

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March 21, 1912

The plan adopted in Glasgow and Edinburgh of inviting non-Theosophists to a meeting from which Theosophists were excluded proved very successful, and two pleasant gatherings, crowded to excess, were held. It is most encouraging to see the widespread interest in Theosophical ideas, and the eagerness to understand them. People are really hungry for the knowledge that Theosophy brings them. The east winds of Edinburgh, I am sorry to say, gave me a shocking cold, which has made the visit to Holland very hard work.

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The Queen's Hall on March 17th was crowded to listen to a lecture on the Qualifications for discipleship. It is delightful to see that it is these subjects, bearing on noble living, which attract most. In the evening we left for Holland, and, after a rough crossing, reached the well-known Hook of Holland, and went on to Amsterdam.

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The big Concert Hall in Amsterdam was crowded on the evening of March 18th, as was a similar hall in the Hague on the following evening. It is astonishing that such crowds should gather to hear a lecture in a foreign tongue, but Holland has been well sown with Theosophical seed, and it is bearing fruit. Two members' meetings and two for E.S. completed the work in Amsterdam and the Hague. To-day we go to Utrecht.

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A pleasant story comes to me from Benares of a visit paid to the Girls' School by H.I.H. Princess William of Sweden; she pointed out to the children on the map where she had been born—at Moscow; she was a Russian Grand Duchess—and told them how she had enjoyed the ice and snow there, when she was a child, how she married and went to Sweden. She also visited the College, and sat for a quarter of an hour listening to Miss Herington's teaching, which quite fascinated her. A strong interest in Theosophy seems to have led to the visit.

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New Zealand is going ahead, in its own vigorous way. Miss Christie—who is doing splendid work—writes of the very successful Convention. Land has been acquired for the building of Headquarters near Auckland. The movement for making Headquarters to be owned by each National Society is gaining ground everywhere, and the World-Teacher, when He comes, will find a centre for His work, I hope, in each land. Mr. Burn is also doing admirable work in New Zealand, both for the T.S. and the Order of the Star in the East. They are hoping to have a Branch of the latter, and a Centre or Lodge of the T.S. in every town of any size during the next two years. Our readers will be glad to know that Miss Christie's sight is quite recovered and the glaucoma cured, thanks to the skill and care of Colonel Elliott at the Madras Eye Hospital.



A STUDY IN KARMA

By ANNIE BESANT, P.T.S.

(Continued from p. 21)

WE have seen that our present is the outcome of our past, that by thought we have built our character, by desires our opportunities of satisfying them, by actions our environment. Let us now consider how far we can modify in the present these results of our past, how far we are compelled, how far we are free.

In the thought of the outer world, quite apart from the ideas of reincarnation and karma, there has been much opposing opinion. Robert Owen

and his school regarded man as the creation of circumstances, ignoring heredity, that faint scientific reflection of karma; they considered that by changing the environment the man could be changed, most effectively if the child were taken ere he had formed bad habits; a child taken out of evil surroundings and placed amid good ones would grow into a good man. The failure of Robert Owen's great social experiment showed that his theory did not contain all the truth. Others, realising the force of heredity, almost ignored environment; "Nature," said Ludwig Buchner, "is stronger than nurture". In both these extreme views there is truth. Inasmuch as the child brings with him the nature built in his past, but dons the garments of a new mentality and a new emotional nature, in which his self-created faculties and qualities exist indeed, but as germs, not as fully developed powers, these germs may be nourished into rapid growth or atrophied by lack of nourishment, and this is wrought by the influence of the environment, for good or ill. Moreover, the child puts on also the garment of a new physical body, with its own physical heredity, designed for the expression of some of the powers he brings with him, and this can be largely affected by his environment, and developed healthily or unhealthily. These facts were on the side of Robert Owen's theory, and they explain the successes gained by such philanthropic institutions as Dr. Barnardo's Homes, wherein germs of good are cultured and germs of evil are starved out. But the congenital criminal, and beings of that ilk, none may redeem

in a single life, and these, of various grades, are the non-successes of the benevolent rescuer.

Equally true is it, as the opposite school affirmed, that inborn character is a force with which every educationalist must reckon; he cannot create faculties which are not there; he cannot wholly eradicate evil tendencies which, below the surface, throw out roots, seeking appropriate nourishment; some nourishment reaches them from the thought-atmosphere around, from the evil desire-forms which arise from the evil in others, forms of thoughts and desires which float in the air around, and cannot wholly be shut out—save by occult means, unknown to the ordinary educationalist.

The more modern scientific view that organism and environment act and re-act upon each other, each modifying the other, and that from the modifications new actions and re-actions arise, and so on perpetually, takes in that which is true in each of the earlier views; it only needs to be expanded by the recognition of an enduring consciousness, passing from life to life bringing its past with it, ever-growing, ever-evolving, and with its growth and evolution becoming an ever more and more potent factor in the direction and control of its future destiny.

Thus we reach the Theosophic standpoint; we cannot now help that which we have brought with us, nor can we help the environment into which we have been thrown; but we can modify both, and the more we know, the more effectively can we modify.

The first step is deliberately to examine what we may call our 'stock in trade;' our inborn

faculties and qualities, good and bad, our powers and our weaknesses, our present opportunities, our actual environment. Our character is that which is most rapidly modifiable, and on this we should set to work, selecting the qualities which it is desirable to strengthen, the weaknesses which form our most pressing dangers. We take them one by one, and use our thought-power in the way before described, remembering always that we must never think of the weakness, but of its corresponding power. We think that which we desire to be, and gradually, inevitably, we become it. The law cannot fail; we have only to work with it in order to succeed.

The desire-nature is similarly modified by thought, and we create the thought-forms of the opportunities we need; alert to see and to grasp a suitable opportunity, our will also fixes itself on the forms our thought creates, and thus draws them within reach, literally making and then grasping the opportunities which the karma of the past does not present to us.

Hardest of all to change is our environment, for here we are dealing with the densest form of matter, that on which our thought-force is least potent. Here our freedom is very restricted, for we are at our weakest and the past is at its strongest. Yet are we not wholly helpless, for here, either by struggling or by yielding, we can conquer in the end. Such undesirable part of our surroundings as we can change by strenuous effort, we promptly set to work to change; that which we cannot thus change, we accept, and set ourselves

to learn whatever it has to teach. When we have learnt its lesson, it will drop away from us, like an outworn garment. We have an undesirable family; well, these are the egos we have drawn around us by our past; we fulfil every obligation cheerfully and patiently, honourably paying our debts; we acquire patience through the annoyances they inflict on us, fortitude through their daily irritations, forgiveness through their wrongs. We use them as a sculptor uses his tools, to chip off our excrescences and to smooth and polish away our roughnesses. When their usefulness to us is over, they will be removed by circumstances, carried off elsewhere. And so with other parts of our environment which, on the surface, are distressful; like a skilful sailor, who trims his sails to a wind he cannot change and thus forces it to carry him on his way, we use the circumstances we cannot alter by adapting ourselves to them in such fashion that they are compelled to help us.

Thus are we partly compelled and partly free. We must work amid and with the conditions which we have created, but we are free within them to work upon them. We ourselves, eternal Spirits, are inherently free, but we can only work in and through the thought-nature, the desire-nature, and the physical nature, which we have created; these are our materials and our tools, and we can have none other till we make these anew.

Another point of great importance to remember is that the karma of the past is of very mixed character; we have not to breast a single current, the totality of the past, but a stream made up of

currents running in various directions, some opposing us, some helping us; the effective force we have to face, the resultant left when all these oppositions have neutralised each other, may be one which it is by no means beyond our present power to overcome. Face to face with a piece of evil karma from the past, we should ever grapple with it, striving to overcome it, remembering that it embodies only a part of our past, and that other parts of that same past are with us, strengthening and invigorating us for the contest. The present effort, added to those forces from the past, may be, often is, just enough to overcome the opposition.

Or, again, an opportunity presents itself, and we hesitate to take advantage of it, fearing that our resources are inadequate to discharge the responsibilities it brings; but it would not be there unless our karma had brought it to us, the fruit of a past desire; let us seize it, bravely and tenaciously, and we shall find that the very effort has awakened latent powers slumbering within us, unknown to us, and needing a stimulus from outside to arouse them into activity. So many of our powers, created by effort in the past, are on the verge of expression, and only need opportunity to flower into action.

We should always aim at a little more than we think we can do—not at a thing wholly beyond our present powers, but at that which seems to be just out of reach. As we work to achieve it, all the karmic force acquired in the past comes to our aid to strengthen us. The fact that we can

nearly do a thing means that we have worked for it in the past, and the accumulated strength of those past efforts is within us. That we can do a little means the power of doing more; and even if we fail, the power put forth to the utmost passes into the reservoir of our forces, and the failure of to-day means the victory of to-morrow.

When circumstances are adverse, the same thing holds good; we may have reached the point where one more effort means success. Therefore did Bhishma counsel effort under all conditions, and utter the encouraging phrase: "Exertion is greater than destiny." The result of many past exertions is embodied in our karma, and the present exertion added to them may make our force adequate for the achievement of our aim.

There are cases where the force of the karma of the past is so strong that no effort of the present can suffice to overbear it. Yet should effort be made, since few know when one of these cases is upon them, and, at the worst, the effort made diminishes that karmic force for the future. A chemist often labours for years to discover a force, or an arrangement of matter, which will enable him to achieve a result at which he is aiming. He is often thwarted, but he does not acknowledge himself defeated. He cannot change the chemical elements; he cannot change the laws of chemical combination; he accepts these ungrudgingly, and there lies "the sublime patience of the investigator". But the knowledge of the investigator, ever-increasing by virtue of his patient experiments, at last

touches the point where it enables him to bring about the desired result. Precisely the same spirit should be acquired by the student of karma; he should accept the inevitable without complaint, but untiredly seek the methods whereby his aim may be secured, sure that his only limitation is his ignorance, and that perfect knowledge must mean perfect power.

Another fact of the greatest importance is that we are brought by karma into touch with people whom we have known in the past, to some of whom we owe debts, some of whom owe debts to us. No man treads his long pilgrimage alone, and the egos to whom he is linked by many ties in a common past come from all parts of the world to surround him in the present. We have known some one in the past who has gone ahead of us in evolution; perchance we then did him some service, and a karmic tie was formed. In the present, that tie draws us within the orbit of his activity, and we receive from outside us a new impulse of force, a power, not our own, impelling us to listen and to obey.

Many of such helpful karmic links have we seen within the Theosophical Society. Long, long ago, He who is now the Master K. H. was taken prisoner in a battle with an Egyptian army, and was generously befriended and sheltered by an Egyptian of high rank. Thousands of years later, help is needed for the nascent Theosophical Society, and the Master looking over India for one to aid in the great work, sees His old friend of the Egyptian and other lives, now Mr. A. P. Sinnett, editing the lead-

ing Anglo-Indian newspaper, *The Pioneer*. Mr. Sinnett goes, as usual, to Simla; Mme. Blavatsky goes up thither, to form the link; Mr. Sinnett is drawn within the immediate influence of the Master, receives instruction from Him, becomes the author of *The Occult World* and of *Esoteric Buddhism*, carrying to thousands the message of Theosophy. Such rights we win by help given in the past, the right to help in higher ways and with further-reaching effects, while we ourselves are also helped by the tightening of ancient links of friendship won by service, royally recompensed by that priceless gift of knowledge, gained by one and shed abroad for many.

In truth, in this world of law, where action and re-action are equal, all help which is given comes back to the giver, as a ball thrown against a wall bounds back to the hand of the thrower. That which we give returns to us; hence, even for a selfish reason, it is well to give, and to give abundantly. "Cast thy bread upon the waters, and thou shalt find it after many days." To give, even from a selfish motive, is good, for it leads to an interchange of worthy human feelings, by which both giver and receiver grow and expand, so that the Divine within each has opportunity of larger expression. Even though the gift, at first, be matter of calculation—"He that hath pity on the poor lendeth unto the Lord," and look what he layeth out it shall be paid to him again—yet gradually the love evoked shall make future giving spontaneous and unselfish, and thus karmic links of love shall bind ego to ego in the long series of human lives. All

personal links, whether of love or hate, grow out of the past, and in each life we strengthen the ties that bind us to our friends, and ensure our return together in the lives that lie in front. Thus do we build up a true family, outside all ties of blood, and return to earth over and over again to knit closer the ancient bonds.

Annie Besant

(To be concluded)

FALLING STARS

By MARGARET EAGLES SWAYNE

Happy the Pure that follow thee
 Pale star! on thy dark way—
 For they beyond thy plane shall see
 The dawn of their new day!

Through thy eternal silence lead
 Them on, expiring light—
 Where anger, hatred, violence, greed,
 Like thee are lost in night!

Lead them toward the starry plane
 Where Light for ever glows
 And washed at last from earthly stain
 The soul Life's Fullness knows!

AMERICA, PAST AND FUTURE

By WELLER VAN HOOK, M. D.

WE have been told by our great leaders what is to be the future for America and it is well for us to think about America as it has been, and what it is in preparation to become as the home of new races.

The broadest and greatest ideas we can form with reference to the future of America are those relating it to the archetypal thought of the Logos for the hemisphere, and the requirements of the Manu as to a scene for the upbuilding of His Race. Think of the preparations made geologically for many thousands of years on this part of the globe for the reception of the great races to come, preparations beautiful and glorious, so that all should be in readiness; there were to be formed great waterways and lakes, mountain-ranges and plains; there were soils to be prepared; rocks and minerals to be formed; all with definite forethought, since nothing happens by chance.

For many thousands of years the old Atlantean stock of men has dwelt on this continent, and long preparations have been made for the coming of the white men, those of the fifth Root-Race.

The Manu who is to come has for many, many centuries known what is to be His work

and has materially aided in the preparation, so that things shall be far along when He comes physically, with His children. Think what it means for Him thus to have had continuous thought of this continent, to have observed it from afar, and to have travelled over it in astral consciousness many times during the long period of its preparing. How He must love all parts of it that shall be theatres for His children's dramas!

Then there came the period in the history of the world when it was possible for Him to consider with propriety the sending of the first of His stocks of peoples from Europe to live here. That was done after the historically recognised discovery of America by Columbus.

After Columbus there came at first only a series of adventurers, hare-brained explorers, who wandered out to view a new country and to seek for fortunes to be had for the finding. It was not till more than a century later that a substantial effort was made to colonise the country. But at last the time came when colonies were to be formed, and since then, almost continuously, white people have come over from Europe to make new homes in America.

If we could know all the secrets of the past and the future, know all that lies hidden of the karma of nations and of races, we should understand why it was that the accredited discovery of America was made in such a way, and why the thought-force of myriads of people should flow back, as it does, to Spain and Italy with gratitude for their part in them. We should know why it was that the

English and the Dutch established strong colonies here toward the north, and the French their colonies in the south as well as in what is now Canada, in both places leaving powerful influences. We should understand why the Germans, hardy and strong, give their mark of character to our people. The same we should know of the Slavs and the Poles, the Scandinavians and the Russians, the vast array of Anglo-Saxons and Kelts. If we should classify these people we should see that almost all the ethnic types of Europe have come hither and live here, scattered or in bodies. Some Asiatics there are, too, and, curiously, that vast body of black Africans of the ancient Lemurian race, swarming in our South-land.

What was the nature and the feeling of the life upon this continent before these peoples came? If one could look back to the time when no Europeans were here, no doubt there would be found a mixture of two or three main types of feeling. First, there would be that almost non-human feeling, that super-earthly, eerie feeling one gets under the influence of the Devas, an influence from those not of our own mode of being.

He would sense stillness pervaded only by their gentle presence, all the open spaces and the woods filled with their dainty touch. In those days Devas came down near to the soil, and many earth-places, all the country over, were permeated with their spirit influence.

Then, too, there was a large number of old Atlanteans, who were held in strong memory of their traditions by their medicine-men, their priests,

who practised many magic rites handed down from their ancient Atlantean forebears, and many of these observances are maintained by them to-day. These so closely contacted nature that they were deeply influenced by the Devas. As we so often read in regard to our Red Indians, they had all sorts of magic charms and rites for propitiating those Devas, working in harmony with them and often engaging their help in their enterprises.

It was this mixture of alien feelings that the Europeans found when they came here, and we can understand that in these feelings lies part of the explanation of their settling along the coastline where they could contact a little more easily the influence of Europe, and hold the thought that they might some day go back and have again the old home feelings of Europe. Yet they never realised their dream, but later and slowly they and their children penetrated into the heart of the continent.

The pioneering of these, our forefathers of America, was of immense importance. We cannot think they came to our shores uninspired; we cannot imagine how they could have had the hardihood of spirit to have launched out on such a journey, how they could have come here and lived in such order and number if they had not been specially guided and helped. The effect of this pioneering upon the people was to develop such a spirit as that which the Manus always give to those who start their Root-Races, the spirit of hardihood, courage, adventure, independence, of leaning upon the forces of self instead of upon those of others. Atma must be a factor in creatings. Methods

of quickly adjusting themselves to circumstances of dire import were speedily developed, each priding himself upon his ability to carry his own individual share of the burdens of the little colony. The effect of that pioneering upon our people at large has not yet died away; it is still strong within us; the hearts of us all fairly leap when tales are told us of that era, of the going out into new fields as our people spread swiftly all over the country into parts new, unknown and unexplored.

The wars of America have been, like the wars of other countries, of immense importance to our nation's developing. First came the wars with the Indians, the old Atlantean stock that was left. Of the injustices practised on both sides, it is sad to speak—it had to be so. It has always been that old and outworn races have been displaced by new ones, usually with violent outworkings of ancient karma, the balancing of the forgotten deeds of the past.

Before the period of independence from England came, there was much of chaos in the life of the American white people. Those that had come over lived in communities scattered a little way from one another, sometimes united more or less in thought or feeling, but having no compelling common bond to join them. The uniting of the thirteen original colonies, after the battling with the British nation, over something that in itself meant practically nothing to either party to the strife, was marvellous in its influence and had its origin, we can have no doubt, in the thought of the Manu and of His lieutenants, and was of His planning. We can see as we look back, that that union took

place in order that minor colonial differences might be swept away and a strong bond be established between those separate peoples of different origins, that they might cast all their force together for united efforts in the future.

There is something about the War for Independence that ought often to be thought about by all true and worthy American Theosophists: That the guiding of its details must have been by those who understood, who knew, who loved human evolution, who had an intelligent and exact knowledge of the requirements of the case. The Manu of the coming sixth Root-Race had pupils who were far along upon the Path of Holiness and had powers very great; for they were almost on the threshold of Adeptship itself, and they had long been engaged with the greatest of the problems of the European nations. These guided our young country's Revolutionary War to a successful conclusion, a long and trying war that expended the energies of our people, but at the same time laid the foundations of the unifying spirit needed in our life to come. Washington was given to serve as a model of foresight and action for our people during all succeeding historic time. Independence followed miraculously, as one by one the older army's efforts were rendered nugatory. The English gave way rather willingly, not deeply wishing to prosecute a war against those toward whom they felt the friendly ties of blood-relationship.

There are two documents pertaining to our history of that period which bear evidence of being inspired. One of these is the Declaration of

Independence. It starts out with words that indicate without doubt an inclusive view of human affairs: "When in the course of human events it becomes necessary"—etc. A thought of the whole sweep of human history is included in the very first clause. The other document that sounds the same note is the Constitution of the United States; it bears the same stamp of majesty of feeling and expression as does the Declaration of Independence.

The War of 1812 was of a different type altogether; it was of a subsidiary character, and it had the purpose of balancing the karma of the young peoples who were growing side-by-side, and of aiding the Manu by giving Him the opportunity to gather into a single tract the vast and almost vacant territories of America for the uses of His people who should follow. The men of that time had no conception of what should be the future of the continent with its vast new sub-races, and the new Root-Race that should be established here. They could not know that facilities for the simultaneous living on the earth of a much larger population would be given later on, and could not calculate that huge territories of land then inhabited by wild animals and savage men would be fully occupied by their descendants. It required a far greater power of prevision than they possessed to see that the wars of 1812 and of 1848 were giving our forefathers opportunities for the easy acquisition of territory not then much desired, but later to be a necessity in the ordered upbuilding of the race.

But the War of 1862, the Civil War, had another quality and another character. One rather

marvels at that war, as he looks back at it, to think of the large number of problems it solved for this country. There was first the problem of unity, which to Lincoln seemed the larger one; he kept that idea before him all the time, and all other problems were to him subsidiary. Lincoln was like George Washington, a nation's model, a pioneer hero to be held up to men for ages as a pattern of greatness.

The War of 1862 had also much to do with solving the problems that existed between the whites and blacks. The negroes had been brought over from Africa for a definite purpose, which was that they might do the work of the fields; for the English people who had come here brought aristocratic ideas and were, moreover, not sufficiently numerous to work a-field, and to send back to England the cotton and tobacco needed to exchange for manufactured goods. So they imported African slaves, thousands and thousands of negroes, under circumstances sometimes of great cruelty, and these, in the course of time have increased to great numbers and have become an important factor in the economics of our country. Now the blacks had really been brought over for the occult purpose of giving them contact with the whites, so that their Root-Race might be carried on in evolution far more swiftly than would have been possible in their own country, and that the karma of their Race might, to a greater extent, be lifted before that Race disappeared from the earth! Much of the suffering of the south is due to its anachronistic maintenance of slavery. It knew better.

The War of 1862 had further effects in this: there were bindings and unbindings to be made with some of the nations of Europe; with the French, for example, there was a huge karmic debt to be arranged as well as with Germany. With Poland there is a beautiful karmic relationship still existing; there is no American who understands his country but whose heart leaps when he hears the name of Kosciusko and of Pulaski, and of other Poles who aided in our pioneering days. Some day this relationship will be renewed in an exquisite way that will make humanity happy, and enable America to repay her debt of chivalry.

There are yet other things that the War of 1862 accomplished. It seemed to clear up much of the unfriendly domestic karma of our aggregated peoples, the karma of childhood. Our races were to be further unified and made to recognise in a few short years that they had passed out of infancy into manhood and must take their part among men, and, together, as a great nation among the nations of the earth. Many of the huge thought-forms of pioneering days were disposed of, the thought-forms of colonial and sectional differences. Almost everyone knows how, after that war, there was an undreamed of expansion for America. The world could hardly believe that a debt of several hundreds of millions of dollars should be paid off in a few years, that the whole continent should be cultivated and banded with railways, and that prosperity should spring forth from plant and animal life, from the minerals of the earth and from manufactures; all a process so inspiring that

it can be explained in one way only—as the work of guiding hands from the other side, under favouring conditions found for it.

Then came the need to establish our international dignity, which was brought about through the little Spanish-American War. Europeans then came to see that the United States constituted a powerful nation, and must be reckoned with in all the affairs of the world-at-large. To be sure the diplomats knew that already—but a war tells it to the populace.

If we go back to the thought of the races that are now represented in America and consider for a moment what it is that the Manu has to do with them, we can see how wisely He has ordered; how He has planned them to be great parts of our young races, not merely individual human beings or families transferred from older stocks. And as individuals He has taught them to be woodsmen and plainsmen, and yet to be men of a certain dignity; to have the simplicity of childhood and still to have the power of grown people; to be easy to be taught but strong in knowledge and conviction; of heterogeneous origin but laughing that they come from so many different lands; rejoicing in the fact that they have different tendencies and ways of doing things, and yet that they can so quickly adjust themselves to one another and work in a queer harmony that makes the old-world peoples doubt, while we know in our hearts that all is well!

The Manu has given to our peoples a broad and manly liberalism of thought, so that they are

able to take up new ideas and principles and new modes of thinking, that spread over our country so quickly that the alien observer feels dismayed and thinks everything is going to wreck—that we have no stability of purpose. Again our people smile, realising the difference between a passing phase of feeling and a deeper intuition that fits the new idea to our heart-fixed purpose.

What is that deeper intuition? What is the genius of our people? What is our dominating *motif*?

A very peculiar mode of looking at law is characteristic of the American people, characteristic of our genius. People grow into a great ideal not because they hold it over themselves but because a Great Being holds that ideal over them, and that feeling which is growing in the American heart and spirit is this: that they shall live, not in the recognition of an outward law alone but in respect and joyful obedience to an inner law. They have long since recognised that the outward law is their own, that through their representatives they have made their outward laws; but they interpret that outer law with the aid of a lofty and much cultivated inner sense of intuition, of equity. The alien observer of things American is one, the native observer of America is quite another. The alien observer, seeing our people sometimes evading the forms of law in certain cases, feels that respect for law is lost; the native-born American realises that the spirit of the law binds our people closely together and that the genius of our people sees that all is well in that inner idealism that feels itself superior to forms, obedient

to an ideal. Though mighty difficulties arise and many great breaches of the law occur, there is an infinite number of beautiful observances of the law due to that inner feeling that the law belongs to ourselves, and that the moral law, once recognised, will quickly express itself, as it were, in the forms of outer law. As our people feel themselves to be the makers of the law, so they feel themselves to be responsible for it.

