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THE THEOSOPHIST

ON THE WATCH-TOWER

March 29, 1912

LOVERS of the Adyar Library will congratulate the Assistant Director on his securing of the *Kandjur* and *Tandjur,* the Tibetan Buddhist Canon. This immense work occupies spatially between sixty and seventy cubic feet and comprises 300,000 pages. Mr. van Manen is starting an Adyar Library Association, to be composed of friends and benefactors of the Library, who will collect books and money for it, and forward its aims in all ways. Two great benefactors, Mr. Ostermann in the West, and Mr. Avadhani in the East, are made Honorary members. The annual subscription is £1, and it will issue a three-monthly bulletin of 24 pages. Mr. Schwarz has agreed to act as Treasurer, and Mrs. Lubke as Secretary. The Association should do valuable service to our great Library.

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Here is a charming story of a young member of the Order of the Star. He was putting on his skates, and a small baker's boy came along, and gazed wistfully at the more fortunate child. Off came the skates from the feet of the young patrician, and soon they were buckled on to the feet of the baker's boy, who sped joyfully away, while their owner picked up the basket and proceeded to sell the bread. I think we shall hear of little K. von H. in the future.

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Now and again one comes across a quite out-of-date intolerance in England. A gift was made which was assigned to the sending out of copies of *The Universal Text-Book* free to clergymen, and the manager of the T.P.S. sent an advertisement to the *Guardian* announcing the fact. The *Guardian* declined it! As, however, the Literary Supplement of the *Times*, the *Christian World,* and the *Methodist Recorder* accepted it, the copies have been going out merrily, unchecked by the *Guardian's* displeasure.

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A publication entitled *Scripture Truth* has made a great discovery, which I hasten to share with our readers. The expected Teacher is coming, "the day of his advent is probably close at hand," "and his reception will be an all but unanimous one." The Order of the Star in the East "will enjoy rapid expansion;" but—and here is the discovery—He will be anti-Christ, and will be soon destroyed by the coming of the Lord Jesus Christ, "in flaming fire taking vengeance," and that on "all, with few exceptions," as we read in the

preceding paragraph. This will only leave the "few exceptions" for the Lord Jesus Christ to reign over—a melancholy defeat for God's love to the world. Truly, as the paper says of the Avenger, "how different is He from that other, that 'Lord of Love,' whom Mrs. Besant expects." He is different, indeed.

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April 3, 1912

Last week was a busy one. After the crowded drawing-room meeting at Warwick House, came the huge gathering at the Albert Hall, called by the Women's Social and Political Union to protest against the monstrous sentences passed by panic-stricken magistrates on the women who had broken shop-windows as a political protest. It was a wonderful sight, that huge hall crowded with men and women of all classes, united in doing homage to the women who—whether mistaken or not in their action—had shown heroic self-sacrifice. The temper of the meeting was shown by its solid contribution of £10,500 to the women's cause, and by its passionate welcome to Mr. and Mrs. Pethick Lawrence, whom the Government is trying to enmesh in the net of conspiracy. One good result of it has been the liberation of Mrs. Pankhurst, as demanded by the meeting, in order that she might prepare her defence; for she was not allowed to see her solicitor privately, and so was prevented from formulating any defence. This gross injustice has, at least, been set right, despite the rude refusal of the magistrate to hear her complaint. The speaking was exceptionally good, Miss Robbins, the

well-known authoress, delivering a weighty and well-considered speech, and Miss Evelyn Sharp being both charming and effective. Mr. Isaac Zangwill made the wittiest speech I have ever heard, crammed with brilliant epigrams, and flashing like a well-wielded rapier.

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There were large and happy gatherings at the Bath meetings of the South-Western Federation, on March 29th and 30th, and the fine Guild Hall was packed in every corner at my evening lecture. A members' meeting, an E.S. gathering, and a reception demanded three additional speeches, and every one seemed contented, nay, full of joy and hope.

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March 31st saw the last of the Queen's Hall morning lectures, and, by common consent, they have drawn most remarkable audiences, not only as to quantity but as to quality. They have proved, beyond dispute, the intense craving of thoughtful people for a presentment of religious truth at once satisfying the reason and the emotions. None who saw those huge audiences could doubt the value of Theosophy in the modern world.

