

The Theosophist



Founded by H. P. BLAVATSKY & H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

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THE THEOSOPHICAL SOCIETY

The Theosophical Society was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watch-word, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

THE THEOSOPHIST

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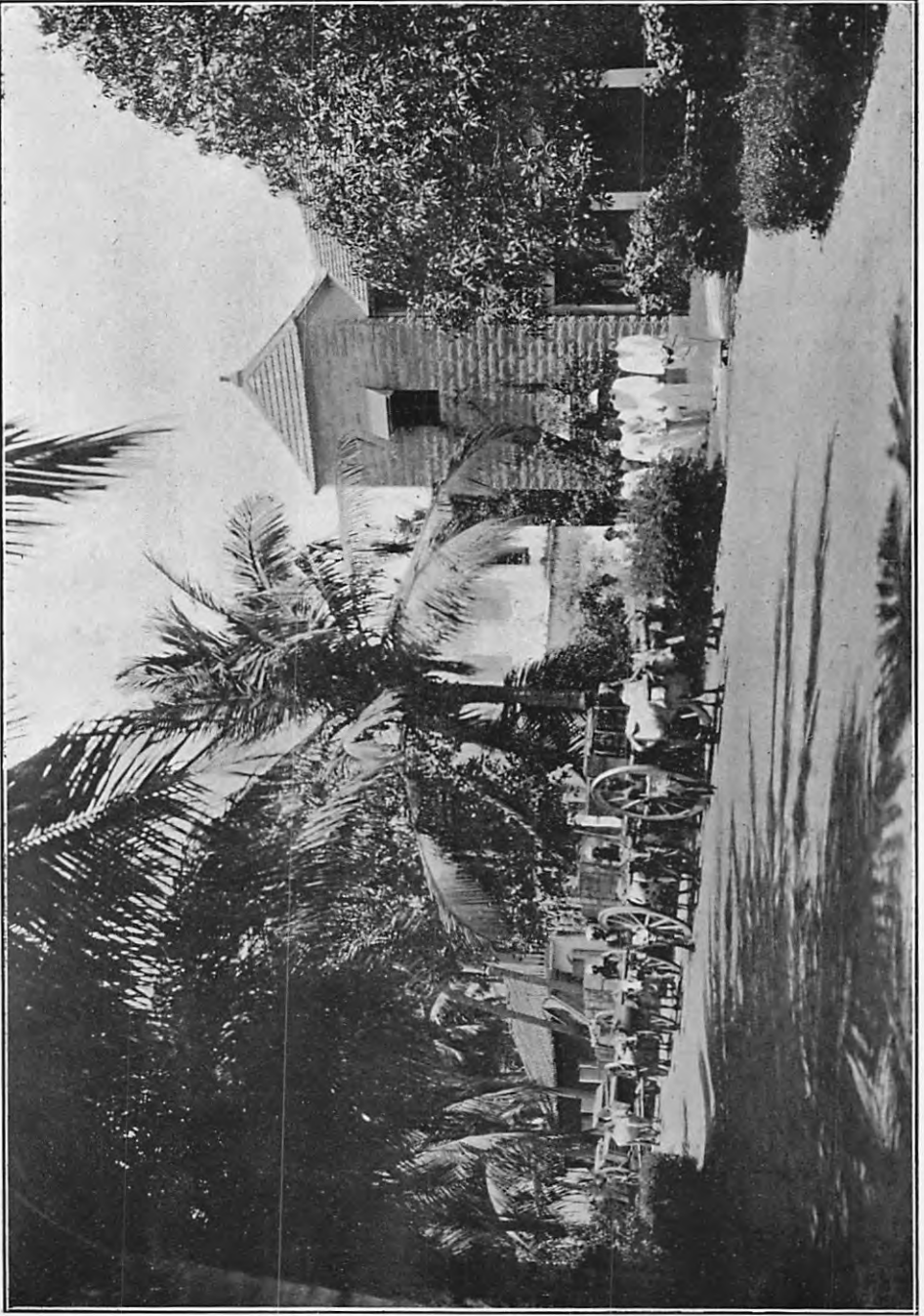
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THE THEOSOPHIST

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T. P. H.—THE AMERICAN MAIL.

THE THEOSOPHIST

ON THE WATCH-TOWER

[SINCE the Order of Internment served by the Government of Madras prohibits Mrs. Annie Besant from publishing any writing of hers, these Watch-Tower notes are not contributed by her, but by various writers.]

ON the 16th of this month the Madras Government served Orders of internment, signed June 7th, on the President, T.S., Mr. G. S. Arundale, and Mr. B. P. Wadia. The following is the official notification sent by the Government to the Press :

In exercise of the powers conferred on him by Rule 3 of the Defence of India (Consolidation) Rules, 1915, His Excellency the Governor-in-Council has directed the service of orders on Mrs. Annie Besant, Mr. G. S. Arundale and Mr. B. P. Wadia prohibiting them from attending or taking any part in any meeting, from delivering any lecture, from making any speech and from publishing or procuring the publication of any writing or speech composed by them, placing their correspondence under censorship, and directing further that, after the expiry of a brief prescribed period, they shall cease to reside in the City of Madras or the district of Chingleput and shall take up their residence and remain within any one of the following six areas :

- | | |
|-----------------------------|----------------------------|
| 1. The Nilgiri district. | 5. The Shevaroy Hills, and |
| 2. The Coimbatore district. | 6. The Municipal town of |
| 3. The Bellary district. | Vizagapatam. |
| 4. The Palni Hills. | |

Ootacamund,
16th June, 1917,

LIONEL DAVIDSON,
Acting Chief Secretary.

In consequence of this Order, the President left on the 21st, and Mr. Arundale and Mr. Wadia on the 22nd, for their place of internment, which is Ootacamund, in the Nilgiri Hills. They will reside at "Gulistan," the little cottage which the late President-Founder purchased many years ago. One clause of the Order deals with correspondence, and prohibits our interned leaders from receiving or sending any "letter, telegram or other written communication" unless it has first been examined by the District Magistrate.

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Another clause of the Order of internment is of the utmost consequence so far as the President is concerned. Her sole income is from the royalties which she derives from the sale of her books; the Order says that she "shall not publish, or procure the publication of, any writing or speech composed by her, whether already published or not". Hence, therefore, the Theosophical Publishing House at Adyar is prohibited from selling any of the President's publications; this of course means the cessation of her income. In all 197 publications are affected, classified as follows: Religious works: Books 60, Pamphlets 74; General works: Books 10, Pamphlets 37; Works with Introductions, etc., by the President: 16. Sir S. Subramania Aiyar, K.C.I.E., LL.D., sometime Vice-President of the T.S., and late acting Chief Justice of the Madras High Court has appealed to the Indian public to contribute to a fund for the maintenance of the President and of our Brothers Arundale and Wadia. A second fund called the "Besant Home Rule Fund" has been started by some members of the Home

Rule League, and the following gentlemen have been appointed as Trustees: C. Jinarājadāsa, C. P. Ramaswami Aiyar, Ratansi D. Morarji, and Jamnadas Dwarkadas.

* * *

The Executive Committee of the Theosophical Society has telegraphed to all the General Secretaries requesting them to notify their members that the President is unable to receive personal communications, and that all official matters relating to the Society will be dealt with by the Executive Committee at Adyar, appointed by the General Council of the T.S.

* * *

The following arrangements have been made, in order that the routine work of the T.S. at Adyar may proceed normally: The Executive Committee will carry on the administrative work as usual, the President during her internment being personally represented by Mr. Jinarājadāsa. Mr. Jinarājadāsa becomes Acting Editor of THE THEOSOPHIST and *The Adyar Bulletin*, assisted by Mr. W. D. S. Brown, and Miss A. de Leeuw; he is also Acting Brother Server and Acting Brother Treasurer of the Order of Service, acting respectively for the President and Mr. Wadia.

* * *

During his internment, the work of Mr. Wadia as Manager of the Theosophical Publishing House and of the Theosophical Bank will be undertaken by assistants appointed by him, Mrs. Georgia Gagarin supervising the business of the T.P.H., and Mr. T. L. Crombie that of the Bank. The Vasanṭā Press, of which the President has hitherto been owner, passes into the

hands of Rao Saheb G. Subbayya Chetty, one of our faithful brothers, who will publish such literature as can be issued without infringing the Government Order; Mr. A. K. Siṭārāma Shāstrī continues still to be the Manager of the Press.

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* *

New India, the daily paper hitherto published in Madras by the President, has been purchased by Mr. P. K. Telang, M.A., late Principal of the Theosophical Collegiate School, Benares, and sometime Professor of History at the Central Hindū College. Mr. Telang bears an honoured name, being the elder son of the late Justice K. T. Telang of the Bombay High Court, one of the earliest workers of the Indian National Congress, and translator of the *Bhagavad-Gītā* in the *Sacred Books of the East Series*. Mr. Telang is now owner of the New India Press and publisher and Editor also of *New India*.

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* *

The Besant Press, in which the weekly *Commonweal* and various political pamphlets have been published in Madras, has ceased to be the property of the President; Mr. B. Ranga Reddy, an old worker and a generous Theosophist, becomes the new owner of the Press and publisher of *The Commonweal*.

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* *

The internment Order preventing the publication of the President's works covers also all books for which she has written forewords and prefaces. Copies therefore cannot be sold from the T.P.H. at Adyar of Mr. J. Kṛṣṇamūrṭi's *At the Feet of the Master*, Mr. C. W. Leadbeater's *The Inner Life*, Bābu Bhagavān Dās's *Pranava-Vāda*, and several other works. Before

the order was issued, an article by the President, entitled "Answers to Some Questions," and the concluding article by Mr. Arundale on "Theosophy and Education" formed part of this issue of THE THEOSOPHIST. In obedience to the Government order, both articles have been hastily cut out of this number.

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* *

From the commencement of the T.S., a clear distinction has been maintained between the corporate activities of the Society as a body and the activities of individual Theosophists. The Society as an organisation is committed only to its three Objects, and has always allowed perfect liberty to its members in the methods they adopt to put into practice the Ancient Wisdom. The Society is not identified with any religion, and does not proclaim the superiority or inferiority of one over the other; no Theosophist, not the highest officer in the Society, can bind the Society to anything but its three Objects. As the T.S. gives perfect freedom to each member, so it disclaims responsibility for the activities of individual members working in their private capacity. The events of the last weeks recorded above in no way affect the work of the T.S. as an international body of seekers of truth whose aim in seeking Truth is to serve humanity.

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* *

That the President of the Society in her private capacity should come into clash with an earthly government need surprise no one who delves deep into the fundamentals of Theosophy. Every Theosophist, according to the degree of his knowledge and capacity for growth, constantly finds himself at variance with accepted ideas. Most Theosophists have had to

confront this situation in the religious field, and some also on matters of social observance. The present occasion, however, is the first when political ideas and organisations have been definitely challenged by a Theosophical leader.

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* * *

Such an event is of the utmost consequence for the Society, though not perhaps as some may think. For the first time, in the modern world, politics have been lifted from the domain of mere earthly political arrangements, and an attempt made to realise something of the occult basis underlying them. All who know the President and her work realise that politics have ever been to her but one mode of humanitarian activity, one way of living spirituality in action.

*
* * *

Philosophy and Politics are ever inseparable; there has been no great philosopher who has not been keenly interested in practical reform and a sympathetic guide of statesmen, and every great statesman has inwardly the philosopher's detachment from the things around him. For the Wisdom states the principles of action, and the Will formulates the methods. It is only where Philosophy and Politics (in the high sense of the word) go hand in hand that really high civilisation is possible. Well was it said of Pericles, the greatest of Athenian statesmen, that he was a "revolutionary among statesmen"; it was his insight into philosophy coupled with an executive temperament, that made him so revolutionary that he saw in every Athenian an ideal Greek, and made him plan a social structure suitable to its realisation. If politics in most countries are uninspiring, it is the

lack of statesmen that is at fault ; the cure is not to put an end to politics and keep them away from philosophers, but to bring philosophy and spirituality into them.

* * *

Theosophy has so far served the world in several fundamental ways ; it has shown the basis of religion, the basis of education, and the basis of true social reform ; the era has surely begun when Theosophy will show the world the eternal basis of statecraft also. For true statecraft is Theosophy. Pythagoras at Crotona proclaimed that message ; Plato carried on the tradition ; Marcus Aurelius showed how it could be lived. The life of God is one, equally in the Church and the Senate, and he is the Theosophist who sees that one Life everywhere.

* * *

Like as a mighty tree rooted in the ground, with wide-spreading branches, is the active life for the soul of Will ; storms may shake every branch and bend the trunk ; but deep, unshaken and serene are the roots which supply the food for branch and leaf and flower. Deep-seated wisdom then puts forth heroic deeds ; each deed flowers and scatters perfume, and forms seeds of new deeds. So deed is linked to deed and, like the silver thread binding the chaplet of pearls, there shines through each deed the Light of Wisdom. Happy indeed is that aspirant whose vision is clear to see the wisdom at the heart of the deed, or the deed at the heart of the wisdom.

* * *

In the "Outlook" columns of *The Vahan* Mr. Bailie Weaver, who has been re-elected General Secretary

of the English Section, calls attention to the task that lies before Theosophists in helping to solve the social problems that will confront the nation after the war with greater urgency than ever before. The first qualification he lays stress on is willingness to cooperate with all who are working for the ideal of brotherhood, whatever label happens to be attached to the worker. The next requisite is the readiness to make personal sacrifices in order to get things done, and this means first having something to sacrifice. "Goodwill," he writes, "by itself is not enough; it must be instructed and organised so as to become effective." Referring more particularly to the industrial problem in England, he warns his readers that the path of reform will not be strewn with roses.

Powerful interests, political and commercial, in this country as well as in other countries, are at work in order to take advantage of the self-sacrifice of the workers in giving up hard-won palliatives and to set back the clock instead of putting it forward. Unless their efforts are defeated, the misery produced by the state of War which we call "War" will be greatly intensified by the state of War we call "Peace". Most earnestly do I trust that Theosophists will do their part and will realise how great that part can be if only they play it rightly and worthily.

This call to practical activity comes from one who is a veteran champion of the oppressed and exploited, especially in the case of women and animals, and those Theosophists who take up this work will be fortunate in having the benefit of his sound advice and extensive experience. The article, by the Rev. C. M. Scott-Moncrieff, to which Mr. Baillie Weaver refers, is of happy augury for the future co-operation of the Christian Church.

THE NEW TUNE

A STUDY IN RACIAL UNFOLDMENT

By JOHN BEGG, F.R.I.B.A.

*SOME are for mortal Sovranty ; and some
Sigh for the Prophet's Paradise to come.*

*Ah, take the Cash in hand and waive the Rest ;
Nor heed the Music of a distant Drum !*

—Omar Khayyām

IT is a curious phenomenon at the present time—if a very natural one in the circumstances—that the public mind is seen to be so prone to turn to a contemplation of the scriptural prophecies of “the latter days”. It would be an entirely healthy phenomenon—if not, perhaps, so natural—did this searching of the Scriptures not so often confine itself largely to a mere attempt to anticipate Reuter, as it were, to extract a hint from Revelation, for instance, of the date on which the war will end, a materialisation of prophecy much to be deprecated. If we but reflect we shall see that this was exactly the error into which the orthodox Jews fell

twenty centuries ago with respect to the Messianic prophecies, an error not without contributory effect on their failure to recognise the real Messiah when He came among them. It is not that literal and even material fulfilment of scriptural prophecy is a thing to be despaired of. Quite the contrary. But see how far out they were in their reckoning of the time and manner in the case of the Messianic prophecies, though these were literally fulfilled! The margin of error appears far too great for the human mind in that line of interpretation.