What does this result in—that this peculiar feeling and thought has been held over this people for so long a time? It results in the people having peculiar manners and customs—a certain frankness of manner, a brusquerie, an immense self-assertion and self-possession, such as we understand but seems to the old-world cultivated observer to be wholly without polish and to be solely dominated by an unhappy rudeness. As a matter of fact, the manners of our people spring from their hearts directly, as is natural with pioneers. As time goes by we shall see that these little outward differences of manner will be polished away, as has been the case with other nations in times past.

We have been told frequently that our people are lacking in reverence, that they do not regard as great those placed in power and in authority; that, not properly regarding law, they do not properly respect those who have its administering. We who are of this country and know the feeling of the people, deny that this is true; on the contrary, we know that quite the opposite is true. For our people being dominated by an inward sense of law and equity, of the rightness and

balance of things, only apparently and outwardly seem not to yield obeisance. We of America know little of genuflections, have not much cultivated the art of outwardly bowing low; but in the presence of real greatness, at the proper time, we know how to bow in the heart in reverence of spirit, though outwardly it may seem we only stand erect!

There is nothing which illustrates better the working out of the genius of our people with respect to methods, than our attitude toward those reprobated Trusts that have been spoken of with such hostility by alien observers. The Trusts have been formed as a result of the recognition of dominant commercial laws by men who have made a careful study of international commerce and the value of obedience to those laws. These men have formed huge combinations, which have made it possible to do for America a great many civilising things not so beautiful in the immediate doing as in the end. The Trusts depend essentially for effectiveness upon the recognition of larger commercial laws, and, secondly, upon the ability of our people on the one hand to go out into new territories and make use of their pioneering instincts and, on the other hand, upon their willingness, in a friendly spirit, to yield obedience to those in authority without laws being made for them which shall bind them rigidly in slavish detail. So the phases of our life which seem most evil, most morbidly excrescent, are a natural and normal outgrowth of the spirit of our people and the inheritance and outworking of ancient karma. These very activi-

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ties are those which are making our people great in swift ways by giving one set of men vast authority, and bringing another set of men, in large bodies, to work effectively and with much individual freedom, each in a field and realm of his own while recognising a superior power above. The genius of our people is well illustrated in this, that each one of the subsidiary companies that forms a part of a Trust is given a certain kind and amount of work to do and in that field of effort the Trust has little to do with the effectiveness of the minor company. Although the sense of pressure may to some extent be felt from above, yet at the same time, within great fields of liberty, action may be carried on that has a far-reaching significance. By and by the proper methods of utilising the advantages of great aggregations of capital and of business organisations will be found, and these great evils of our day will be swept aside.

Another thing which has seemed to result from the fundamental efforts of the Manu and His great lieutenants is this: that Americans are now in the midst of a deep study of the practical effectiveness of human effort. The idea of practicability, of utility, of effectiveness in turning human energy into useful products, interests our people strongly both commercially and intellectually. It is being rapidly shown that certain ways of working in friendly associative effort will bring about a further increase of effectiveness for the whole of our nation, and hence an immense increase in the wealth of the nation and in its power to spread its influence over distant parts of the world.

We can see that the coming Manu, who is guiding these peoples, will have no trouble in seeing at a glance what the stocks of people are from which He may draw; stocks from all the peoples of the earth have been gathered together by the coming Manu for the building of His Race, gathered in one vast body occupying almost all the continent. It is easy to see how He will have no trouble in the future to draw this group and that one together, this little strain of blood from that part of the globe and a little more of another quality from another part of the globe, until the combined influences of physical heredity and astral and mental character have been joined into such blendings as He wishes. It is a vast liberty He has! Time is His, opportunity is His—for He has made it! He can mould, can mingle, can make to grow, and by and by we shall see accomplished that wondrous thing, the building of new races of men.

What shall be the political march of this people, shall it be toward division, or shall it be a march toward closer union? Shall our people be broken and separated, or shall we remain as a whole? Is it possible that the character of the government under which we shall live shall be altered or broken by Monarchies forming, or shall we remain a Republic, feeling as strongly the guidance of the Manu in the acts of presidential, judicial and legislative authority under our electoral system as we would feel that influence as coming from a Monarch and an earthly nobility of some few centuries of physical heredity? Shall there be

a growing tendency toward rigidity of form, or shall there be an increasing plasticity, with enough power to maintain the form? This query of course belongs to the world-plan of the Manu. What He wills shall be done! And yet if we can properly analyse the past, if we can at all see what was done with older nations and for what purpose, we shall confidently look toward the continued maintenance of the unity of our people. And we cannot help feeling that as time goes by and the feeling of Buddhi comes over our people, so natural an outgrowth of our national spirit of confraternity, and as all our race loses a little of its old karma and rises in the scale of vibration, all nations springing heavenward together, there will be added to the feeling on this continent the recognition in some ways of an underlying spiritual basis of community of being, on which all the principles of government and life itself shall rest, until the great Manu and His Brother shall have no trouble in giving to the world through this wonderful American people, this great and beautiful people, so heterogeneous in form yet so equalised and unified in spirit, the message They wish to give—that which the coming Christ will tell, the note of good-will, of peace, and brotherly love to all men!

Weller van Hook

THE CHRIST IN ART

By MARGUERITE POLLARD

IT is interesting to speculate as to what part Beauty will play in the great movement for spiritual upliftment now beginning all over the world. In considering the work of the Divine Manifestations most of us turn instinctively to the aspects of Goodness or of Truth. But the Good, the True and the Beautiful are one, and Beauty, no less than Truth or Goodness, is potent in the regeneration of mankind.

Looking back over the panorama of the ages we see that every era of intellectual and spiritual enlightenment has always been an era of great Art. The wonderful temples of Egypt, the sculpture and poetry of Greece, the drama and painting of the Renaissance, all testify to this fact of artistic life. May we not then at the present moment expect in Art and in Literature creative production worthy of the great cycle upon which we are entering? When the Great Ones come forth Their light shines upon every department of human life.

In this age of mysticism we are learning to recognise the Christ under many forms. We know Him as the Universal Christ, the great restoring and redeeming principle of the Universe; we know

Him as the mystic Christ, who is born and dies and is glorified in every Son of Man who follows the path of human service; we know Him as glorious symbolical figures on the pages of history; we know Him latent in the heart of the most degraded and debased. But He manifests also in the world of Art and in a very real sense every great poet is the Christ. To realise this we have only to think what the world would be without Beauty, without the Beauty-Makers who follow in the steps of the Supreme Artist of the Cosmos, and instantly we become aware to what an extent we are dependent on Beauty for our knowledge of God, and how closely He unites Himself to us through His divine, and our human Art.

The Christ-myth is paralleled very closely in the legends which have gathered round the lives of some of the early poets of various nations, notably in the case of Cædmon and of Orpheus. The study of comparative religion shows that in all the lives of the World Saviours and Teachers the spiritual development symbolised by birth is invariably represented as taking place by night in a cave or stable. A heirophant or angelic messenger usually makes known the important event about to take place. In the account given by the Venerable Bede of Cædmon's initiation into the Christ-life of Art, his birth into the kingdom of the spiritual mysteries of Beauty, both of these elements of the Christ-myth are present.

We are told that before Cædmon received the divine gift of song-craft he was wont to leave the banquet, when the harp approached him and it

was his turn to sing for the entertainment of the guests, and to go out to the stall of the cattle. One night when he had done so there stood by him a man, as in a dream, who called him by his name, saying: "Cædmon, sing me something." Then answered he: "I cannot sing and for this reason I left the banquet and came hither." But he, who was speaking with him replied: "Nevertheless thou shalt sing to me." Then said Cædmon: "What shall I sing?" Said he: "Sing me the Creation." When Cædmon received this answer he began to sing in praise of God, the Creator, verses and words that he had never heard before.

So runs Bede's story. It is significant that Cædmon is bidden to sing the Creation, when for the first time he receives the creative fire and becomes a maker (*poietes*). His first verses are full of mystic significance: "Now we must praise the Guardian of the Heavenly Kingdom, the might of the Creator and the thought of His mind, glorious Father of Men; how He the Eternal Lord, formed the beginning of every wonder."

The fire of the Gods has touched his lips and he opens them to pour forth the praises of the Lord of Life.

Another feature of the Christ-myth is the visit of the Saviour to the spirits in prison. The Christ, triumphant over Death, goes down into the Kingdom of the Dead, to release those who are bound fast in the gloom and torments of the under-world. His spiritual power gives life to the spiritually dead, healing to the spiritually afflicted and distressed. In the myth of Orpheus this function of the Christ

is attributed to the Divine Singer. We are told that so beautiful were the songs of this poet that, when he sang and played, even the woods did not stir and the rivers stood still, the hart no longer feared the lion, nor the hare, the hound, and no beast had any fear of another because of the sweetness of those rare sounds. Orpheus in the myth descends into the lower-world to seek Eurydice, his wife (symbolically the Soul of man), and his harping softens even the Gods of hell.

Cerberus, the three-headed hound comes against him but is fascinated by his lays; Charon, ancient guardian of the way, the terrible Parcæ or Fates, even Pluto himself cannot resist his magic song. As he plays, the torments of all the inhabitants of the under-world cease; the restless wheel of Ixion no longer turns; Tantalus forgets his thirst; the vulture no longer tears the heart of Prometheus. "Let us give the man his wife again for he has earned her with his harping," says the Lord of Hell. Orpheus in the legend is not wholly successful, for at the boundary of night and day he loses Eurydice. Perhaps this is to suggest that no World Saviour or Teacher has ever yet had more than partial success in his work for the upliftment of humanity, and that though he constructs a pathway by which his fellows may pass from darkness into light, yet ultimately each one must work out his own salvation, and that mankind as a whole can never be finally saved until the last man of the race has arrived in his inward life at the measure of the fulness of the Stature of Christ.

There is another analogy between the work of the poet and of the Christ. The Christ-principle in the Cosmos is called the Logos, Verbum, the Word. It is the power of manifestation, of expression, and just as the office of the universal Christ is to be the manifestation or mode of expression of the Father in the Cosmos, so the office of every poet in the world of Art is to be a new Word of God. The poet is Christ-like in his power of utterance, for in him the thoughts of many hearts are revealed.

Thine, Christ of Song, the glory lyrical,
 The gorgeous rhythm and the passion strong,
 The noble thought, the grace angelical,
 Thine, Christ of Song.

Melodious utterance healing aching wrong,
 And metaphors of meaning mystical,
 Soft words of peace and words that rush and throng
 Flying like arrows, swift, satirical,
 The regal words of wrath that roll along,
 Grand prophecies in garb majestic,
 Thine, Christ of Song.

To the artist mere expression is the supreme and only mode of life. It is by utterance that he lives. Self-expression is as truly his meat and drink, as for the Christ to do (*i.e.*, to reveal or manifest to men) the will of His Father. There is no selfishness in this, as the Philistine would have us believe, for self-expression is the poet's gift, his means of service, and in uttering his own thought he becomes the voice of thousands of silent ones, the Logos of his age.

The poet stands in symbolic relation to the art and culture of his time, just as the Christ

stands in symbolic relation to its religion and its moral life. Each has to be about his Father's business, and from childhood is aware that he is a consecrated Spirit with a destiny to accomplish, and that it is his stupendous dharma to be the abstract and brief chronicle of his time. Oscar Wilde in his *De Profundis* has noticed the close connection between the office of the poet and of the Christ as the Logos or Word:

With a width and wonder of imagination that fills one almost with awe, he took the entire world of the inarticulate, the voiceless world of pain, as his kingdom, and made of himself its eternal mouthpiece. Those who are dumb under oppression and 'whose silence is only heard of God' he chose as his brothers. He sought to become eyes to the blind, ears to the deaf, and a cry in the lips of those whose tongues had been tied.

His desire was to be to the myriads who had found no utterance a very trumpet through which they might call to heaven. And feeling, with the artistic nature of one to whom suffering and sorrow were modes through which he could realise his conception of the beautiful, that an idea is of no value till it becomes incarnate and is made an image, he made of himself the image of the Man of Sorrows, and as such has fascinated and dominated Art as no Greek God ever succeeded in doing.

A poet is always a Man of Sorrows. It has often been said that the lives of the poets are a sadder record of human suffering than any series of biographies of any other class of men except, perhaps, of the World-Saviours themselves. The sensitive soul, which renders them alive to all the beauty and joy of life, makes them also fatally responsive to the touch of pain. If they scale the heights they have also to descend into the abysmal depths. The poet who confessed that there

was no pleasure that he did not experience claimed also that he had passed through "every possible mood of suffering," and, like Wordsworth, knew the 'infinity' of pain. The law of action and reaction holds in the world of the emotions, but in the universality of experience there is power. From "fire and tears ascend the visions of ærial joy; the harvest waves richest over the battlefield of the Soul, and the heart, like the earth, smells sweetest after rain".

Oscar Wilde saw in the Christ the union of classical perfection with romantic personality. He says His place is with the poets, that Shelley and Sophocles are of His company, and that His entire life is the most wonderful of poems.

One always thinks of Him as a singer, trying to build out of the music the walls of the city of God; or as a lover, for whose love the whole world was too small. I see no difficulty at all in believing that such was the charm of His personality that as He passed by on the highway of life people who had seen nothing of life's mystery saw it clearly, and others who had been deaf to every voice save that of pleasure heard for the first time the voice of love, and found it as musical as Apollo's lute; that evil passions fled at His approach, and men, whose dull unimaginative lives had been but a mode of deaths rose, as it were from the grave, when He called them.

From the foregoing remarks it will be seen that the analogy between the work of the poet and of the Christ is very close. It is particularly interesting to trace their connection at the present time. In the spreading of a new religion, the work of the literary artist is of paramount importance. What would the world know of the Divine Manifestations in the past, but for the great

artists who portrayed Their lives and gathered together the words of truth that They uttered. Comparatively few recognise the great Teacher during His life upon earth; many from age to age bear testimony to the wisdom of His Book. The life of such a One is indeed marvellous, but His Message is greater: He may perform many deeds of might, but the power of His word endureth for ever. As a recent teacher has said:

Let us take for granted that Moses (Peace be upon Him) has, as is believed by the Jews, chosen the sea, brought forth water from the rock, changed his rod into a crawling serpent, and manifested other signs. Let us concede that Christ (glory be to Him) has quickened the dead, restored those born blind, and cured lunatics. How can all these wonders be of any value when compared with the Gospels and the Bible? Verily these, even though they might be literally true, were witnessed by a limited number of men, whereas the lights of the Heavenly Books are shining, their signs are radiating, their hymns and verses are sung, their psalms and prophecies chanted, throughout all lands and regions during cycles and ages. Every reader reads them, every hearer hears them, every seeker finds them, and every man of capacity is profited by them. Through them insight is illumined, eyes are consoled, morals are reformed, souls are quickened and hearts and breasts are dilated.

Hence we find that whenever a great Teacher comes forth, there come in his train artists great enough to render the supreme figure permanent for ages upon the pages of history. The Master Himself does not always write a book, though a sacred book is always left as a record of His work. His utterances, in this case, come to us through oral tradition, and are gradually collected and written down by the disciples who have the literary qualifications.

If we believe, as the *Quran* asserts, that the Great One is "the return of all the prophets," and His companions are the return of His comrades in the days of yore, is it not interesting to speculate as to what great artists may soon be among us? Does it not behoove us to prepare the way for these Men of Sorrow by creating a literary atmosphere ready for their reception, so that after their long sojourn in the heavenly places they may not walk the earth with bleeding feet?

Marguerite Pollard

NOTE

Mrs. Mann (Maud MacCarthy) is doing Indian Music good service in England; she gives delightful lectures on it to picked audiences, illustrating her propositions with playing and singing. Her charming personality wins her hearers, and the artists present honour her as a great artist. She is working diligently in England to introduce Occultism into music, and she is well equipped for her task. I bespeak special attention for her brief communication elsewhere on the T. S. musical group that she is forming. We may hope to see her again in India.

THE ORDER OF THE STAR IN THE EAST
COMMENTS ON THE PRINCIPLES OF THE ORDER

By FRANK J. MERRY

Introductory

THE member of this Order is perhaps not unconscious of having been led, step by step, to the point of realising that the compelling force of destiny has brought him to the place where he now stands, to play some small part in a coming world-drama, the inevitableness of which is being ever more and more impressed upon him. And yet he cannot escape, at times, some sense of bewilderment at sight of those blinding realities which have been momentarily flashed before his eyes. He wonders, perhaps, how such great opportunities have come to *him*, not realising what profound causes in the past have directly led up to such momentous events as are now maturing in his present life, and the lives of those with whom he has become so closely knit.

Great events are best judged at a distance; and to understand them rightly, it is necessary to separate oneself from the present, and view them apart. Let us therefore try to look at this matter from a more distant standpoint.

Imagine a human soul, that had long ago in the past, perhaps for many lives, aspired after absolute knowledge and truth, sojourning between one earthly incarnation and another in some region of the heaven-world, where life's verities showed more clearly than upon these dull planes of earth, and where past and future lay open as a book. And imagine that in response to this persistent aspiration, or perchance because of some deed of pure devotion which shone like a star amid the motley tints of good and evil which marked its past, that this soul, after many trials, was offered the opportunity of coming into the presence of a World-Teacher, of winning its way to truth and freedom by serving Him. And so, side by side with many other chances—lives of greater opportunity—offering wider means of personal enjoyment, greater scope for ambition or of worldly fame, there came the possibility of another kind of life than this, full perhaps of struggle, shut in on many sides, a life which at first seemed a failure, yet in the midst of which one golden opportunity should arise.

And in such case, which of these alternatives do you think the aspiring soul would choose? And in thinking deeply over this question, some may glimpse the faint recollection of such a choice made long ago in the history of his own soul.

For all who, in spite of the clinging contacts of past evil, yet feel within them some deep longing after the highest goal that life offers, must realise that they have taken firm hold of the mightiest of all talismans and powers. For the karma of

high spiritual aims, too subtle to relate itself to the prizes and treasures of earth, may truly leave its possessors far behind in the race for things of sense. But yet so potent are these aims in their own sphere, that they must unfailingly lead their possessor direct to the highest possibilities of spiritual progress upon earth, even to the feet of the Holy Ones Themselves.

The *Bhagavad-Gita* speaks clearly of the high opportunities falling to those who have once striven after the highest spiritual life, even though, for the time, they fail in their ideal.

“Having attained to the worlds of the pure-doing, and having dwelt there for immemorial years, he who fell from yoga is reborn in a pure and blessed house; or he may be reborn into a family of wise yogis; but such a birth as this is most difficult to obtain in this world. There he recovereth the characteristics belonging to his former body, and with these he again laboureth for perfection . . . By that former practice he is irresistibly swept away.”

This is a statement of the law regarding the former yogi, and powerful as is the law when the karma of evil is concerned, yet more potent a thousandfold is it in bringing opportunity to those who have sought the highest good. Yet the law works in manifold ways, and thus it is that sometimes the disciple is reborn where he may seek retirement into the forest or the monastery; at others he may be brought to the feet of his Lord amid the dust and the whirl of cities. Yet ever the good law brings its own fulfilment.

(1) We believe that a great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.

This Order is an association of those who have already sufficient grounds on which to base their belief in the coming of a World-Teacher. At the present stage of things no attempt is being made, by the production of irrefutable proofs concerning the expectations of the Order, to compel belief in them. Far better is the way of sweet reasonableness. Thus certain broad lines of argument have been outlined, along which the intellectual possibility of the coming of the Teacher may be shown. When, later, more concrete and objective evidences begin to appear, larger numbers of people will be convinced by them, but for the present it is an immense gain in all respects that preparatory work should be done by those who have already grasped the law by which great Teachers come out into the world, and who are ready at all times to welcome their appearance. Among these may be included the growing number of people who understand the nature and value of such evidence as is independent of the physical senses, and who welcome the help and guidance of trusted leaders, who are in touch with the superphysical worlds.

It is most important also that sharp lines of division should not be drawn between persons who already see this event coming and those who do not. Belief must be spontaneous, and they who really need more physical-plane evidence are perfectly justified in

awaiting the time when in the nature of things more of such evidence will be forthcoming. Yet we must remember that the greatest prizes of life are gained by those who are receptive to the message of the times, and who are prepared also to take risks.

Still there is room for both sorts of people in the big, broad movement of preparation. The existence of different groups both inside and outside the Theosophical Society serves to differentiate the workers, assigning to each his proper task, in the sphere where his greater usefulness lies. If, for example, all members of the Theosophical Society joined the Order of the Star in the East in a body, there might be a lack of helpers in certain unworked localities where ordinary Theosophical propaganda was more needed, and where this additional belief might, for the moment, confuse the issues.

Thus it stands out as the main business of this Order to enrol all those, who in spirit, already belong to it; while maintaining open and harmonious relations with others who need to be convinced of its objects by ordinary methods. Later on, when the beliefs of the Order tend to become established by events in the outer world, a greater closing up of all ranks will be possible.

(2) We shall try, therefore, to keep Him in our minds always.....

Whenever we think of a person, whether far or near, we tend to establish contact with that person. And since the action of thought is not confined to the physical world alone, but is an intimate part of that inner substance of things

upon which the physical world is builded, it follows that wherever the object of our devotion is, whether in this world or any other, our thinking of him will affect him in some intimate way. And although greater Beings, inhabiting the loftier regions of spiritual existence, remain unaffected by the influences of the lower mental or astral planes, yet whenever our thought is sufficiently pure and high to rise above the illusions of the lower worlds it undoubtedly does reach to Those with whom man is linked through his higher bodies. Thus a constant dwelling in thought upon the Coming Christ, the Bodhisattva, with devotion and aspiration, does assuredly reach Him, opening up a tiny channel through which He may send back an answering benediction which some, whose inner natures have become delicately sensitised to such vibrations, may recognise and know.

There is one great law of devotion, by the action of which the devotee gradually takes on the qualities of the One worshipped. Thus whether the response be consciously received or no, by this continual thinking upon a greater Being some reflection of His sublimer qualities is engrafted into the heart of the disciple. Thus may the spiritual life of the devotee be fed; thus will he grow towards the likeness of his Ideal; thus will he possess the touchstone by which he may recognise the Master when He appears.

. . . and to do in His name . . . all the work which comes to us in our daily occupations.

Readers of the *Bhagavad-Gita* will not have forgotten the importance therein attached to what

is called the "renunciation of the fruit of actions". Every action we perform bears its own fruit, which, through the working of the law of karma, returns to the doer. Thus, no less than evil deeds, good and helpful action performed on the physical plane must return to the doer while he is living upon the earth. Hence we are confronted with a curious difficulty. For example, the ardent devotee, infused with a passion for service, tends to accumulate a store of good karma, which, did it return on him in a like stream of physical benefits, would only overload him with the good things of this world, things of no real use to him in the spiritual life, whose action could only tend to delay his higher progress. Hence the performance of good deeds, while renouncing their fruit, is regarded as the path of the higher progress, the merit of such actions thus being transmuted to spiritual levels.

Now it should be recognised that the great Teachers have each a definite work to do in the world, and a force which from our point of view is immense, with which that work is to be performed. Yet They are graciously pleased to accept, from Their humbler disciples, such tiny gifts of merit as may be used in the divine economy to bring about increased good in the world. As we read in the *Bhagavad-Gita* :

He who offereth, with devotion, a leaf, a flower, a fruit, water, that I accept from the striving self, offered as it is with devotion. Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest . . . do thou as an offering unto Me . . . Thus shalt thou be liberated from the bonds of action.

Indeed, although we little realise it, the gifts of the Holy Ones to humanity would be incomplete did they not inspire, in return, gifts from mankind to Them. For thus is set up a perpetual current circulating between the higher and the lower worlds. When this is feeble and diminished, the result is the same as with the enfeeblement of the physical body under like conditions: whole worlds and nations are impoverished. But when this current is full and strong, currents of health and well-being circulate freely through all worlds. Conditions of poverty and unhappiness in the mass, springing to the surface from economic conditions, have their roots in a broader and deeper sense in the damming up of spiritual life-currents between the different planes of the universe, currents which are to-day on the eve of re-establishment. Thus it is that the humble offering of the devotee possesses a very great deal more than a mere sentimental value, since it shares in so vitally important a task as the bridging of the planes of nature.

The gift again binds the recipient to the giver, the Teacher to His disciple. And while, with a true relationship of this nature, the question of bargaining can never enter, the great Ones ever pay Their debts in full. And this is so, not only because it is Their pleasure to show forth the Law, but also because it is Their nature to give, and this in a way which is not to be measured by the balances of karmic law, but by the constraint alone that is imposed by Divine Wisdom.