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April 8, 1912

Since my last notes written in London, I have again become a vagrant. April 4th saw us—'us' being Lady Emily Lutyens, her son Robert and myself—leaving Charing Cross Station for Paris, Mr. Wedgwood, the General Secretary, very kindly escorting us as far as Dover. The passage across the Straits was very swift, though not smooth,

and we were soon in the 'Rapide' for Paris. A large crowd welcomed us, and on that same evening, there was a big gathering of members of the E.S. A second meeting was held the following morning, and in the afternoon there was a large gathering of members for a lecture, no less than three General Secretaries—those of France, French Switzerland, and Belgium—being on the platform. We left for Italy at 10 P.M. and rushed through the night, and onwards through the next morning, to Turin. A crowd bade farewell to us at Paris on April 5th, and a crowd bade us welcome at Turin on April 6th; only the country and the language had changed; the warm Theosophical hearts were beating with the same love.

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A reception was held on the afternoon of our arrival in the large salon rented for the Convention, and many old acquaintanceships were renewed, and fresh ones made. In the evening Mr. Cooper—who had stopped in Italy on his way to America—gave a lecture, illustrated with lantern-slides of Adyar and India; I played truant, I must sadly confess, for the four meetings in three days, with all the railway travelling between London and Turin, had made me rather tired.

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On April 7th, we gathered at 10 A.M. for the first business meeting of the Convention; Major Boggiani was elected Vice-President—I myself, of course presiding—the General Secretary, Professor Penzig, and two Convention Secretaries being also on the platform. After the verification of the powers

of the delegates, the General Secretary read his Report, showing slow but steady progress, and the reports from Lodges followed. Then I invited Professor Nadler, the General Secretary for Hungary to speak, and he brought us good wishes in English and Italian. M. Alibert spoke for France, and Lady Emily Lutyens for England; a few graceful words of thanks from Major Boggiani completed this pleasant international episode. The rest of the official business then went through, including the unanimous re-election of the General Secretary and Treasurer, and the election of the Executive. In the afternoon we had an E.S. meeting, and in the evening a lecture to members only, thus concluding a useful and pleasant day.

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The morning of April 8th was devoted by the Convention to the reading of various papers, and at 3 P.M. we gathered in the Convention Hall for a meeting of the Order of the Star in the East. Donna Margherita Ruspoli, the National Representative, gave a brief account of the position of the movement in Italy, and Lady Emily Lutyens, National Representative of England, spoke of the work done there. I followed with a general review of the work in various countries, outlined the fashion in which we might best prepare the way for the Coming Christ, and suggested how we should prepare ourselves to recognise Him when He comes. The last Convention function was a public lecture at 9 P.M. on 'La Reincarnation et son application aux problemes sociaux,' and it was delivered in a hall packed to the doors. Evidently the subject aroused

the deepest interest, and the *Stampa* of the 9th gave a very good summary, so that the ideas will reach thousands of people. On the morning of the 9th quite a large party left Turin for Genoa, some passing through it to France, some remaining, and all filled with pleasant memories of the eleventh Convention of the Theosophical Society in Italy. May the coming year be filled with high endeavour and useful work, so that the light of the Divine Wisdom may illumine many minds, and warm many hearts.

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We are hoping for a very good Convention in England this year, and I have promised to preside. There will probably be a reception on the Friday, a business meeting on the Saturday, a dramatic representation under the auspices of the Theosophical Art Circle and directed by Mr. and Mrs. Clifford Bax on the Saturday evening, various meetings on the Sunday, and a Co-Masonic gathering on the Monday. The Co-Masons like to take advantage of our Conventions to come from far and wide, and we have usually a large meeting at such times.

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The outrageous result of one of the measures passed by the present Government to gain the Labour vote came out just now in the Court of Appeal. An action had been brought for libel against the London Society of Compositors, and the Society claimed immunity under the Trade Disputes Act; the Judge in the lower Court had refused to relieve it, and an appeal was taken; it was argued on the Society's behalf that "the Trade Disputes

Act relieved Trade Unions from being sued under any circumstances". Two Lord Justices to one decided in favour of the Society, the "act complained of seeming to be in contemplation of and furtherance of a trade dispute". One Lord Justice stood out against granting immunity to Trade Unions to libel those opposed to them;

> Lord Justice Farwell said it was a well-settled maxim of construction that Acts granting privileges were to be construed strictly on the basis that the public should not be deprived of their ordinary rights, and, taking that view, Section 4 of the Trade Disputes Act did not grant immunity to trade unions to do acts, libellous or otherwise, which were beyond their powers, and which might inflict misery on large numbers of the public. He thought the appeal should be dismissed.