It is not unlike the effort of a young child to find the meaning in a sheet of musical score. To him this conveys nothing of counterpoint or harmony. He sees, however, what interests him even more, a series of funny little dolls with thin bodies and round black heads jumping up and down on a wire railing! He little dreams that he is beholding a symbolic record of maybe great and soul-stirring rhythmic sound movements, such as have the power to transport his elders into the seventh heaven of delight. Indeed he prefers his dolls and railings. To regard the markings on the page as such, is to him more sensible than to take them for symbols, however significant.

So with prophecy. How much grander to the more advanced understanding are the real fulfilments, of which the prophetic images are symbols, than any conceivable material fulfilment! There is in truth a wider and more vital line of interpretation, and at the same time, I think, an easier one, which the meticulous searcher, with the Book of *Revelation* in one hand and a calendar in the other, is apt to miss. May I make the attempt to suggest it? I shall not essay the supremely

difficult task of expounding *Revelation*. Let us turn rather to *Daniel*, sanest and least mystifying of prophets. Read in Chapter II the wonderful vision of King Nebuchadnezzar, of the great image and the stone that overthrew it. Reading it to-day, it is astonishing how absolutely straightforward is Daniel's interpretation, even though it must be realised—or at any rate may be assumed—that to the prophet's clairvoyant vision no clear-cut picture of the *events* he was foretelling could have presented itself. But of the larger epochs in human history, of the *trend of events* and its significance, we need hardly doubt he had the fullest and most convincing panorama.

We waste our time, then, when we puzzle our heads to identify Greece and Rome with the iron legs of the image, or later European nations with the feet and toes, partly of iron and partly of clay. Again we may miss the real point of the prophecy if we linger too eagerly over the flattering process of identifying the stone that broke the image, and finally grew till it filled the whole earth, with something in which we have a personal interest, such as Christianity, or, say, our Britain, the Saxon kingdom, whose sovereigns are crowned on the Lia Fail or "Stone of Destiny". It may be so, but we, at any rate, are not detached enough to judge.¹ I suggest that the better way is to use the vision and the prophet's interpretation as a mirror in which to behold the inevitable supplanting by democracy, and all that still imperfectly

¹ It is true that the etymologists derive "Saxon" not from *saxum*, a stone, but from *sahs*, a sword. They may be right—or they may be wrong. There was a time when weapons, not unrelated to the sword, were made of stone. But anyhow, when they wish a name to be preserved, are they always particular that the means employed to that end shall not transgress laws like those of the etymologists, for instance? Therefore I only say "it may be so".

understood term should really stand for, of the older monarchical principles. The gold, silver, brass, iron, clay, and their relative gradational positions in the image of the dream, not only express the successive deteriorations of the monarchical system, but typify most exactly the social stratifications which so intimately inhere in that system. In contrast we have the stone, a formless, conglomerate substance, in which the various particles, indissolubly cemented together, in such a manner as to suggest no fortuitous inequalities of value, in perfect liberty, equality and fraternity, may differ in nature and function, and yet themselves be composed respectively of all or any in the afore-mentioned range of substances, from clay to gold.

In the various "members" of the image, therefore, let us not trouble ourselves to recognise mere jumping figures of Greeks, Romans, French, Germans and Britons, but let us see symbols only, the notation-marks in the great Score of the New Tune to which it is decreed that humanity shall for the future dance, the tune of the Fifth Race.

It is hardly necessary to remark that every race (and correspondingly every sub-race and family-race) has its distinguishing "tune" or watchword, that indicates its special purpose in the Great Scheme. The same may be said of every world-period, round and manvantara. The "tune" of the fourth manvantara will be the same as that of the fourth race or sub-race, played, as it were, with greater or less volume, and with instruments of varying power and timbre. Nothing could be more important, in order that we may understand and intelligently co-operate in the Great Scheme, than that we should know the "tune" or

watchword that specially affects us. What, then, is the "tune" of the fifth race, and of our own fifth sub-race?

In order to answer that question we must at the same time try to form a clear idea of the respective watchwords of the other races. The writer has found that his own ideas in this matter have a way of focusing round a certain astrological key which offered itself in a manner that would almost seem to justify its being regarded as the result of one of those definite "sendings" of which there are more than we generally realise. He is accustomed to think of this key as "Man's Chart," and, so illuminative has he found it in his own case, he feels there is some excuse for setting it down here.

It requires some temerity on the part of one who is not a professed astrologer to allude, even briefly, to an astrological matter; but even more, perhaps, for the average student to read such an allusion. It should therefore be explained that these remarks, though to some extent about astrology, do not claim to be astrological in the orthodox sense. They may, therefore, not be uninteresting to the general reader, nor yet entirely unworthy of the attention of even the expert astrologer, should he chance to see them. After all, knowledge of astrology is not absolute—what knowledge is? In fact when we see

"I'm the master of the college,

What I don't know isn't knowledge—"

written over any man's door, we may know that here is one, at any rate, whose knowledge ends at what would be a very good place for a real seeker after it to begin.

I have sometimes wondered if the comparative unpopularity of astrology, even among the genuinely mystically minded, might be due, not so much to the undoubted difficulties of the study, as to the fact that so many of its learned professors claim—or at any rate seem to claim—a certain absoluteness for it. They are often so uncompromisingly downright in their readings, judgments, predictions, that it is no wonder the Theosophical seeker is scared off from what ought to be to him a fascinating, congenial and profitable field of study. The truth about astrology seems to be that, at any rate in the present state of our intellectual development, its real value to us is not in the baser uses to which it is too often put, in predicting the dates of our marriages and deaths, our rises and falls of fortune, where and how we shall find a lost ring, and whether the voyage we undertake will have a disastrous or happy ending; in fact in an attitude towards it analogous to that which we have just been deprecating towards scriptural prophecy. For indeed experience shows us that, even in the most expert hands, it is liable in such matters to mislead us. Its real value is in its most purely speculative and philosophical aspects, and of these, perhaps, most signally in the wealth of suggestion that can be gleaned from it, stimulating to the mystically interpretative faculties of the mind as applied to the wider issues in the progress of humanity.

Man, in his passage through the world-period, is like a ship that sets out on an unknown voyage to a far-distant port. Many of the passengers it carries are content to leave the guidance of the ship to the captain and officers (for is it not the business of these ?), trusting

MAN'S CHART.

NO. THE COURSE FOLLOWS THE DOTTED LINE FROM LEFT TO RIGHT.

| RACES. | 1. | 2. | 3. | 4. | 5. | 6. | 7. | RACES. |
|----------------------|--------|------|--------|-------|--------|------|--------|----------------------|
| RULERS. | ♀ | ♀ | ♂ | ♂ | ♂ | ♁ | ♁ | RULERS. |
| DOMINANT SIGNS. | ♈ | ♈ | ♈ | ♈ | ♈ | ♈ | ♈ | DOMINANT SIGNS. |
| WORKING SIGNS. | ♈ | ♈ | ♈ | ♈ | ♈ | ♈ | ♈ | WORKING SIGNS. |
| GOAL SIGNS. | ♈ | ♈ | ♈ | ♈ | ♈ | ♈ | ♈ | GOAL SIGNS. |
| ELEMENTAL CHARACTERS | EARTH. | AIR. | WATER. | FIRE. | EARTH. | AIR. | WATER. | ELEMENTAL CHARACTERS |

that they, at any rate, have a reliable chart of the course. Too many, again, deny the existence of a chart at all, and some have but a vague idea that there are either charts or ship's officers. But the sea over which man sails is not uncharted, and, though there may be differences of opinion among various schools and grades of ship's officers as to the exact interpretation to be put on all the signs and symbols in which the chart is drawn, all, if they but knew, might rest assured that there is a chart, and that it is that by which the ship is steering.

Here, then, in astrological symbols, I make an attempt to reproduce it. Like every astrological chart, this should probably be regarded as one would a piece of classical music. To one man the latter may suggest one thing, to another another. A musician could tell you of the unsatisfied longings which this passage suggests to him, the despair in that passage, the swelling exaltation in the other. But a true musician will admit the equal value of another's interpretation.

Similarly "Man's Chart" may suggest an endless number of lines of thought. One man may be interested by finding that the signs of the races are positive and negative, that is, masculine and feminine alternately, and this may open the way to pregnant reflections on the alternating characters of successive races. Another may find it a stimulating exercise to apply the chart to the sub-races, and to try to realise the modifications brought about by the sub-racial influences supervening on the dominant influences of the root-races. The same exercise may be further increased in complexity and difficulty by bringing in, in succession, world-period, round and manvantaric

influences, all on the groundwork of the chart. A further line of speculation is possible by taking the race-signs and their aspects as "cardinal, fixed and common". Again a student may prefer to regard man's progress as taking place more directly from one to the other of what I have called the "dominant signs," regarding the influences of the other two in each "triplicity" as merely sub-influences. The exact part played by the influences for which the "working signs" stand may, too, serve as a fruitful field for speculation. In briefly indicating my own reading of the chart I would disclaim any intention to give an absolute reading. My object is rather to present a sample, on the model of which every student who has followed me so far, may try to wring from his own mystical faculties his own interpretation.

With the application of the chart to the course of the first two races we may assume that we have little to do, except as regards the first and second sub-races of all root-races. Man enters upon physical manifestation with the third race in Scorpio, the sign of generation, under the special guidance of the "ruler," Mars, or pure energy. During the course of the race the remaining two signs of what is called the "watery triplicity" bear on him in turn, with a predominating influence all through from Scorpio. Cancer, therefore, (family relationship, property, etc.) is the goal of the third race, the "working" or transmuting influence being Pisces (loving service). Thus we find that family life is the watchword of the third race, and that the race culminates in the larger family in its securest form, the Clan, living on its own land, and cultivating its own fields. This condition of life is well seen in the relics


of the third race still left to us. In the African Negro tribes we find the Clan surviving to the present day, and the form of government that of a council of elders with a patriarchal Chief over all. A recurrence of the tribal and patriarchal principle was evidenced in the case of the Hebrew nation, belonging to the third sub-race of our own fifth root-race, and again in that of the Scottish Highlanders (Scotland is "under" the sign Cancer).

The fourth race begins in Sagittarius under the "rulership" of Jupiter, and runs the gamut of the "fiery triplicity". Sagittarius may be said to stand here for Law, and to be instrumental in the development of the tribe into the Kingdom or Empire under the divinely appointed Sovereign. No great process of transmutation would seem necessary, as between the opening sign of this race and its goal-sign. Leo, the generous, expansive "house of the Sun," has a kindred soul to Sagittarius, the just, honourable and progressive. But in such transmuting as there was, Aries, the "positive house of Mars" is the working influence, as we can well believe. It may be said that the goal of the fourth race was the establishment, through war, of the armed empire, the appanage of, and ideally governed by, a quasi-divine autocrat, a governmental principle that may aptly be summed up by the word "Dominion".

We have witnessed survivals of the fourth-race principles in the empires of Japan and China—the latter no more, the former changed to a monarchy on fifth-race lines. But the typical survival has been seen most strangely in a branch of the fifth sub-race of the fifth race—in the Empire of Germany. Germany may possibly represent the fourth "family-race" of our

sub-race, but it is neither necessary to insist on that idea, nor even to examine it very closely. The circumstances leading to the German Empire being what it is, are alike remarkable and special, and moreover the country is considered as being "under" Aries. The point for us to note here is that the German Empire stands to-day—and we hope falls—as the last champion of the governmental ideals of the great fourth race. Germany, we are told, represents the lower or "earthy" mind of our race. She is mind bemused by and intrigued with the authority, maturity and success of what she sees as an established and proved system. Indeed, what chance has the "lower" mind of an "earthy" race against the clarion call still sounding across the ages from the fiery or spiritual race that originated it? It is only acting after the manner of all "lower" minds everywhere. Our condemnation of Germany would ring truer, did we not still show our preference for the "lower" type of mind in those whom we set in places of authority. Even among us who are on the side of right, it is the "lower" mind that still directs us outwardly, and *that* is always downright in its judgments and condemnations.

Now we come to our own fifth race in the "earthy" signs of Capricorn, Taurus and Virgo; Saturn (responsibility, depth, self-consciousness), the "Lord" of Capricorn, ruling.¹ What a vivid picture

¹ A hint of the significance of symbols—of astrological symbols in particular—and the manner in which the signatures of the "rulers" are to be found written on their respective races, may perhaps be gleaned from the following. It has been pointed out that the signature of Saturn, "ruler" of the fifth race, is recognisable in many of the earlier crucifixion altarpaintings, where the Cross is represented with the bowed figure of the Mother at its base, thus , an exact reproduction of the ancient manner of

writing the Saturn sign. Is the resemblance entirely "accidental"? Is the identity of the numeral 5 with that manner of writing the Saturn sign also "accidental"? It does not require much imagination to see similar resemblances between all the planetary signs and the numerals of the races these planets are said to "rule," and these numerals also give the order of

of our race, as we know it, do not these symbols convey to the mind of the astrologer, a picture, gloomy enough in the retrospect, but of infinite hope for the future? The fifth race is pre-eminently the race of life's sharpest lessons, of hard physical work, the race of "earth". In it man is fairly held with his "nose to the grindstone," and is brought face to face with the practical details of living. His goal is Virgo (discrimination, business faculty, commerce) through the agency of Taurus (the "rebellious Titan"). The race's governmental principle may be called "Business".

This brings us to the sixth race in the "airy"—that is the mental—signs, opening in Aquarius, which may well stand for "Brotherhood," and pushing on to Libra (harmony) through the working of Gemini, the intellectual principle. The "ruler" is Uranus, generally held to stand for "ecstasy" or illumination. I hazard that its governmental principles will partake somewhat of those of Socialism, but a Socialism purged of all unlovely features, having "Harmony" and "Beauty" for its watchwords. It seems impossible to imagine the chart as presenting a true picture of the sixth race, unless in some way a place will be found for a real aristocracy, or elder brotherhood, of intellect, enlightenment and capacity.

The seventh race is under the "rulership" of Neptune (higher feeling), and travels through the "watery" or emotional triplicity even as did the third—

the planets from the Sun. 1 is Mercury's Caduceus, with the twining serpents omitted. Mercury's sign is the same with the staff omitted ☿. 2 might have come from the sign of Venus ♀, 3, written with a straight top, nearly resembles that of Mars ♂. 4 (writing hand) is the sign of Jupiter ♃. The sign of Uranus ♅, modern like the rediscovery of the planet, is curiously no exception. Suspended from the bar of the H (for Herschel) is something not unlike the numeral 6. The sign of Neptune ♆ might be derived from the numeral 7 with the tail crossed in the continental manner. Is all this "accidental"?

but in different order. It opens in Pisces (service or devotion), works through Cancer (the universal family life) and culminates in Scorpio, the sign in which man's life on earth began in the third race, and which, as it then stood for "generation," may here be said to stand for "regeneration". It would be rash to hazard a watchword for the governmental principle of the seventh race. Indeed, may it not be that we shall virtually have done with earthly government when we reach that glorious dispensation of the distant future? Man will be his own governor under God. In the seventh race he will enjoy "the Sabbath of the Lord". The apotheosis of the "stone" will be complete.¹

Before leaving our chart I am tempted, even at the risk of wearying the un-astrological reader, to dwell further on the symbols which apply to our own fifth race. The fifth appears as not only an "earthy" but a feminine or "negative" race; it is therefore intensely impressible by the "fiery" and masculine, or "positive," fourth. A large part of the work of humanity during this period has thus been to get rid of the clinging tentacles of the former race—indeed, of the two former races—to some extent. The fifth race, being "earthy," has also had the work of exploring and learning the planet, and of laboriously wringing her secrets from physical nature. To this dual task has been super-added that of transmuting her own nature from the slow, sad, patient, priestly, unenterprising (yet ambitious) Capricorn to the brisker, common-sense, discriminating Virgo, from the Saturnian outlook to the Mercurial. No race has had a more gigantic task before it. We may therefore

¹ In a sense and up to a certain point. We must not forget the unthinkable progress left for the remaining rounds and world-periods to accomplish—still proceeding, presumably, on the lines of our chart.

appreciate the power of the "working sign," the "fixed" sign Taurus, feminine house of Venus. On this "fixed" sign as a pivot, the race may be conceived as turning, and, in a certain sense, so may the whole of mankind. (Remember, also, we are in the fourth, or middle, world-period of the fourth, or middle, round.) It is highly suggestive that this pivot should be the *point d'appui* of Venus, Taurus, the Bull which carries Europa (variously identified as Virgo and as the fifth race itself) over the Hellespont. Venus is the complement and opposite of Mars, "ruler," not only of the "working sign" of the fourth race (as of that of our world-period and round), but of the entire third race.