.....and therefore to the best of our ability.....

We offer only of our best. And to aim at the best at all times and places, both in and out of season, at work and play, when on duty and when off duty, this is the highest discipline that life can offer. With professional work that we are paid to do, we recognise that a definite standard is essential. Yet with unpaid work, with voluntary help, we do not feel the responsibilities so keenly as when in the presence of our employers or our superiors. Yet nothing is more true of, for example, modern philanthropy, than that it is well meaning, and yet how inefficient! So long as our aim is to do good, so long as we give of our charity we are satisfied, and by no means consider as to whether we have done the very best thing possible in the circumstances. Yet lacking skill in action the work we set out to do remains half undone. It is not sufficient to be charitably disposed, it is necessary, here also, to plan and study in order to do the perfect work that should ever be our aim.

And in the doing of the best work, the advantage is not only to the work, but also to ourselves, as the instrument by which the work is done. For while we are perfecting the work, we are doing something far more important—we are perfecting ourselves as instruments for better work in the future. This, of course, is permanent benefit, for the perfected instrument at last produces the best work automatically.

Finally, we come to a most important consideration, and it is this: That the true and ultimate test of a man's creed, of the truth that is in

him, lies in what he can achieve with it, for the tree must always be judged by its fruit. Thus the man who can do the good and perfect work has the truth indubitably. The multitude follow success, they cannot help themselves; and while there is a sense in which they may be wrong, there is also a sense in which they are profoundly right. Yet when success is vulgar and luxurious it by no means exemplifies the perfect action which we here uphold. How poor indeed is such success. Neither, again, when high aim and earnestness fail has justice perished. For in reality such events are but parts of a moving panorama, which can only be understood by comparison with its past and future, no less than by its present. In vulgar success we see something in process of degradation; even one thing perfectly done has produced success, but the advantages of this have been choked in the admixture of other things ill done. In noble failure, on the other hand, is seen the struggle in the turning-point from evil done in the past to the more perfect action of the future. And these confusions arise from the admixture of aim which now rules in human affairs.

But the constant devotion to a pure ideal and the elimination of those adverse factors which mar the splendour of the true human life, this must in the end produce the pure action, unmarred by the contradictions which to-day nullify the good. Yet, in the future will be set before the world the example of achievement which is noble, just and merciful, of work that is perfect; and thus of deeds which shall bear the legible impress of

the truth which lies behind them. Thus we see something of the full import of the perfect work, and they who strive towards it the most earnestly will be helped most to achieve it.

(3) As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming.

As has already been pointed out by Professor Wodehouse, the work of preparation is both of an inner and of an outer nature. Not only active work in the outer world is needed, but also an inner personal preparation. For all new movements which are destined to become powerful and far-reaching must first take deep root within the consciousness of individuals. This first essential being secured, outward manifestations of strength and security must naturally follow. Hence in the observation of this principle, one's own personal preparation must not be forgotten. Propagandists of exoteric movements are inclined to overlook the consideration that life as a whole may be divided into two main spheres. The first of these belongs to a man's own nature, over which he has unlimited sway; the second comprises the natures of others in which region his rights are limited. Thus in outer movements most concern is felt where one's responsibility is least. But in all occult movements this process is reversed, and in spite of the fears of those who do not understand the law, progress is the greater and the more inevitable.

The first duty, therefore, of the wise propagandist, must be to combat his own prejudices,

to keep himself open-minded and accessible to new ideas. Thus he may set an example which others will imitate, creating around himself an atmosphere of receptivity to unexpected truth which will certainly help him in the delivery of any new message which he himself has for the world. Thus he sees his own relationship to other vital movements of his day, and, where possible, he links himself up with them in some way. And while keeping his own ground, and refusing to be drawn uselessly into any and every cause he comes in contact with, yet to discover and uproot his own prejudices, to enter by thought and sympathy into other useful movements not specially his own, mixing in helpful relationship with all hopeful and aspiring individuals, this might be regarded as part of the necessary preparatory work of our third principle.

Other important personal work falls under the head of study. One of the difficulties of the member will undoubtedly lie in the indifference of a section of his friends to the message of the Order. Yet another difficulty of an opposite kind is not infrequent as when some person unexpectedly develops an intelligent interest in the subject and asks for full information, point blank. Hence the member needs to be prepared with as much ready information as possible bearing upon the work. And it is the privilege of the Theosophical student to possess knowledge upon such profound topics as the universal laws under which World-Teachers appear, which should prove of deep interest to many.

Of much importance, therefore, must be the study of such a subject as Avatars. From the popular standpoint a religion is based upon the appearance of some great Teacher in the world, and the legacy which He leaves behind Him in the shape of a body of followers, plus the records of His life and sayings. To the Theosophist, however, these historical manifestations of the past, and the expectation of future manifestations of a like order, all centre round the law by which such appearances are governed. Yet the attitude of him who studies the law of these appearances, and would yet ignore the Teachers themselves when they come forth, would be that of the pedant rather than that of the true Theosophist. Thus while studying the esoteric sciences themselves, he turns with untiring interest to the lives of the great Teachers of the past. For each of these is in a very special sense the manifestation of the Divine consciousness in Man. All of us, in our many previous incarnations, have worshipped in the great religions of past ages, have been helped in our evolution by the great Teachers of ancient civilisations, and have at certain favoured epochs of our lives come under the actual influence of Their gracious presence. Thus to study Their lives in the present day, perchance merely to hear Their names, awakens hidden memories, only half forgotten, and arouses in us spontaneous reverence and worship. Thus comes the welcome task, under the third principle of the Order, to revive the glorious memory of past Avatars and Teachers, to bring to light all that can be found relative to

Their lives on earth, and to make this a prominent theme of our public lectures, our printed articles, our answers to enquirers.

A study of the Christian Gospels, also, should not be forgotten. In the articles in *THE THEOSOPHIST* for June and July, 1911, entitled 'History Repeats Itself,' some illuminating comparisons were made between events at the beginning of the Christian Era and those of the present day. Yet the personal study of the Gospels on the lines here laid down cannot fail to be of extreme fruitfulness to members of the Order, as a help in the reading of the signs of the times, and in creating a spirit of watchfulness in the present day for such events as ever cluster around the Divine appearances in the world of men.

In the New Testament also, the Second Advent of the Christ is a doctrine definitely laid down, and in addition to the study of New Testament prophecy some attention paid to the views of Christendom upon this subject, both in the past and in the present, should prove both a fascinating and a useful work. Many societies now exist in the present day which are preparing for the return of the Christ in the near future, and they quote the signs of the times very much in the same way as these have been referred to by our own leaders; these things indeed are fairly obvious to anyone who will look for them. Much reliance is also placed upon the prophecies in the book of Daniel, although what the system of interpretation is is not apparent on the surface, and this might be something for our own symbolists to unravel. There

is of course a fairly considerable literature in existence upon the book of Daniel, and also a number of periodicals bearing upon the subject of the Second Advent.

The type of Christian interested in these matters is one that is perhaps strongly individualised and not particularly accessible to the views of other bodies. Whether any good effect could be made on these by Theosophical presentations of their own message could only be decided by experiment. From such camps indeed occasional attacks are made upon Theosophical prophecies relating to the Coming, in the magazines already referred to. Possibly replies to these articles, especially if undertaken sympathetically by members upon the Christian side of our own movement, would have a definitely good effect.

Returning now to the more orthodox Churches, we may observe that the doctrine of the Second Advent, which in the past held such an important place in their teachings, now tends to be gradually dropped, along with belief in miracles and the like, as the Christian religion, under the pressure of a scientific materialism which it has no longer the knowledge to contest, becomes more and more of the nature of an ethical system, to be retained mainly for its pragmatism value. To revive interest in the Second Coming in the Christian Church is therefore another useful and practical work. To those in touch with clergymen and teachers, a simple enquiry as to the beliefs of their Church in the past and in the present with regard to this doctrine, would invariably stimulate thought in this direction,

and into minds so stimulated from below, knowledge could penetrate more easily from higher worlds where coming events cast their shadows before. Members could also add further suggestions regarding the views of the Order if opportunity offered.

Finally we must not forget the value of indirect work, a famous illustration regarding which is to be found in the writings of Herbert Spencer. The great evolutionist remarks that in the process employed by the skilled workman in the flattening of a piece of metal which has become injured by a dent, no attempt is made to hammer upon the damaged part direct, by which method still greater harm might be done. Instead, the workman gently taps upon the portion of the plate immediately surrounding the injured part, and thus coaxes the metal back into its original condition. And so with this work. If we have accomplished all the direct action which seems possible, there still remains a circumference all round the sphere of direct work which may be acted upon by means of less immediate preparation. Such a field is to some extent covered by the sixth principle of the Order, which teaches reverence for greatness, in whomsoever shown, and this will be treated of in its turn. Meanwhile we might note that the teaching of reverence for the past, the insistence upon the necessity for beauty in the common things of life—such aims promulgated among those who do not respond to the immediate message of the Order yet have an indirect bearing upon its objects, and the

development of these is also no mean preparation for the future.

(4) We shall seek to make Devotion, Steadfastness and Gentleness prominent characteristics of our daily life.

Devotion means many things which are obvious and many that are hidden. One characteristic note of devotion is that, having glimpsed one object, the sight of which satisfies all the longings of the heart, that there shall be a gradual turning away from lesser objects, a process of exclusion of those extraneous influences which lie outside the more perfect relationship. This is not, however, a narrowing of the sympathies in any sense, rather is it the withdrawal of the desires from dead inanimate things, in order to establish a living relationship that shall hereafter express itself in vital sympathy for all that lives.

Deeper students of the action of hidden forces know how devotion links the disciple to the Master, so that the life of the greater One may strengthen the other, and the intenser vibrations purify and raise him. Thus it is possible for the transcendental qualities of the Teacher to begin gradually to germinate in His disciple, in course of time completely transforming him. But the law under which these high forces are bestowed exacts that such powers should be used solely for the beneficent purposes for which they have been bestowed: for the helping of humanity, for the raising of those less directly endowed with the living consciousness of spiritual things. The frittering away of such forces upon such small and aimless pursuits as

may once have filled the mind, and which sometimes tend to acquire an unexpected zest from the heightened sensitiveness or vitality of the devotee, these must be forsaken if continued progress is to be made.

Thus in high stages of spiritual communion, wherein the great consummation of devotion is sought, the disciple relinquishes his own ambitions, striving to become absorbed in the higher aims of his Lord, allowing nothing to detract from the close and perfect relationship which he desires above all things to establish. Hence the cutting off of these extraneous interests in life, when the time arrives that they may be wisely dropped out, when the disciple finds himself in that still haven of security safe beyond the perils of reaction, when the supreme and mystical act of union draws nearer.

In turning from the virtue of devotion to that of steadfastness, we see that the emotional characteristics of the disciple, the cultivation of his finer spiritual feelings, must be adequately balanced by qualities of the sterner type. Otherwise they degenerate into sentimentality or morbidness. For the pure and beautiful spiritual emotions depend for their highest manifestation upon the support of an adamant strength.

How short are our memories when we have put great objects before us. Sublime resolutions are made, noble ends planned, yet half an hour later, through the glamour of some unexpected diversion, all is forgotten. It has been said of certain advanced souls that they have been able to keep before them permanent pictures of things which it has

been necessary they should remember. And a great step forward is marked by those who are able, in imagination and memory, to keep constantly before them, amid the bewildering changes of everyday life, the memory of solemn resolutions and pre-determined ends. Of such a mental attitude steadfastness is born.

The third quality is that of gentleness. It is said that the higher we rise in consciousness, the finer and subtler grow the sensibilities. Hence gentleness, to a spiritually developed person, may be something quite different from the same quality in an undeveloped one. On the lower planes gentleness may seem to be allied to that which is weak, sluggish and sentimental; while on the higher levels of consciousness this will possess a more subtle quality, and will be in its action swifter and more intelligent; and although fineness and subtlety may to some suggest weakness, on the spiritual levels this fineness becomes the very secret of power. These qualities on the emotional levels correspond to water, like a stream flowing in the bottom of a valley. On comparing the greater swiftness and freedom of the air, and the power which the wind exercises over the waters, we see the increased range and power which symbolises the mastery of the emotions by the subtle strength of the mind. But the spiritual forces are far rarer and finer than these: they correspond to higher forces still, to the potencies of electricity and of light, and these are powers indeed.

So in the spiritual life we seek to transmute the coarser, duller aspect of things, which is life

veiled in gross matter, into the subtle omnipresent powers which belong to the free Spirit. Hence spiritual gentleness is not the soft placidity of the stream, lying hidden in the bottom of the valley, nor even the scent-laden breeze caressing the leaves of the trees by its banks. This may be symbolised more truly by the gentleness of the subtler omnipresent forces of nature, the tender rays of the dawn lighting up a whole world in a moment of time, the subtle energies that pour down upon us from the planetary spheres, which are part of our own life, and are felt, yet not perceived.

Thus is laid down for members of this Order the task of the cultivation of three qualities, one being tempered and balanced by the other. Upon looking into himself the member will see that he possesses each of these, in a more or less rudimentary state of development, however. According to the declaration of principles it becomes his task to make these qualities prominent characteristics of his daily life.

[The fifth principle has not been commented upon by the writer of this article—ARG. ED.]

(6) We shall regard it as our special duty to try and recognise and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

We might note here that the art of reverence has almost disappeared from the life of to-day. It has become the fashion to despise and disparage. If we count up the number of those whom we ourselves habitually regard with a real and deep reverence, we may be dismayed to discover how few these are. Yet when we reflect upon our

own inferiority to many of these, we recognise how far we fall short of the true ideal of reverence. It has been well said that it is by reverence we grow, and this is true in a more real sense than many have imagined. For reverence evokes powers of the Spirit, such as are in the highest degree creative, and to become centres through which these spiritual forces play is to experience life and growth in a real and abundant way. Conversely, criticism and contempt close in the natural avenues through which this higher vitality flows, narrowing and stunting those natures in which such types of thought are habitual.

It is true that in the present age intellectual greatness has been the ideal of the race, and this, when divorced from spirituality fails to evoke the highest reverence. For this reason also the truest reverence of the present day has gone out towards the men of genius, the poets, painters or musicians of our age, in whom intellect has been combined with an ideal love of beauty; and in these, indeed, men have seen something of that high and perfect object which reverence craves. In the new race and age which are coming, however, we shall see again spiritual greatness upon the earth, and spiritual giants are again coming amongst us to mix with men. Hence it is necessary to prepare a right mental attitude for their reception, if we would not be continually isolating ourselves from them by our mental brutality, callousness of thought, and cynicism. For these mental habits will remain with us, in spite of ourselves, if we do not take stringent measures to overcome them while there is time.

So we should begin even with those lesser than the great and sublime, and bear reverence for that which is already perfect in them, not seeing incidental flaws. When this youthful faculty of criticism grows riper and more mature, it will become the true discrimination which singles out the admirable qualities in order to acclaim these, rather than acting according to the more ignoble method.

Ultimately we shall find that every man is deserving of a due meed of reverence, not so much for what he is as for what he is to be, for That which abides in him shall make him truly great when It has manifested. Thus we need to cultivate reverence towards all those in whom we see the higher qualities present, whether actually or potentially, and to endeavour to stimulate this feeling in others, wherever we possess influence. It will naturally express itself in different degrees according to the manifested power of its object, but yet, small or great, it will help to build up that atmosphere of reverence essential for a great age, in which noble deeds may be performed by many, great institutions may arise, and high standards of life become common and habitual, an age in which the greater Ones may again take up their abode with men.

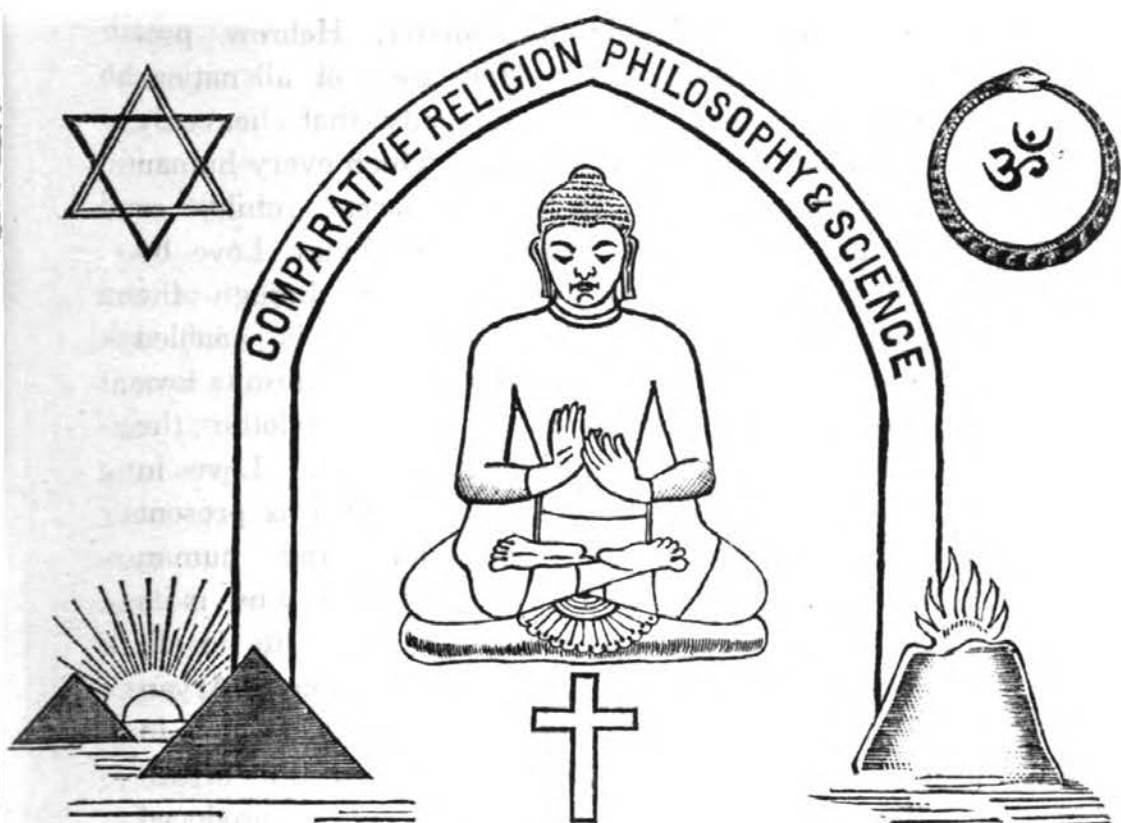
Lastly, let us remember that the body is always a limitation, and that which we reverence and worship in those who evoke our highest feelings, is something which the physical world cannot express. The human form which we see, however noble, the words which we hear, however eloquent, the acts which we witness, however

exalted, it is not these to which our hearts go out, however these have stirred and moved us. These indeed are but a maya, a curtain, which conceals from our view the real being who dwells in the mind and the Spirit, which the eye of flesh shall never see, which the concrete mind shall never know, yet from which strength and wisdom and beauty ever proceed.

So far a few notes on the principles of the Order, the importance of which, or of the task which it has to perform, is not for the moment recognised by all. Others, entering fully and confidently into this work have seen its meaning deepen, have felt the crooked pathway of their life straighten itself out, have recognised the purpose and the meaning of all that has gone before. The consciousness has arisen that it is for this work and for nothing else that, they have been born, since this has satisfied some deeper intimations of the Spirit which things known before have failed to touch.

Frank J. Merry

Pierce we ever so far in our inward journey, we encounter the infinite. Solid forms melt at our touch, the material becomes immaterial, matter becomes energy, and, though atoms are formed, and 'live' a while, and then 'die', energy remains. The things which are seen are temporal, and the things which are not seen are eternal. Whether outwards or inwards, we encounter evidence of an "Infinite and Eternal Energy from which all things proceed"—the vesture and the deeds of what we can only call Deity.—Harmsworth's *Popular Science*, p. 137.



**BHAKTI (DIVINE LOVE) IN HINDU, HEBREW
AND MOSLEM LITERATURE**

By **MRS. ALICIA SIMPSON, M.R.A.S.**

Author of *Bhakti Marga*

THROUGH all the ages the longing of the human soul for God has made itself manifest, and the literature of Hindus, Hebrews, and Muhammedans alike bears witness of a similar aspiration. The writings of saints and mystics of various lands

show the same passionate striving towards a comprehension of the Divinity; the same ardent love of God animates Hindu philosopher, Hebrew prophet, and Christian saint. Holy men of all nations have used similar parables to typify that heavenly love, taking the earthly affection which every human creature knows and feels for parent, child, or friend as a symbol of that greater Divine Love by which God is revealed to man. Thus through the earthly symbol the finite human mind is enabled to form some imperfect concept of the infinite love of God to man. The seers of old may clothe the expression of their sense of the Divine Love in different forms, but at heart a like idea is present in all religion—the devotion which the human heart should naturally feel for that God who is its Creator, who in His goodness has given life to all. The hymns of the *Rig Veda*, the oldest Aryan literature in the world, are magnificent pœans in praise of the mighty Lord who infused the breath of life into the void, and out of chaos produced cosmos. In their philosophic pantheism there is the same spirit of adoration that breathes, through the apocalyptic vision of St. John the Divine, in the worship of the four and twenty elders before the throne of God: “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.”¹ Later than the *Rig Veda* Manu pointed out the way by which the soul may attain the highest happiness of union with the Eternal Being. The *Katha-Upanishat* also set forth

¹ Rev. IV, 11.

the means by which mankind might reach and grasp the wisdom of the Deity, and showed the bliss which enwraps the soul that has gained such knowledge. The great epic poem of the Hindus, the *Mahabharata*, contains numerous passages written in loving worship of the mighty Brahma, Eternal, Supreme, the Highest of the High, mystical assimilation with whose Essence constitutes the highest bliss to which the human soul can aspire. To see God in everything has ever been the keynote of mysticism. "He who perceiveth that creatures of endless variety are but the same, and merely diverse outpourings of the same Essence, may be said to have attained Brahma," says Yudhishtira in the Santi Parva. As well as the special methods of the Yogis, certain general means to become partaker of the Divine nature are repeatedly pointed out in the *Mahabharata*. To restrain desire, cherish no hate, to fear nothing and be feared by none, to act without sin towards every creature in deed and thought and speech—thus it is that the wise man of enlightened soul may attain salvation and acquire eternal happiness, the "nectar of Emancipation".

So through ancient Hindu literature, which contains perhaps the oldest documents extant which show the working of the human intellect, we see that the finite mind of man ever strove to shake off the shackles of the senses and to solve by various theories the mysteries of Divinity. The question of the means by which men have succeeded in catching glimpses of the Divine Life beyond the veil of the senses has been a subject of much discussion. Can the human mind approach

God by means of reason? Or is the effort to comprehend Divinity an emotional ecstasy into which reason does not, cannot enter? Max Muller defines religion as "a mental faculty which, independent of, nay, in spite of sense and reason, enables man to apprehend the Infinite under different names and under varying disguises. Without that faculty, no religion, not even the lowest worship of idols and fetishes, would be possible; and if we will but listen attentively, we can hear in all religions a groaning of the spirit, a struggle to conceive the inconceivable, to utter the unutterable, a longing after the Infinite, a love of God." The effort to comprehend God is the intellectual, the philosophical, the theoretical side of religion; the state of communion with God is the emotional, the practical, the higher aspect, without which all purely intellectual speculation must prove ineffective. Mystics hold that where reason stops, a higher faculty takes up the thread, carrying conviction and truth to the soul. They do not disregard the part that reason plays in religion, for since they consider the mind of man to be a portion of that greater Divine Mind, how could they belittle what is to them a "spark from God's vast store"? Lewes' definition of theology is "a doctrine in which Reason undertakes to deduce conclusions from the premises of Faith". The Hindus, who, like most Eastern nations, were always naturally inclined to mysticism, believed that all knowledge came to them from God, from Atma (Spirit) who breathed it into the great Rishis or Seers, who in their turn passed it onward to humanity. Thus knowledge of all

things, including religion, was granted to individuals through inspiration. Instances of the revelation of Divine love through direct inspiration abound in the religious annals of most countries. We read of it in the *Mahabharata*, in the Hebrew Bible, in the histories of the religious orders of Europe, in the stories of the Sikh Gurus, and in the writings of Swedenborg. In many other more modern records we find descriptions of inspirational moods during which the percipients were aware of a direct Divine influence, which filled them with superhuman knowledge and superhuman happiness. Such experiences partake of the nature of that Divine vision which came to the Buddha beneath the sacred Bodhi tree, where He first saw clear before Him the part of love He was to play in the uplifting of humanity.