The majority were, however, against Lord Justice Farwell, and his attempt to protect the public failed. Trade Unions can thus not only conspire for the starvation of the public, and for forcibly depriving the non-Unionist of the right to labour to gain bread for himself and his family, but can also libel at will those who are struggling against its tyranny. To such a pass has Mr. Asquith reduced the public by his subserviency to organised labour.

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April 21, 1912

A clerical correspondent of the *Guardian* says:

> Theosophy has undoubtedly taken a new and very strong lease of life, and its fascinating but ridiculous doctrines are attracting large numbers of people, and undermining the faith of thousands. Most to be regretted is the fact that many clergy of the Church of England are, to their shame, to be found among its most ardent supporters. A man cannot be a Theosophist and a Christian at the same time.

Yet a great many people are both, many thousands, in fact, and, as a Scotch clergyman lately told me,

they find the light thrown by Theosophy on Christian teachings both useful to themselves and helpful to their congregations. Surely it is not wise for a Christian to make such a statement as the above. It can but give offence to many members of his own Church. Would it not be wiser to recognise the fact that a great wave of Mysticism is sweeping over Christendom, and to distribute in the Churches the bread for which people are hungering, under, if they please, non-Theosophical names?

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There seems to be a mistaken idea prevalent about views held by many of us as to the taking possession of a disciple's body by the Bodhisattva, the Christ, nearly two thousand years ago; people speak as though this view were a new thing, and one which should only be made known to the few. But it was the view held and taught by a very powerful section of the early Christians, and was only cast out as a heresy later on, when a wave of blindness and ignorance carried the struggling Gnostics out of the Church fellowship, to the great loss of the Church. They were branded as heretics, but they were really the mystics, and philosophers of the Church of the first few centuries; the wheel of reincarnation is bringing them back into the Church of to-day, and they readily take up again their old ideas, for, as Plato said: "Knowledge is reminiscence." Many of these taught that the body of Jesus was taken by the Christ; that the Christ descended and took possession of the body at the

time of the Baptism, and used it through the three years of the public ministry, leaving it at, or shortly before, its murder by the Jews. A good deal on this subject may be read in the records of the controversies between the 'Church Fathers'—those who belonged to the party which was finally successful, and were therefore recognised later as belonging to the Catholic Church—and the heretics —those who belonged to the unsuccessful party, and who were declared to be excommunicate. After the condemnation of this view, among other so-called heresies, little was heard of it publicly, and the idea of the difference between the disciple, the Man Jesus, and the Master of Masters, the Divine Christ, faded away, so that on its re-appearance in our own day it is regarded as new.

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A few members of the Society are striving with might and main to persuade the public that I am trying to impose my own views on the Society, and to narrow its broad basis. In vain do I urge on members, time after time, the duty of perfect tolerance and mutual respect; in vain do I proclaim in the official gatherings of the Society the perfect liberty of opinion which exists therein, and the fact that nothing is required for membership save acceptance of human Brotherhood; in vain do I print in my own journals views at variance with mine. Unless I consent to be colourless, to express no opinions, to be in fact a King Log, and renounce all activity, these members will declare that I want to force my personal opinions on the Society. If they were logical, they would

see that to teach reincarnation and karma is quite as 'sectarian' as to preach the coming of a World-Teacher, but they happen to agree with the one and not with the other—a personal, not a logical reason for objection. My vigorous teaching of reincarnation and karma does not "compromise the neutrality of the Society," and I ever declare that no member is bound to accept these, because he is a member; nor does my teaching of the coming of a World-Teacher "compromise the neutrality of the Society," for I not only declare that no member is bound to accept this, but have even helped to establish a special Order, *outside the T.S.*, for the spreading of this idea. All my life-long I have worked for freedom of thought and speech for others, and have taken it for myself, and I am too old to surrender my own freedom at the dictation of a few members of the T.S. That they are disturbed by it merely shows that they are not willing to allow to others the freedom they claim for themselves, and which they use, quite freely, to attack me, knowing that in this they in no way imperil their membership, and that I am the first to defend their freedom of thought and expression. I may, now and then, wish that they were a little less personal, and would maintain their own views without attacking mine. But, after all, they have a right to be as personal as they please, and they serve a very useful function; for they prove, by their presence in the Society and by the free expression of their dislike for my views, the perfect liberty of opinion that exists among us. For this I feel grateful to them,

and the more harshly they treat me, the more obvious does it become that they are free.