Hence we have a new principle coming in: conjunction in place of opposition, love in place of hate, peace instead of war. It is Taurus' operations which chiefly mark our history. Its proneness to rebel against limitations is seen in the incursions of Islām, the French and other revolutions, the feminist movement, etc. It was "Taurus, the ally of Venus, patroness of navigators, who sent our sailors far across the seas to open up the way to commerce". Taurus, "under" whom Ireland is said to be, is seen in that country's part in the great world-crisis. Its grip of earth makes it a powerful promoter of nationalism as manifested, not only in Ireland, but in all the history of our race. It is further a happy and fortunate sign, promoting earthly well-being—wealth. Was it not the wealth of Germany that encouraged her to oppose the world, and by means of wealth that the world was able to resist her attack? Again Taurus stands for the voice and neck. It may be that this accounts for our neck-stretching and chopping tendencies at critical periods. It does point to the part

played in our progress by the spoken word. Parliaments and speech-making have long swayed our fortunes. "It is Taurus, again (for these signs can be astonishingly literal), whom we may recognise in the long course of beef and beer, butter and milk—to say nothing of vaccine lymph—by which an important part of our race has been stiffened against the shock of Armageddon, . . . itself not the least of Taurus' demonstrations."

So from Capricorn, the formal and austere, we arrive at our goal in Virgo, the unprejudiced and eclectic. Virgo relates to the alimentary system in the body, and, in its highest function in man and the race, to the selective assimilation of experience. It promptly rejects all that is inimical to life, and feeds the body and the race with what is wholesome. Virgo purity is the true purity, by no means founded on ignorance. Virgo can handle anything—pass through any experience—and not be defiled. She goes fearlessly on her way, knowing that she has power to extract unerringly whatever is good and useful, and to build it into Life—the rest to throw over among the rubbish, and forget. The man or race who comes under her sway may expect a thorough cleaning up all round!

Now, having run over our chart and seen something of the past, present and future sections of our course, let us return to the endeavour to catch the cadence of the "New Tune," just beginning to make itself clearly heard. I should here remark that it may seem strange to be speaking of the tune as new at a time when the race itself has been in existence for so many ages. The truth is, the tune is not new, though it is now for the first time being clearly heard. It rang

out momentarily when Magna Charta was signed, it accompanied the grim career of Cromwell, it was heard in the French Revolution, in the American War of Independence, in the Slave War, and often besides. But hitherto it has been so nearly drowned by the strident notes of the fourth race tune that it has been difficult to pick it out of the resultant cacophony. But now every day the old "Dominion" tune sounds fainter, and soon it will sink to a mere "drone," neither disturbing nor unpleasant. What, then, is the new tune? I have called it "Business," but our ideas of what business means require clarifying. It means governing by those, and all those, concerned in having good government. It means Democracy in the best sense, Liberty, Equality and Fraternity. It means an entire readjustment of values, the reconstruction of society from the older, stratified formation into an amorphous conglomerate—the "Stone". It means the throwing down of all barriers, world-commerce, fair and equitable barter, it means literally, I suggest, to *pay cash!*

In childhood the average man is not paying cash. He is living on credit. He is being trusted to settle up later, when he shall have come into his full power. In old age, again, he is not paying cash. He is living on his accumulated savings. In middle life, however, he not only pays off his debts of childhood and lays by for his old age, but he virtually pays cash for all he enjoys. So it is with Man in the large. In the earlier ages of the world he has been living on credit; the lines of karma have been in front of him. Later on, in the seventh race, he will live on his savings, the lines of karma will be behind him. It is now that

the lines of living and of karma are crossing. In the past three years he has been liquidating his childhood's debts with prodigality. Man is celebrating his coming of age. He is now about to catch up on karma and to enter on the period of short reckonings. He must now pay cash! That, I think, is the meaning of an ennobled commerce, of a true democracy. That is the tune of the fifth race, it is for us to set about falling into step with it. Whoever does so, whether as individual, as nation, or as part of the greater Brotherhood of man, will find his way cleared for him with increasing certainty. The old fourth race tune was a grand one, as grand as any the world has heard. For most of us its cadences have a strong fascination still. But it is possible to give it its full measure of appreciation, even to feel sorrow for what once, ere it crystallised, did its appointed work of helping the world along, while at the same time obeying the call to pick up the newer step.

Is it an unattractive picture which is being put before you? Do you find it mean and huckstering? Remember that from the point of view of one age the first manifestations of its successor have always seemed unattractive. The Germans saw us as an effete race. Even we lately judged America to be pusillanimous and mercenary. The prompt correction of both misjudgments has been a characteristic "short reckoning". One cannot read Scott without perceiving how he, and doubtless with him all who could feel the glamour of history, regretted the break-up of the old Highland clan-system and found nothing half so inspiring to take its place. Fenimore Cooper echoes the same note of the American Indians. We, however, can see how it was that each had to go. The breaking up of older forms

that once played a useful part in human progress, to clear the way for the newer life, is always a sad spectacle. It is, in fact, the one great tragedy of existence in this, and probably in all worlds, to which we must ever reconcile ourselves by the assurance that "the best is yet to be".

A little reflection will show that the principle I am indicating is not only the logical outcome of our commercial system, purified, rendered equitable and robbed of its remaining undesirable elements, but presents the only means by which the ideals of liberty can be given full effect to. It does not eliminate the element of "trust" in our commercial relations, rather it sets trust on a firm and unassailable basis. But it is not merely in our commercial, but in all our relations without exception, that the working of the principle of "cash payment" as a means towards liberty is seen. A man will find he can no longer live at ease, trusting to others to do his thinking for him, to make his laws for him, to fight his battles for him, to say his prayers for him. On the other hand every service he renders to a fellow man or to the community will receive a prompt and full return. A man will no longer be able to allow his "younger brethren" to yield him their labour for his enrichment, or their bodies for his food. He will no longer be able to batten on the privileges of rank, race, class, caste, party, age or sex. No longer will the plea—"I am a poor man!" be taken to excuse inefficient work. "*Noblesse oblige*" will be more than an empty saying. One must neither be truculent and domineering on the one hand, nor servile and cringing on the other. Patronage and pauperism will alike be out of place. A man will have no rights of getting

beyond his capacity for giving. He will get nothing from his fellow man, no love, no service, no privilege, no commodity, except such as he can give an adequate and immediate return for. He must pay cash, or go without.

There will be no running up of long bills, for the man who has to wait for his money is not free. The law will set its house in order and abolish its proverbial delays, for the man who has to wait for justice is not free. There will be no more strikes, for neither the master, who has to submit to their uncertainties, nor the man, to whom they are the only means of obtaining redress of grievances, is free. The true guild spirit will once again pervade work, and will replace the worst features of trade unionism ; for under the latter the workman is not free. There will be no "cornering" of commodities, for the people who have to pay more for these than their exact intrinsic worth are not free. There will be no petty tyrannies of fashion, of party, of religion or of education, for these all fight against freedom.

Can we doubt that in religious matters great changes will be seen? The terrors of death and hell have already lost their hold. The meaner ideas about vicarious atonement, for instance, will not long survive. We shall hear less of God's mercy, of covenants, of duty, both to God and man, and more of Love. No longer shall we see innumerable sects sitting apart in as many corners, and each believing that for them alone is salvation meant. Men will not be so content with a salvation that excludes any of their fellow men. Religion will be what appeals to head and heart alike, and men will put into it more both of head and of

heart. It will be a living force, a thing for all the week, and not only for Sundays, a commonplace of everyday life. It will no longer be a thing of solemnity and gloom, but, like life itself, of joy.

Laws will be passed less in the interests of property than of men and women. Wives and children, for instance, will be regarded less as portions of a man's possessions—surely a survival of one of our legacies from Cancer in the third race—and more as free fellow-citizens. Our idea of Love itself will take on less of a proprietary colour. We shall think more of giving in love, and less than we have been wont to do of getting. In love we are much too prone to run up bills.

Ideas of "Dominion" will disappear from governments, and of "Diplomacy" from the Foreign Offices. The government of the future will no longer be modelled on the army, on the one hand, nor on the cheap-jack, on the other, but in close analogy to the well-run business concern, and its relations with other governments will be merely honourable business relations. In short, in all aspects of our life, it is just the huckstering elements which the Virgo principle of short reckonings will tend to eliminate. With the disappearance of these we shall have prepared the way for the coming of the time,

"When man to man, the world ower,
Shall brithers be, for a' that. . . ."

Those who have followed me closely will see how it is that we specially look for the coming of peace and the Prince of Peace. Need I predict that this longing for peace will be fulfilled by the establishment of the principle of love instead of hate, strife, selfishness.

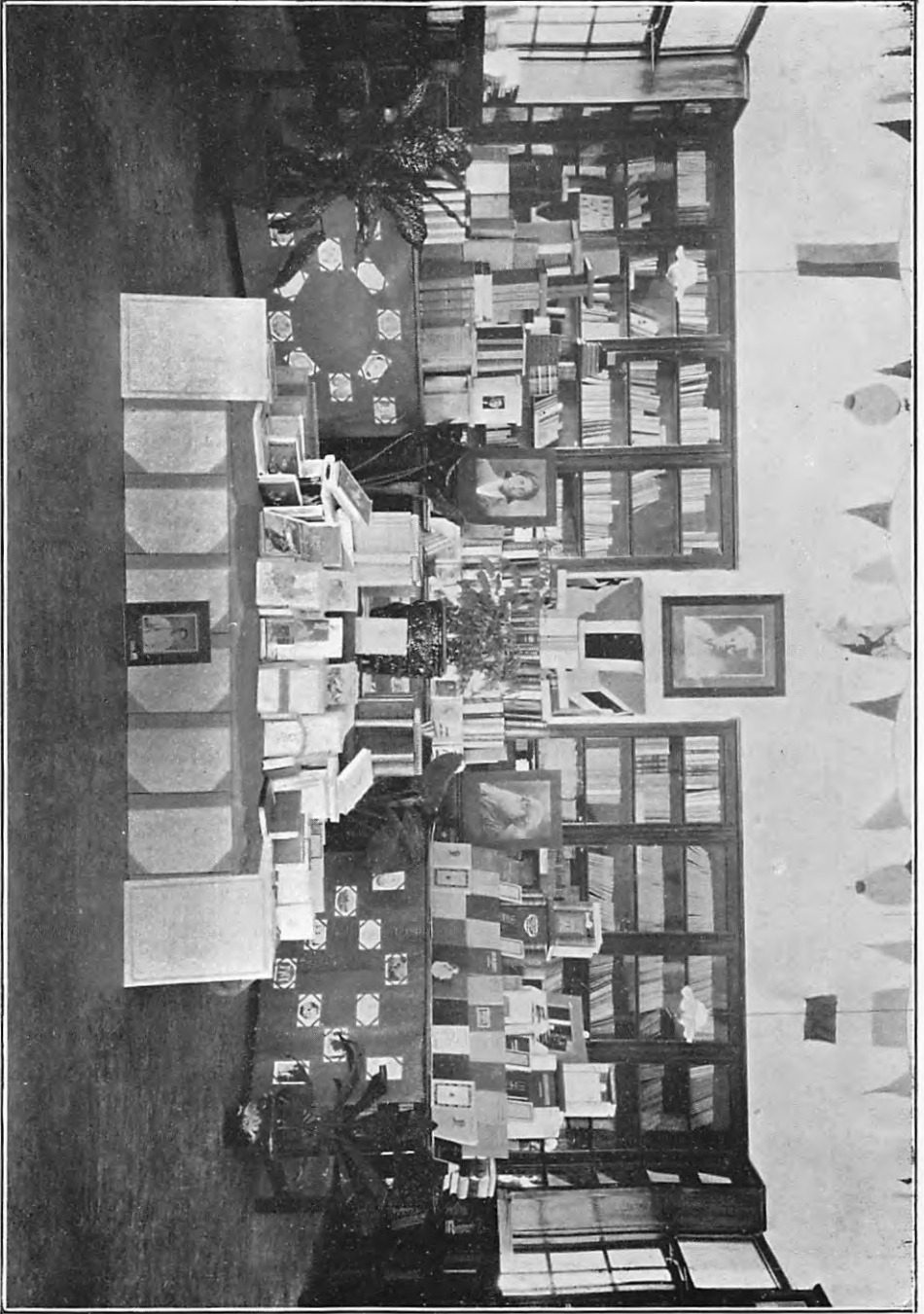
Our worship of the sportsman, the man who "plays the game," fine though the ideal implied is, will undergo a change. What is our notion of a game? A war in miniature, in which, when one wins, the other must lose. The "new tune" will tend to make us sorer for those who lose than glad for those who win, and games may go out of fashion unless we can devise some which involve no losing to anyone, which are founded on the idea of co-operation rather than on that of opposition. I think a definition of "game," as any pursuit which brings one amusement and joy, will be accepted, and that games will not die out. To the developed fifth-race man, indeed, all life will be a game. And will the coming of peace—of that "which passeth understanding"—mean merely rest and idleness? Surely not. Peace does not mean rest. No man desires rest for itself, but for the recuperation it brings. Peace will surely bring new energy for work, new opportunities for willing activity—in short, new life.

John Begg

OUR ILLUSTRATIONS

THE frontispiece this month is from a striking photograph taken outside the entrance to the Theosophical Publishing House, Adyar. The occasion was of special interest, being the departure of the first consignment for the new agency of the T.P.H. in America. As a picture, also, the scene has a distinctive beauty inherent in its eastern "atmosphere". The palms, with their bold shadows intensified by a tropical sun; the procession of bullock carts, with their Indian drivers, the usual means of conveyance for all but passengers; the contact with European life suggested by the concrete building and the group of "workers" who are standing in front of it—all these combine to give our readers a good idea of surroundings typical of life at Adyar.

Our second picture we need hardly explain. The T.P.H. book shop has already been illustrated in our issue of July 1916; last year's picture being taken at the Easter gathering of the South Indian Convention. On the same occasion, in April of the present year, the shop was again photographed; and as the arrangement shewn in the photograph seemed to us an improvement on the previous one, we publish this second edition of the interior as a companion picture to the exterior seen in the frontispiece.



THE T. P. H. BOOK SHOP.



TOWARDS THE OCCULT

By BERTRAM A. TOMES

(Concluded from p. 297)

ENOUGH has now been said to show the movement towards the Occult which science has accomplished in establishing those two verities of manifestation—energy and matter—and their natures and evolution; while evidence is not wanting to indicate that there will

be a further penetration into regions of subtler energy and matter than the physical, and that researches will be pressed back into the astral, mental, and spiritual planes of being. Having carried our enquiry back to finding an acceptance of a basic æther, we must now return to the middle point—of form—in our symbol, and consider the path from form to conscious life, depicted by the vertical line.