Ecstatic meditation was part of the Buddhist teaching, as it was a practice of the Yogis, Vedantins, and various other sects of Hindu philosophers. In the highest state of ecstatic vision, called by the Yogis Samadhi, all knowledge was said to be revealed to the percipient. It has been pointed out, however, that the Yoga vision partook more of an intellectual nature, while the Vedantin ecstasy contained in it more of the bhakti or love element. The methods adopted by these philosophers to abstract the mind from its material bonds were the most powerful agents for the increasing of Divine love.

Plotinus, the chief exponent of the mysticism of the Neo-Platonists, a philosophic school founded in Alexandria in the third century, is reported to have attained many times during the course of

his religious experiences to the state of ecstatic union with the Divinity, in which the soul of the devotee is supposed to 'see' God, and lose itself in the glorious effulgence of that vision. St. Augustine, who in his famous *Confessions* has described the mystical strivings of the soul to reach the One Eternal Wisdom that dwells above all, was the western theologian of the ancient Church who showed most clearly the influence of Neo-Platonism. Neo-Platonism in its turn is credited with having derived a part of its religious philosophy from the East. The ecstasy of Divine love experienced by these saints is the same rapture which Tennyson depicts as thrilling the soul of the pure knight Sir Galahad when he is permitted to behold the Holy Grail :

Ah, blessed vision! Blood of God!
My spirit beats her mortal bars,
As down dark tides the glory slides,
And star-like mingles with the stars.

In such ecstatic moments, the existence of which has been recorded in every religion removed above the worship of the savage, the soul is intoxicated with the sense of the power and love of God. It has been said that every soul has in it the germ of this faculty of higher worship, but in most it requires arousing and cultivating. In this Divine love resembles other powers, of whose existence and capacity for development the human mind cherishes no doubt. Sages and saints have discussed the matter, and in their conclusions there would seem to be little need for divorce between philosophy and religion, since the aim of both is

in the end the same—to acquire a fuller knowledge of the springs that govern the universe and of that Supreme Being who in His love has created all mankind. Hindu philosophy may couch its object in somewhat different terms to those in which the Christian religion expresses the goal of its endeavour. The early Hindus set up as their great ideal the attainment of knowledge or wisdom, a knowledge which meant knowledge of all things, spiritual and temporal, since Brahma was indwelling in all living creatures. But in revealing the greatness of God, they also taught the love of Him, which follows from knowledge. In many passages of the *Mahabharata* the importance of knowledge is set forth, wisdom such as will lead men to a comprehension and love of the Divinity, resulting finally in a blessed absorption in the Supreme Soul of the universe.

Hindu, Hebrew and Muhammedan alike have borne witness to the value of Divine inspiration in awakening in the soul of man the love of the Eternal Being. “Even if all men desire to love God,” says the Musalman Bhagat (Saint) Shaikh Farid in the *Grantha Sahib*, or holy book of the Gurus, “they will not succeed by their own endeavours: this cup of love belongeth to God; He giveth it to whom He pleaseth”.¹ “Not every heart,” said Shaikh Farid, “is [of itself] capable of finding the secret of God’s love. There are not pearls in every sea; there is not gold in every mine”.²

¹ *History of the Sikh Gurus*, by M.A. Macauliffe, Vol. VI, p. 396.

² *Ibid.* p. 381.

But though, acting alone, the Soul may be powerless to comprehend the Divine, yet there are aids which may be adopted to induce that emotional mood in which the sense of the Divine floods man's Spirit. These aids are solitude, abstinence, concentration of thought, the fixing of the wandering mind on God. Yoga ascetics, Buddhists, Muhammedans, Greek and Roman philosophers, Christian saints, all who in transcendental experiences were made aware of God's glory and infinite power, practised methods similar in character though differing in degree, to abstract the soul from its material surroundings. Abstinence is one of the means most frequently mentioned whereby the spiritual faculties can be fostered. Among many others, the case of the Persian mystic poet, Jalal-ud-din Rumi, of whom I shall speak more fully presently, is said to have fasted during three consecutive periods of forty days, taking as sustenance nothing beyond a little water and a few barley loaves. At the end of these trials his spiritual guide, Burhan-ud-din, declared him an adept in all wisdom, Divine and human. It may be remarked in passing that most of the great intellects of the world have not been lovers of material pleasures. There would therefore seem to be some intellectually stimulating power in abstinence, which as we have seen, likewise promotes strong religious feeling.

The special method which the Yogi should adopt to kindle in his breast the love of God is described in the *Bhagavad-Gita*.

Let the Yogi, seated in a secluded place devote himself constantly to the Self, alone, with thought and body

subdued, without hope and without longings for reward. Having sat down in a pure place with his body in a firm position, neither too high nor too low, with a cloth, deer skin and grass underneath, there having concentrated his mind on one point, with the workings of the senses and thought controlled, resting on his seat, let him practise Yoga for the purification of himself, maintaining the body, head and neck in equipoise, unmoved, steady, looking steadfastly downwards, without looking about; with the soul pacified and fear departed, firm in his vows of constancy, controlling his mind, let him sit, devoted, thinking on Me, intent on Me. The Yogi, thus constantly devoted to the Self, with his mind controlled, attains Peace, the Supreme Nirvana that is in Me.

We have already seen that the hymns of the *Rig Veda* and many passages of the *Mahabharata* are transfused with the expression of the love of God as the Creator of the universe. Especially in the *Bhagavad-Gita* is bhakti, or the adoration of the Deity, set forth as the great necessity, the practice which supersedes all other modes of acquiring knowledge of the Divine. The *Gita* has been called the Hindu Gospel of St. John, and in the mystic writings of the disciple whom Jesus loved frequent parallels to its teaching have been found. Sir Edwin Arnold's poetical version of some lines in chapter viii, the *Book of Religion by Devotion to the One Supreme God*, may be quoted as an instance :

I am alike for all! I know not hate,
I know not favour! What is made is Mine!
But them that worship Me with love, I love;
They are in Me, and I in them!

—words which have been likened to Christ's parable, "I am the Vine, ye are the Branches".¹ In the *Bhagavad-Gita* Krishna sets forth the great

¹ St. John, xv, 5.

doctrine of Bhakti-Yoga and in chapter xii (Bhakti-Yoga) we read in Sir Edwin Arnold's version the message of love, which Krishna proclaims to Arjuna as the only means to lead man to salvation :

Cling thou to Me !
Clasp Me with heart and mind ! So shalt thou dwell
Surely with Me on high.

In numerous other passages throughout the *Bhagavad-Gita* does Krishna describe the mystic happiness of those whose worship unites them with the God whom they adore :

But most of all I love
Those happy ones to whom 'tis life to live
In single fervid faith and love unseeing,
Drinking the blessed Amrit of my Being!

Behind all Creation lies Divinity, if man could but perceive it. It is mystic love alone which can lead him through Creation to Creation's God :

Hard it is
To pierce that veil divine of various shows
Which hideth Me ; yet they who worship Me
Pierce it and pass beyond.¹

Later on, Hindu religious teachers arose who inculcated plainly the doctrine of Divine love as the means whereby men could gain peace, bidding them turn to a living, loving, personal Deity full of compassion towards his creatures. The great prophet of this love doctrine was Ramanuja, who lived in the twelfth century in Southern India. He was a preacher of the worship of Vishnu the Preserver, in preference to that of Siva. Ramanand was another great preacher who taught the

¹ *Bhagavad-Gita*, Sir Edwin Arnold, vii, 14.

doctrine of bhakti to his followers. He lived about the first half of the fifteenth century, in the north of India, and held as one of his tenets that the mere fervent utterance of the name of God brought the highest spiritual bliss to the worshipper. This continual repetition of a word or phrase to foster religious emotion has always been a practice of devotees. The great mediæval saint Francis of Assisi used to repeat the Doxology for that purpose. Similarly the repetition of prayers in the Roman Catholic ritual is intended to awaken a spirit of devotion in the worshippers.

The most notable disciple of Ramanand was Kabir, the famous Vaishnava religious reformer, who lived in the fifteenth century. His life was passed chiefly at Benares, and he seems to have been originally a Musalman. The hymns which he wrote are imbued with the spirit of heartfelt devotion to God. They are simple; if mystical in language, and set forth the doctrine of a personal loving Divinity. In one he urges his disciples to look with equable eye upon happiness and misery, leaving all in the hands of God :

Long not for a dwelling in heaven, and fear not to dwell in hell ;
What will be, will be ; O my soul, hope not at all.

Sing the praises of God from whom the supreme reward is obtained.
What is devotion, what penance, and austerities, what fasting
and ablutions,

Unless thou know the way to love and serve God ?¹

In another we find the simile of the saint who longs for God as the wife sighs for her absent lord :

¹ Macauliffe: *Lives of the Sikh Gurus*, Vol. VI, p. 175.

Her heart is not happy; she retraceth not her steps in the hope of seeing him.

Why fliest thou not away, O black raven, (a bird of ill-omen, here used to typify man's evil passions) so that I may quickly meet my beloved?

Saith Kabir, perform God's service to obtain the dignity of eternal life;

The name of God is the one support; repeat it with thy tongue.¹

Another reveals the saint's absorption in God:

Now Thou and I have become one; seeing that we are both one, my mind is satisfied.

When there is worldly wisdom, how can there be spiritual strength?

Saith Kabir, God hath taken away my worldly wisdom, and instead of it I have obtained perfection.²

A notable Vaishnava work on Bhakti is the *Sri Bhagavata*, and there is another even more remarkable treatise on Divine love, the famous *Bhagavad-Vishayam*, a collection of literature having as its subject the utterances of the saint Nammazhvar, also known as Parankusa, the chief of the Dravidian saints called Azhvars. The intense rapture of their love for God is everywhere manifest in their writings. Their doctrine is salvation through the love of God, the same principle taught by Christ and by the Moslem Sufis. Saint Nammazhvar had many moments of ecstatic union with Divinity. In one of those blessed states of happiness he declared that he felt filled with the whole spirit of God's universe, alike of Heaven and Hell. By this he meant that if a man love God, the bliss of Heaven and the pains of Hell would be the same, were

¹ Macauliffe: *Lives of the Sikh Gurus*, pp. 176-7.

² *Ibid.* Vol. VI, p. 180.

God Himself present in him, for the spirit of God indwelling in his heart would render happiness and misery immaterial. The ecstasy of this saint Nammazhvar often so intoxicated his soul that his spirit well-nigh burst its mortal bonds, a state comparable to the cases which sometimes come to our hearing of men and women who have died from a shock of excessive joy.

The famous Hindu sect of the Vaishnavas of Bengal, founded by Chaitanya about the beginning of the fifteenth century, holds the doctrine of bhakti as the great tenet of its religion. It divides bhakti into five degrees, each a little higher than the last: (1) *santi*, or tranquil meditation upon God; (2) *dasya*, a condition of active service for God; (3) *sakhya*, a feeling of personal friendship for God; (4) *vatsalya*, or love for God as between a child and parent; and (5) *madhurya*, ardent devotion to God, the highest stage of emotional development. By this sect the analogy between human and Divine love was frequently employed to bring home to the human heart the mystery of the relationship between God and man. The same analogy is found in the Hebrew Song of Solomon, where the Church of Christ or the individual soul (for both interpretations have been given in commentaries on these much discussed Canticles) is typified by the Bride, and Christ by the Bridegroom. The passionate adoration of the Soul for its God is the subject of this wonderful love-song, attributed to Solomon. "Set me as a seal upon thine heart, as a seal upon thine arm;" is the impassioned cry of the Bride, the Soul, to her Bridegroom, Christ. "For

love is as strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.”¹ The language of the mystical hymns of the Sikh Gurus contains the same imagery. The Gurus held that the Deity was a personal God, to whom man might draw near through a love which resembled that of the faithful wife for her husband, and Nirvana, or the complete union by absorption in God, they held to be the final joy attainable by man. The earthly love which they took as type of spiritual happiness has, as is noticed by Mr. Macauliffe, to some extent a parallel in Greek mythology, where Psyche, the human soul, who has lost the love of Eros, the Divinity, passed through many trials that she might once again enjoy the love which she had forfeited. In the hymns of Nanak, the first Sikh Guru, the metaphor is employed over and over again, and the restlessness of the soul when banished from God is typified by the grief of the true wife in the absence of her spouse. The *Sohila*, a collection of five prayers used by the Sikhs at evening, a hymn, which Guru Nanak bade the attendant crowd of Hindus and Musalmans sing before he died, speaks of death as the marriage which unites the Soul, the Bride, with the Lord, the Bridegroom:

The year and the auspicious time for marriage are recorded;
O relations, meet and pour oil on me, the bride.

¹ *Solomon's Song*, VIII, 6-7.

O my friends, pray for me that I may meet my Lord.
This message is ever sent to every house; such invitations
are ever issued.

Remember the Caller: Nanak, the day is approaching.

In another of Guru Nanak's hymns the love which man should bear for God is illustrated by similes taken from nature:

O man, cherish love towards God like that of the lotus
for the water,

Which loveth so, that even where the waves o'erwhelm it,
it blossometh still . . .

O man, cherish love toward God like that which the fish
hath for the water,

The more of which it hath, the greater grows its happiness,
and the deeper its content.

Life even for one instant without water were impossible for
it; God only is aware of its pain . . .

O man, cherish love toward God like that of the chakwi
for the sun,

Who taketh no rest, knowing that her mate is far from
her.¹

This last simile is explained by Mr. Macauliffe to be an allusion to the habit of the chakwi (duck), which if separated from her mate at evening, passes the night in lamentation until the sun rises, enabling her to join him again.

The Sikhs are a sect of Hindus whose spiritual teachers, the Gurus, were credited with mystic communings with spiritual powers. Many miraculous tokens of Heaven's favour are also recorded as having been showered upon them, and Nanak especially is related even in his youth to have been subject to trances and Divine visions. The chronicles report that when quite a boy he lay down and remained

¹ Macauliffe: *Lives of the Sikh Gurus*, Vol. I, p. 190.

in the same posture during four days, apparently oblivious of his surroundings. The pain of separation from God was the agony which was tormenting his soul. In answer to a physician who was summoned to cure his supposed physical weakness, the youth exclaimed in inspired verse :

“The physician in his ignorance is unaware that it is my mind which needeth healing . . . It is my Lord Who filleth me with His Divinity . . . The Creator Who sent this visitation upon me knoweth how to cure it.” Again, for three days he disappeared in the forest and men deemed him dead, but amid silent communion with Nature and Nature’s God, Divine inspiration came to him and he composed the opening lines of the *Japji*, the morning prayer of the Sikhs :

There is but one God whose name is True, the Creator, devoid of fear and enmity, immortal, unborn, self-existent, great and bountiful.

The True One was in the beginning; the True One was in the primal age.

The True One is, was, O Nanak, and the True One also shall be.¹

Parallels to these ecstatic visions, resulting in an increasing outpouring of love towards God, are found in the literature of Hindus, Christians and Muhammedans. The retiring to solitude to commune with God is a characteristic of mystics and saints. Did not even Christ withdraw at intervals from his followers, that in quietness and seclusion He might renew within Himself the spiritual force on which contact with the world daily made such great demands?

¹ Macauliffe: *Lives of the Sikh Gurus*, Vol. I, p. 36.

The idea of the religion of love is not confined to Hinduism and Christianity. The Sufis are a Muhammedan sect which arose in Persia about the ninth century, and whose members also hold this doctrine, which they have derived in great part from the Hindus. God is to them an all-pervading Being, identical with the universe, whom it is man's duty to worship apart from any expectation of reward. Their aim is to teach man to become conscious of his oneness with God. The Greek philosophers of the Neo-Platonic school had a powerful influence upon Sufi theology. One of the most celebrated Sufi poets, Jalal-ud-din Rumi (1207—1273) has been supposed by many to have written his great work, the *Masnavi*, under the influence of direct Divine inspiration, and passages have been quoted in which the author acknowledges the super-human force which led him to embody his religious thought in his famous philosophic-religious poem. In the *Masnavi* he uses the forms of parable and fable to convey his spiritual teaching. The eternal existence of the spiritual part of man and the loving Divinity which permeates all creation are the objects of Rumi's unceasing adoration. Love and Faith are the essence of his doctrine. In the *Masnavi*¹ he writes :

Know that the outer form perishes, (and) that the world of soul and spirituality remains for ever. . .

Through ignorance you see the shadow (*i.e.*, the material world) as the person (*i.e.*, the spiritual world); for that reason the person is to you a trifling and slight thing.

Wait till one day that thought and imagination spread their wings without any veil :

¹ Book II, p. 90, C. E. Wilson's translation.

You will see the mountains (even) as soft wool; (and) this world of cold and hot annihilated.

You will see not the sky, nor the stars, nor any existent being; (you will see) nothing but God, the One, the Living, the Loving.

As appears in the religious thought of so many other countries, Rumi likens the Deity to the Sun, without whose light all creatures must perish:

Do not believe of me that I can keep from or do without the Sun any more than the fish (can keep) from (or do without) the water.

In another passage is depicted the utter absorption of the soul in God:

When the ego-ism of my ego has become extinct, He remains One and Alone; I become as dust before His horse's feet.

The inspiration divinely accorded to Prophet or Saint is finely imaged by Rumi:

The Universal Spirit has come into contact with the individual Spirit; this (latter) spirit has taken a pearl from It and put it into its bosom.

The glory of the Lord, says Rumi, surpasses that of mortal man as the ocean is larger than a drop of moisture: "The Light of God is a Sea, and the senses are like a dew-drop."

Rumi's teaching as regards worship of God is that forms matter but little, if love be the indwelling spirit in man's heart:

I have not commanded (to worship) [says the Deity] in order to receive some profit (Myself), but in order to bestow a kindness upon (My) slaves. . .

I do not look at the tongue or speech; I look at the soul and condition. . .

Enough of these words, conceptions, and figurative expressions! I wish for ardour, ardour! . . .

Light up a fire of love in your soul, (and) burn entirely thought and expression.

The doctrine of devotion is the all-important thing for man to learn:

The religion of Love is apart from all religions. God is the religion and sect of Lovers.

Meaning as Mr. C. E. Wilson explains, that the lover of God is beyond intellect. He sees and knows nothing but God.

God's prophets Rumi likens to many candles burning in one place. Each is a separate agent of light, but the radiance of all combines without distinction to shed clearness abroad. So are God's Light and Truth extended upon earth. The metaphor of fire to express the vivifying power of love is often employed by him:

Dead heart of stone if He but touch with love's live coal,
A magnet straight becomes, no longer quits the pole.¹

The insufficiency of the material world to satisfy the cravings of man's spiritual nature is frequently acknowledged:

The world of matter and its forms is narrower still;
A prison all too straight for mind to have its will . . .
Beyond our senses lies the world of nity,
Desirest thou unity? Beyond the senses fly!²

The overwhelming consciousness of the soul's dependence on and need for utter annihilation in God is an emotion prominent in Sufism:

Let thy existence in God's essence be enrolled,
As copper in alchemist's bath is turned to gold.

¹ *Masnavi*, Book 1, Tale 3, Redhouse's version.

² *Masnavi*, Book 1, Tale 2, Redhouse.

Quit 'I' and 'We,' which o'er thy heart exert control.
'Tis egotism, estranged from God, that clogs thy soul.¹

One of the most famous exponents of Sufism is another Persian mystic Jami, who in the *Lawa'ih*, a treatise on Sufi Theosophy, sets forth intuition or inspiration as the chief source of knowledge. In this tenet Sufism coincides with Platonism and the doctrines of the Neo-Platonists. The meaning of *Lawa'ih*, 'Flashes of Light,' implies the purpose of the work, to explain "the intuitions and the verities displayed on the pages of the hearts and minds of men of insight and divine knowledge, and of those who enjoy spiritual raptures and ecstasies".² Says Jami:

Man's spiritual nature, is that which his thoughts and surroundings make it. Wherefore it behoves thee to strive and hide thyself from the sight of the world, and occupy thyself with very Being, and concern thyself with the 'Truth'. For the various grades of created things are theatres of His revealed beauty, and all things that exist are mirrors of His perfections. And in this course thou must persevere until He mingles Himself with thy soul, and thine own individual existence passes out of thy sight. Then, if thou regardest thyself, it is He whom thou art regarding; if thou speakest of thyself, it is He of whom thou art speaking. The relative has become the Absolute, and 'I am the Truth' is equivalent to 'He is the truth'.³

Love, to the Sufis, is a spiritual clearness of vision, a thing apart from intellect. Reasoning is of no avail, says Jami, without love. Theological

¹ *Masnavi*, Book 1, Tale 10, Redhouse.

² Preface to *Lawa'ih*, translated by E. H. Whinfield and M. M. Kazvini.

³ *Lawa'ih*, Flash VI, Whinfield and Kazvini.

argument will but serve to veil the eyes, so that they fail to perceive the sun of Truth.

Strive to cast off the veil, not to augment

Booklore: no books will further thy intent.

The germ of love to God grows not in books;

Shut up thy books, turn to God and repent.¹

It is the eternal beauty of God, says the Sufi, which calls forth the love of man. It is God's supreme beauty which is reflected in the rose, in the sun, in the lotus, in man himself, everywhere throughout all created things. This thought of beauty and Divinity has inspired some of the sublimest, sweetest passages of Jami, and is one of the keynotes of Sufi mysticism.

His Beauty everywhere doth show itself,

And through the forms of earthly beauty shines

Obscured as through a veil. He did reveal

His face through Joseph's coat, and so destroyed

Zuleykha's peace. Where'er thou seest a veil,

Beneath that veil He hides. Whatever heart

Doth yield to love, He charms it. In His love

The heart hath life. Longing for Him, the soul

Hath victory.

The four successive stages through which the Sufi passes are Shariat, the observance of the ordinances of the Moslem law; Tariqat, or traveling in God's way; Marafat, or knowledge of God; and Haqiqat, or union with God, the consummation of Divine love. When a man has attained this state of perfect realisation of God, he is emancipated, according to the Sufis, from observance of the law.

We have seen how fire and light have always been usual metaphors to depict the vivifying power of Heavenly love. Love—earthly love—and

¹ *Lawa'ih*, Flash XXVI, Whinfield and Kazvini.

² Jami's *Yusuf u Zuleykha*. Version by E. G. Browne.

Wine, as symbols of Divine inspiration, are employed by the celebrated Persian poets Hafiz and Omar Khayyam in their verses, to which theologians have ascribed a mystical meaning. The passion of love shadows forth the mystic happiness of union with the Deity, the wine-shop is the temple, and the dizzy rapture caused by the vintage is the clouding of the human faculties in presence of the heavenly vision. This is the sensuous side of mysticism, as opposed to the asceticism of the early Hindus and of the mediæval Church in Europe.

As aids to religious emotion, the different sects of the Sufis have urged different methods. Some have advocated abstinence and various ascetic practices, others such opposite pursuits as dancing and singing, to help them to a knowledge of the Divine. Jalal-ud-din established a special order of dervishes, who by their dancing were intended to lead souls to God. With the dancing he also employed several kinds of instrumental music, accompanied by singing, as a means of attracting the people and arousing them to a state of religious exaltation. The Sikh Gurus recognised the power of music, and we read that Guru Nanak was constantly accompanied on his wanderings by the minstrel Mardana, who played on the *rabab* to Nanak's singing of devotional hymns. Music has always, both in East and West, been the handmaid of religion, and of all the arts it exerts the greatest influence over the emotions. Chateaubriand calls it "the child of prayer, the companion of religion," and Beethoven has named it "the mediator between the spiritual and sensual life".

While speaking of Muhammedan mystics, mention may be made of one of the latest prophets among them, a contemporary preacher of Muhammedan mysticism, who proclaims the "splendour of God," Abbas Effendi, third prophet of the Bahais, who also teach the doctrine of love. Their path to God lies through seven valleys. The first is the valley of Search, where the wanderer goes seeking for God, and learns that He is to be found everywhere, even in the dust that is blown along the highway. Next comes the valley of Love, through which he is guided by pain, since pain teaches selflessness. These two valleys lead between the mountains to the valley of Knowledge of God. The fourth valley is Union with God, after which blessed consummation the wayfarer comes in all happiness to the fair valley of Contentment. The sixth valley is Amazement, where earthly riddles are made plain, and the traveller marvels at the revelation of Divine truth and love thus vouchsafed. Finally, he attains the valley of Poverty, where he is taught the emptiness, the illusion of worldly glory, and the value of renunciation. It is the same spirit which has animated alike Brahman ascetic, Greek sage, Christian mystic, and Persian poet.

These are but a few of the Eastern poets and writers who have striven to reveal the mystic beauty of Divine Love, which stands with them as the sole connecting link between the human soul and Deity. Their call of peace and love seems alien to the spirit of the present times, when all is strife and tumult and eager competition, when wars and rumours of wars distract the world.