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I sometimes speculate on the future developments of the Theosophical Society and the Order of the Star in the East, when the Great Teacher has come—and gone. It seems possible that He, like His Predecessors, may appear as a great Reformer, teaching the WISDOM, as the T.S. does now, but with a power, a love, and a depth which will make it seem to be new and all-compelling. That the T.S. will go on through the coming centuries on its present lines, bearing in its bosom the treasures of the WISDOM, and regarded by all the religions as the centre whence they radiate. That the Great Teacher will leave to His followers, as aforetime, the task of building the new religion, and that the Order of the Star in the East will form the necessary organisation, as it will have prepared its most devoted younger members for the functions of His immediate disciples and followers, the future spreaders over the world of the specialised form of the eternal message brought by Him. Theirs will it be to apply in practice along the lines indicated by Him the great principles which He will re-enunciate; and doubtless they will be taught by Him, "in the House," the details of the work that they are chosen to perform. A happy destiny for these who have been born in due time for the performance of such glorious work; while the elder of us will be able to say, with the aged Simeon: "Lord, now lettest Thou Thy servant depart in peace,

according to Thy Word; for mine eyes have seen Thy salvation."

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It is pleasant to chronicle the formation of a National Society in Java, which now feels itself strong enough to stand on its own feet, without the support of its mother, the T.S. in the Netherlands. This is our twentieth National Society. The T.S. in Poland has been recognised by the Russian Government, but as the name 'Poland' may not be used, it is dubbed officially the 'T.S. of Warsaw'. Mr. Stabrowski is elected as General Secretary—President, they call it locally, as in Hungary—and Miss Weigt, Vice-President. They have five branches formed, and when two more are made they will apply for a Charter as a National Society. The trial of our Russian General Secretary for the statement, which appeared in her magazine during her absence, that Constantine was not a moral man has been put off again till May; meanwhile she has visited Poland and is going to Finland. May the Masters bless her brave heart and clear brain.

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As great difficulty has existed in Germany in obtaining Mr. Leadbeater's books and mine, we have assigned all rights in translating and publishing to Dr. Hubbe-Schleiden and Mr. Ostermann, who have helped us much already, by publishing *The Changing World, The Immediate Future,* and *The Inner Life.* We have to thank Dr. Vollrath of Leipzig for translating and publishing *At the Feet of the Master,* and Herr Pieper of Dusseldorf for issuing *The Riddle of Life* in its German dress. There is

a considerable demand for our books in Germany, and they will now be more accessible.

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All good causes have lost an intrepid and dauntless champion in the passing away of William T. Stead in the terrible foundering of the Titanic. Absolutely fearless of consequences, careless of his own profit and reputation when the right was at stake, willing at all times to fling his body into the breach in defence of the slandered and the oppressed, he died as he had lived, strenuously helping others, shining out conspicuously amid the heroic crowd who accepted death that women and children might live. Few men have been more bitterly attacked, for he was generally on the unpopular side, but all his fellow-journalists unite now in a chorus of praise. In spirit he was a modern Cromwell, sure that he was merely an instrument in the hand of God to defend the right, to strike at the wrong. He believed in England and the Empire, regarding the Englishman as "God's man," chosen to rule and shape the world; and he was, therefore, bitterly angry when he acted unjustly, tyrannically, unworthily, thus failing in the great mission entrusted to him. He was an Imperialist through and through, but the Empire he dreamed of was to be the protector of the poor, the defender of the oppressed, the upholder of righteousness, the enemy of wrong. General Gordon and Mr. Rhodes were among his ideals, and he never forgave what he regarded as the betrayal of the great soldier. When England was false to her traditions, as in the prolonged denial

of any self-government to India, he spoke out strongly and unfalteringly; one of his unfulfilled dreams was a journey to India, to see with his own eyes the people whose cause he championed; he would ask me eagerly about every stage in the long struggle, and shared my delight when the first step towards self-government was taken, in spite of the cry to withhold any increased liberty until 'order' was restored. The last time I saw him, on March 27th, when I lunched with him at the Savoy—"Come and have rabbit-meat" was his regular invitation, for he called vegetarian food by that name, as belonging to rabbits more than to human beings—he was as full of life and of plans for the future as ever, and we arranged to meet for another long talk on my return from Italy. For more than a quarter of a century he and I had been close and affectionate friends, and he had a genius for friendship. Many and many a heart will be sad for his ongoing—too soon for the world he served—but, as he well knew, death is not really separation, and he has gone only to return.