All "form," then, is the arena wherein energy and matter play their parts, the substance being formed ultimately of the motions of the corpuscles or granules of the æther. This substance is ordered and controlled by an intelligent life, which models a form wherewith to express itself and wherein to dwell, using the modes of motion of this substance to assist him in his modelling. As an Adept said: "We are constantly dipping into the sea of matter under the constant law of readjustment," and the degree of that readjustment is registered by our "form". Life manifests in all degrees in the phenomena of nature, and the grading of forms from crystal to human being marks the degree of consciousness of that informing life, and gives rise to our conception of evolution.

A fire mist and an atom,
A crystal and a cell,
A jelly fish, a saurian,
A cave where cave-men dwell;
Then a sense of law and beauty,
A face turned from the sod:
Some call it evolution
And others call it God.

So sang Carruth, one whose face was turned from the sod towards the Occult.

"There can be no terrestrial manifestation of life without matter," says Lodge. Hence scientists may

naturally approve such sayings as: "I discern in matter the promise and potency of all forms of life." Of all terrestrial manifestations of life, certainly; how else could it manifest, save through matter? "I detect nothing in the organism but the laws of chemistry and physics," it is said by some, and naturally enough; they are studying the physical and chemical aspects or manifestations of life. But life itself—life and mind and consciousness—they are not studying; and they exclude them from their purview. Life, as such, must not, however, be denied; in science, to negate is as unjustifiable as to affirm an unproven fact.

Ruskin, in his *Queen of the Air*, says:

On heat and force, life is inseparably dependent . . . and I believe also on a form of substance called protoplasm or, in English, "first stuck together" whence . . . we reach the highest plastic phase in the human pottery, which differs from common China-ware primarily by a measurable degree of heat, developed in breathing, and which it [the life] borrows from the rest of the universe while it lives and which it . . . returns . . . when it dies.

He adds:

It is not advisable to apply the word "spirit" or "breathing" to this [force] while [as heat] it is only enforcing chemical affinities, but when the chemical affinities are brought under the influence of air, and the sun's heat, . . . the formative force enters an entirely different phase. It does not now merely crystallise in definite masses, but it gives to limited portions of matter the power of gathering selectively other elements proper to them, and binding these elements into their own peculiar and adopted *form*. This force, now properly called life or breathing or spirit, is continually creating its own shells of definite shape out of the wreck (chaos) around it. . . . [Thus] you can always stand by form against force. Mere force of junction is not spirit, but the power that catches out of chaos, water, charcoal, lime, or what not, and fastens them down into a given form, is properly called spirit.

Quotations might be multiplied to show that science and philosophy, and thought generally, have

so far progressed towards the Occult as to realise that Life, as Intelligence and Law, models appropriate Forms out of Itself, in the guise of Matter and Energy, for realising Itself consciously. The *form*, as we now know it, is primarily the *web* of moving corpuscles or electrons, as already shown. So atoms, and then molecules, are modelled under the influences of what are scientifically called radioactive and chemical forces, operating in their respective spheres. Then collections of molecules are designed by a higher intelligent life into *substances*, under the influence of physical forces which are its modes of modelling.

Now comes the distinction of substances into organic and inorganic, according to the crystal or colloid needs of the builder of the next higher grade of intelligence or consciousness; and in this connection the words of Professor Schafer to the British Association in 1912 are not only understood, but the reason for the obliteration of a dividing line becomes apparent. He said: "Recent advances in knowledge have suggested the probability that the dividing line between animate and inanimate matter is less sharp than it has hitherto been regarded." Of course; the life needs a plastic substance that it may be more sensitive, and it softens the crystal to the colloid, the dust of the earth to what science calls "living matter".

It is this "living matter" which science looks forward to preparing in the laboratory—not "*life*"—that is too ambitious a term. The "Life" is there, ready to use the means provided by the laboratory of the scientist no less than it does the means called "generation" in the laboratory of nature. Only the *manifestation* of life will be produced, and is produced, in any laboratory of nature

or man, for the life designs, organises, builds to type that it may be "led forth" or produced into manifestation for the Divine purpose—evolution. So it is that the cell appears, and the basis of organic living tissues comes to exist on the earth. Again, these in turn are the clay in the hands of the Divine Potter. Cells coalesce under biological law, from lowly to higher form there is slow progress, gradual evolution of the intelligence and consciousness for which the design was made. Through the vegetable world form is raised to the animal level. Personality is developed, with its blood and its nerves, its emotions and its mind.

Now can be traced the progress "towards the Occult" life, which evolving form adumbrates, and which the autogenetical researches of von Baer so magnificently set forth.

The lowest life form is the cell, and all higher life forms begin in cells. Complex structures result from cell divisions; and organs of sight, digestion, circulation, sensation, etc., are gradually shaped for certain functions. The Theosophist would say that conscious life, having gained intelligence by experiences in one form, reincarnates to model a better form, that it may become more conscious, and that the modifications of shape in any organ, and the increasing sensitivity and organisation of any form or part of a form, is the index of an inner spiritual progress or evolution, on which the quality of manifestation depends. Henry Drummond in his *Natural Law in the Spiritual World* sums up the facts of embryonic pre-natal development when he says:

Take the ovule of the worm, the elephant and of man himself. Let the most skilled observer apply the most searching tests to distinguish one from the other, and he will fail. But there is something more surprising still. Compare next

the two sets of germs, the vegetable and the animal. There is still no shade of difference. Oak and palm, worm and man, all start in life (earth life) together.

If we analyse this material point at which all life starts, we shall find it to consist of a clear structureless, jelly-like substance, resembling albumen or white of egg. Its name is protoplasm. "Beast and fowl, reptile and fish, mollusk, worm and polype, are all composed of . . . masses of protoplasm with a nucleus." (Huxley, *Lay Sermons*.)

What then determines the difference between different animals? What makes one little speck of protoplasm grow into Newton's dog, Diamond, and another, exactly the same, into Newton himself? It is a mysterious something which has entered into this protoplasm.

Germes or embryos of large and varied classes of animals and plants resemble one another. As they develop they become more and more unlike, until they specialise in the genera, sub-genera, species, and individuals of the classification of nature. Haeckel's materialistic evolution of the Universe clearly marks the stages of progress of embryonic development—cell, worm-like, lancelet-like, fish-like, dog-like, until the man-like marks the farthest stage. Even in his atheistical conception of a fortuitous evolution, he is eloquent of the Immanent Potter who designs and fashions the vessels in which we—"His potential and Divine Son"—can manifest and become perfect as He is perfect in conscious self-realisation.

Another fact emerges, however, from a survey of evolving physical form, and that is, that with progress in form-building comes the manifestation of qualities, potential and latent, within the form, and which were

least expected to be there. Emotions and the intellectual mind become apparent. What is known as heredity, too, but which is something more than heredity, appears.

The characteristics and qualities of form, the emotional and mental nature, are transmitted from parent to offspring. Variations also appear and new species present themselves. What causes these things? Is it experience in an outer world, as Lamarck, with his theory of adaptation, and Darwin, with his wonderful work on Natural Selection, would have us believe? Or is Weissman right in his "almost correct theory," as H. P. B. stated in *The Secret Doctrine*, that one cell alone is the immortal portion of our bodies and produces the germ-plasm which alone is responsible for the replica of ourselves in our children?

"Complete," says H. P. B. "the physical plasm mentioned here, the germinal cell of man (with its material potentialities), with the spiritual plasm, or the fluid that contains the five lower principles of "real man," and you have the secret, if you are spiritual enough to discern it." Theosophists will agree; but this is Occultism. What further progress has Science made "towards this Occult"? It has made a truly notable advance. Mendel has experimented in cross-pollination of sweet peas, and expounded a law, which further investigation amply verifies. Characteristics are dominant and recessive, and appear or are suppressed according to the life within. The potentiality of manifesting any and every characteristic is present in the life, and as the inhibiting factors of form are released and removed, the potentiality becomes realised and actual. In other words discipline and wise

self-control of the attained degree of consciousness releases potentialities latent within, so that they can manifest in those forms in the direction of which the life has been experimenting. For heredity has to do with groups of individuals; and were reincarnation in its Theosophical aspect accepted by our scientists as a theory, the difficulty of understanding why each ego enters certain lines of heredity, and becomes the child of certain parents, would be practically removed.

Our biologists, however, have their attention too concentrated on the physics and chemistry of their work. There is, as yet, insufficient regard to the part which *Life* plays in designing and modelling the form by the instrumentality of chemistry and physics. The tools of life are mistaken for the Architect, the machine for the manufacturer, the dogma for the truth. It is ever the same trouble—form for spirit, fixity instead of progress, the limited and finite rather than the Infinite. Why thus limit, reduce to form, anthropomorphise the Infinite, informing, all-manifesting God? Life is the proper study of the biologist, and he observes the chemistry and physics of *Life* in matter that he may be more conscious of *Life*. Life is not the attribute of matter and material form or heredity, but these are the effects of life. The Mendelian theory is making for an inversion of our theories respecting life, but the mills of science grind slowly and small—and rightly so. Let us exercise patience while the veil dividing scientist and occultist is slowly and rationally obliterated.

Slowly the world of western science is realising that phenomena and a manifested cosmos rest on a fundamental trinity, not a fundamental duality of merely

energy and matter, flux and inertia. The form, which owes its manifestation to the interactions of this energy and matter, owes its characteristic shape and colour and beauty to the way in which a designing, organising life promotes these interactions for the evolution of individual self-consciousness, and this our foremost scientists are now speaking of.

Sir Oliver Lodge, in his remarkable book, *Raymond*, says :

Life is not energy any more than it is matter, yet it directs energy and thereby controls the arrangement of matter. Through the agency of life, specific structures are composed, which would not otherwise exist, from a sea shell to a cathedral, and specific distributions of energy are caused, from the luminosity of a fire-fly to an electric arc, from the song of a cricket to an oratorio.

Admittedly life exerts no force, it does no work, but it makes effective the energy available for an organism, which it controls and vivifies, and it determines in what direction, and when, work shall be done.

Life times and directs. If it runs a railway train, it runs it, not like a locomotive, but like a general manager.

So is saṭṭva—rhythm, law, harmony—being slowly realised as a factor of phenomena as well as rajas—energy, motion—and ṭamas—inertia, substance; and with evident reluctance man is raising his eyes from the material form, where the energy and matter work together, and where he has accomplished the training of intellect, to the life which models, ensouls, and manifests itself through that form, and which is Spirit and the Infinite. Slowly but surely intellection will yield to intuition, and the quest towards the Occult, till now so materialistic, will enter a more spiritual region of enquiry. Truly “form” is the centre of the circle of man’s world, wherein he may find Truth,

Wisdom, Beauty and Peace, if he seek diligently to find it. With Ulysses, in Tennyson's poem, we say :

Yet all experience is an arch wherethro'
Gleams an untravelled world, whose margin fades
For ever and for ever when I move.
How dull it is to pause, to make an end,
To rust unburnished, not to shine in use,
As though to breathe were life. Life piled on life
Were all too little, and of one to me
Little remains ; but every hour is saved
From that eternal silence something more,
A bringer of new things.

Bertram A. Tomes

THE CHRIST OF THE NEW TESTAMENT

By FREDERICK WILLARD PARKE

WHOM does the world understand to be the Christ? Indubitably Jesus of Nazareth, who was born in the reign of Herod the Great, King of Judæa, was baptised by John the Baptist, and crucified under Pontius Pilate, and whom Peter, in the GREAT CONFESSION, declared to be the "Christ of God".

The personage, on the contrary, whom the leaders of the Theosophical Society call the Christ, was born 105 years before the date of the birth of the Nazarene, and therefore was *not* baptised by John the Baptist nor crucified under Pontius Pilate, since historical records prove that John the Baptist and Pontius Pilate were contemporaneous with the ministry of Jesus of Nazareth, as it is related in the Gospels and the Book of *Acts*, and therefore could not have been contemporaneous with the career of one who lived a century earlier.

It is undeniable that He whom Peter, in the "Great Confession," named the "Christ of God," is the Christ whom Christendom adores, and whom mankind acknowledges as the Founder of Christianity. As to the date of the "Great Confession," two of the three Evangelists who relate the incident say that it took place in the neighbourhood of Cæsarea Philippi. This name gives us direct information respecting the time of the

occurrence narrated—Cæsar-*ea*. It was therefore a time subsequent to that when the rulers of the Roman world assumed the title of Cæsar.

Under the heading "Cæsarea Philippi" in Hastings' *Dictionary of the Bible*, Vol. 1, p. 337, it is stated that Augustus gave this region to Herod (20 B.C.). . . Philip, to whom it passed as part of the tetrarchy of Trachonitis . . . called it Cæsarea in compliment to the Emperor, adding "of Philip". On pp. 338, 339, Vol. 2, of the same work, we are informed that "Philip, son of Herod the Great, ruled 38 years from his succession in 4 B.C. . . His name is chiefly remembered by the city of Cæsarea Philippi which he founded."

The Jesus whom, by his confession, Peter proclaimed to men as the "Christ of God," could not, it is evident, have lived before the year 4 B.C., since it was not till after that date that the city was founded that displays in the composition of its name the title that, before the year 27 B.C., was unknown to mankind. This one testimony alone—which, in a sense, may be called an appeal to Cæsar—is sufficient to establish the date of the Christ of the New Testament, the Christ of Christianity.

A similar testimony is furnished in the story of the tribute money. When the Pharisees, in obedience to His command, brought him a "penny," that is, a denarius, Christ said to them: "Whose is this image and superscription?" And whose image and superscription were they indeed? Those of Tiberius Cæsar, whose reign began in the year 14 A.D., 86 years after the death of him whom the leaders of the Theosophical Society announce as the "Christ". Evidently, then, the Christ of the impressive tribute money scene is

not he who was stoned to death several years before the time when Rome began to levy tribute in Judæa, since Judæa was not conquered by Pompey till 63 B.C., and he who was born 105 B.C. is said by the leaders of the Theosophical Society to have been slain when he was 33 years of age, that is, in the year 72 B.C.

An affecting appellation of the Christ of the Gospels is that of "friend of publicans and sinners". Friend of publicans the B.C. "Christ" surely was not, since during the whole course of his life his eyes never once beheld a publican, that is, a collector of the tribute to Rome. It follows that he did not utter the parable of "the Pharisee and the publican," he did not reclaim Zacchæus, "a chief publican," he did not appoint as apostle Matthew "the publican," nor did he ever incur the reproach of the Jews for eating with "publicans and sinners". All these statements, on the contrary, refer to the Christ of the Gospels.

Among persons and places so indissolubly associated with the Christ of the Gospels, that by means of that association they have acquired a kind of sanctity not at all their own, are the following: Lysanias, Annas, Caiaphas, Herodias, the Zealots, the Herodians, the Sea of Tiberias, Joanna, wife of Chuza, Herod's steward, the Prætorium, the temple that was "forty-and-six years in building"—none of the names of these persons, sects and places, which are peculiarly Gospel names, could possibly have been connected with the life of a man born 105 B.C. The dates of Lysanias, Annas, Caiaphas, Herodias, Herod (and therefore of the Herodians, of Herod's steward and of the temple built by Herod), the Zealots (one of whom was the apostle

Simon, "which was called Zealot"), Tiberias, a name given to a body of water which was otherwise known before the Christian era—the dates of all these are indisputably a century later than the "Christ" of the leaders of the Theosophical Society.