Nor, in this materially-minded, noisy world of ours is there any lack of unbelievers who turn an incredulous or unheeding eye upon the Divine rapture of the saints and the outpourings of the mystic school of poets. Yet scoffers might remember the words quoted by Rumi: "He who has not tasted does not know."

Alicia Simpson



Disciple. "O Master, the creatures which live in me hold me, that I cannot yield myself, as I willingly would."

Master. "If thy will stands apart from the creatures, then the creatures are forsaken in thee; they are in the world, and only thy body is with them, but thou walkest spiritually with God. And if thy will forsakes the creatures, they are dead in thy will, and live only in thy body in the world. And if the will doth not lead itself into them they cannot affect the soul. . . Let the Holy Spirit dwell in the will and the creatures in the body. . . ."

"They love thee because thy will nurtures them, but the will must forsake them and hold them as enemies."

"If thou dost that, thou standest in a daily dying of the creatures."

JACOB BOEHME

ON BELIEF

By COUNT HERMANN KEYSERLING

ONE day while we were sitting discussing the MASTERS, a friend observed that of the two problems (i) whether super-men like the Masters exist, and (ii) what ought to be our attitude towards them, the latter was certainly the deeper one. He was right: but why so? It may be of use to make this point clear.

The absolute reality of the object of one's religious belief is of secondary importance, because the religious value of that object does not depend on its existence in the external world but on the ideal that it incorporates. Now an Ideal, as such, is never an objective reality, and cannot be one, because what we call an ideal means the projection of inward tendencies upon the plane of the imagination, and never means anything else. Therefore the question of objective existence does not even arise so long as the Ideal is reflected upon; and as the inmost meaning of the belief in Masters is simply due to the fact of their representing ideals to strive after, it is evidently of no paramount importance that such men as the Masters do or may exist. Enquiry into the latter problem however is both interesting and useful, for scientific knowledge

is the goal: but it is not only useless but even noxious where the aim is religious realisation. In that case it only leads the mind astray. Jesus Christ said: "Blessed are those who do not see and yet have Faith." This saying has led to the most deplorable errors, yet it is profoundly true in itself. It has become the authoritative basis for the pernicious theory that religion means blind assent to unintelligible dogmas, simply because it has not been understood by the Church.

Christ, when speaking of Faith in the sentence quoted, meant exactly what I have tried to formulate as being the true essence of religious belief: the power to realise an ideal in one's imagination and to make it the leading force of one's life. Now obviously the man able to do so without any help from outside stands higher than the other who cannot do without such assistance.

The meaning usually attached to the idea of religious belief is different. Most people hold that it means fundamentally the same as ordinary belief, that is, assent to fact¹: and that the difference lies only in the object, the one being empirical, the other transcendental. This is a fundamental misapprehension. Belief in the sense of religion has nothing whatever to do with acknowledgment of objective Truth and it is of vital importance that this should be understood. The Rationalistic Epoch was right in postulating that religion must be able to stand intellectual criticism, but it was utterly wrong in the way it interpreted that postulate.

¹ I have studied the meaning of *Belief*, in the epistemological sense, in the third chapter of my book *Unsterblichkeit* (second edition, München, 1910, J. F. Lehmanns Verlag.)

Religion must be rational, no doubt, but its *rationale* lies in another dimension than that of science and cannot be tested by enquiries into the objective reality of its object. Very likely the Religion of Humanity will some day be founded on objective truth throughout, but this does not imply that by that time every one will be truly religious. Prove to the man of irreligious mind that the Theosophical theory of the cosmic order corresponds to facts throughout and he will accept the proof; but this will not turn him into a devotee; he will merely grow richer in his knowledge. The *reality* of a Faith lies *inside* the believing man, not outside of him; and this again not in the scientific sense that God actually lives within the heart of man, which no doubt is true, but that, so to speak, religious belief means the force pulling out the Inmost Self and making it the centre of one's being. This 'dynamic' is the essence of religion; everything else is but expression, shell, condition, or result. 'Devotion' is its foremost expression, being the natural attitude of man towards an Ideal realised; at the same time it is its condition, in so far as, without that attitude, the 'Ideal' is difficult to create. And the realisation of truth is, on the other hand, a necessary result; for an Ideal really 'pulling out' one's innermost Self, makes one inevitably conscious of reality.

This then is the reason why the object of one's faith is unimportant in principle, why it makes no real difference whether Ganesha or Parabrahman be worshipped, nay, whether a man believes in God at all or simply strives out of

his inmost heart, without definite objects of Faith, towards utmost self-realisation. The latter is the typical attitude of most highly-evolved souls not belonging to the devotional type, and, personally, I do not doubt that some day all fully developed men will reach the stage, where concentration on symbols is wanted no more and every individual will be able to live by God-consciousness. But this stage is not reached by many as yet and for this reason definite creeds are still necessary. Now, whenever an ancient Ideal has lost its power it must be replaced by a new one more adapted to the conditions of the age. There lies the value of the Theosophical conception of 'Masters'; but as, according to the authorities, these Masters actually exist in this World, it is even more necessary perhaps for Theosophists than for others to realise that the religious value of objects worshipped does *not* depend on their existence, but exclusively on this, namely—that they mean ideals to strive after, and are accordingly both symbols and anticipations of anyone's inmost Self. Only in this sense, or regarded from this point of view, is the problem of the Masters a religious problem.

In our day a full and universal grasp of the true meaning of religious beliefs is of an importance difficult to overrate. Indeed, on this will it chiefly depend whether religion shall mean a force as real in the future, as it has been in the past; and, if so, whether for good or evil. There can be little doubt that, in the later phases of most historic religions, the latter more than the

former has been the case: they have retarded progress instead of directing it, and this without keeping up the standard of the beginning. The real meaning of the doctrines has mostly been lost; the religious impulse (which brings about understanding of itself) having grown weak, the religious systems became more and more mere codes of superstitions; for every belief which does not correspond to an inward reality, even a belief in Truth, is a superstition. Now one might object that, in the case of new religious movements, the insisting on the meaning of religion is superfluous, as the mere existence of a genuine impulse should prevent all misunderstanding; or again, that a new impulse means essentially a reaction against the misconceptions of the old. But I fear both objections do not hold good. Close observation has taught me that the belief even of many Theosophists means no more than the filling of the old skins with new wine, and, as it is new skins that are desired, the better wine, if better it be, does not improve matters much.

As to those who have found the right way for themselves, only a few of them know what they are doing, and 'Avidya' is always fatal in the long run. They may end by losing their way, and, once it is lost, they will never find it again. The history of all religions illustrates the danger of ignorance: why have almost all of them degenerated, instead of developing in unison with the Race? Because men did not really know what religion is and so went astray, once the natural impulse had lost its original power. Now it ought to be understood

that this course is inevitable for a time wherever the progress follows intellectual lines. Intellect cannot help beginning its career as a destructive force wherever deeper problems are concerned, for the following reason: once it becomes the dominant force of the Soul, man changes, so to speak, the plane of his consciousness. Since he cannot now realise the deepest in himself immediately as before, he has to realise it intellectually, and as this is impossible in the beginning, the instrument not being sufficiently developed for it, he gets altogether out of his depth, and consequently denies its existence. So it is perfectly natural that religion has been decaying more and more among the western races; man has to stand below or above our present level in order to be conscious of his inmost Self. Accordingly religion has retained its vital power only in those whose intellect is not enough developed to show forth its destructive force, as in the case of the Islamic races, or where the inner development has gone beyond ours, as was the case in ancient India.

Now surely the case of the western races is far from being ideal; never, perhaps, has man been living farther off from himself; but, bad as it is, it still means the threshold to a higher level than those of the religious epochs gone by, and therefore nothing could be more ruinous than the dropping back to previous states which many religious teachers want us to do. The developed man cannot possibly believe in the same way as the early Christians did, because the latter expression of religion was simply conditioned by lack of

intellect: to them it truly meant self-realisation; in his case the same thing would mean a metaphysical lie. The typical cultured man of our day is essentially a mental being, and therefore religion cannot become the central force of his life, so long as he does not understand what religion means.

To the mind no reality is really existent before it is understood, in exactly the same way as nothing exists for the senses that they are unable to perceive.

'Mind' is the focus of our present being, it is the true focus, notwithstanding the fact that higher states are already longed for all over the world and no doubt will be reached ere long. For this reason it seems certain to me that at the present time the future of all religious movements depends chiefly on this—that men should learn to understand *what religion means*.

Hermann Keyserling

THEOSOPHY AND DOCTRINE

By JOHAN VAN MANEN

SINCE the advent of epistemology as a science it has become an axiom that the value of truths can only be approximated if preliminary research has fixed the limits of man's instruments for the conception of truth: internally the mind and externally the brain. An additional factor in the manipulation of truth is language, and only very scanty results have as yet been achieved in the critical study of the inherent limitations, capacities and value of language as a thought-handling and thought-bearing instrument.

To that aspect of mind generally called 'common-sense' this is evident, and we find—as in every other case where we deal with, or even approach, realities and things of importance—that at the very threshold of our consideration of the subject formidable paradoxes confront us on every side. One of these will have struck most people. It is the almost comic, if not tragic, fact that those conceptions which lie nearest to man's heart, which constitute the most potent mainsprings of his actions, which are dominant factors in his life, are denoted by words which have the vaguest meaning, if they really can be said to have any

precise meaning at all—words so difficult to define, that the multiplicity of possible and seemingly adequate definitions which are mutually contradictory, supplementary, or even exclusive, leaves hardly any definite boundary lines at all wherein to enshrine the living value. Such words are like living flames, with somewhere and somehow a centre, but shooting forth in all directions, leaping, playing, writhing, moving in directions incalculable and forms indescribable.

Such words are not only the names of purely individual and psychic manifestations as love, honour, truth, but also of collective and semi-social manifestations as patriotism, religion, theosophy.

I do not pretend to be able to analyse these facts to any great depth; philosophy as a science has such inquiries amongst her many tasks. That the symbolising in a single word of an indefinable complexity of thought is useful in practical life we all know and realise with more or less satisfaction. Goethe has already put it in an epigram:

Und eben wo Begriffe fehlen,
Da stellt ein Wort zu rechter Zeit sich ein.¹

But though we all recognise the fact and acknowledge its usefulness, not everyone always realises clearly certain concomitant dangers inherent in the process. One such danger I want to discuss in connection with the mysterious word 'Theosophy' with which I may suppose my readers have fallen as much in love, in one way or another, as I myself. Falling in love is, as the trend of very

¹ Just where conceptions are lacking, there a word presents itself at the right moment.

universal and trustworthy testimony of experts would seem to indicate, both an exceedingly pleasant and an exceedingly dangerous predicament—if this term may be excused.

I understand, being fairly inexperienced in these matters myself, that it is possible to fall in love with a face, with a character, with a soul or with a mind, not to mention other elements. But the love of a face may be the first step towards the discovery of an unforeseen character, which may or may not harmonise with expectations in this direction; and the fascination for a mind may temporarily blind the sight so as not to see a face that will only slowly and gradually unmask itself in a way that will give, as often as not, æsthetic satisfaction equal to the mental contentment first evoked.

Precisely the same holds good for our love for Theosophy. We may fall in love with it (or her) because of its charming face, or even queenly beauty; we may woo it from a feeling of mental admiration, or for the homely well-being it seems to promise. Yet a married life of some duration alone will bring us to a lasting realisation of whether our love was superficial or deep, directed towards essentials or externals.

And as the romantic lover is apt, in his first raptures, to predicate nothing short of perfection of his love, so the incipient and enthusiastic Theosophist is apt to invest his elected Theosophy with a marvellous character, perfect and unique.

The married man finds out that, though attainments like those of being able to interpret

Beethoven's Septette to perfection *are* delightful, yet clothes have to be mended, the house to be kept in order, the food to be well cooked. So also Theosophy has not only to provide beautiful ideals, but it should also be able to come down to actual life, in short it must be workable and applicable.

Now what is Theosophy? I have been a member of the Society for some seventeen years only, so I cannot profess to know—as yet, or any longer. It is many things and many things it is not, so much is evident. There are many definitions but they differ. Madame Blavatsky has, so stories go, called people real Theosophists who were, for aught we know, simply good men. Yet we feel that to call all good men Theosophists would be inadequate. If it were adequate we might well change the Theosophical Society into a Goodness Society, and not many members, I believe, would be willing to do so. On the other hand Theosophy is sometimes identified with mysticism, but certainly there have been many mystics whom it is difficult to classify as Theosophists. The more one thinks about it, the more difficult it becomes to say what is the distinctive mark of the Theosophist. Is the Theosophist the man who has risen above all forms of a specific religion and has attained to some universal religion? But then it would be incorrect to speak of Christian or Hindu Theosophists. In short I simply beg the question and am content to take Theosophy for the moment, and for all practical purposes, to be some primitive category which stands by itself and is self-explanatory; though I admit at the

same time that this solution is not sufficient from the theoretical standpoint which has also its rights and its place in the totality of our make-up. At all events, if the story be true that our Society owes the name to the more or less fortuitous experiment of a chance glance in a dictionary, as Colonel Olcott tells us in his *Old Diary Leaves*, the whole question of the real significance of the name might well be taken as having no great importance and we might feel justified, also from the historical standpoint, to resort to the far truer expedient of questioning the real and living forces manifesting in the Theosophical movement as we know it.

Now I used a few moments ago the simile of falling in love with a face. I believe most present day Theosophists have done so in becoming attached to modern Theosophy. At least I know that a great number of members of our Society have done so. The beautiful face of Theosophy means, in my comparison, its teachings. How many of us remember with what elation we first heard of Karma and Reincarnation, of the Masters and Initiation, of the Races and Rounds, Planes and Globes, in short the whole grandiose scheme of evolution, human, sub-human and super-human. And many of us have devoted long years of our best thought and reflection to understand and interpret and apply; to harmonise, assimilate, and realise. After some time, however, many have found that behind all this *teaching* there lies something deeper: a *life*. They have come from the face to the character. They have found that these teachings are an external thing, a

manifestation, a projection in time and space, temporal, conditioned, historically dependent and of necessity to some extent impermanent. Behind all that lies a motive power, an impetus, a force—and this they then found to be a deeper perfection, a more permanent good, a greater reality than what they had recognised at first sight.

It is for those who have realised this to choose whether they will find their inspiration finally in the outer or the inner, in the figure or the force. Of course there is a still higher stage when, to continue my comparison, the character is forsaken for the spirit, but this is occultism in the sense of the word in which I have come to look upon it, and that I do not wish to discuss here. The case then is simply this: is the serious Theosophist to look upon the specific teachings of Theosophy as essential, or is he going to choose the life-wave they manifest, the spiritual impetus they betoken, as the reality to which he shall give his allegiance? The decision of the majority of Theosophists on this point will decide whether Theosophy will become a doctrinal religion or a spontaneous, self-living, permanent quickening of life and spirit in mankind. In other words, whether Theosophy will become a religion (a specific phenomenon) or an Outpouring (a general fountain of Life). The two attitudes which may be taken are those deriving from Form and from Life.

The conclusion seems simple: a deeper love for Theosophy cannot see in its doctrine its essential factor. But this conclusion should be applied with rigorous consistency. *No* doctrine matters, the life

impulse is *all*. I would personally carry this thesis very far indeed. I would say that (theoretically) the teachings concerning Karma, Reincarnation, the existence of Masters, of Planes and Principles are not greatly important. I can conceive very well of the idea that a deeper consciousness might deny many of these things. For instance, as far as I understand the doctrine of Reincarnation, I am inclined to believe that a human being who centred his consciousness permanently and fully in the causal body might just as well deny the truth of Reincarnation as a tree might deny such a doctrine if the annual renewal of its leaves were called so, or as an ordinary man might deny that he reincarnates because new hairs keep continuously sprouting out on his head. The naming and the formulating of natural truths are infinitely more dependent on the point of view chosen than is commonly realised. "Long live the King" denotes treason in France, civic virtue in England, and *vice versa* with "Long live the Republic".

From some Atmic or Paramatmic state the seven planes may perhaps dissolve into unity, into a deeper, truer unity than the mayavic separation down here, and from the same states even Karma may dwindle into a non-existent illusion. From the practical and actual standpoint these teachings, in the shape in which they are formulated, may be 'as true as Charing Cross,' and useful, even necessary—as far as things are ever necessary at all—for our times, conditions, and civilisation. But it is only reasonable to expect that other conditions of civilisation and mentality and human needs may arise

in which fundamentally other aspects of the same phenomena may have to be accentuated and formulated, aspects which *on the physical plane* may seem their negations, nay, the proofs of their untruth. It must certainly have struck many a Theosophist, that if it be true that humanity is guided and watched by the Elder Brothers with care and wisdom and power scarcely to be realised, and if it be further true that the Christian Religion was founded and fostered by a Very Great One, aided by another Holy One under His supreme care, that the fact that reincarnation totally dropped out of its teachings might also be interpreted as part of a divine intention: to emphasise the value of individuality, to teach the moral value of the 'eternity' of every single moment—one view of duration conducive to perhaps as many and as valuable lessons as that other view which we now speak of as Reincarnation. Perhaps various civilisations need various 'angles of vision,' none of them essentially more true or less false than any other.¹

So far then I have argued that any single Theosophical doctrine or even several of them together should not be the essential elements binding us to that mysterious something called Theosophy which I have previously disclaimed competence to define or to express in words. It might be asked: but what remains if you take the doctrines away? I do not know, but *something* remains. I know it in myself, and I have

¹ Some people *do* misunderstand. For them I state that amongst my few beliefs is one in Reincarnation, as the most logical, the simplest and most satisfactory practical hypothesis on the subject concerned. I even attach very much value to such personal testimony concerning its reality as has come to me.

found that others too know it in themselves. Such of us know that teachings may fall and teachers may fail and yet some ungraspable reality shall still continue to beckon us forwards and to urge us on. We feel that we have acquired some contact with what for want of a better word might be called the soul of Theosophy, instead of with its body (and I leave out of the question whether there is still a spirit or even something still higher to be searched after).

All this must be fairly evident to most serious students. Ten years ago mankind remained 1,500 years in devachan. Nowadays this has altogether changed. For a believer in doctrine only this is a very great matter, for me it is the correction of a typographical error at most—to be followed by further corrections as time goes by. Owing to the very important announcement that the Bodhi-sattva Maitreya, who is stated to be the Christ, will shortly move once more amongst mankind, some people have felt a difficulty: this was not in the old doctrine. It may or may not have been implied in the old doctrine, but what does it matter? Theoretically the whole old doctrine is only one vast argument that such a thing should be possible, and on the other hand those who can honestly say they *know*, yes or no, about the subject, may probably be counted on the fingers of the hand. But what has the truth or untruth of this announcement to do with all the vital problems of the development of the inner life, of the spiritualisation of one's being? To those who intuitively believe in this specific teaching, such a belief must

be of the utmost value as a concrete motive for uttermost exertion; so to them (and through them to the world) it is likely to effect much good. To those who do not accept the statement the Theosophical life-impulse remains the same, if they are only strong enough to continue *positively* along the lines of their own intuitions instead of wasting energy in acting *negatively*, in fighting against what is after all to them a mere teaching. To a philosopher nothing can seem more ridiculous and inconsistent than a demand for teaching together with an *a priori* ruling as to which teachings shall be true and which not. All strife about *teachings*, whether it be about a coming Christ, or about an *iota* in a Greek word is a proof of allegiance to externals, of an absence from the core of things. I, for one, pray heartily: may our teachers (as they have happily already done) contradict themselves often, correct their own statements, change their points of view and leave enough difficulties to be solved to save us, the Theosophical Society, from obsession by a ready-made, tight-fitting, lifeless, perfectly codified system of dogmatics which will kill the Spirit and stem the freely flowing inspiration of a living Theosophy.

All of this is only one side of the question however. It is true that to what lives deepest in us doctrine is not of the supremest value, but life is. On the other hand doctrine has its use, but this use should be realised in its true light. Just as in us consciousness is the supreme thing and body its instrument, so is, in Theosophy, the spiritual impetus the supreme fact whilst doctrine is its instrument. Doctrine

is the picture on the screen, not the living scene itself. Mind is a tool—at the most an expression—of consciousness, not consciousness itself. In order to work adequately in this world the inner must be reflected in the outer. The indivisible and unnameable must be symbolised, cut up in items, described in words, in that it may be conveyed, handled, used. This is where doctrine comes in. The living plant of consciousness flowers within us. We hand over its seeds that our neighbour may plant it in *his* garden and may make it grow, and flower, and bear fruit. And if we have evolved roses and lilies instead of thistles and nettles, we should hand over the seeds of roses and lilies, and not those of lowlier plants. Therefore the outer, latent, dormant, rigid expressions of what lives in us and may live again in others should be adequate, adapted to the conditions of the world, the times, the circumstances under which we live. We have to erect huge structures of description, in many respects, if not in all, more perfect, more direct than previous ones. Primitive legendary, symbolic, poetic descriptions have been transcended. Such forms may reappear in higher forms if future times demand them, but just now intellectualism makes its demands with which we have to comply. But the structure of description is a tool, not an end. It must be demolished as soon as used.

In one sense, therefore, Theosophical doctrine is exceedingly useful, exceedingly necessary, but only as a transmitter, as a bearer, as a vahan, never as anything else; a shadow indicating realities.

Modern Theosophy has already achieved much in the attempt to create such a vehicle of expression, but when all is said and done, only a very few have worked at it, for a very few years, and infinitely more has still to be done. This can be brought about only if we are strong in the realisation of the utilitarian character of doctrine, of its servile nature in contrast to that of its true master which is the life striving towards self-perfection or at least self-realisation. If we keep this spirit alive Theosophy will prevail; if not, mere scholasticism will set in. In the first case there will be saints and sages, in the latter Theosophical theologians and schoolmasters, as the result of perhaps the most significant, most spiritual and most essential attempt for the quickening of the unfolding of mankind's life that has been made in our times.

The reader will by now have seen the real purpose of the above. Its purport can be expressed in a very few words thus: the reality of insight into the nature of Theosophy is indicated by the amount of intellectual tolerance shown by its students.

Johan van Manen

MEDITATION IN THE ANGLICAN CHURCH

By ANNIE BESANT

An interesting movement has begun in the Anglican Church for the practice of congregational meditation; there was a large congregation at the church served by the Rev. Dr. Dearmer, at Hampstead, to listen to a sermon on the subject from Mr. Hepher of Newcastle, who had been struck with the value of it when visiting New Zealand, where he came across a circle of Christian people, chiefly Theosophists and Quakers, who met regularly for this purpose. A higher Presence was so clearly felt at their meeting that he introduced the practice in other places he visited. A small gathering was held later, and an Anglican Priest spoke, among other things, of the spiritual enlightenment of some Theosophists he had met who practise meditation. Finally it was decided to meet for half an hour's meditation once a week during Lent. There are two or three things which should be remembered by promoters of such gatherings: (1) The position adopted should be, as Patanjali says, "easy and pleasant," for bodily discomfort draws the attention of the mind away from the subject of meditation. (2) A definite subject should be fixed on beforehand, or announced by the leader, for thoughts on different subjects will be mutually disturbing, and will cause mental friction and scattering of ideas. (3) Nothing should be said, except the announcement of the subject, and, if possible, a chanted phrase of a few syllables only. (4) The benediction should close the meeting. Meditation is the food of the soul, and in its silence the inner Voice may be heard.



RENDS IN THE VEIL OF TIME

LIVES OF ERATO

II

THE first glimpse that we get of Erato in this life is that of a naked brown baby rolling about in a tent, amid a camp-full of camels and other evidences of a wandering life. He had been born in 17,147 B. C. as the son of the Chief of a nomad tribe of Arabs, and in his infant years had travelled about with them, sharing all unconsciously many a breathless adventure. For the tribe lived like

others of its kind mainly by petty pilferings and plunder, and its whole existence was one of swift attack and swifter escape. At any moment one of these expeditions might draw down a crushing retribution on the adventurers; and the danger was increased by the fact that the chief victims of these depredations were the Egyptians dwelling on the borders, and Egypt was at this time the centre of a large Empire, and well capable of defending itself from aggression.

For a long time little notice seems to have been taken of these robberies. But one day, encouraged by immunity, the tribe went a little too far, and the result was a sudden punitive expedition, fitted out by the Egyptian government, which fell upon it unawares and defeated it utterly. Most of its fighting men, including its Chief, were killed. The women and children were taken into captivity; and amongst these went our hero Erato, now a little boy of nine, who, having been the son of the Chief, became the property of Dolphin, the commander of the Egyptian force, and was given as a kind of slave-companion to Egeria, Dolphin's son, a boy of about the same age.