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The T.S. in France has secured a very fine site for its new Headquarters, not far from the rooms now rented by it, and adjoining the inner court-yard of the house where the beloved Dr. Pascal lived for many years. How pleased he would have been, if he had known that this fine plot of land would fall into the hands of the Society for which he laboured so nobly and so strenuously. The French Section must now set energetically to work to raise

the funds necessary for the erection of a suitable building. Which will be ready first, the Headquarters in London, Amsterdam or Paris?

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M. Jean Delville, the General Secretary of Belgium writes me that he has rented a splendid suite of rooms in the centre of the city of Brussels, as a home for the T.S. in Belgium. It includes a salon capable of holding two hundred persons, quite large enough for Lodge meetings and ordinary lectures. This is a great step in advance, and should much facilitate the work of the Section.

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We should be very much obliged to friends all over the world if they would send to Don Fabrizio Ruspoli, Theosophical Society, Adyar, Madras S., India, any cuttings mentioning the Order of the Star in the East, any pamphlets or leaflets issued locally, and any items of local news. They will be useful for *The Herald of the Star.*

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Fellows of the T.S. turn up in the most unexpected places. I have just had a letter from Fiji from one of them, saying: "My karma has taken me into a settlement of Indians, families chiefly from Calcutta," an unexpected piece of news. He goes on to say that he has been studying *At the Feet of the Master:* "Please tell Alcyone that I am very grateful, and have been much strengthened." Such thanks arise from many loving hearts, and should help to smooth the arduous way of the young disciple.

A STUDY IN KARMA

By ANNIE BESANT P. T. S.

(Concluded from p. 176*)*

BEFORE completing this imperfect study we must consider what is termed Collective Karma, the complex into which are woven the results of the collective thoughts, desires and activities of groups, whether large or small. The principles at work are the same, but the factors are far more numerous, and this multiplicity immensely increases the difficulty of understanding the effects.

The idea of considering a group as a larger individual is not alien from modern science, and

such larger individuals generate karma along lines similar to those which we have been studying. A family, a nation, a sub-race, a race, are all but larger individuals, each having a past behind it, the creator of its present, each with a future ahead of it, now in course of creation. An ego coming into such a larger individual must share in its general karma; his own special karma has brought him into it, and must be worked out within it, the larger karma often offering conditions which enable the smaller to act.

Let us consider the collective karma of a family. The family has a thought-atmosphere of its own, into the colouring of which enter family traditions and customs, family ways of regarding the external world, family pride in the past, a strong sense of family honour. All the thought-forms of a member of the family will be influenced by these conditions, built up perhaps through hundreds of years, and shaping, moulding, colouring, all the thoughts, desires and activities of the individual newly born into it. Tendencies in him that conflict with family traditions will be suppressed, all unconsciously to him; the things "a fellow cannot do" will have for him no attraction; he will be lifted above various temptations, and the seeds of evil which such temptations might have vivified in him will quietly atrophy away. The collective karma of the family will provide him with opportunities for distinction, open out avenues of usefulness, bring him advantages in the struggle for life, and ensure his success. How has he come into conditions so favourable? It may be by a

personal tie with some one already there, a service rendered in a previous life, a bond of affection, an unexhausted relationship. This avails to draw him into the circle, and he then profits by the various karmic results which belong to the family in virtue of its collective past, of the courage, ability, usefulness of some of its members, that have left an inheritance of social consideration as a family heir-loom.

Where the family karma is bad the individual born into it suffers, as in the former case he profits, and the collective karma hinders, as in the former instance it promoted, his welfare.