There is one portion of the New Testament which is conceded to be entirely worthy of belief by even the most scientific, the most captious, the most destructive critics, such as Schmiedel, Zeller, van Manen, Hatch, Renan, *viz.*, the so-called "we" passages of the Book of *Acts*, which are extracts from the diary of a companion of Paul. This part of the New Testament tells us (*Acts* xxi, 18) of Paul's meeting with James and "the elders" who, with the apostles of Christ, had issued the edict respecting things prohibited to the Gentile converts to the new faith. Paul, then, was a contemporary of the apostles of the Christ of the Gospels and therefore of that Christ Himself. It is unnecessary to insist that the period of Paul's activity was subsequent to the founding of the Roman Empire, which proves that his Lord's ministry, though it is known to be a little earlier than his own, also came after the establishment of the Roman dominion in Judæa, whereas the "Christ" of the leaders of the Theosophical Society was put to death before the subjugation of the Jews by Rome. That the James with whom, according to the *Acts*, Paul was more than once associated, and to his meeting with whom Paul himself refers in his letter to the *Galatians*—that this James was a co-worker with the twelve apostles, and even a leader among them, it would be superfluous to prove. To be a contemporary and associate of James, therefore, means to be a contemporary of the twelve apostles of the Christ

and of the Christ Himself, the Christ of the New Testament.

Incidental references to such personages as Pilate and Herod, in which we see that it is assumed that the reader is supposed to expect such references without the slightest shock to his sense of chronology—such allusions are specially satisfactory in determining the period to be assigned to the acts or sayings in connection with which the allusions are found. For instance: In *Luke* xiii, 1-2 we are told that “there were present at that very season some which told him (Jesus) of the Galilæans, whose blood Pilate had mingled with their sacrifices”. Certainly this is a very natural way of introducing the name of Pilate, and cannot be imagined as having been brought in for the purpose of marking a date, though, in truth, it *does* mark the date when Jesus spoke the words which have since been thousands of times repeated: “Except ye repent, ye shall all likewise perish.” The Jesus who said these words, occasioned as they were by a reported act of Pilate, was assuredly a contemporary of Pilate, whose date is well known to all. Again: In *Luke* xiii, 31-32 we read that “there came certain of the Pharisees, saying to him (Jesus), Get thee out, and go hence: for Herod would fain kill thee”. The mention of the name of Herod, recognisably undersigned as a chronological indication, nevertheless definitely fixes the time of the Jesus of this passage of the Gospels, who is here shown to be a contemporary of Herod, of whom also we can say that his date is thoroughly well known.

All references to John the Baptist, in the Gospels and the Book of *Acts*, which are too many to name in particular, are of like nature to those above adduced,

since they all prove that the Jesus of the New Testament was a contemporary of John, whose date, we can again say, is within the knowledge of all, being a century later than that of the "Christ" of the Theosophical Society.

The Jesus of the Gospels cures the servant of a centurion. What was a centurion, and at what period of Jewish history were centurions stationed in Palestine? The answers to these questions, which every well informed reader can give, demonstrate the fact, which the whole structure of the Gospels presupposes, that the Christ of the New Testament appeared when Judæa was a Roman province, and therefore a century later than the time of the "Christ" of the leaders of the Theosophical Society.

Besides the chronological corroboration derived from indisputable accounts relating to Paul, another is to be found in one of his Epistles, the *Epistle to the Philippians*, the last chapter, the next to the last verse, in these words: "All the saints salute you, especially they that are of Cæsar's household." Paul is here shown to be a contemporary of the Cæsars. As he was also a contemporary of the apostles of Christ, as conclusively demonstrated by the universally accredited passages of the *Acts* to which I have alluded, it follows that the Christ of the Gospels was likewise a contemporary of the Cæsars.

The President of the Theosophical Society, in her book, *Esoteric Christianity*, quotes from Paul's *Epistles to Timothy* in support of certain affirmations of hers. Whether or not these are genuine productions of Paul does not here at all concern us. Since the President of the Theosophical Society attributes to them

a genuineness that warrants her reliance on them as supplying her with confirmatory texts, she ought not to leave out of consideration the 13th verse of the 6th chapter of the first Epistle, where these words occur: "I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession." This completely erases the 105 B.C. date of the Christ, as every one sees who knows when Pontius Pilate was procurator of Judæa, and it involves the President of the Theosophical Society in a grave inconsistency, of which, however, she seems to be wholly unaware.

A similar inconsistency is illustrated in the case of those Theosophical writers who quote, in proof of their allegations, passages from those very four Gospels, the unanimous testimony of all of which is that Jesus was crucified under Pontius Pilate. How can they permit themselves to make use of texts from such documents as, in perfect agreement with each other as to the fact itself of the crucifixion, unmistakably contradict the main positions assumed by these writers? For instance: The leaders of the Theosophical Society allow themselves to refer to the *Gospel of S. John* as to a reliable authority. In the 19th chapter, the 35th verse, of this Gospel is contained the celebrated passage relating to the spearing of the side of Jesus after his death on the cross: "And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe." One ought not to hesitate to say that, if this testimony is not what it professes to be, then there should be applied to him who fabricated it the words in which he himself condemns a falsifier: "There is

no truth in him he is a liar, and the father thereof." A liar he must surely be if the theory of the leaders of the Theosophical Society is true, for he says, in the first place, that Christ was put to death by crucifixion, that is, by being nailed to a cross, and that, before He was taken down from the cross, His side was pierced by a spear. That He was affixed to the cross by nailing, is plain from the scene which the same Evangelist describes, in which Jesus, after His resurrection, says to Thomas: "Reach hither thy finger, and see my hands." Thomas, it must be remembered, had said: "Except I shall see in his hands the print of the nails, and put my hand into his side, I will not believe."

It is no wonder that one of the Theosophical leaders says that "the Gospels were never intended to be taken as in any sense historical". Why, then, does he, together with his followers, cite from those Gospels whatever he thinks corroborative of what he asserts? And how can he regard them as "*in no sense historical*" in view of the passage I have above quoted? "And he that *hath seen* hath borne witness, and his witness *is true*: and *he knoweth* that he saith true, that ye also may believe."

This text should be read in connection with another by the same writer, *viz.*, the beloved disciple of Jesus: "That which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life . . . that which we have seen and heard declare we unto you." If a record consisting of statements of what has been heard, seen, gazed upon and touched, is to be branded as "*in no sense historical*," then "history" is a

misnomer, though signifying the testimony of the seeing eye, the hearing ear and the manipulating hand—that is to say, no such thing as history is possible.

Read also the introduction to the *Gospel of S. Luke* :

Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed.

If the narrative which Luke thus commends to the attention and confidence of Theophilus “is to be taken as *in no sense* historical,” then of Luke we must say, as we have said of his fellow-Evangelist, that he is a liar, and the truth is not in him. Luke still further involves himself in falsehood at the opening of the Book of *Acts*, where he says: “The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up.” His “treatise,” if it was “in no sense historical,” had then no relation at all to what Jesus either did or taught, notwithstanding Luke’s solemn affirmation of its veracity.

In the Book of *Acts*, 5th chapter, 30th verse, is a phrase said to have been used by Peter: “Jesus, whom ye slew and hanged on a tree.” This is the translation in the Authorised Version. The President of the Theosophical Society refers to this expression as being in agreement with her assertion that Jesus was first stoned to death and then hung on a tree. This translation, however, is erroneous. It is corrected in the Revised Version, where we find the Greek properly rendered: “Jesus, whom ye slew, hanging him on a

tree," that is, "whom ye slew *by hanging him on a tree*". That "hanging" was used as a synonym of "crucifying" is plain from the following passage—among others similar to it in the New Testament—in which Luke relates the crucifixion of Jesus, chapter 23 of his Gospel, verses 33 and 39: "And when they came unto the place which is called The skull, there they *crucified* him (Jesus) *and the malefactors.*" In the other verse we are told that "one of the malefactors which *were hanged* railed on him". It is undeniable that the words *crucified* and *hanged* have here the same meaning. Moreover, that Peter taught that Jesus was actually crucified is certain from his unequivocal affirmations. In *Acts* ii, 23 he is reported as saying: "Jesus of Nazareth . . . ye by the hand of lawless men did crucify." Again, in chapter iv, verse 10 of the same Book, is preserved another like saying of Peter: "Jesus Christ of Nazareth whom ye crucified."

That Paul preached a Christ crucified, no one will attempt to deny. Yet Paul, in the same Epistle—the *Epistle to the Galatians*—in which he says: "Far be it from me to glory, save in the cross of our Lord Jesus Christ," also says: "Christ . . . having become a curse for us: for it is written, Cursed is every one that hangeth on a tree." Here, too, it is evident that by hanging on a tree is signified the same as by suspension on a cross.

In collecting such verifications of unchallenged statements of fact as I have thus far done, one is conscious of a sense of wholly futile labour, since it is labour bestowed on the demonstration of what nobody has ever doubted, *viz.*, that the Christ depicted in the New Testament is such as the extracts from it, which I have brought forward, conclusively prove Him to be. For my

contention is not that the B.C. Jesus of the Theosophical leaders is not a Divine Being, a "Christ" in some sense, but that he is not the Christ of the New Testament, and, consequently, that it is misleading—though unintentionally so—to habitually write and speak of him as such, according to the practice of Theosophists. One might go so far as to maintain that the B.C. Jesus is the true Christ, in distinction from the Christ of the Christians; but unevadable facts, unless absolutely ignored, will nevertheless prevent one from identifying him with the Christ of the New Testament.

The President of the Theosophical Society, in *Esoteric Christianity*, says that the B.C. Jesus was "put to death for blasphemy, for teaching the inherent Divinity of Himself and of all men". The Christ of the Gospels was put to death for blasphemy of a totally different kind, having no relation to the teaching above indicated. What was the nature of that blasphemy is seen in the following passages of the Gospels of *Matthew* and *Mark*. In *Matthew* xxvi, 63-65 it is written that "the high priest said unto him (Jesus), I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said"—an expression implying assent. ". . . Then the high priest rent his garments, saying, He hath spoken blasphemy." Also in *Mark* xiv, 61-64 the same incident is treated thus: "The high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am. . . . And the high priest rent his clothes, and saith, What further need have we of witnesses? Ye have heard the blasphemy." The blasphemy, then, for which the Jesus of the Gospels was crucified, consisted in His announcing

Himself as the Christ, the *Christ* foretold by the prophets and expected by the Jews. That this is so, is one of the most strongly attested facts of history, unless we are to deny that history "in any sense" is to be ascribed to the New Testament.

Again, Theosophical writers allude to the death of Jesus in such a way as to make it appear accidental, unanticipated and untimely, the author of *Esoteric Christianity*, for instance, informing us that Jesus "saw gathering round Him all too quickly the dark clouds of hatred". The Jesus of the Gospels, on the contrary, often predicted his death, avowing that His purpose in coming into the world was "to give His life a ransom for many," and saying: "I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself." He, moreover, owns to his Father that he has accomplished the work which the Father gave him to do, which would not have been true if the end had come "all too quickly". Of one who was aware that the termination of his labours had been imposed on him "all too quickly" it would not have been said that, at the hour of his death, he knew that all things were "now finished"; "finished" being, indeed, the last word that escaped his lips.

In order to present, in the most effective manner, the contrast between the B.C. Jesus and the Jesus of the Gospels, I will quote a paragraph from a lecture delivered by the President of the Theosophical Society at the Annual Convention of the Theosophical Society in England and Wales, 1912. Speaking of what "Occultism" tells of the B.C. Jesus, she says:

It is the story of a Hebrew youth, born about a century before the beginning of the Christian era, trained partly in

Egypt, partly in the monasteries of the Essenes, coming forth at about the age of thirty to be a teacher among his people, recognised by them as known in the days of his youth. On him descended the spirit of the Holiest, and descending on him, abode; and in the moment of descent was the Coming of the Christ to occupy the chosen body which He had selected for His stay on earth. Then a brief life of three years among men, a life of uttermost beneficence, a life of many wondrous healings as well as of exquisite teaching; the gathering round Him of a few to whom He taught the deeper doctrines, some of which they later were to spread abroad—"Unto you it is given to know the mysteries of the kingdom of God, but to others in parables"; sometimes the enthusiastic love of the crowd, sometimes the passionate hatred, attempting life; finally in the city of Jerusalem, in the very court of the Temple itself, a riot breaking out, a terrible stoning, the passing back of the Christ to His own place, the murder of the body in which He had dwelt, the taking up of the body, the hanging of it in mockery on a tree by those who had slain Him.

One thing which must astonish the reader of this account is the anomalous and wholly unwarrantable use of the word "Christ". It is, as no one will dispute, the Greek equivalent of the Hebrew "Messiah," which means "Anointed". Here, however, in this sketch, it is used in the sense of "Anointer" instead of "Anointed," since the Christ is represented as descending upon, or anointing Jesus. But in the Gospels this word is employed in its proper sense, and in them throughout, and indeed in the whole New Testament, Jesus *is* the Christ. He *is* the Anointed, that is, the Anointed of God. Moreover, in the Gospels Jesus is declared to be the Christ from his very infancy, as is proved by Luke's relation concerning Simeon.

It had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said: Now lettest thou thy servant depart, O Lord, According to thy word, in peace; For mine eyes have seen thy salvation.

He had seen what had been promised, that is, the Christ, the Lord's Anointed. Also in the same Gospel is the account of the appearance, to the shepherds, of the angel of the Lord, who said: "There is born to you this day in the city of David a Saviour, which is Christ the Lord." Likewise in *Matthew* we find Herod inquiring of the chief priests and scribes of the people "where the Christ should be born". The word "Christ," in all these instances, has its purely legitimate meaning, and, besides, is applied to Jesus in his infancy. For, according to His own assertion, He was sanctified, or anointed, before He came into the world, for He said: "Say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest: because I said, I am the Son of God?"

The President of the Theosophical Society says that her view of the Christ is supported by one or two teachings that are worthy of consideration in the record of the New Testament itself. How strange, when there are but one or two teachings in all the twenty-seven books of the New Testament that suggest a similarity between two men separated by a century but bearing the name of Jesus, that they should be proclaimed to be one and the same person! One of these teachings, afterwards mentioned in the same lecture, *viz.*, the one supposed to be contained in the text: "Jesus, whom ye slew and hanged on a tree," has already been disproved as a "support" of the "view" denoted above; the other teaching—if there is another, the lecturer herself leaving it in doubt—cannot, since she does not specify it, be either proved or disproved. I think it can be safely said that, to an unprejudiced reader of the sketch I have copied, the first thing

noticeable in it, even if there be any likeness to the Evangelists' Jesus, is its startling *unlikeness*, as a whole, to all one has ever learned about the Christ. Were the names different, then, while a certain resemblance might be granted, the two men would be pronounced in all essentials dissimilar.

No attempt has here been made to contradict the description of the B.C. Jesus given by the Theosophical leaders. One may acknowledge him as a lofty Divine Being, although denying that he is the Christ of the New Testament. As a member of the Theosophical Society, I can accept the mighty truths those leaders have imparted to the world, without shutting my eyes to their errors. One may be a Theosophist, even while rejecting those truths themselves; for a Theosophist, according to the definition given by one of the Blessed Mahātmās to Colonel Olcott, is: "One who thinks and does Divine things."

Frederick Willard Parke

THE WAITING SEA

Is the mind hard to curb,
Hard to control?
It must grow calm, that nothing may disturb
The striving soul.

Is the will hard to break,
Hard to subdue?
It must give way, for while desires awake
Conquests are few.

Is the heart hard to crush,
Hard to bring low?
It, too, must yield before the swirling rush
Of the sea's flow—

The sea that, murmuring and restless, waits
Her flood-tide hour, beyond thy spirit's gates.