In this way Erato's real life began, with a sudden and total reversal of fortune, which might have seemed the very crown of unhappiness. But, as things turned out, he was actually happier, and found a more congenial life opening before him, after the adventure than before it. Dolphin and his family treated him with the utmost kindness. He became fast friends with Egeria, and grew up to all intents and purposes as one of the family,

living with them and eating with them and having, neither in dress nor in anything else, any outward mark of his servitude. Furthermore there grew up as time went on, an attachment between him and his master's daughter Cyrene, which, long fostered by the two in silence, and growing all the stronger by concealment, came to its due fruition after Dolphin's death, and ended in their marriage, with Egeria's full consent. Being moreover of a stronger and more masterful type than Egeria both in intellect and character, he found himself after his master's death in the position, for all practical purposes, of head of the household. His servitude had thus been a stepping stone rather than a fall. Respected by the brother, loved by the sister, Erato was no longer a slave even in name. He had come once more to his own.

From henceforth the fortunes of the three were inseparably knit together. Owing to a sudden loss of nearly the whole of their property, they decided to leave that part of Egypt and settle in a town much further down the Nile. Here they set up house. Egeria, for some reason—possibly owing to his bringing up—seems to have been a drone in the establishment, and to have done nothing in particular for the common support; but Erato set to work and earned sufficient for the little family's needs by taking employment as a scribe. His work seems to have consisted, for the most part, in copying deeds and documents and drawing and colouring plans of estates; this last being, by the way, the only sign of anything approaching artistic work in this incarnation.

It was his work as a scribe which eventually brought him the happiness of renewing one of the strongest links of his last life in Chaldea—that, namely, with Pallas, who, having been Erato's predecessor of yore, as High-Priest, in the great Babylonian Temple, was now nearing the end of another incarnation in the town in which our hero had recently taken up his abode. In his earlier years Pallas had been librarian and keeper of the archives at a great temple; but, being possessed of much hereditary property, had found it necessary, on the death of his father, to give up this post in order to look after the family estates. All his tastes and inclinations however were wrapped up in other things—in the study and writing of history, and in the secret wisdom of the Egyptians and thus it was not long, before, tiring of the arduous duties of a man of property, he decided to employ someone to perform these for him. The selected agent, Stella, proved an excellent and devoted servant; seeing which, Pallas came to leave things more and more in his hands and buried himself, with much content, in his congenial studies. Later on, thinking it useless to retain property on such terms, he resolved to get rid of it altogether; although Stella strongly opposed the idea, being, for quite disinterested reasons, sorry that his master should give up his ancestral inheritance. Eventually Stella undertook to buy it himself, promising to pay for it in instalments extending over a number of years; the idea being, somehow, that he would double the producing power of the estate and that, in this way, a large amount of money would ultimately

accumulate in Pallas's hands. So the estate passed to Stella who, in course of time, honourably fulfilled his contract and paid off the necessary sum; while Pallas, now left entirely free, devoted the remainder of his years to the compilation of the great work of his life, a history of the Divine Kings of Egypt.

Many years ago Pallas had had an only son who besides being the apple of his father's eye, had been of great assistance to him in the writing of the history. But that son had died; and not only had the father's heart been left void, but the scholar sadly missed that willing and unremitting aid which the younger mind had once given him. It was this need which led to the reunion of Pallas and Erato. Hearing of the latter's skill as a scribe, the old man sent for him and tried him as his secretary or assistant. The two had not been long together before Pallas felt that the Gods had indeed sent him another child in recompense for the one he had lost. So swiftly was the link renewed, that after a very short time Erato and his wife were invited to take up their abode in Pallas's house; and it was here that the children were born.

So for some years things went on very happily, while Pallas and Erato worked at the history and the latter's family grew up. There had been three children by his marriage with Cyrene, two boys, Dorado and Algol, and one girl, Sappho.

All three were well-favoured children and were carefully brought up by their devoted parents; nor did anything much happen to disturb the calm and even tenour of the family life.

There were, however, two small episodes which might have ended unpleasantly had not the harm fortunately been arrested in time.

The first of these happened when the children were quite young. One day there appeared a kind of fortune-telling person, half witch, half adventuress, who had been introduced to Cyrene by a friend as a marvellous prophetess and psychic. This was Lacerta, a great flamboyant creature with gorgeous red hair, who rapidly succeeded in fascinating them all and getting the family under her thumb. Her first victim was the gentle Cyrene, who thought her divinely inspired. Egeria too, who was himself somewhat psychic and sensitive, rapidly fell into the toils; while Erato, at whom the lady made a dead set, was soon at her feet. The upshot of it was that she was invited to live with them, installed in the household, and treated as a kind of tutelary Goddess: her exceeding sanctity lying in her claim to be in intimate relations with some Deity—a kind of Bride of Heaven in other words.

So she lived, making hay while the sun shone, and waxing rich at the expense of her simple adorers, until one day Stella happened to come that way, and surprised them all by not being in the least impressed. In point of fact, he betrayed an easy and somewhat contemptuous familiarity which greatly shocked them. Warned that he should be more careful how he bore himself towards a Bride of the Gods, "Bride of the Gods!" he cried, "why! she is merely the runaway wife of one of my subordinates, Cancer, and a thoroughly

bad lot at that!" We may imagine the consternation produced by this. Lacerta fell into a most ungoddess-like rage and, quite abandoning all self-control, lapsed into a vulgarity which she had long been careful to conceal. But the family's eyes were opened, and at length after much noisy volubility and threats of exposing Egeria, whom she had certainly succeeded in compromising, Lacerta was got out of the house.

The other episode came later on, when the children were grown up. Sappho, who was now of marriageable age, had somehow managed to fall under the influence of a certain young man, Thetis, a youth of no particular attainments or attractions, but possessed of some mesmeric power, which he used in order to compel her love, and to force from her a consent to their marriage. So thoroughly did he succeed in his aims that the poor girl became madly infatuated, and eventually the two were betrothed—not, however, without much opposition from the parents, Erato and Cyrene, who knew nothing of Thetis' family or antecedents, and had taken a dislike to him personally. But before long vague rumours of an unpleasant nature began to reach their ears in connection with the young man; and ultimately it turned out, as these grew more definite, that Thetis was merely an adventurer pure and simple, that he had been mixed up in some very shady transactions, political and otherwise, in the not very remote past; and last but not least that he was already married.

Needless to say, Erato promptly sent Thetis about his business and forbade his daughter ever

to think of him, or have anything to do with him again. But this was more easily said than done. The hypnotic influence was still strong; and for a long time Sappho was forced to suffer bitterly, longing for her lover, until the spell slowly wore off and she became herself again. A few years later she married Amalthea.

These seem to have been the only two breaks in the otherwise smooth and untroubled life of the family. The work of the history went on, and it was much that the younger man learnt, as the story of the past unfolded itself, of the Divine Kings and their wondrous works, of the wisdom and magic of old Egypt, and of the pyramids with their mysterious chambers and their maze of secret passages which have remained hidden even to this day.

Sorrowful indeed was the day when the partnership came to an end and, spent in years, Pallas laid aside his physical body, leaving to his adopted son two legacies—the one, the whole of the wealth that remained from the sale of his property; the other, a more sacred trust, the task of completing the history.

So Pallas died, leaving behind him a memory to be ever cherished in our hero's family, and a void that could not be filled. And perhaps it was the very strength of this regret which prompted, not long after his death, a particularly rash experiment in magic, which, but for the intervention of Pallas himself, might have been fraught with disastrous consequences for all concerned.

Amongst the books which the sage's well filled library contained were many works on practical

magic—white, grey, and black—safe enough in the hands of Pallas, who was a deep student of these matters, and knew how to discriminate, but hardly safe for the uninstructed. It was just about the time when Pallas's loss weighed most heavily on the soul of the little family, that Egeria discovered in one of these books the description of a process by which the dead might be drawn back into contact with their friends on the physical plane. The idea was eagerly taken up by them all; Erato's attitude in the matter being that whatever was to be found in one of Pallas's books must obviously be all right. So in spite of the very curious nature of the prescription in question he gave his consent to the experiment, being, it need not be said, more eager than any of them to communicate with his old friend and master again.

They proceeded, therefore, to follow out the injunctions given in the book. These were, briefly, that an image of wood should be made and dressed in the clothes of the dead. In this image certain hollows were left, which were afterwards to be filled with fresh blood. Meanwhile magic herbs, "gathered in the moon's eclipse," were to be strewn about, and pungent incenses were to be burnt. Other ceremonies consisted in the chanting of invocations, and the sprinkling of the room with bunches of hyssop dipped in blood. All of which culminated, or was meant to culminate, in the obsession of the wooden figure by the deceased, which would then speak to the bystanders and answer whatever questions might be put to it.

The experiment proved successful. At the psychological moment, an unearthly voice issued from the image and, in awful sepulchral tones, gave directions for further sacrifices to be made and demanded a number of additional rites of an altogether impossible and objectionable kind. Just while our friends were hesitating whether to carry out instructions which were so unlike all that they knew of Pallas, or to break off the experiment, Pallas himself suddenly appeared, having utilised sufficient of the preparations to enable him to speak as well as in some degree to materialise. Sternly he forbade them to have anything more to do with that kind of abomination. Then, turning to the image which lay in state on a kind of wooden platform at one end of the room, he exorcised it, causing it to burst with a loud explosion, while all the blood spurted its horrors over the walls and floor. Which done, Pallas himself vanished in a cloud of glory, leaving everyone very much frightened. They resolved never to try such an experiment again. To make doubly sure of this—if anything more were needed to supplement the lesson—the offending book was committed to the flames.

Little more remains to be told of this incarnation. Some years elapsed before the *History* was completed; but eventually it was finished and a copy of it was despatched to the reigning Pharaoh by the hands of Dorado, now a handsome full-grown man, and the holder of a prosperous official appointment. The monarch received it in full state, surrounded by his court, and ordered it to

be placed among the royal archives. Wishing, moreover, to reward the author for his labours, he sent for Erato and offered him an honourable position in connection with one of the royal libraries. But Erato, ill-liking the prospect of the pomp and unrest of life at the Capital, and wishing only for ease and retirement, begged to be excused on the plea of advancing years. Furthermore, he pointed out that the history was not his own work but that of Pallas; that he had merely put together and edited the latter's materials, and that, therefore, no particular honour was due to himself.

The Pharaoh did not press the offer, but graciously permitted him to follow his bent. And so, much to his relief, our hero found himself able to retire to the peace and beauty of his estate in the country, where he spent the evening of his life between his mystical and philosophical studies and the breeding of fish in artificial ponds, a hobby in which he had recently become very much interested. Neither he nor his Cyrene seem to have feared the idea of death: somehow it was not the habit of the age or race to fear it. So they grew old happily together; and when the time came for Cyrene to pass away, the knowledge that he would soon join her was sufficient comfort to Erato in his sorrow. A few years later he himself died quietly in his sleep, honoured far and wide for wisdom and sanctity.

This incarnation had started with misfortune; but by diligence and honesty our hero had been able, in the course of time, entirely to neutralise

this and to place himself not only in an honourable position but amid influences of a very helpful and elevating nature. All this was much to his credit, and the life may be regarded as a great success. It was followed by a long sojourn in the heaven-world of one thousand seven hundred and eighty-seven years.

DRAMATIS PERSONÆ

- DOLPHIN : ... *Egyptian Captain. Son : Egeria.
Daughter : Cyrene. Slave : Erato.*
- ERATO : ... *Wife : Cyrene. Sons : Dorado, Al-
gol. Daughter : Sappho.*
- PALLAS : ... *Historian. Steward : Stella.*
- LACERTA : ... *Fortune-teller. Husband : Cancer.*
- THETIS : ... *Adventurer.*
- SAPPHO : ... *Husband : Amalthea.*

IN THE TWILIGHT

“OUR Vagrant sends from London” said the Magian, “the following striking story”:

A remarkable ‘miracle of healing’ is chronicled in the *Evening News* of February 20, 1912. Dorothy Kerrin, a girl of twenty-one years of age, living at 204 Milkwood Road, Herne Hill, has been losing health since she was fourteen, and has been unable to stand upright for five years. At that time she went to a consumptive sanatorium near Reading, but was sent home, after nine months, no better. She had measles, and then gastric trouble, and was in S. Bartholemew’s hospital for nine weeks. Later she was refused admission to a hospital at Hampstead as being too far gone in consumption, and went to a nursing home in S. Leonards for a short time. She then was an inmate in S. Peter’s Home for Incurables in Kilburn, and was brought home in the ambulance two years ago, it being thought that she would not then live for a week. She grew worse, but did not die, and, at the beginning of February, 1912, she became blind and deaf. Twenty-eight doctors have seen her during the five years, so that her case can be traced without difficulty.

On Sunday February 18, her eyesight and hearing suddenly returned, she got out of bed,

declared herself to be free from pain, and during the following days she walked about the house, took food like other people, made her own bed, and appeared to be quite well. The girl's own account of this astonishing event is as follows:

I saw a circle of fire, and it seemed to have two hands. The two hands took hold of my two hands. They were warm hands. I heard a voice saying: "Dorothy, your sufferings are over. Get up and walk."

The two hands then made my hands touch my eyes, and I found myself sitting up in bed and able to see my mother and father standing in the room.

To-day I feel quite well. I have no pain at all. I feel as if I had never been in bed at all—not even shaky.

The *Evening News* next gives the evidence of the doctor who has attended the girl during the last two years; he has been in practice for twenty-five years. He is an F.R.C.S. of England. Along with this he has a number of other degrees. He is a J.P. for the county of London and holds a number of official appointments. In attending her he had found all the gravest symptoms of advanced tuberculosis, of diabetes, and other complications. She had been attended, under him, by Jubilee nurses up to the present, and a chart was kept of her temperature. This chart shows that her temperature rose and fell in the most alarming way—sometimes reaching as high as 105 degree. He cannot offer any explanation of the sudden recovery. Such is the remarkable story published all over England. The long illness, the observation of so many doctors, seem to take the case outside the possibility of deliberate fraud, such as has been found to exist in some instances of apparently sudden recovery from

grave illness. One would like to know if any direct effort had been made to help Miss Kerrin by any body of people engaged in the endeavour to heal, or if any special prayer had been offered for her recovery, that might have drawn to her the attention of any Invisible Helper.

“*Apropos* of healing” said the Magian “the Vagrant narrates another story. Here it is”:

In a letter from an Australian correspondent, an interesting case of healing is given; my correspondent writes: “Just at the end of September I had a wire to go to H. in the Great Riverina district N.S.W., to a step-daughter dangerously ill; when I arrived the doctor said it was impossible for her to live two hours. But I had been healing a good many people before I left, and power was granted to me so that she lived. The Doctor and Matron said: ‘It is like a miracle;’ I said: ‘Faith is once more justified of her children; also the life of her child was given to me’ The Hospital people soon got interested, then the Presbyterian minister, and the interest is still continuing.”

“The Vagrant further remarks” added the Magian “that she met the other day, a well-known gentleman, who told her that he had healed cases of cancer and paralysis, as well as smaller ills. His method is an intense concentrated prayer, and the cure follows.”

“Here are some other stories,” he continued, “forwarded by our good Shepherd. He has the name of the Doctor concerned, and the name of the country town, but has not received permission to publish them”:

A Doctor in a small country market town had a call in the early hours of the morning to go to a child at a farm two miles out; he, having an assistant living with him, asked the assistant to go. The latter called the groom up, got the horse and conveyance ready, and set off. It being a very foggy night they missed the gate turning into the field to the farm-house, and went along the road about two miles before they found out their mistake; they turned round, and eventually arrived at the farm to find that the child had been dead two hours, and that no one was able to throw any light upon the cause of death. The assistant returned home. In the morning when the assistant came down to breakfast, the Doctor was having his, and after saying: "Good morning," the Doctor asked the assistant what he had been doing to miss his way to the farm. He said it was on account of the dense fog. The Doctor then said: "Why, the child had been dead two hours when you got there, and died through having a pea in the larynx." The assistant was rather inclined to be angry with the Doctor and wanted to know how he had come to know what had happened. The Doctor, however, would not tell him, but asked him what his certificate was going to be; he replied he did not know, and thought he must have a post-mortem. The Doctor agreed that this was the best course to take, and said he would go with him to assist in the post-mortem. They went, and arranged that the assistant should make the examination and the Doctor should take the particulars down. The assistant pronounced

all the organs perfectly healthy, although the Doctor suggested to him that the lungs were congested. The Doctor then said: "Well, you are no nearer your certificate. What is it going to be?" The assistant said that he could not tell. The Doctor said: "Now, if you won't cut into the larynx, I will." The assistant did so, and there was the pea. This is a perfectly true story, and can be substantiated by the Coroner, the jurymen, the Doctor and the assistant. The pea was shown at the inquiry.

This same Doctor was staying all night at the Great Northern Station Hotel in London, and during his sleep saw every particular of an execution. When he went into the station in the morning, he was anxious to know if what he had seen in his sleep had actually occurred; so he went to the book-stall and asked for a paper with an account of the execution. The man at the stall told him that it had not been published, but, if he was anxious to know about it, there was Marwood the executioner on the platform with the black bag. The Doctor approached Marwood, and, after apologising, asked him if he had had an execution that morning, to which Marwood replied: "Yes." He then told Marwood all that had happened at the execution. Marwood was staggered to tell how he knew, and passed the matter off by jokingly stating that the Doctor had a lovely neck for a rope.

OUR ILLUSTRATIONS

VISIT OF H. H. THE MAHARAJA OF MYSORE TO THE C. H. C.

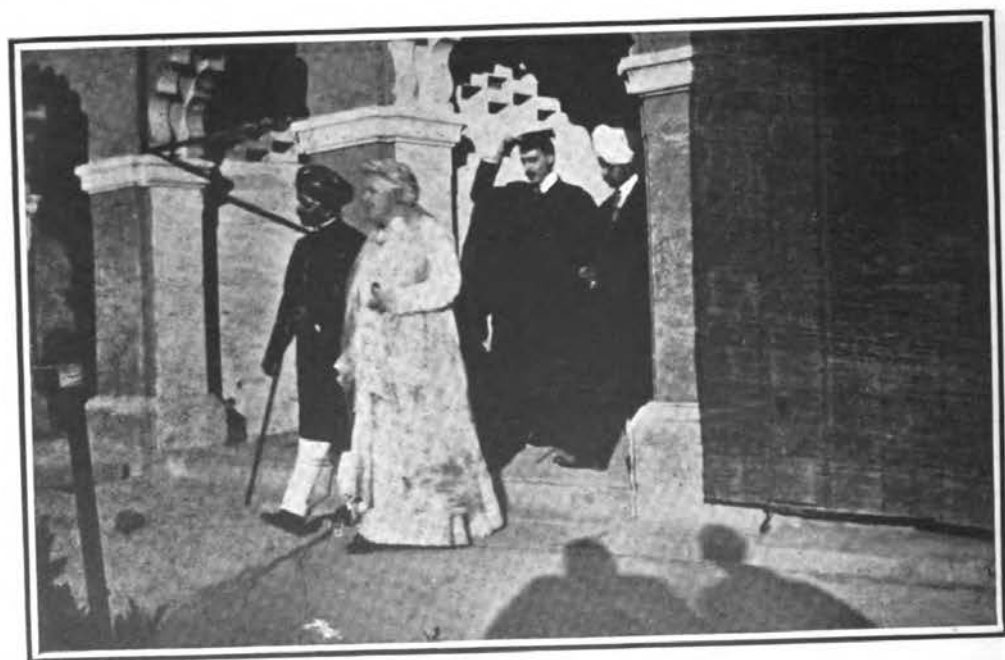
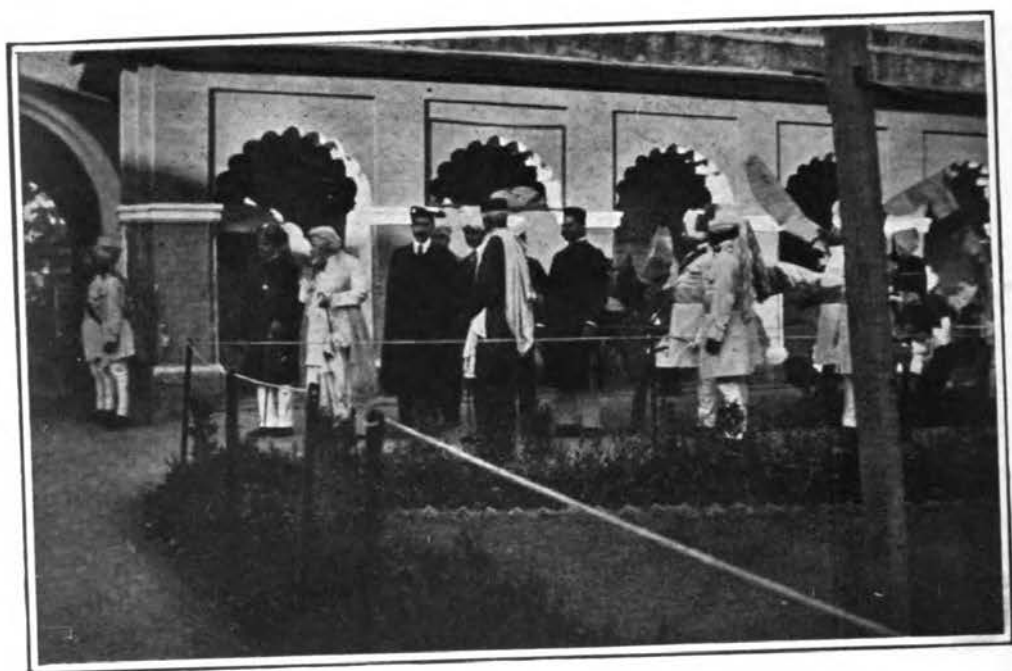
THESE various snapshots were taken in the middle of the day, when light and shade were too strong, on the occasion of a quite informal visit of one of the Patrons of the C. H. C.—H. H. the Maharaja of Mysore.

The first picture shows his reception, and gives a good likeness of His Highness, and a large view of the back of his Private Secretary. In the second, he is introducing his brother, the Yuvaraj. In the third, he is walking in the Boarding House Garden, Mr. Arundale being immediately behind. In the fourth, he is entering the Boarding House, Mr. Arundale and the Yuvaraj walking together.

THE ADYAR LIBRARY STAFF

LAST December the Adyar Library celebrated the twenty-fifth Anniversary of its foundation. On that occasion a photograph of its Staff was taken, which we reproduce in this number. Seated in the centre, are the Director, Dr. F. O. Schrader (left), and the Assistant Director, Johan van Manen (right). Dr. Schrader has to his left Pandit Yajneshvara Dikshita (head-priest, Mylapore), next Pandit Ramanujacharya (head Pandit) and Pandit V. Krishnamacharya. To the right of Mr. van Manen the following workers in the Western Section of the Library are seated: Mrs. H. Lubke, Major C. L. Peacocke, Miss J. Whittam. In the back row, from left to right, are: Pandit Vijayaraghavacharya, Pandit S. K. Padmanabha Shastri, Pandit M. Ramanaatha Shastri and Pandit Gopalaiyer. The last person in the row is M. K. Munusvami Naidu, the Chief-attendant. Seated in front, from left to right, are the attendants: M. K. Gurusvami Mudaliar, C. K. Ellappan, S. Kanniappa Mudaliar and Singaram Pillay.