In both cases the individual will usually have built up in himself characteristics which demand for their full exercise the environment provided by the family. But a very strong personal tie, or unusual service, might, without this, draw a man into a family wherein was his beneficiary, and so give him an opportunity which, generally, he had not deserved, but had won by this special act of his past.

Let us think on the collective karma of a nation. Face to face with this, the individual is comparatively helpless, for nothing he can do can free him from this, and he must trim his sails to it as best he may. Even a Master can but slightly modify national karma, or change the national atmosphere.

The rise and fall of nations are brought about by collective karma. Acts of national righteousness or of national criminality, led up to by noble or base thinking, largely directed by national ideals,

bring about national ascent or national descent. The actions of the Spanish Inquisition, the driving of the Jews and of the Moors out of Spain, the atrocious cruelties accompanying the conquests of Mexico and Peru—all these were national crimes, which dragged Spain down from its splendid position of power, and reduced it to comparative powerlessness.

Seismic changes—earthquakes, volcanoes, floods —or national catastrophes like famine and plague, all are cases of collective karma, brought about by great streams of thoughts and actions of a collective rather than an individual character.

As with a family, so with a nation to a much greater degree, will there be an atmosphere created by the nation's past, and national traditions, customs, view-points, will exercise a vast influence on the minds of all who dwell within the nation. Few individuals can free themselves wholly from these influences, and consider a question affecting the nation without any bias, or see it from a standpoint other than that of their own people. Hence largely arise international quarrels and suspicions, mistaken views, and distorted opinions of the motives of another nation. Many a war has broken out in consequence of the differences in the thought-atmospheres surrounding the prospective combatants, and these difficulties are multiplied when the nations spring from different racial stocks, as, say, the Italians and the Turks. All the knower of karma can do, in these cases, is to realise the fact that his opinions and views are largely the product of the larger individuality of his nation,

and to check this bias as much as he can, giving full weight to the views obtained from the standpoint of the antagonistic nation.

When a man finds himself in the grip of a national karma which he cannot resist—say that he is a member of a conquered nation—he should calmly study the causes which have led to the national subjugation, and should set to work to remedy them, endeavouring to influence public opinion along lines which will eradicate these causes.

There was an article published in *East and West*—Mr. Malabari's paper—some time ago on the national karma of India, which was an admirable example of the way in which national karma should *not* be regarded. It was said that the national karma of India was that it should be conquered—obviously true, else the conquest of India would not have taken place—and that it should therefore accept its lot of service, and not try to change any of the existing conditions—as obviously wrong. The knower of karma would say: The Indians were not the original possessors of this country; they came down from Central Asia, conquering the land, subduing its then peoples, and reducing them to servitude; during thousands of years they conquered and ruled, and they generated a national karma. They trod down the conquered tribes, and made them slaves, oppressing them and taking advantage of them. The bad karma thus made brought down upon them in turn many invaders. Greeks, Mughals, Portuguese, Dutch, French, English—they all came, and fought, and

conquered, and possessed. Still the lesson of karma has not been learned, though the millions of the untouchables are a standing proof of the wrongs inflicted on them. Now the Indians ask for a share in the government of their own country, and they are hampered by this bad national karma. Let them, then, while asking for the growth of freedom for themselves, atone to these untouchables by giving them social freedom and lifting them in the social scale. A national effort must remove this national evil, and do away with a continuing cause of national weakness. India must redeem the wrong she has done, and cleanse her hands from oppression; so shall she change her national karma, and build the foundation of freedom. Karma will work for freedom and not against it, when the karma generated by oppression is changed into the karma made by uplifting and respecting. Public feeling can be changed, and every man who speaks graciously and kindly to an inferior is helping to change it. Meanwhile all whose own individual karma has brought them into the nation should recognise facts as they are, but should set to work to change those that are undesirable. National karma may be changed, like individual karma, but as the causes are of longer continuance so must be the effects, and the new causes introduced can only slowly modify the results outgrowing from the past.

The karma which brings about seismic catastrophes and other national disasters includes in its sweep vast numbers of individuals whose special karma contains sudden death, disease, or prolonged

physical suffering. It is interesting and instructive to notice the way in which people who have not such karmic liabilities are called away from the scene of a great catastrophe, while others are hurried into it; when an earthquake slays a number of people there will be cases of 'miraculous escape'—one called away by a telegram, by urgent business, etc.—and of equally miraculous tossing of victims into the place in time for their slaying. If such calling away proved to be impossible, then some special arrangement at the moment guarded from death—a beam, keeping off falling stones, or the like.