EVA MARTIN

RENTS IN THE VEIL OF TIME

THE LIVES OF ARCOR

III

ARCOR was next born as a girl about A.D. 520. The country was Norway, and the place of her birth was a beautiful little narrow, steep bay, with pines coming down to the water's edge. Her father was a big yellow-haired warrior, a Viking, bloodthirsty and distinctly a man of war. He wore a helmet in the shape of the body of a bird, with wings on each side, and carried a club with spikes, and also an axe. He was a chieftain and owned a big open boat, whose prow came up steeply in a great dragon's head. The boat carried numerous heavy sails, all brilliantly coloured. The life at the time was full of fighting; it was a joyous life, though a good deal of what we call morality was absent. The men were eager if they saw a ship, and the general rule was to fight every ship at sight, no matter what ship it was.

Arcor's mother, who was a good housewife, was also full of spirit; she was devoted to spinning and managed the girls of the household; but when necessary she harangued the men, and once she addressed them from the prow of the ship, waving a sword. Often she went out at midnight and chanted, when the mood was on her.

Arcor's father had many retainers who cultivated the soil; the fighters, however, led a roistering life, often going out and fighting anyone they met, and afterwards returning to feast. Their diet was mainly bread and meat, and usually for meat the animal was cut up into four; they had also a very strong kind of cheese, and the drink was made out of honey.

There was nothing much of religion in our sense of the word, though there was a great deal of folk-lore; their belief as to the life after death was that it was a kind of "happy hunting ground" for warriors. There were priests who gave trance addresses which were wild and furious; a strong religious thought was of the "will of the Gods". Another sign of religion was the belief about the Norns, the Fates of the past, present and future. Among the men, the principal religious ceremony was an invocation to the Gods to help them in war and hunting.

The fighters, though fierce, were quite unselfish about their fighting; they were exceedingly loyal and noble, giving themselves to save others. Self-sacrifice for their own kith and kin was a strong virtue; but they had no idea that it was wrong to go out on forages and rob and massacre. Of course, any kind of robbery among themselves was execrated. The men were barbaric, and possessed much wealth of furs and golden drinking cups. It was usual for the men to make the sign of the "Hammer of Thor" over their wine.

Into this wild civilisation Arcor was born; as a baby she was put naked in front of the fire to roll on a bear-skin. She was a great pet, and her father often carried her around on his shield; the baby objected because the shield was cold, and when the mother

remonstrated the father would reply that a warrior's child should not object to the cold of a shield. At seven years of age Arcor was a pretty little girl, with hair of reddish gold. She was very fond of running; she had brothers and she could do many things better than they. She was not at all attracted to spinning, which was considered a woman's occupation, and she had distinctly a temper.

When eight years old she had an exciting adventure, for with her brothers she went out to kill bears. One brother was ten years old, and another younger than herself. The children were not in the least afraid, but they found the work of killing a bear more than they bargained for. The bear was found and the elder boy attacked it, and the bear turned on him. Arcor tried to kill it but failed, not knowing where to strike; then she fell flat on her back and jabbed up with a piece of spear, and so got the bear off the elder boy whom it was hugging. The bear then fell on her, hugging the boy with one paw, and striking out at her with the other, and so giving her a bad wound. However, the children finally killed it.

The elder boy was nearly unconscious, but they dared not go home, as Arcor had no reason to give her mother for going out bear hunting with her brothers; the night came on and the children would have died, but for a search party sent after them which found them. Arcor's mother appeared to be angry, though she was greatly proud of them. From this exploit Arcor, whose name was Friga, was nicknamed the "bear maid".

Arcor took a long time recovering from her wound, because the surgery of the time was quite

primitive ; she was distinctly masculine, and so it was a trial to her to be forced to keep still. While recovering she learned to spin, and her mother recited runes to her. There was a curious form of writing in which these runes were written down.

A strange form of possession often took place, which affected people differently. Sometimes a woman would begin to rock backwards and forwards, and prophesy and describe those who were fated to die in war ; the same influence on a man would fill him with a maniacal, warlike strength, and then he would break all kinds of things ; a man with this " Berserker " rage on him would break his opponent's battle-axe in half and then tear him asunder.

While recovering, Arcor was taught by her mother many wonderful stories, such as of the wolf Fenris, of Baldur the Sun God, and especially the story of the end of the world and of the Gods, when the Gods would reappear purified, and men would dwell in Walhalla with them.

It was at this time that there appeared in Arcor's life one of the greatest influences that moulded her actions. While she was fretting about not going out, she lay awake one night, and a lady dressed all in white came sweeping in and stopped by her bedside ; then looking down on her she asked what was troubling her. The child looked up at the beautiful face and at first would not tell ; then she melted and told all she felt and suffered at not being able to go out with her brothers. The White Lady smiled and replied : " Take comfort, for there is reserved for you a greater work than that, and it shall make you greater than they." Friga was eager to know more, but the White Lady vanished, and

Friga dropped asleep with a beautiful expression on her face. The White Lady was Herakles appearing from far-off India to direct the life of one of her pupils. Next day Arcor told her mother about the White Lady, and her mother, remembering legends about White Ladies, told her that those who saw the "White Lady" were set apart from the world, and that all she said came true.

Arcor fell in love, and her lover was a big man, kind-hearted when not fighting; in his way he was an exceedingly fine man. But when she was eighteen, he was killed in a sea fight, when he was trying to parry off an attack on her father. Arcor was full of despair, and took the loss to heart in a wild, undisciplined way. She was furious with fate and her Gods, and when her father next went on a voyage she went with him, hoping to get killed.

Her father's ship, with several others, sailed to England, and they landed on the east coast. The galleys were left in the mouth of the Humber and the men marched inland towards Ely. Friga accompanied them and took part in the fighting. One night, when the men had taken too much liquor, the inhabitants descended upon them; most of the invaders were killed, and Friga herself was wounded and taken prisoner.

This was not what Arcor bargained for, and she was furious. That night, as she lay awake wounded, she tore open her bandages, hoping to bleed to death. The White Lady once more appeared; she adjusted the bandages, and told her to be patient, since all would lead to good.

Friga was sent south and, as a chief's daughter, was held as a hostage. Through forest-like country,

full of wild bulls and wolves, she was taken first to Verulam (St. Albans), which was a fortress; there was then no abbey, though there was a sort of church. Then she was taken to London. Here the people were Jutes, and the chief, who wore a ring round his head, was the King of the Middle Saxons; his rule extended as far south as Kent. Friga was handed over to him as a hostage; but though a prisoner, she was well treated. She had on her arm above the elbow an arm band, with the head of her lover cut in some precious stone; it was given to her by her lover at the betrothal and welded on to the arm with a hot iron. Though it had a considerable value, it was not taken from her.

Friga lived in the King's court for a considerable time, half as a dependent and half as a guest. The life of her masters was much the same as that of her people in Norway, except that there was less hunting and more drinking. However, she despised them all. Finally, invaders descended on London and stormed the city. They were not of her stock, but she was rescued and carried off by them. Then they sailed down the English Channel, and got driven into the Bay of Biscay; and when trying to make the mouth of a river in the southern part of Gaul, perhaps near Bordeaux, the ship was wrecked.

The country where she was thus stranded was not completely settled, but compared to Norway it was the height of civilisation. Friga, on announcing her rank, was taken in by a Christian nunnery; she was kindly treated, though the nuns looked upon her as a heathen, which she fiercely resented.

Finally, a rather acrid old lady, probably the abbess, complained of her to the prefect of the place;

he was interested in her and took her into his house as a companion to his wife.

Now began another stage in Friga's life, for she lived with her new friends many years. She became less wild and more settled; the prefect's wife was kind and tactful, and from her Friga learned to read Latin. She was not looked down upon as a "heathen" and her ideas were not ridiculed; but she did not take kindly to Christianity. Under her new friend's guidance she learned to control herself better.

After some years, Goths from the north attacked the town and many were massacred, and the inhabitants were driven out. After the defeat, the prefect collected such of his men as were not killed, and moved southwards to Marseilles. Friga naturally went with him. On the whole she was satisfied with her life, though she had spasms of wanting to get back to her own country and people. Her protector's wife taught her housekeeping, and Friga learned from her friends something of the strength of the Roman civilisation. The prefect took ship from Marseilles to take refuge with a brother at Byzantium; slowly the ship sailed along the Mediterranean, calling at many little ports. Friga was scornful of the seamanship, as the sailors were less smart in handling the ship in a storm than were her own people. Finally, after many weeks of slow sailing, the party arrived at Constantinople.

(To be concluded)

SOME REMINISCENCES

I. FROM SPIRITUALISM TO THEOSOPHY

By A VETERAN F.T.S.

TO one who has almost arrived at the allotted three-score years and ten of the Psalmist, there is no more enjoyable and, I would venture to say, profitable occupation than a review of the past. The more truly is this so, if our good karma has led us into connection with a great Movement and with the leaders of that Movement, who from their very position have had to endure the glare of notoriety and the fire of scathing criticism.

One thing very necessary to remember is that passing events rarely command a true judgment; it is only from the vista of distance that the proportions of light and shade can be accurately gauged, and it is not till we have ascended the hill of time that the pathway can be seen in its totality. Present events often bring with them a glamour which prevents their true value from being realised, and at the same time many of the most deplored incidents of the present, from the standpoint of the future show themselves as important factors in the growth and unfoldment of the work.

This is pre-eminently true of the Theosophical Society; and in the early days when one untoward

event after another seemed to threaten the very existence of the Movement, and we exclaimed: "This surely will be the death of the Society," we have seen later that phoenix-like it has risen to new life from its very wounds, and become the stronger from the blows it has endured.

As I have been asked to give my personal reminiscences of the early days of the Theosophical Society, I feel that I cannot well enter upon these without touching slightly on the causes that led me to it.

In the May number of THE THEOSOPHIST there is an account, by Mrs. Besant, of the rising of the Spiritualistic Movement, and how it was used in the early days of the Theosophical Society to draw attention to after-death conditions, and to stem the spread of materialism, particularly in the West. The Yucatan Brotherhood had given to the world demonstrations of a power outside and beyond the physical, and a wave of spiritualistic phenomena was drawing the attention of many observant people in America as well as in England and France. In one of our visits to this latter country, my mother and I became acquainted with a very ardent spiritualist, and we had several séances of a remarkable character at his house. An uncle, Mr. Pickersgill, of a very sceptical mind, had also peculiar and personal experiences on the voyage from America to England. We determined to form a small group for the purpose of investigating the phenomena which had presented themselves before us, and a lady friend proving a good medium, we had weekly séances of a very interesting character. As we had at the beginning taken up the

study of spiritualism in France, we had naturally drifted into the Allan Kardec school of philosophy, and the theory of reincarnation was an integral part of our spiritualistic conceptions.

For six or seven years we continued as spiritualists to have constant intercourse with the so-called dead, and there is no form of manifestation of spirit influence with which we were not familiar, nor were there any of the well known mediums who did not come for private séances to our house. Tests which could not have been applied at public séances frequently occurred; members of my own family returned and materialised sufficiently clearly for me to recognise them. Once, when Mr. Arundale was an infant, I went to a trance séance of a Mr. Fletcher, leaving his grandmother with the child, and entered the lecture hall quite unknown to those present. The medium had recently come to England as a trance speaker, and I went on the spur of the moment to hear him. I there received a direct message from Mr. Arundale's mother, giving names and particulars, saying that the spirit entity had just visited our house and seen the child, and that all would be well with him. I do not say that in all cases these phenomena would bear the searching tests of a Psychical Research Society. There is no one who has made a careful study of the manifestations of the Spiritualistic Movement but must be aware of the strange uncertainties and many deceptions, not only on the part of the medium, but also on the part of the manifesting intelligences. I can recall séances in which I knew deception had been practised, but it sometimes curiously happened that the very deception itself proved to be a test, because it so conclusively

proved that the manifestation did not come from the medium, but came from a force external and outside, whatever the intelligent manifesting entity might be. During the seven years that we spent in these investigations, we became familiar with phenomena of all kinds, direct writing through shade, materialisations through Eglington, Hearn, Williams, and many others whose names I have now forgotten, apports and disintegrations, and the appearance of the manifesting entity and the medium at the same time ; most of these took place in our own home where the possibility of trickery was to a very large extent eliminated.

I do not now remember when I joined the British National Association of Spiritualists, but I do remember, in March 1881, having had the temerity to read a paper on Reincarnation before the orthodox English Spiritualists of that Society. This paper was the cause of a very wordy warfare in the columns of the journal *Light*, Dr. Wyld and some others attacking the doctrine most violently. It had, however, one good effect for me, for happening to mention that I agreed most emphatically with a threefold division of man into body, soul and spirit, this drew the attention of that very advanced lady, Dr. Anna Kingsford, to the paper, and she wrote to me asking if I would like to attend a series of lectures which she was about to give at her own house. These lectures were afterwards published in book form under the title *The Perfect Way: or the Finding of Christ*. There was much in those lectures that led me a step onward, in my quest for truth, towards a fuller conception of the mystery of the divine unfoldment in man, and however much I now realise that those lectures were but a preparation for future teaching, and that

from the point of view of Theosophy, much may have been incomplete and even erroneous, I cannot but be very grateful both to Dr. Anna Kingsford and Mr. Edward Maitland, her collaborator, for the help and instruction those lectures and discussions afforded.

There was another very important way by which I benefited in coming into contact with Dr. Anna Kingsford. She was an ardent, I might almost say a violent, vegetarian. I remember how, when she came to stay with us once, she brought a little guinea-pig which was her particular pet, rather than a dog or cat, because of its vegetarian proclivities. We had many talks on the subject of non-meat eating, and she convinced both my mother and myself that flesh eating was cruel and unnecessary. We became vegetarians, but I cannot say that we showed much discrimination in our choice of nutriment to begin with, boiled cabbage and greens and potatoes replacing a more succulent diet. But we persevered and soon learnt how to prepare a more appetising menu, and although now and then I have relapsed, yet I have followed a vegetarian diet from that time.

In the beginning of 1881, there was a very remarkable medium who was then holding private séances in London. I do not remember how we became acquainted with Mrs. Hollis Billing, but I have a very clear remembrance of the weekly séances we had with her. My readers will say that I must have lived in the séance room, and to a great extent it is true; the complex nature of the manifestations, the difficulty of discriminating between truth and falsehood, of avoiding credulity and self-deception, made constant and unremitting experience necessary. Mrs. Hollis Billing was

a friend of Madame Blavatsky, although I did not know it at the time, and is mentioned by Col. Olcott in his *Old Diary Leaves*; many of the occurrences in these and other séances were only to be understood in the light which Theosophy afterwards shed upon them.

The séances with Mrs. Hollis Billing were unique, and I regret very much that, in the course of my wanderings, I have lost a book of notes which I took of them. The manifesting "spirit guide" was called "Ski," and interesting and valuable philosophical instruction was given through him. We were a very private party, my mother and myself, a Mr. and Mrs. Wade, Madame de Steiger, Mrs. Brewerton and some others whose names have now passed from my memory. We used to meet and sing a few of the usual spiritualistic songs, and then after a few minutes silence we heard the voice of "Ski," who generally addressed each one of us by name, giving a friendly greeting to each. As Mrs. Hollis Billing had been with Madame Blavatsky, it is not astonishing that the spirit guides manifesting through her displayed a knowledge of philosophy and Occultism which, although I did not then know it, was based on Theosophical teachings and was very different from the usual mediumistic utterances. Sometimes materialistic phenomena occurred. An empty frame was placed upon an easel with a little loose drapery behind it, and a living portrait of a friend or relative of a sitter would gradually materialise within the picture frame. What made the greatest impression, however, upon myself and most of the sitters, was the strange and sometimes weird stories which purported to be past lives of various individuals. These were given through Mrs. Billing by "Ski," and I well

remember an Egyptian life, the story of which held me spellbound ; and the relation of the events which I was said to have passed through filled me with a strange emotion, which I can still recall, although the facts given have faded from my memory.