SERVICE OF RELIGIONS BY THEOSOPHY

By ANNIE BESANT

The Theosophical position—of reverencing all religions and of helping each in its own domain—is very puzzling to the Christian missionary, who feels that there is only one true religion, and that his own. I give below an example of this bewilderment, which appeared in the *Methodist Times* of January 11, 1912, from the pen of a doubtless earnest missionary. It is quite true that I help the eastern religions in their own lands, and should no more think of teaching Christianity in Ceylon than Buddhism in London. To myself, personally, Hinduism, the oldest religion of our fifth Race, is the most satisfactory exposition of the WISDOM, the mother of all religions, probably largely because I have been born there-into so many times, and feel most 'at home' therein. But fair and beloved are also the other branches of that great Tree of Life, and joyfully do I seek to tend each in its own domain. No 'disciple' of mine, and no true Theosophist, would use the harsh terms quoted as levelled against Christianity. These are, unhappily, the missiles of exoteric believers of all faiths, who "turn the Bread of Life into stones to cast at their enemies". One can only say, sadly, that missionaries often provoke these reprisals by using hard words against the religions which are as dear to their followers as

Christianity is to the Christian missionary. But they sound very ill, when coming from the nominal followers of the Blessed One who said: "Hatred ceaseth not by hatred at any time; hatred ceaseth by love." Here is the statement:

THE THREE MRS. BESANTS
HINDU, BUDDHIST, AND THEOSOPHIST

Doubtless, many eastern missionaries, like myself, have been asked by intelligent Methodists and others many suggestive and remarkable questions about Mrs. Besant and her Theosophic propaganda in England, especially since Dr. Horton's famous sermon has been so widely circulated by the English Theosophical Society. Those who have followed her missionary career in India, Ceylon and England, and have read the lectures delivered in these countries, will probably agree that this able and accomplished woman is the most subtle, dangerous opponent to the Gospel of Christ, as understood by the Evangelical Churches, has to encounter. Many English people who read her 'London Lectures,' which are characterised by much eloquence and learning, and are often beautiful expositions of the moral truths of Christianity, are led to believe that Mrs. Besant is a modern John the Baptist, a brilliant and dauntless forerunner of Christ, the world's Redeemer. Unfortunately, English people generally do not know that there are at least three Mrs. Besants. In England she is a Christian Theosophist; in India a Hindu of the Hindus; in Ceylon a devout and militant Buddhist. It is well-known that in Ceylon the most remarkable Buddhist educational activity, which has resulted in the closing of many mission schools, was inspired and largely financed by Mrs. Besant and her European Theosophic friends. When she visits Ceylon she has no word of commendation for the many intellectual and moral blessings the missionaries have, at great sacrifice, brought to the people. She visits the temples, but not the churches; she is on intimate

terms with the Buddhist monks, but the missionaries and the Sinhalese ministers and Christian laymen, who are trying to regenerate the race, she ignores. Her comrades and disciples in Ceylon describe missionary work as "malignant cruelty," "diabolical perversion," "pernicious influence," and other equally strong epithets are used in the Buddhist Press. Sir Valentine Chirol, an impartial witness to Mrs. Besant's influence and teaching in India, says in his valuable book, published last year, entitled *Indian Unrest*, that "no Hindu has done so much to organise and consolidate the [Hindu] movement as Mrs. Annie Besant, who in her Central Hindu College at Benares and her Theosophical Institution at Adyar, near Madras, has openly proclaimed her faith in the superiority of the whole Hindu system to the vaunted civilisation of the West. Is it surprising that Hindus should turn their backs upon our civilisation when a European of highly-trained intellectual power, and with an extraordinary gift of eloquence, comes and tells them that it is they who possess, and have from all times possessed, the key to supreme wisdom; that their gods, their philosophy, their morality, are on a higher plane of thought than the West has ever reached? Is it surprising that with such encouragement Hinduism should no longer remain on the defensive, but, discarding in this respect all its own traditions as a non-proselytising creed, should send out missionaries to preach the message of Hindu enlightenment to those still groping in the darkness of the West?" English people who know Mrs. Besant only from her occasional lectures in England may regard her as a pioneer of new thought and high ideals; those of us who know of her many activities in the East sorrowfully confess that this gifted woman wields a sharp and powerful axe at the roots of the Tree of Life, which was planted by apostles, martyrs, and saints in our Indian Empire.

Henry Long .

OUR PRESIDENT IN ENGLAND

We print below two very interesting notices of our President's Queen's Hall Lectures. By kind permission of the *Graphic* we reproduce our frontispiece and also reprint the following from its columns:

Many a Church of England clergyman might have envied the immense congregation of men and women that filled Queen's Hall last Sunday morning to hear the first of a series of five lectures by Mrs. Annie Besant, under the general heading of 'The Path of Initiation and the Perfecting of Man'. No music (except for an organ voluntary) in this hall of music, nothing theatrical to draw a crowd: only the strong personality of the woman and the obvious sincerity of her message. The only æsthetic note was a bunch of rosy tulips and white narcissus at her right hand, while grouped below was a little cluster of growing crocuses in tiny pots—perhaps to symbolise the blossoms of a spiritual spring. Very dignified—almost austere—looked Mrs. Besant with her silver hair, serious face, and mysterious, burning eyes—fit windows of a wakeful soul. She wore a loose, creamy over-robe, and spoke in clear, carrying tones, without a note, for one hour. Her theme was 'The Man of the World: His First Steps'. The path to initiation, she said, is set in human life, and the first step is to be found in the conscious service of man—personal service, unselfish and strenuous. One must be obsessed with the ideal, the passion of service; for the life of the spirit is a flowing-out to others.

The second is taken from the *Woman at Home*:

A great hall packed with people agreeably expectant of an unusually interesting lecture from a peculiarly attractive woman. The appointed hour comes, and as it passes by several minutes, the hushed talk is absorbed in an anxious silence. Then, quite unaccompanied, and so gently, as if floated in on the wing of fleeting Time, there appears on the platform a figure clad in white drapery, with colourless head encircled by a halo of white hair that serves to intensify the lustrous penetration of wonderful, deep-set eyes. A voice is heard, so soft yet so clear that it travels to the farthest limits of the hall, to deliver a gentle caress to each attentive ear. Enchanted with its beauty, folks turn on each other glances of sympathetic approval. Then they give themselves up to the lecturer, and fall so completely under the spell of her fervent eloquence that soon they lose all critical faculty, cease to be mere individuals gathered to hear a famous expounder of strange doctrine, and become one vast intelligence offering itself generously for the reception of a great message. Later, when the white form has vanished as quietly as it came, there supervenes a sense of gratitude for some vague benefit received, and a certainty that she to whom it is due has indeed passed in her life "through storm to peace".

‘ THAT THEY MAY BE ONE EVEN AS WE
ARE ONE ’

By EVELINE

Many the ways we dream are Thine and glorious;
Knee-deep in splendour, set about with flame.
On Thy red battle path we walk victorious,
In Thine own temples call upon Thy Name.

Many Thy Names; we, moving through our Shadows,
Whisper them softly, shout them o'er the throng;
Afar in song-swept wood and fragrant meadows
Pant for Thy fragrance, listen for Thy Song;

Sometimes impatient clutch th' elusive beauty
White with the silence from the Ways of God;
Breaking our hearts upon the Cross of Duty
To find the Pathway Thy bruised Feet have trod.

And only thus to find it! Oh! Supremer
Than we have dreamed Thee in our highest hour;
Thou the Great Inspiration of earth's dreamer,
Thou Sun of Suns that brought the worlds to flower.

This is to seek Thee! Whom no chart or vision
Can once enfetter, compass or declare,
Till the fond, soul outlooking from its prison,
Tasting its draught of yon remoter air,

Cry with a mighty voice that Angels hearken:
"Choose I the vigil here behind the bars,
For that *thine* eyes, Beloved, shall not darken
But gaze for ever on th' untroubled stars!"

This then, to know Thee! Oh! Unspoken Wonder
Only at last when our hearts may not know.
Giving as giving! though it clove asunder
The first great Barrier long and long ago!

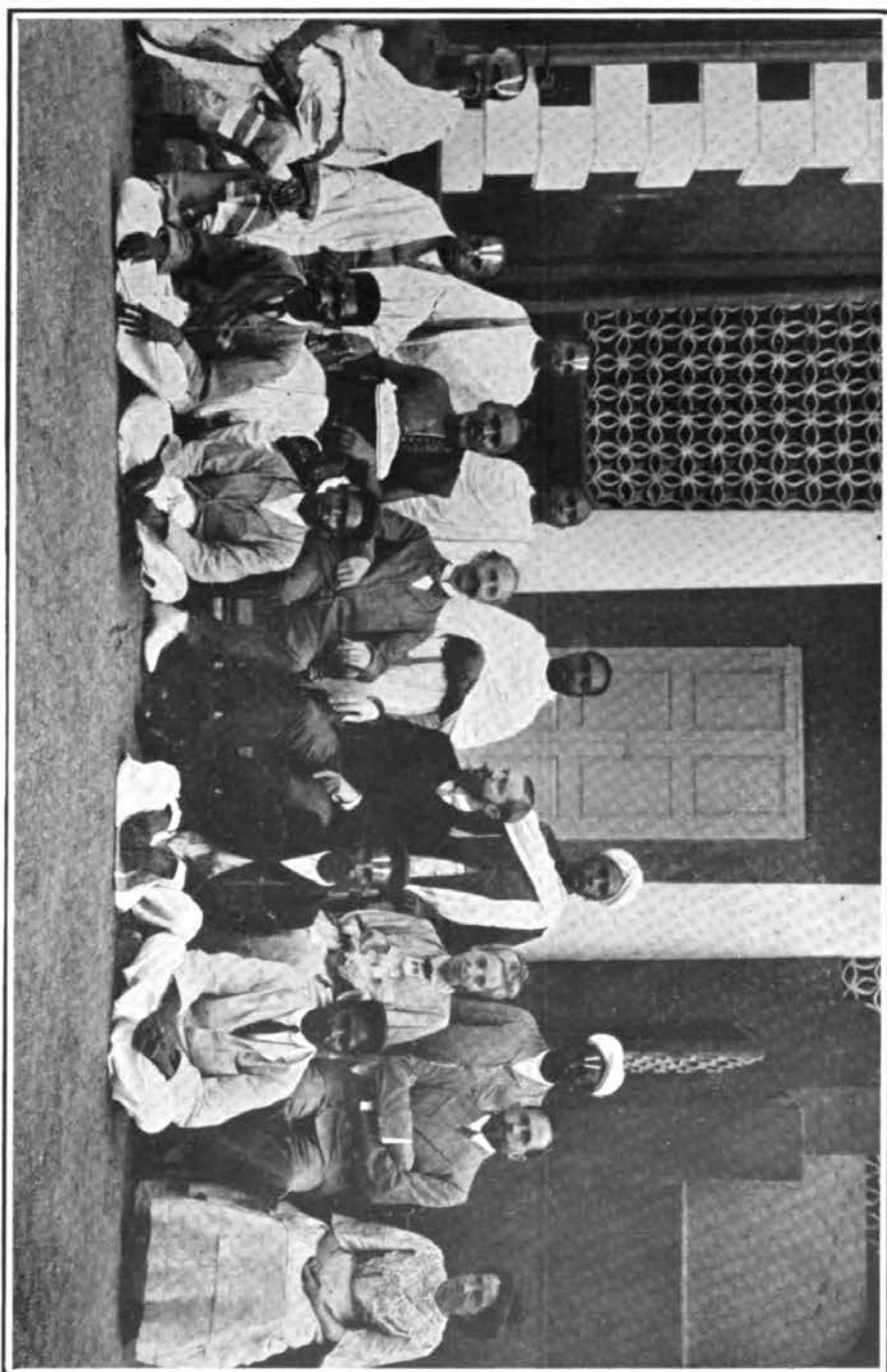
This then, to find Thee! when th' alluring faces
Gathered in One Face blending all the rest
Have ceased to beckon through the stony places
And in their stead the spear points to the breast!

This, to become Thee! yet, and ah! for ever
Failing to render what those eyes shall see—
Knowing in all the Universe that never
Can I once utter what is All of me!

Lo! in the utmost of yon Blank of losing
They around whom my life tide beat and rolled
Came there a moment of some mighty Fusing,
Deep in the Depth what stream of molten Gold!

Pale with the passion of Transfiguration
Lover nor yet Beloved cried: "Undone."
But where Two Shadows dreamed of revelation,
Hovered a Presence waking in the Sun.

Eveline



THE ADYAR LIBRARY STAFF.



REVIEWS

The Life after Death, and How Theosophy Unveils It, by C. W. Leadbeater. Riddle of Life Series, No. 2. (T.P.S. London. THE THEOSOPHIST Office, Adyar, Madras, India. Price 6 Annas or 6d. or 12c.)

We have here nine admirable chapters on the after-death life, written with all the lucidity for which we look from Mr. Leadbeater; the tenth chapter is a reprint of an article written by myself in 1896, on 'Thoughts are Things'. Mr. Leadbeater begins by answering the question: "Is there any certain knowledge with regard to life after death," pointing to three ways of gaining knowledge: evidence given in books, modern Spiritualism, and direct investigation. The investigators speak with first-hand knowledge. Chapter II speaks of the first experiences of the excarnate man, while chapter III explains purgatory, and shows how our occupations here affect that stage of life, and how new avenues of activity open out to selfish and unselfish. The heaven-world is described in chapter IV, and chapters V and VI give many exquisite details of the heaven life. Chapter VII is devoted to Guardian Angels, and chapter VIII to Human Workers in the Unseen, chapter IX speaking on Helping the Dead. Seven coloured illustrations of thought-forms are given.

Thus, in a cheap and simple form, there is placed before the public knowledge of priceless value, which all may take who will. Those who have lost a dear one by death—and who has not?—may here find balm for the healing of their wound, and may learn the joyous truth that "death is but a recurring incident in an endless life".

A. B.

Philosophy of the Bhagavad-Gītā. An exposition. By Chhaganlal G. Kaji, L.M.&S., F.T.S., Vol. II, (chap. VII to XVIII). (THE THEOSOPHIST Office, Adyar, Madras, India. Price Rs. 3 or 4s. or \$1).

On the *Bhagavad-Gītā* much has been published, yet none too much. This book is so fundamental, radiates such perennial life, that any attempt to spread it, comment on it, or popularise it, is *per se* justified, just as any attempt to be good would be. Some time ago we welcomed our brother Kaji's first Volume, now we hail the second and final one with equal cordiality. The plan of the work is to give the text in Devanāgarī with a translation, into English, and an extensive commentary, in the same language, to almost every verse. The commentary is of an ethical nature and the whole book is therefore a manual of devotion. In the East this work (now complete in two volumes, over six hundred pages large octavo) will certainly find its way, but it may be specially pointed out to those western students who, though feeling vaguely attracted to the *Gītā*, complain that it is too technically Oriental and that it contains too many eastern terms and allusions. The present commentary is chiefly written from the standpoint of the individual human being and attempts to interpret the moral value of the scripture to all mankind.

J. v. M.

The Eight Pillars of Prosperity, by James Allen. (L.N. Fowler & Co., London. Price Rs. 2-10 or 3s. 6d.)

This little book will have an additional value, because of the fact that it is the last written by James Allen who has left this world only a few weeks ago. His teachings are popular in all parts of the world among a certain class of people and have done good service.

In this book an attractive presentation of a discreetly selected group of eight qualities is given which is not devoid of practicality. The eight pillars are: Energy, Economy, Integrity, System, Sympathy, Sincerity, Impartiality, Self-Reliance.

Energy is the working power in all achievement, and is economised by the formation of good habits, as all vices are a reckless expenditure of energy.

Divine Economy being a universal principle of Nature, turns everything to good account, and it is man's function to

share this principle—to concentrate his power—if he would sustain his place as a working unit in the great scheme of life. His mental capital is of far more importance than his material capital.

Integrity plays its important part in every occasion in life, and belongs to the fixed law of things.

System is one of the great fundamental principles in all progress: it is that principle of order by which confusion is rendered impossible. It relieves the mind of superfluous work and strain. Disorder in space would mean the destruction of the universe, and in man's affairs, it destroys his work and his prosperity.

Sympathy makes people permanently self-restrained, firm, quiet, unassuming and gracious.

Human society is held together by its sincerity, for life is made sane, wholesome and happy by the deep-rooted belief in one another.

Impartiality requires the ability to see things from more than one point of view, and enables one to get rid of prejudice—a great achievement. The wise man adapts himself to others, the foolish man cannot.

Self-reliance is looking to one's self for support and strength.

It need not be said that a temple with eight such pillars cannot but be of service to Divine outpouring and human uplifting.

G. G.

The Flight of the Dragon, by Lawrence Binyon. (John Murray, London. Price Rs. 1-8 or 2s.)

The object of this quaintly named little volume is to bring English readers into more intimate touch with the thought underlying the great masterpieces of the far East; and so help them to arrive at a truer understanding of their meaning and value. With this end in view the author has evidently made a wide and sympathetic study of the works of art themselves and of eastern history and philosophy. The result is an attractive collection of quotations and stories interwoven with his

own philosophy of art and permeated with the rare quality of suggestiveness, of which he feels the æsthetic value so keenly. One is frequently inclined to lay the book aside, and, falling into the author's mood, to wander in delightful reverie through a fairy-land of mellow-toned prints, curious, rare bronzes and quiet landscapes over which broods the Taoistic spirit of peace.

In broad, free outlines he indicates the ascent of Chinese Art to its culmination in the great Sung period, and its gradual decay; he also traces the intimate relations between the art of China and the art of Japan. A vivid impression is given of the simplicity and serene seriousness of these Poet-artists who were at the same time philosophers; and of the spontaneity, refined power and spiritual vitality of their work. With them, the painting of a picture partook of the nature of a sacrament; it necessitated a preliminary mental preparation and a purification of their physical surroundings. How then could their work be otherwise than great?

Whether these great men scaled the mountains and in communion with nature won the power which made their landscapes "pre-eminent in the landscapes of the world in suggesting infinite horizons;" or rested beside the running waters of some forest stream, impressing its beauty indelibly on their hearts; or wandered through fragrant gardens, pausing to touch with delicate, reverent fingers the blossoms to be painted later; in all and through all they sought "Spiritual Rhythm," "the Life movement of the Spirit through the Rhythm of things," the supreme canon of Chinese art. So strongly and consistently was this lofty aim kept in view, that, even in the later days of decadence, when the world depicted by the artist is no longer the "world of ideas" but the "world of the senses" still "Rhythmic Vitality" is insisted upon.

It is not possible to dwell here on the broad distinction the writer draws between the conception of art as Imitation or Representation and art as "essentially the conquest of matter by Spirit;" nor on the comparison of ideals in art, "nobly complementary" of the East and West; nor the place assigned to Landscape and to Portraiture by each; nor yet again on the contrasts of medium, subject, style, method and training in eastern and western Schools of art. All these points are discussed in a particularly graphic style in this interesting

little book, which cannot fail to give pleasure alike to the amateur and to the Theosophist who loves the East.

A. E. A.

The Animals' Cause. A selection of Papers contributed to the International Anti-Vivisection and Animal Protection Congress. Edited by L. Lind-af-Hageby, Hon. General Secretary. (The Animal Defence and Anti-Vivisection Society).

The book contains 57 papers, with a few exceptions short, the longest contributions cover 10, 12, 13, 14 and 22 pages; the rest average about 5 pages apiece. A list of officials of the Congress opens the volume and then a short outline of its programme is given. Then follow 20 resolutions passed at the Congress, one of which was proposed by Mrs. Besant and seconded by W. T. Stead. It ran:

“That this meeting of supporters of the International Anti-Vivisection and Animal Protection Congress, July 6—10, condemns cruelty to animals in all its forms, and prays the Governments of all countries represented to amend the laws relating to animals, so as to abolish all customs and practices which involve avoidable cruelty and suffering.”

The papers here brought together touch on almost every aspect of the question of the protection of animals: methods of slaughtering, the cattle trade, vivisection (numerous papers), the germ theory and bacteriology, nature cure, the protection of birds, the manipulation of horses, racing, draught dogs, sealskin production, sports, the history of the movement, the social rôle of the movement, the church and the movement, the psychic or spiritual factors of the problem, the ethics of the problem, education and the problem, are all adequately dealt with. The collection brings together a wealth of data and arguments. Only occasionally the effect is marred by sentimentality. The phrase “poor and innocent animals” occurring here and there is one of its manifestations. The “innocence” of an animal is a thoroughly vague conception and has, besides, no connection with the question of cruelty inflicted on it. To a few articles we turn of course more readily than to others. To Theosophists Mr. Ernest Bell's paper on ‘An After Life for Animals’ should be interesting. It contains curious observations and we note a summary of the Theosophical view of the subject. The conclusion is quite definite and affirmative: “We find that even after the extinction

of life in the body communications can yet be made between the minds of the human and sub-human."

Another interesting essay is by William E. A. Axon, on 'The Poets as Protectors of Animals.' Some crying infringements of the law of *ahimsa* in India are described by Mr. A. M. Lennox in 'The Need of Humane Work in India' and in Herr Magnus Schwantje's paper on 'The Relation of the Animal Defence Movement to other Ethical Movements, etc.' we find the Theosophical Society mentioned as a natural ally in the philozoic work. We regret the inclusion in the volume of one paper, the contribution by Agnes von Konow entitled 'Das Verbot des Jüdischen Schächtens in Finnland'. (The interdiction of the Jewish method of slaughter in Finland.) Not only are there too many political allusions in it about the relations between Finland and Russia, but quite apart from that we are not certain whether this essay is not primarily rather an anti-semitic treatise than a humanitarian one. Papers of this kind must do much harm to the cause, and work for disruption instead of for harmony. As I am no Jew myself I may say so. That so excellent and bulky a volume is without an index is almost a crime, but the work itself is good. All animals' friends should procure a copy.

J. v. M.

Essays, by Joseph Strauss, Ph. D., M.A. (The Walter Scott Publishing Co., Ltd., London.)

The eight essays included in this volume are very pleasant reading, their only drawback being that in some cases they are exceedingly short: the one on Hillel, for instance. Here we are given a delightful picture of the sage, "the pious, the modest one" as his disciples called him, a few anecdotes are told us, his main teachings are very briefly sketched and the curtain drops before an interested audience clamorous for more. But perhaps this brevity combined as it is with various kinds of excellence is a merit rather than a defect, specially in papers originally delivered as lectures before Literary Societies and College students, as these essays were. For it stimulates the reader to thought and further reading along the lines indicated by the author instead of leaving him satisfied and content. This same quality characterises the essays on 'Zionism' and 'Kant's Eternal Peace.' With the exception of these last and that on 'Woman's position in Ancient and

Modern Jewry' the essays are cast in biographical form. The subjects are Hillel, as mentioned above, Spinoza, Heine, Goethe's Mother, and Moses Mendelssohn. In all these the author treats his subjects sympathetically and succeeds in giving a fair and unbiassed account of the lives and principal achievements of the men and women he portrays, without obtruding his own views on the reader. In the essay on Spinoza we are shown more of the author's own point of view than anywhere else in the book. He gives an outline of the philosopher's system and comments on it a little by the way. With others of Spinoza's critics he mourns over the fact that according to the view elaborated in his philosophy we must think of our human nature as essentially frail and imperfect. "As in a forest of lofty pine trees planted on commanding heights, so in the philosophy of Spinoza we breathe pure and refreshing air. All around us is lucidity, but we shudder at the thought that our being is only an accident, like the pine-needle dropping from the lofty tree." He sums up his view of the system as follows:

"Spinoza's philosophy shows a consequence and consistency of thought such as has not been attained by many to those who are armed with the principles of his ethics, the strife between the men of science and the dogmatic worshippers of the letter of the Bible appears as the war of pygmies. For whether the world was created five thousand six hundred and seventy years ago or required five thousand millions of years to come into existence, whether man has gradually evolved from lower forms or at once been placed on earth as a higher developed being, is quite irrelevant to a morality and a religion which arise from the highest knowledge and the intellectual love of God. With a reconciling voice, Spinoza addresses the contending parties, saying: In the first place seek to rid yourselves of your obnoxious passions, and then endeavour to attain true knowledge, which leads to the supreme love and elevates you to the eternal infinite mind, and thus strive to become as much as is in your power like unto God."

For giving to the reader a popular idea of the subjects treated of, the book is highly to be recommended.

A. DE L.

Heredity and Society, by W. C. D. Whetham and Mrs. Whetham. (Longmans Green & Co., London. Price 6s. net.)

It is profoundly interesting to Theosophists and to all lovers of the Ancient Wisdom to see how modern science is approaching the older conceptions of Society, and how the insight of Manu, in His building of a social polity, is being justified by the most advanced modern thought. Mr. and Mrs. Whetham declare emphatically in favour of caste, as necessary to civilisation, and warn democracy that the confusion of castes will mean a return to barbarism. Any movement "which tends to bring about a more correct segregation of the different classes eases the conditions in which the biological factor can accomplish its mission". "There is no record of any race that has risen into prominence without having first of all undergone a lengthy process of careful graduation. A disintegration of society and the breaking up of these natural divisions seems to be a preliminary step in national decay." Our writers remark on the way in which the leading nations, "are deliberately attempting to eliminate the distinctive barriers of occupation, type, and social status," thus endangering their social stability, and they lay stress on the value of class divisions in carrying on the life of a nation in an efficient way. Specialisation, in human society as in the individual organism, means a better discharge of functions. "In a blind, rudimentary and imperfect way, successful nations have bred different qualities into different sections of their people, just as they have, to a clearer extent, into the different species of their domestic animals; . . . this segregation of qualities makes for efficiency, by adjusting the inborn qualities of each man to the work which will lie ready to his hand. Once the process has started, either in man or beast, we are in a fair way to build up the class distinctions which seem to some people, where man is concerned, the height of stupidity, prejudice and injustice, and, in the animal world, a triumph of foresight and human intelligence." Hence our authors plead for the choosing of mates within distinct limitations of good birth and gentle breeding, and urge that the more refined should not shrink from the high duty of contributing to the State a sufficient number of children to preserve Society from falling into the hands of lower human types. The birth-rate "is highest in those sections of the community which, like the feeble-minded and insane, are

devoid of individual personality, or, like many of the unemployed and casual labourers, seem to be either without ideals, or without any method of expressing them”.

To make the theory perfect, re-incarnation should be recognised as a fact in nature; then it would be obvious that for individuals of advanced evolution highly specialised bodies must be provided, if they are to perform their duties to the world. But, even without this, nothing but good can come from the circulation of books like this, and we cordially wish that it may find a large circle of readers.

A. B.

Etain the Beloved and other Poems, by James H. Cousins.
(Maunsel & Co., Dublin. Price 3s. 6d.)

Those who have read Mr. Cousin's earlier volumes of verse will welcome this latest addition to their number. The author belongs to that circle of poets who are imbued with the love of ancient Erin, and who therefore revive, for the modern world, its charm and magic. There will be for some a haunting fragrance even in the title of the opening melody 'Etain the Beloved'. Mr. Cousins being a Theosophist, as well as a poet, has, as explained in some accompanying notes written on a loose sheet—used the characters in the story as types of the human and Divine Self of man. Thus we have Mider as the Atma, Etain, the Soul, Cochaidh, Manifestation, Ailill taking the part of attendant genius (Divine Teacher on earth?). The scene of the chess game and the staking of the wife Etain recalls the eastern story of the great gambling festival described by Mrs. Besant in a series of lectures some years ago. Our readers will doubtless trace the interesting analogy. In this manifestation symbol the poet strikes perhaps the deepest chord where Mider exclaims:

And far from self thy feet have hither moved
To the high purpose of the sacred fire
That burns thine upward path through joy and pain,
Through birth, through life, through death to me again.

These are fine lines that meet us later:

Ah! Love is thine whose all-transfusing sun
Burns out the mystery of life and death;
Now to that timeless hour Time's footsteps run
To rear our throne....

Now have I seen the shining hand of Him
Who sifts the world for His divine desire,
And gathers, and within His quern's wide rim
Grinds all things meet for His transforming fire,
And kneads them to a purpose far and dim.

Of the shorter songs that where 'the schoolboy plays Cuchulain' sounds a very attractive note:

On other fields, in other mood,
The ancient conflict is renewed,
And Michael and his warring clan
Tramp onward through the heart of man.

The martial pageantry of words takes us as we read,

Then shall he with his Spirit's lance
Unhorse cold Pride and Circumstance,
Shake Wrong's old strongholds to the ground,
And Right's victorious trumpet sound.

'A paper-seller' (touching present-day struggles) gives us what we are all probably grateful for, the glimpse of a consummation of some heroic motives expressed through a band of dauntless people, many of whom, in a very poignant moment, cannot foresee the outcome of labour and self-abnegation. Yet truly is it sung for these:

Thine are the thorns of Christly souls who bend
To lift the world; and thou shalt ascend
To thine own Heaven and everlasting Crown!

We regret that space forbids our dwelling longer on this latest achievement of our friend and fellow-member. The contents and the get-up are just what would be desired.

E. L.

Theurgica or the Egyptian Mysteries, by Iamblichos. Reply of Abammon, the Teacher, to the letter of Porphyry to Anebo together with solutions of the Questions therein contained. Translated from the Greek by Alexander Wilder, M.D., F.A.S. New York. (The Metaphysical Publishing Co. Price \$ 2.50.)

Although *On the Mysteries*, which was traditionally ascribed to Iamblichos, is now by common assent of modern scholarship attributed to another author, whose name cannot be fixed, but who is reckoned to have belonged to the Iamblichian school, the work itself remains as attractive as ever on account of its contents. The only English translation known to us is that by Thomas Taylor, originally published in 1821, and re-published in a neat and almost fac-simile edition in 1895. However deep Taylor's knowledge of Neo-Platonic thought may have been and however great his enthusiasm, the serious

drawback detracting from the usefulness of his many works, was his barbarous style. A new translation of the curious work was, therefore, not uncalled for and the new translator, Dr. Alexander Wilder, so well known a figure to students of the early beginnings of the Theosophical movement, issues this present version with the single prefatory remark that its aim is to express "the original, the whole original, and nothing but the original and withal good, readable English". A comparison of Wilder's with Taylor's version will show at once that a decided improvement in general readableness has been gained. The initial paragraph will suffice as an example.

TAYLOR

I commence my friendship towards you from the Gods and good dæmons, and from those philosophic disquisitions, which have an affinity to these powers. And concerning these particulars indeed, much has been said by the Grecian philosophers; but, for the most part, the principles of their belief are derived from conjecture.

WILDER

I will begin this friendly correspondence with thee with a view to learn what is believed in respect to the gods and good dæmons and likewise the various philosophic speculations in regard to them. Very many things have been set forth concerning these subjects by the (Grecian) philosophers, but they for the most part have derived the substance of their belief from conjecture.

Dr. Wilder adds a fair sprinkling of foot-notes to his translation. These notes are mostly of a mystical nature, and embody what might be termed elucidations based on a study of comparative mysticism.

The translator adds no introduction or preface to his work; he does not say a word concerning its author or authorship and does not even indicate from which text-edition he translates, unless indeed the last note on p. 28 should be meant as a clue, which does not seem to be the case. But we will not quarrel with him on these points. From the mystic standpoint the general contents of the work constitute the main point to be considered. The absence of an index (to translation *and* notes) is a graver shortcoming.

We do not know if the present translation is a first edition in book form, but we believe we have seen it previously as a serial in an American magazine. At all events the work will certainly be welcome to many and has a place to fill; hence, we wish the issue all success.

J. v. M.

William James and other Essays on the Philosophy of Life,
by Josiah Royce, LL. D., Litt. D. (The Macmillan Co., New
York, London. Price 6s. 6d. net.)

In these essays the author discusses some problems of modern thought; and expresses his views in such a clear and graphic style, that even readers to whom philosophy appears as a mere "rattling of dry bones," will find pleasure in perusing this summary presentation. In the first essay, which gives it its title, we see William James, the distinguished American philosopher, through the eyes of one who loves and reveres him as a friend and a disciple. His historical position in the world's thought is defined as that of one "who helped in the work of elaborating and interpreting evolutionary thought and who took a commanding part in the psychological movement". But the Professor considers that James' chief claim to distinction lies in the fact that he was "the interpreter of the ethical spirit of his time and of his people;" that he was in fact one of America's three great representative thinkers; "a prophet of the nation that is to be".

The second essay, 'Loyalty and Insight,' is a nobly inspiring address given at Simmons College on Commencement Day. The main thesis is that "Loyalty is essentially adoration with service". A cause is in its true significance a spiritual reality, and devotion to a cause gives insight into the true nature of things. He argues that the supreme lesson taught by science in its pursuit of truth is loyalty to the spiritual unity of mankind; that "in our loyalties we find our best sources of a genuinely religious insight" and therein lies the answer to one of the most vital of modern problems—"How to keep the spirit of religion without falling a prey to superstition."

'What is vital in Christianity' is the name given to the third essay, which the preface describes as a fragment of study to be carried out more fully at an early date. After showing that a historical survey of religions proves that vital significance has always been given to certain practices and ideas by the exponents and followers of these religions; that the higher religions attach more importance to ideas than to practices; and that Christianity is no exception to the rule, the main point is raised: "What value have the vital practices and ideas in Christianity for the solution of the religious problems of our own time?" Professor Royce then discusses

the views held by the two prominent Schools of Christian thought in reply to these questions and finds the true answer in a more metaphysical interpretation of the doctrines of the Incarnation and the Atonement.

'The Problem of Truth in the Light of Discussion' is the most technical and at the same time perhaps the most interesting of these addresses. In it we have a review of the three important motives underlying modern theories regarding the nature of truth; and an indication of the significance of each. The first judges "all human products and activities as instruments for the preservation and enrichment of man's natural existence". The second, "the longing to be self-possessed and inwardly free," is said to be "the most characteristic and problematic of the motives of the modern world". And the third, which "leads us to seek for clear and exact self-consciousness regarding the principles of our belief and of our conduct," has given birth to the new Mathematics and Modern Symbolic Logic with the resultant concept of 'Absolute Truth' which the author is immediately concerned in defending.

The last essay gives an interesting discourse upon time but the conception of 'Immortality' leaves a sense of dissatisfaction. There are too many questions unanswered. It is vague and joyless. In it there is no glad acceptance of and conscious co-operation with the World-will. "The doctrine of immortality is to my mind a somewhat stern doctrine. God in eternity wins the conscious satisfaction of my essential personal need. But my essential personal need is simply for a chance to find out my rational purpose and to do my unique duty. I have no right to demand anything but this. The rest I can leave to a world order which is divine and rational, but which is also plainly a grave and serious order."

A. E. A.

A Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras, by Rao Bahadur M. Raṅgācārya, M.A., Vol. X.—Systems of Indian Philosophy—Dvaita-Vedānta, Viśiṣṭādvaita-Vedānta and Śaiva-Vedānta. (Government Press, Madras. Price Rs. 1-12.)

This new volume in the scholarly series compiled by Mr. Raṅgācārya is fully equal in quality to its predecessors

which we have from time to time welcomed in our pages. With grateful appreciation we note the uninterrupted and speedy progress of this great undertaking. The Advaita-Vedānta has already been dealt with in previous volumes and with the present one the Vedānta class seems to have been brought to a close. The volume enumerates 341 numbers (from 4781 to 5122) and reaches page 3926 of its total pagination. The usual excellent index is provided and facilitates its use.

J. v. M.

The Coming Triumph of Christian Civilisation, by J. W. Petavel. (George Allen & Co., Ltd., London. Price: Cloth 2s., Paper 1s.)

The author writes as one engaged in practical social work. His idea, as he says in the preface, is to suggest possible solutions of social problems without definitely specifying any one plan as necessarily best in every case. The details of the methods of reform which will prove successful, are still on the knees of the Gods, and the reformer can only study the devious ways of progress and experiment. Human nature is a very "uncertain factor" and this must be taken into account when we try to suggest remedies for such evils as unemployment, vagrancy, overproduction face to face with starvation, and industrial and economic difficulties generally.

One thing however is clear. The world is standing at the dawn of a new day. A great change is imminent, and that change will be brought about by the triumph of the Spirit of Christ in His followers. So far Christianity has been a failure in the sense that so-called Christian communities have not succeeded in remedying conditions which are obviously unsatisfactory. But this is due not to the ineffectuality of Christianity but to the fact that the race has not evolved up to the point of appreciating the true spirit of Christ. The Churches may or may not be losing influence, but the spirit of their Founder will sooner or later triumph and find expression in some form of Socialism which will make possible the solution of our social problems.

The book ends with some definite suggestions as to what, as Christians, men should do to help on community.

A. DE L.

Traitement Mental et Culture Spirituelle, la Santé et l'Harmonie dans la Vie humaine. Par Albert L. Caillet, Ingénieur civil. Vigot Frères. (Paris. Price 4 francs).

Much good can be said of this little book, which nevertheless is written from a standpoint towards which we feel strongly antagonistic. It is a mental-healing and spiritual-culture manual for the use of the French public. The book is of a curiously hybrid nature; there is one half common-sense in it and one half what we should call superstition. Happily the common-sense part has largely to do with the practices enjoined in the book and the superstitions largely with the theories on which it is based. Though we cannot check in detail all *minutiae* of the counsels given for physical and psychical hygiene, they are on the whole sensible and good. Deep breathing, bathing, pure food, exercise, massage; optimism, love, goodwill, calm, etc., etc., are certainly admirable things for body and mind. But this attractive painting is curiously enough set in an inadequate frame. The frame is that of exotic and ancient oriental authority and nomenclature. Mr. Caillet has done his work well; he has judiciously extracted much from various new-thought writers but has very tactfully adapted his book to his compatriots in quoting extensively from French authorities on mesmerism and hypnotism and kindred subjects, thus making it thoroughly acceptable to his co-linguists. We find also some quotations from Theosophical books. But he mixes all this up with terms of *prāṇayama* and Aum, with Brahma and akasha, with dharma and 'sauantana'. His doctrine, in which there are so many good elements (though some not without danger) of self-suggestion towards the good and pure, his up-to-date hygiene, his utilisation of thought-power for application in the quest for a higher life, are in themselves useful (again with reserve: in moderation and to certain persons; but let that be). What seems more open to dissent is the claim that

The doctrine followed in this book is the one taught by the 'Eclectic School' of Hindu philosophy, which school is the result of a philosophical movement which originated about the first century of our era, taking the essence of the systems already known, and that in the broadest spirit: as far as possible removed from all dogmatics and all sectarian tendencies.

The basis of this doctrine is the Vedānta of Vyasa, of the monistic school; in certain points it approaches the Sāṅkhya of Kapila and of course also the Yoga of Patañjali; and lastly it does not lack certain common elements with the Buddhism of Prince Śakya Muni.

But it is far from accepting all teachings of these various systems, and it adopts in addition a number of esoteric Hindu teachings handed down by tradition.

It is the doctrine professed by Yogi Ramacharaka. (pp. xii, xiii.)

Further on the source is traced to Hermes Trismegistus whose teachings, though imperfectly transmitted to us, seem the same as those still "to be found in India under the name of Sanantana (*sic*) or eternal religion of which Buddhism is a 'heretical' (?) sect and the Vedas the scripture". (p. 1.)

Another Hermetical source, transmitted orally is "the *Kybalion* which has just been published in America by 'three Initiates' who remain anonymous" (p. 2). The seven fundamental laws of the *Kybalion* are "in all their pure beauty" (p. 2.):

1. All is mind, or all is spirit.
2. As above, so below.
3. All is vibration.
4. All is double, has two faces, two poles.
5. All inhales and exhales; all ascends and descends, all equipoises itself by compensatory oscillations.
6. Each cause has its effect, each effect has its cause.
7. All has a masculine and a feminine principle. (pp. 3-11).

Now all this is *historically* confusing. Philosophically it becomes worse in places, for instance:

§ 96 *Attributes of the infinite.* The three attributes of the infinite (omniscience, omnipotence, omnipresence) correspond to the following successive degrees of emanation mental, vital, material, or in Sanskrit: chitta, prāna, and akasha.

Chitta is the subtle element from which every intellect is derived.

Prāna is the principle of universal energy or of vital force which, in manifestation, is the astral light or the universal fluid.

Akasha is the universal ether which fills all space. There may still be added that matter or akasha is condensed energy, concentrated prāna; that prāna itself is life-force or intellect concentrated; and finally that chitta or intellect is a concentrated form of the transmuted divine spirit.

In accordance with the loose way in which the word prāna is used, this term becomes a real *deus ex machina* in the book. Prāna does all and is all. You have to suck it consciously out of the water you drink (pp. 137, 140) and out of the food you eat (p. 152). Prāna, in short, becomes Mesopotamia.

As I said before, there is nevertheless much sound and useful matter in this little book but on two points we strongly dissent. The first point arises where the general directions as to deep breathing are elaborated (as on p. 77, § 191) in semi-occult directions. All teachings in the nature of 'The great psychic breath of the yogis' are to me—may I speak frankly? Yes?—are thorough 'bunkum,' and dangerous 'bunkum' at that. And one need not be a specialist in psychopathy to know that repeated exercises in "attempting to project the mental image

of the prānic breath, drawing it through the bones of the legs, etc., etc., then through the stomach, then through the sexual organs, etc., etc.," (p. 77) are hardly commendable.

Either there exists yoga of this sort or it does not exist. But if it exists I am absolutely of opinion that its practice should only be undertaken—as the ancient law enjoins—on command and under the guidance of a Guru who knows, and not on the strength of a 4-francs book. From this book I gather quite clearly that neither its author—however admirable other parts of his work may be—nor its inspirer, Yogi Ramacharaka with his 'sanantana,' are *knowers* on this subject. They speak as scribes and not as those having authority.

Summa summarum: the author has produced a book of some value, but, lacking perspective or insight in this particular field of studies, has succumbed to a romantic, exotic, absolutely unhistorical and unphilosophical eclecticism spoiling to some extent the saner elements in his exposition. (A good example is § 496, p. 318, demonstrating the want of proportion in judgment.)

May the faults in the book lead no one to harm in body and mind; may its merits on the contrary cause all the good that is potentially present in them.

J. v. M.

Indian Masons' Marks of the Moghul Dynasty, by Bro. A. Gorham, 8° Rosicrucian Society. Published for the 'Societas Rosicruciana in Anglia'. (J. M. Watkins, London. Price 6s. net.)

Mr. Watkins holds the secret of issuing interesting, quaint and out-of-the-way publications in an attractive form. The little volume before us is an example. Though only 62 pages 4° in extent—but profusely illustrated—the work brings caviare to the few elect mystery-students of masonic, mystic or symbolic propensities. It is well-known that the discovery on many ancient buildings of Masons' or Banker-marks has given rise to a mystic, esoteric or symbolic interpretation of them. Exotericists strenuously deny this claim and in so far as we ourselves are concerned, we feel not yet able to accept the theory of a hidden doctrine. So long as the problem is still in the stage of theories, however, any material bearing on it is both welcome and useful; and Mr. Gorham brings some new

material. The buildings on which the marks were found date from 1180 to 1750 and are situated in places so wide apart as Delhi, Allahabad, Agra, Fatipur-Sikri (written *horribile dictu* Futchpur Sikri!), Lahore and various places in Kashmir. The author personally investigated the various buildings (in 1909-10) and copied the marks. They are now reproduced in the book before us, carefully tabulated and compared, numbering some 330 in all. The first part of the work (pp. 4-38) is devoted to a minute description of the material. In the second part (pp. 41-59) an endeavour is made to connect the marks with symbolic values, mostly related to Hinduism. A short table of comparisons between English and Indian marks is also inserted here. In the 'Conclusion' (pp. 60-62) the author sums up his opinion as follows: "I am convinced that behind the symbolism of Masons' Marks in India lies a vast field of research into the Mythology which illustrates the Cosmology and Speculative Philosophy of the Hindus." He also believes that the conclusion is warranted that from the times of Akbar to those of Aurangzeb there was a guild of operative Masons in India. The origin of this Mason's guild was Hindu, but the actual building of the forts and palaces was done by Muhammadans. A trifle of scholarship would have improved the second part vastly in many technical details—though, taking the book as it is, the general purport is quite clear. But the statement on p. 37 that all Hindu shrines rolled into one would not equal the work of a Fatipur-Sikri is hazarded. The Southern temples together: Madura, Chidambaram, Trichinopoli, Tanjore, etc., would form an imposing whole.

J. v. M.

NEW T.S. SUBSIDIARY ACTIVITIES

THE TEMPLE OF THE ROSY CROSS

Those who look with long-sighted vision over the reaches of history, may notice that some special thought dominates an era of history, and then fades away, giving place to another. Mediæval England rejoiced in splendid ceremonial, raised noble temples, brightened the daily lives of the people with masque and miracle-play. Then the glow and the colour paled and vanished away, and the dull hard *régime* of the Puritan supplanted the statelier and gorgeous rule of Rome. The Freemasonry of the eighteenth century revived ceremonial beauty and stateliness in its Lodges, and, even through industrial greyness and Victorian ugliness, its ritual breathed of fairer customs and of gentler ways. The self-conscious Englishman wore his regalia with some shyness, and defended his ceremonial somewhat apogetically in the outer world; yet, while attacking ceremonial in the Church, he enjoyed it in his own silent way in the Lodge, and, while objecting to candles unneeded for lighting on the altar, he admitted them as symbols in the Masonic Temple.

Now, the demand for stately ceremonial and significant symbol is rising on many sides with reiteration and urgency, and the hunger for beauty expresses itself with insistent force. In the Theosophical Society there are many who find the fittest expression of their highest spiritual emotions in stately and rhythmical ceremonial, men and women who in past lives trod the mystic measures of the solemn planetary dance, filed in long procession through the Temples of the Gods, studied the symbols of the Egyptian and Chaldæan mysteries, and are haunted by memories of that past.

One of the Masters of the WISDOM who, ere He reached that stupendous height, had oft been priest and hierophant in archaic Mysteries, and who, in later days, had guided movements in the West wherein the WISDOM was veiled in symbols, He—Christian Rosenkreuz, Francis Bacon, S. Germain—had ever found in such symbols apt means of deepest teaching; many of His ancient and mediæval followers are with us now, and turn naturally to the old ways, desiring to form a channel for His force along the old lines, and to serve as helpers to prepare by these means for the Great Coming for which He—and, indeed, all Masters—are working now.

These are founding in His name the Temple of the Rosy Cross, an Order which will be devoted to the study of the Mysteries, Rosicrucianism, Kabalism, Astrology, Freemasonry, Symbolism, Christian Ceremonial, and the mystic and occult traditions found in the West. While recognising that there is but one true Occultism, they will seek to find it in its western manifestations, in order to enrich, not to supplant, its eastern aspects. They trust that their work may lead up to the restoration of the Mysteries withdrawn from Europe with the decay of the Roman

Empire and even, perchance, in time, to the restoration of teachings once given by the ministry of Angels, and even by the Master of Masters, after His cruel murder in Judæa, in the circle of initiated disciples.

Only those who sympathise with this hope, this study and this method, should become Templars, for in the Temple of the Rosy Cross there must be one mind, one heart, one body. Applications for information or admission should be sent to H. H. L., 19 Tavistock Square, London, W.C.

H. H. L.

T.S. MUSICAL GROUP

THERE is a great need, in the modern world, for reviving the study of music on occult lines. Music has always formed an important part of religious ceremonial. The myths of Orpheus, of Kṛṣṇa and His magic flute and similar tales, are not without foundation in fact. There *is* an occult tradition in music, though nowadays it seems to be lost. It is the aim of this group to form a nucleus through which the subtler 'music of the spheres' may again be heard. How far this will be realised will depend upon the efforts of its members—upon their faith and devotion.

For some years I have been studying music in ways which are not usually followed, and my researches have convinced me that it is possible to perform and to teach it by means different from those generally employed. Even at this stage it is possible, to some degree at least, to definitely use the subtler bodies in musical work. Music has been developed in the gross physical world as far as it will go. A new word has now to be spoken, and it is right that it should come through the T.S. It will naturally be a feeble word at first, for all pioneer movements begin in feebleness and apparent isolation from the activities which are flourishing around them. But this very feebleness will be a sign of its inner strength. We are going to make a way for the musicians of the future, and in order to do this well, we must be content to learn the A B C of our task. We must, in fact, be content to take the *first* step on this new way.

Our immediate work, then, is to study the Theosophy of Music in its simplest technical aspects, with a view to helping in the preparation for the coming of the World-Teacher. If we set ourselves to this task with patience and enthusiasm, we should, ere long, become a centre of healing and helping in the T.S. Not only would our work enhearten those who attend its meetings, but it would also help its lecturers to bring the deeper messages through from the inner worlds,—for music is a bridge between the outer and the inner. Such music would act as a guardian wall to the weak, and an inspiration to the strong.

MAUD MACCARTHY

THE LATEST FROM THE PRESIDENT

[The following reaches us just in time to be inserted in this issue.—A.G. ED.]

A resolute movement has been started in Holland to extinguish the mortgage on the land bought for the building of a Headquarters in Amsterdam. I spoke on it to the members on Wednesday, and on Thursday 20,000 guilders had been subscribed, and more was coming in. There will be, I hope, a good surplus from my public lectures, for which a charge was made, and this I have gladly contributed. When the debt is paid off, money can be collected for the building.

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The tour in Holland was very successful, the public meetings being large and deeply interested, while the meetings for members and those for the E.S. were very fully attended, and were evidently fully enjoyed. The members were very enthusiastic, and various warm letters have since been received, speaking of the new life experienced. We had a large meeting of the Order of the Star in the East, at which Alcyone said a few words, to the great delight of all present. The General Secretary looked after our party with great kindness and care.

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The fourth Queen's Hall lecture drew a very full audience to listen to an exposition of the steps on the Path. It has been wonderful throughout these lectures to see the rapt attention of the auditors, and this was very marked yesterday, many of the audience being in tears.

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A pleasant At Home was held by Lady Emily Lutyens on March 23rd, and was very largely attended. The same day saw the beginning of the digging of the foundations of the Headquarters building. We are fortunate enough to have secured Messrs. Cubitt as builders, so well known for the solidity and goodness of their work.

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The love and admiration felt for Mr. Leadbeater by those among whom he lives and who know him intimately were very pleasantly shown in the letter sent to him on his sixty-fifth birthday, signed by fifty-nine Adyar residents. The strong wish expressed for his return will be gratified in due course, but Adyar cannot expect to monopolise him altogether. I found Holland very eager to see him, and France put in a claim for a visit, to say nothing of England. He might spend all his time travelling about and lecturing, but he thinks that he is more useful writing books.