These lives may or may not have been seen clearly and truly, but I feel convinced that some glimpses came to us, and that "Ski" was able to read in our auras some slight history of our past.

One day, after we had been attending these séances for some time, Mrs. Brewerton, with whom I had become very intimate, said to me: "I think, Miss Arundale, I am justified in speaking to you about the Theosophical Society, and that you are a fit and proper person to become a member if you wish." I told her I knew nothing of the Theosophical Society, and she then explained a little about it. The call came, and we answered it, and both my mother and myself sent in our applications and became members of the Society; but I was far from realising the momentous step which I was taking, a step which, however much I may have failed in my duties as a true Theosophist, has nevertheless led me to that path which I trust will, life by life, bring me nearer to the Supreme Goal.

My early impressions of the Society in 1881 I will reserve for my next reminiscences.

Francesca Arundale

SYDNEY CONVENTION, 1917

By J. L. DAVIDGE

SYDNEY has become one of the most vigorous and influential centres of Theosophical propaganda in the world. No sooner had the three special lines of future work been propounded by the President than the Sydney people swung into line. Co-Masonry was already strong upon its feet. The Old Catholic Church was being propagated by its Bishop, the Right Reverend J. I. Wedgwood, throughout Australia and New Zealand. The Theosophical Educational Trust stood for an ideal soon to be realised. The strength of all three movements converged in the activities of the Easter Convention held in Sydney in April, and a Convention more pregnant with potential energy and promise for the future has never been held in the Commonwealth.

Quite lately the new Headquarters in Hunter Street was taken over from the builders. The ground and first floors are occupied by the Society, and the six upper stories serve as flats, the whole building presenting an imposing front, but, like most of Sydney's other fine buildings, inadequately appreciable owing to the narrow streets. Nevertheless the expenditure of £40,000 has resulted in great convenience to the Society, and both capitally and as a means of expansion has proved a wise and profitable investment. The stained glass windows and marbled entrance to the front offices and to King's Hall have a rich and satisfying effect, and both interior and exterior reflect the dignity of our sacred philosophy and the enterprise of the leaders of the Movement in Australia. With its pleasing interior and perfect acoustics the King's Hall is already greatly in demand for meetings and conferences of philanthropic and educational bodies, and through its new Headquarters Theosophy has obviously hit the imagination of the Sydney population, so prone is man to judge by outward appearances. Gradually, too, the prejudice of the Press is breaking down, and the reports this year were very satisfactory, indicating, as they did, a recognition of Theosophy as a moulding factor in the intellectual and spiritual life of the people.

According to the official report Theosophy in Australia is spreading rapidly. There is still a tendency on the part of some of the passing generation to heed rather too readily the tongue of slander and of evil report, but the new generation, untrammelled by traditions, recognise in the Society a body based on perfect tolerance and making the acceptance of no set form of belief essential. "Every one who understands its ideals can now realise that in the rapidly changing conditions of society generally, the Theosophical platform is the one platform on which any and all can meet and co-operate for any purpose having humanity's welfare as its aim." That passage from the General Secretary's report to the Press prefaces his allusion to the spread of the teachings of Reincarnation and Karma, and the glad tidings which Theosophy has brought to many brave men in the trenches and in the camp, who are daily facing danger and are only too eager to understand the imminent mystery of life and death.

The report showed that there are now 23 Lodges in Australia, each with a vigorous membership, and a large body of unattached members. While propaganda work has been carried on steadily, many Lodges have been ardently supporting the Red Cross movement. Yet so modest are the Sydney people as to their participation in the work, that it was left to the present writer to discover, during a round of the Red Cross activities, that out of over four hundred branches in New South Wales the Theosophical branch was the first established.

The storm-centre of the whole Theosophical campaign in Sydney is, of course, Mr. Leadbeater. So absorbed is he in its manifold activities as to be utterly regardless of personal interest, and the only monitor respected is his health, which, though still remarkably robust for a man over seventy years of age, demands relief from physical fatigue. His work on the platform is now shared with Bishop Wedgwood, whose allied and cultured interest in the three movements above-mentioned is a strong support and an invaluable help to the Sydney Lodge and to the Australian Section. With Bishop Wedgwood generously traversing the State capitals Mr. Leadbeater has now no occasion to leave Sydney, and his great work, which he hopes to carry on uninterruptedly to its final consummation, is the preparation of the liturgy of the Old Catholic Church, in which Mr. Wedgwood, as the presiding Bishop, collaborates. Lest it should not be generally known, it is worth noting here that Mr. Leadbeater also is a Bishop of the Old Catholic Church, so that a great impetus is being given by the brother Bishops to the Church Movement and its foundations are being "well and truly laid".

While the Church is being pioneered and the Masonic movements fostered by our Bishops, there stands another

strong man in the midst of the organisation—Mr. T. H. Martyn, who succeeded Mr. John as General Secretary of the Australian Section. Mrs. Besant well knew his quality in referring to him as “this quiet, strong man”. Round him the Sydney Lodge has been built up, and now the Section confidently follows his guiding hand. He appealed to delegates in Convention to be very wide awake to the “great opportunity which is given to us to hand on all the grand principles which our Society stands for, just at this critical moment, when old standards and old shibboleths are in the melting pot, and the new need to be reformed and rearranged. The Theosophical Society, small though it be, with its band of trained students and devoted workers all over the world, has the opportunity placed in its hands of unifying the new spirit that broods over a rapidly changing world, of vitalising it on the lines of tolerance, brotherhood and compassion. “Let us in Australia,” he urged, “devote ourselves to spreading the Theosophical Movement, certain that our every effort will be fortified and strengthened with the vitality that flows from the Great Lodge.” It was in that splendid spirit that the work of the Session was transacted, and the initial addresses of the leaders gave an amplitude to the deliberations, in which our philosophic idealism had wide scope to “run and be glorified”.

Mr. Martyn's *tour de force* was the formation of a local Trust, associated with the Theosophical Educational Trust, for the purpose of establishing in Sydney a school on Theosophical lines. Just as the planets revolve round the sun, so, said Mr. Martyn, does the T.S. move round Mrs. Besant and Mr. Leadbeater, and Mr. Leadbeater being the centre of the system in the Commonwealth, many members with children want to get them near him. Enquiries have been received for Theosophical education, not only in the Commonwealth but from members in countries as far distant as Java and Burma, and the new school will meet a growing demand. A resolution was adopted affirming that the time is ripe to establish a school in association with the Trust, and the sum of £320, including three fifties, was subscribed in a few minutes, another £100 being also voted for the Section funds. Education on Theosophical lines will embrace religious instruction, adaptation to the individual, the elimination of cramming, all-round balance, and the substitution of the love ideal and environment for the harsher rule by fear and punishment. It may be, as was suggested by Mr. John Mackay, President of the Kindergarten Union of New South Wales, that while we now boast that our education is free and secular, in the future we may be sorry that it was so long free without being religious.

The nucleus of £420 will be supplemented throughout the Section, and the school when founded will embody the ideals

of those interested in child welfare and education, which forms so prominent a part in the work of preparation for the Coming of the World Teacher.

The Order of the Star in Australia and Tasmania, as also in New Zealand, has already adopted lines of useful study and training for service outlined in Mr. Jinarājadāsa's suggestive article in the December number of *The Herald of the Star*.

The management of the Star Shop, which twelve months previously had just been started by Miss Bell, was taken over, on Miss Bell's departure, by Miss Radcliffe of Adelaide.

The Round Table in Australia is fortunate in having as energetic and efficient an officer as Mr. S. Studd, of Melbourne, as its chief knight. Mr. Studd, by the way, is President of the Convention for this year, and he piloted the business through the quicksands of discussion with easy tact and confidence. On his shoulders will rest the responsibility of establishing a Following Order for seniors, which Convention recommended to the leaders of the Round Table Movement in Australia as a means of stopping the leakage between the Table and the Theosophical Society and cognate institutions. The want of an intermediate organisation is most distinctly felt by those who were too old to join the Round Table at its inception, and yet are not old enough to join in adult Theosophical work. The new Order of Knighthood will be propagated in Australia, and if successful its offshoots will no doubt be transplanted to other parts of the world.

Co-Masonry in Australasia is spreading apace. I am not in possession of figures showing its growth, but I gather that the Lodges are constantly kept busy with initiations, which is a healthy sign. The Illus. Bro. Leadbeater, 30°, R.W.M. of Sydney Lodge, discovering that the Ritual of the Craft today is practically identical with that of the Egyptian Mysteries 6,000 years ago, has so adapted the interior of the Lodge as to represent more faithfully the temple vaults of old, the effect of skilfully employing darkness and light, incense and music, being to reproduce the ancient environment in which the solemn Mysteries were then enacted. At a Convention meeting of Sydney Lodge on Easter Saturday Bro. Leadbeater occupied the chair, and the Very Illustrious Grand Secretary, Bro. J. I. Wedgwood, 33°, who is an adept in ritual, officiated as Installing Master, Bro. Emily Radcliffe being installed as R.W.M. Elect of the Adelaide Lodge, Bro. L. G. W. Farmer installed and invested as honorary P.M. of S. Cuthbert's Lodge, Perth, and Bro. O. Jay Farmer proclaimed as R.W.M. of S. Cuthbert's Lodge. To an orthodox craft mason the whole ceremony was an impressive

and thrilling experience, and no less interesting was the dissertation on "The First Care of Every Freemason," delivered at a Masonic soiree, in which the R.W.M. described the occult symbolism of the Tyler's office in relation to the Cosmos, the Lodge, and the individual. These lectures by the R.W.M. are reported for publication, and their appearance will be eagerly awaited, inasmuch as the information they contain has never before been seen in print and is of infinite value to the Craft.

A final reference to the Old Catholic Church will suffice. Heretofore the services had been conducted in a private house. But on Easter Sunday morning the first public service was held in a rented room in Elizabeth Street, both Bishops officiating and explaining the meaning of the ceremonies before the preparation for Mass. The effect of baptism and confirmation on the subtle bodies of the candidate was likewise described on the proper occasion, every opportunity being given to members of the congregation to understand the inner value of the sacraments, and much prejudice being dissipated in the process. It gave one pause to think of the possibilities of such a Church, in which the worshipper feels and understands the forces called into operation by the ministrations of the priest, and increases their effective value by his own intelligent co-operation. The spectacle of our two right reverend Fathers of the true Apostolic Succession, and world-renowned as teachers of the occult philosophy, celebrating Holy Mass before a congregation of Theosophists, augured well for the future when the Old Catholic Church will have become a refuge for Mystics and Occultists distracted by the heresies of orthodoxy, and the repository of sacred lore forsworn by the academic priesthood. Nor was it less pleasurable to contemplate the modest entry of this august institution into the arena of Australian public life, and above all the all-powerful and deific auspices of Him in whose sacred Name the Movement is being spread abroad among the English-speaking peoples.

On Easter Sunday the modified liturgy of the Holy Mass was recited from a typewritten missal: a week later a printed copy was in circulation. In the meantime forty candidates had been regularly confirmed, and two students for the priesthood admitted to full Orders and two to minor Orders. Besides these only three priests had previously been ordained in Australia and three in New Zealand. So this is a day of small beginnings, but of great promise. In all likelihood the Church in Sydney will shortly possess a building of its own.

The key-note of the whole of the Convention work and for the work of the coming year was given by Mr. Leadbeater. It

was in one word: Efficiency. "We want to keep at the highest possible level of enthusiasm and efficiency in Theosophical work," he said, "and I think the only way in which that can be done is to make that work impersonal, or, let us put it another way, to do it for the sake of one great person—Humanity. There used to be a horrid slang phrase to excuse the general selfishness, when people said: 'You must take care of No. 1, you know.' It is quite true, only No. 1 is humanity, and you must always take care of that most of all and first of all." He urged them first to organise definitely on business lines, and then to learn to co-operate, sinking personal differences in order to find the best man for any work that has to be done, and not try to imitate the army of the Republic of Colombia, which consists of fifteen persons who are all field-m Marshals.

Mr. Leadbeater paid a splendid tribute to the efficiency of Mrs. Besant. "Let this Theosophical Society be a model of efficiency," he remarked. "I have noticed that about our great President. I have never seen anyone more absolutely efficient than she is in any work she undertakes. If the President undertakes a piece of work, that piece of work has got to be done. I have found that also in regard to the Greater People. The Masters are splendidly efficient always. Whatever they set out to do is done. They lay Their plans, those plans are perfectly laid, and They work. Let that be the watchword for this year—efficiency, and the utter subduing of the personality for the sake of the great work that has to be done, for the sake of our Masters, and for the sake of the great World Teacher who is so soon to come among us."

THEOSOPHICAL SUMMER SCHOOL, ADYAR

THE second year's session of the Summer School for Theosophical Lecturers was held at Adyar from May 5th to 26th. The courses were definitely intended this year to enable the lecturers to gain a wider grasp of Theosophy and to expound it more intellectually. The work was under the supervision of Mr. C. Jinarājadāsa, and instruction was given on several scientific topics.

Owing to the short period that the lecturers could be in Adyar away from their districts, the lecture courses had to be brief; the teachers therefore attempted, in only six lessons on each topic, to describe its main outlines and principles, to be followed up later by the pupils by individual reading of textbooks and manuals.

The following is the syllabus gone through; there were two periods in the morning of three-quarters of an hour each, one in the afternoon, and one in the evening.

Astronomy, by F. Kunz, B.A. (Wisconsin) and C. Jinarājadāsa, M.A. (Cantab.)

One evening was devoted to observation with the telescope of the moon and a few stars.

Biology, by N. S. Rama Rao, B.A. (Cantab.)

Elocutionary Method, by Mrs. M. R. Hotchner.

Geography as Human Environment, by J. H. Cousins, Vice-Principal, Madanapalle College, India.

Economics, by K. V. Subba Rao, M.A.

Chemistry, by Prof. G. S. Agashe, M.A., B.Sc. (Manchester)

Physics, by Jadunandan Prasad, B.A. (Cantab.)

Principles of Western Music, by Mrs. Margaret Cousins, Mus.Bac. (Dublin)

Civics, by G. S. Arundale, M.A., LL.B. (Cantab.)

Twelve lectures were given by Mr. Jinarājadāsa, with the aid of the magic lantern, on Theosophy as presented in diagrams and charts, and also a course on "How to Prepare Lectures".

The work done in this miniature Theosophical University was most successful; wherever possible the contact points of modern science and occult science were shown. The school was not a "Theosophical Summer School" for visitors or even the general members of the Society, but was strictly intended to enable those dedicated to the work of lecturing on Theosophy to do their public work more efficiently.

C. J.

THEOSOPHICAL EDUCATIONAL TRUST

A NOTABLE extension of the work of the Theosophical Educational Trust has been made this year in the inauguration of a Summer School for Trust teachers and for Fellows of the Theosophical Society engaged in teaching. The School is in full swing, as we write this note, at Adyar, in a suite of commodious and beautifully appointed rooms in Blavatsky Gardens, in the shade of the famous banyan tree. Over fifty teachers have gathered together, including representatives not only from the South Indian schools (almost a dozen coming from the College and High School at Madanapalle), but also from far-off Benares, Lucknow, Poona, Gwalior and Baroda. The purpose of the school is to strengthen workers, usually spread over a wide area, in the Trust's ideal of education based on a realisation of the true nature of the student, as a spiritual entity with a store of experience needing unfoldment; and also to exchange ideas as to the best methods of organisation, improvements in curricula and methods, and kindred topics.

The President of the Trust, Mrs. Annie Besant, opened the school on June 1, and invited the "scholars" to contribute their best thought to the working out of the detailed problems involved in the new scheme of national education which was on the eve of being launched. The morning session is given up to lectures and demonstrations on various aspects of teaching: the afternoon is taken for open discussions on problems of the time-table, dress, etc., as affected by the special features of Indian climate. Lectures on general educational principles from the Theosophical standpoint are given each evening in the Headquarters Hall. The school is in the charge of Mr. C. Jinarājadāsa, who is assisted in the secretarial work by Mr. J. H. Cousins.

J. H. C.

BOOK-LORE

Starlight, by C. W. Leadbeater. (T.P.H., Adyar, Madras. Price Rs. 2 or 2s. 6d.)

The idea of the Coming of a World-Teacher is one of those few ideas in the world to-day that pass the narrow boundaries of creed and nationality. It has the same fascination to the inquiring mind as the doctrine of evolution itself; as the evolutionary theory gives a framework for putting natural facts together into a reasonable-looking edifice, so too does the thought of a World-Reconstructor explain that process of pulling down which is obvious just now in all departments of life.

Many writers have of late presented the idea of the Coming; the "Coming" does not give to all men one stereotyped message, but each believer proclaims his message as though he were the first discoverer of it. This enthusiasm is a psychological phenomenon of greatest interest; it reveals that the idea is not a mere profession of an emotional faith, but must be an anticipation of a great concept. The study of this concept is deeply fascinating; it reveals so many sides. It is as if a natural scene were to be described by a poet in a poem, painted by an artist in a picture, and made into a melody by a musician; all three aim to tell what the beauty of the scene is, but each with his special gift and as nature has spoken to him.

This work, *Starlight*, by Mr. C. W. Leadbeater, gives "the Message of the Star" in a way that message has not been hitherto given. The book consists of seven addresses given in Australia "for the love of the Star"; each address is reported verbatim, and the speaker addresses the listener as if informally and personally, though of course with earnestness. Now in all Mr. Leadbeater's Theosophical writings, one strong

characteristic is his scientific naturalness; the deepest mysteries are to him natural mysteries, neither to be feared, nor worshipped superstitiously, but to be patiently studied and to be rigorously lived up to. If a fact is so, it must be inspiring, if only we could see it in its place among all the other facts—that is his creed; and once a fact is seen, it is but the highest sense to shape our lives by it. It is the shaping of our daily lives by the message of the Star that is Mr. Leadbeater's theme in this book.

Seven aspects of "the Star" are taken up by Mr. Leadbeater for his addresses; they are its Wisdom, Strength, Freedom, Peace, Joy, Lovingkindness and Symbolism. Mr. Leadbeater realises the incredibility to many of the message; but if after all a great World-Teacher does come, the sceptics and those who did nothing will grasp so little of the life He brings. But to believe in His Coming means a thorough reorganisation of one's mind. As Mr. Leadbeater says: "If that be true, so much else must also be true." What is this "so much else"?

We could not know so surely that a World-Teacher is coming, unless His Coming were a part of the ordered, recognised mechanism, the plan of human evolution. If there be Those who are guiding the destinies of the world, guiding it slowly but surely towards a goal far greater than any we can yet imagine, then all the stages on the way to that marvellous consummation must be well.

Now if He comes, and the Coming is a part of a natural order, that event must cast its "shadow" before. It is this phase of the message Mr. Leadbeater dwells on, how to grow in the strength of its "shadow" so as to glory in His fulness of Light when He comes. Obviously, the fact of His Coming overshadows all else; if, when millions are on the verge of a precipice, one of them knows positively of the coming of one with relief and salvation, all the knower's personal fears and dangers vanish in the certainty of a great hope which brings strength. So says Mr. Leadbeater:

Strength to bear that comes to us from the teaching of the Star, because we know that it is all the result of our own action in the past; because we know that soon He will come, and that His Coming will bring an outpouring of power which will help us to present a bolder and a braver front in the future. Knowing that He is coming to us, and coming so soon, we have strength to bear what comes now, because it is no longer a hopeless matter. It is simply the discharge of an old debt, and when that is paid, however unpleasant it may be, at least we are free from that incubus in the future.

So too with many another source of life—Wisdom, Freedom, Peace and Joy. The Joy that He brings Mr. Leadbeater dwells on again and again. For He who comes is the “Son begotten of the Father,” and He brings the Joy of the Father.

The Joy of the Lord, then, is not idleness and ease, but work. It is the keen Joy of calling out all this universe—not truly from nothing, but yet from what appears to be nothing when looked at from the lower standpoint. It is the calling out of chaos of a whole solar system, and by His own sacrifice ensouling that and working through it, and carrying its glory to its consummate end.

Carrying on this thought Mr. Leadbeater describes the great vision of “things as they are” to one who sees with “larger, other eyes” than ours.

The Joy of the Lord is the Joy of active service. He calls us to understand His work and, understanding it, to take part in it; and I tell you (and every seer and every mystic who has ever lived will tell you the same) that if you can once see what that work is, if you can once comprehend the marvellous beauty of that plan of His, there will be nothing else possible for you than to throw yourself into that work, to try to your uttermost to realise it in its fulness and to co-operate in it. You will feel that, however small may be the part which as yet you can bear, yet to bear even that small part is a greater thing than the most glorious of earth’s victories. You will see that there is in that realisation far more life and Joy than in anything at a lower level; and there is the utter certainty of it all.

Mr. Leadbeater often puts facts of life in a striking way that reveals the touch of the occultist. They may be things we know and believe, but yet they appear new because of his sane, natural way of envisaging facts. He is sometimes aphoristic, and a few from his book are these :

The man who is really in earnest in his work will never have time to feel offended or hurt by what other people do.

There is no need to argue; a man’s best argument is the life which he leads.

Like fire, emotion is a good servant, but a bad master.

We must learn to control our own minds, for what are those who cannot do so? Patients; pathological patients.

We cannot down here see the splendid sweep of the real truth. We can see only a small part, and we judge by that part, and we take short-sighted views because the personality is always inevitably myopic.

The first activity for most of us is to make ourselves fit—to make ourselves real and efficient souls.

No man who is in a condition of fear of anything whatever can be a free or a happy man.

The man who is selfish is an anachronism; he is going back to a condition of affairs which was necessary for him many hundreds of thousands of years ago when he was in the savage condition.

You are constantly turning out, developing, unfolding the latent Divinity within you, and that evolution cannot stand still.

There is nothing written in any scripture which you may not hope to realise, for God is within you, and the Divine Power can bring you at one or another stage of your evolution to the level where all that is written can be done.

“The Hidden Side of Things” is Mr. Leadbeater’s specialty, and there are thousands who believe in occult facts, not because of personal, direct sight, but because Mr. Leadbeater makes the invisible so natural, and so almost visible. This scientific “matter-of-fact” attitude is his to the seemingly emotional and idealistic faith in a World-Teacher. But as with true science matters of fact need not cause irreverence, if we are sincere seekers of truth, so too is it about the facts of daily life, simply expounded. To such as are attracted by the simplicity and beauty of daily duties, Mr. Leadbeater speaks of the Coming with such directness and simplicity that there is in that very fact a special power to convince. His listener becomes calm and serene as he listens; he contemplates a series of beautiful images of what life might be, if only men understood. And through that calm and serenity an intuition shines; and to that intuition Mr. Leadbeater appeals in these addresses delivered “for the love of the Star”.

C. J.

My Fairyland, by Fiona Malcolm. Illustrated by Florence Anderson. (George S. Harrap & Co., London. Price 2s. 6d.)

To pass judgment upon these stories of a little girl of ten, makes one feel small and old. One rather prefers to enter the enchanted land of thought with Fiona and make the acquaintance of the little people of her visions without criticism.

To think that the little author is deprived of the ordinary games and plays of children, and so lives her life with the Princess Laughing Heart, Silverbell, and Iris, sharing the hopes and fears of Iola, the miller’s daughter, and watching the ways of the Fairies of Ferny Dell, is to sympathise; while at the same time one rejoices that her imagination can weave such rich fancies. Doubtless it is the frail condition of the body which enables her to live so naturally, as it were, in her two worlds.

It is a happy thought of her mother's to take the tales down as her little daughter relates them to her, just as they seem to appear as pictures or as actual scenes played out for her benefit, so she says, by the fairies.

The book has real charm, which is greatly enhanced by the beautiful illustrations, which bring an added atmosphere to the stories, and give a setting both quaint and delightful. The artist, Miss Anderson, has succeeded in catching and entering into the spirit of understanding which makes fairyland so real.

E. R. B.

The Supreme Mystery, by J. H. Symons. (Methuen & Co., Ltd.)

In this book we are told the story of the Life of Christ on earth as obtained by a group of friends through a medium. There is no Introduction or explanatory preface, and we are not taken into the author's confidence as to the origin of the details here narrated in connection with the Gospel story. Is the whole thing merely the author's own imaginary elaboration of the well-known narrative, the psychic setting being simply a literary device to awaken the interest of the up-to-date reader? Or have we here the record of actual sittings with a trance medium? Presumably it is just the old story re-told.

The scenes as here depicted with a great wealth of detail are very vivid; the author has evidently pictured them to himself with extraordinary clearness. Whether or not they represent what actually happened is perhaps a matter of no special importance, as the object of the telling of this story is obviously to arouse devotion rather than to ascertain facts.

A. DE L.

The War of Freedom and the Unity of Christendom, by Walter Felce, B.A. (Francis Griffiths, London. Price 2s. 6d.)

The book is a compilation of sermons and addresses by Mr. Walter Felce, delivered by him before and during this War. The style and thoughts are throughout quite simple,

straightforward and to the point. The most beautiful and sublime Christian ideas about love, universal brotherhood, devotion and perfect confidence in the Saviour, have been brought out by him in a very attractive and simple way. Though Mr. Felce is a priest by profession, yet he seems to be quite free from any peculiar dogma or prejudice, and looks upon the teaching of the Bible with the eye rather of a rational student than a rational critic.

Even through these exciting days of war Mr. Felce seems to have kept his head quite cool, above the tumult of the temporary present, and has asserted the Unity of all Christendom in one brotherhood, extending his love to friends and enemies alike, praying God to forgive the misguided and to give victory to the arms of the right side. Throughout the book the reader has a sense of peace and love hovering about him. The lectures are well arranged, short and sweet. We recommend them to the perusal of all pious Christians and non-Christians alike.

N. S. M.

Ghost Stories, by E. and H. Heron. (C. Arthur Pearson, Ltd., London. Price 1s.)

Vampires, tracked to their lairs by a scientific ghost-detective, figure largely in these six gloomy tales, of which "The Story of the Grey House" and its obsessed creeper is perhaps the most depressing. Lovers of the Gruesome for its own sake will enjoy these stories, in which the interest lies rather in the subject-matter than in the way it is presented. "The Story of the Moor Road," haunted by an escaped elemental, and "The Story of Baelbrow," in which a vampire enlivens an Egyptian mummy, are among the better-told and more plausible tales.

On the whole, the series, though unpleasant in dominant tone, weak in construction and not altogether convincing, is yet an evident attempt to interest the reader in the possibility of reducing all ghostly phenomena to an exact science worthy of serious and careful investigation.

M. R.

THEOSOPHY IN THE MAGAZINES

A WORLD IN SEARCH OF ITS REASON

"I do not mean to say the world is mad, or even warring Europe is mad." With these opening words the Editor of *The Quest*, Mr. G. R. S. Mead, hastens to alleviate the apprehensions which the plain title of his article (in the April number) may cause to some who are driven to question the sanity of all that has hitherto passed for civilisation. Mr. Mead certainly propounds his view in all seriousness, but he is far from being pessimistic. In fact his exposition is a good example of the application of Theosophical principles to the deeper issues raised by the world-crisis. The world, according to the writer, has not *lost* its reason, simply because it has yet to reach a stage at which this word can be applied to its larger subdivisions, such as nations and empires—or rather, we might add, to their governments; nevertheless all who recognise the factor of mind in evolution are bound to admit that the age of competition in force must sooner or later give place to an age of adjustment by mutual consent, and there is considerable ground for the hope that this desirable goal is being hastened by the very chaos that the old order has precipitated.

The first point that Mr. Mead takes is that of the responsibility of the individual for national enterprises undertaken in his name, and here he introduces a touch of humour by reminding us of the term used by the Athenians "to designate private folk who took no part in public affairs," namely, *idiotai*—the Greek origin of a word which has since acquired a more restricted application. Again we interpolate with the rejoinder that not all who have the direction of public affairs desire to have the mere individual watching them too closely, still less demanding the right to be heard. This intelligent relation of the individual to a world by nature intelligible is evidenced by the capacity of science to investigate natural processes.

Upon what else can all our science be based except on the sure foundation of an inner conviction that the very fact of knowing is the recognition by human reason of the intelligible nature of the world? We

find what is there already in intelligent operation. We do not create something entirely new; we discover, we do not invent, the knowledge of facts and processes.

Against this argument might be arrayed the charges levelled against modern science of directing the forces of nature to purposes of destruction; but, though it will ever be a source of shame that, for instance, "the first use made of the solution of the problem of human flight has been to promote human murder" (to quote from another article in the same magazine), this degradation of the discoveries of science is the work of the school of force embodied in militarism and not that of the school of reason embodied in science.

The next proposition the writer advances is that the capacity of the individual to respond to the interests of larger communities, such as nations, states, and confederations, is the measure of his own inner development. Here it is plain that he is speaking of a "rational" response, *i.e.*, one dictated by common fairness and not, as hitherto, by self-interest, whether national or individual, arising from irrational impulse and supported by obsolete tradition. For, though it is true that this is "a time of gigantic organisations and of international alliances," these have still to be converted from armed camps into trusteeships for peaceful development.

What shape the beginnings of this new ordering will take is difficult to foresee; but it would seem that the general tendency of popular expectation is in the direction of what might be called a democracy of nations, animated by the ideal of an international commonwealth of governments the world over. The achievement of such a self-disciplinary order among the nations would assuredly be the greatest triumph of reason the world has ever known, and the dawn of a new age for humanity as a whole; for it would have been achieved by a deliberate attempt at self-government on a world scale, and at last the sure foundation of a benevolent rule that looks impartially to the good of all would have been laid down.

Such a desirable state of things cannot be artificially imposed upon the world by force from without; it must be assented to and longed for by the hearts of multitudes.

The writer believes that this longing already exists among all who are giving of their best for what they believe to be the cause of right in this conflagration; and it is for them to go further, to invoke the Divine Reason—"the true Light, which lighteth every man that cometh into the world"—and give practical effect to a world-synthesis.

W. D. S. B.

SUPPLEMENT TO
THE THEOSOPHIST

AN APPEAL

I TAKE the liberty to draw the attention of our members to the Treasurer's Report for 1916 and the Budget of the T.S. and Adyar Library for 1917, published on pages 21, 22, and 183 of our Annual Report. From the figures and explanations given therein it will be seen that so far as the T.S. Headquarters' Account is concerned, we hope to make both ends meet during the current year. Our Budget for the Adyar Library, on the other hand, anticipates a deficit of about Rs. 4,000, to which must be added the deficit of Rs. 6,800, in 1916. Unless donations for the Library to the extent of Rs. 10,800 come in, we shall be obliged to encroach on our Library Endowment Fund, which will not only mean an unwelcome reduction of capital and consequent diminution of our income from interest, but will also entail a considerable loss on the sale of Government Paper, which has declined since the outbreak of the war from Rs. 95 to about Rs. 65 per cent.

Will members who can afford to do so kindly help our Adyar Library and bear in mind that it is in constant need of support, as its Endowment Fund is not nearly sufficient to meet our annual expenditure from the interest on investments. We shall be very grateful.

A. SCHWARZ,
Treasurer, T.S.

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