When a natural catastrophe is impending, people with appropriate individual karma are gathered together in the place, as in the flood at Johnstown, Pa., or the great earthquake and fire at San Francisco. In an earthquake in the north of India a few years ago, there were some victims who had posted back in hot haste—to be killed. Others left the place the night before—to be saved from death. The local catastrophe is used to work off particular karmas. Or a carriage taking a man to the station is stopped in a street block, and he misses the train. He is angry, but the train is wrecked and he is saved. It is not that the block was there in order to stop him, but that the block was utilised for the purpose. At Messina some who were not to die were dug out days afterwards, and in more than one case food had come to maintain life, brought by an astral agent. In shipwrecks, again, safety or death will depend on individual karma. Sometimes an ego has a

debt of sudden death to pay, but it had not been included in the debts to be discharged during the present incarnation; his presence in some accident brought about by a collective karma offers the opportunity of discharging the debt 'out of due time'. The ego prefers to seize the opportunity and to get rid of the karma, and his body is struck away with the rest.

Individual characteristics developed in one life may bring their owner in another life into a nation which offers peculiar facilities for their exercise. Thus a man who had developed a strong concrete mind, apt for commerce, say, in the Vaishya (merchant) caste in India, may be thrown down into the United States of America, and there become a Rockefeller. In his new personality he will see that vast wealth is only tolerable when used for national purposes, and he will carry out in America the Vaishya ideal that the man who has gathered huge wealth becomes a steward in the national household, to distribute wisely for the general benefit the stores accumulated as personal possessions. Thus the old ideal will be planted in the midst of a new civilisation, and will spread abroad through another people.

A colonising nation, like England, will often be guilty of much cruelty in the seizing of lands belonging to the savage tribes that the colonists drive out. Thousands perish prematurely during the conquest and subsequent settlement. These have a karmic claim against England collectively, as well as the debts due from the actual assailants. They are drawn to England and take birth in her slums,

providing a population of congenital criminals, of non-moral and feeble-minded people.

The debt due to them by the summary closing of their previous existences should be paid by education and training, thus quickening their evolution and lifting them out of their natural savagery.

The collective selfishness and indifference of the well-to-do towards the poor and miserable, leaving them to foster in overcrowded slums, among degrading and evil-provoking surroundings, bring down upon themselves social troubles, labour unrest, threatening combinations. Carried to excess in France during the reigns of Louis XIV and Louis XV, this same selfishness and indifference were the direct causes of the horrors of the French Revolution, of the destruction of the Crown and of the nobility.

Taught by Theosophy to see the workings of karmic law in the history of nations as well as in that of individuals, we should be forces making for national welfare and prosperity. The strongest karmic cause is the power of thought, and this is as true for nations as for individuals. To hold up a noble national ideal is to set going the most powerful karmic force, for into such an ideal the thoughts of many are ever flowing, and it becomes stronger by the daily influx. Public opinion continually changes under the flow of its influences, and reproduces that which is constantly held up for its admiration. The thought-force accumulates until it becomes irresistible, and lifts the whole nation upwards to a higher level.

The knowers of karma can work deliberately and consciously, sure of their ground, sure of their methods, relying on the Good Law. Thus they become conscious co-operators with the Divine Will which works in evolution, and are filled with a deep peace and an unending joy.

Annie Besant

REINCARNATION: A NOTE

March *Adyar Bulletin* quotes:

> Why is it that, among all those people who remember one or more of their incarnations, not one can remember being a hod-carrier, an undertaker's assistant, or an office-boy in a soap factory? There is a strong tendency to run toward royal families, court musicians and philosophers. The man we are anxious to meet is the chap who can remember with pleasure his incarnation as the brawny 'white wings' who pushed the scoop around the arena of the Roman Coliseum after the show was over and the animals retired, or the employee of the Imperial Health Department whose duty it was to descend into the Cloaca Maxima when it got clogged.

This is a favourite joke, and yet a little thought would solve the problem. People who remember something of their past are people more highly evolved than the mass of their contemporaries, and they would not have been hod-carriers or scavengers within historical times. The types named will have re-appeared in much the same class, and are not likely to be thinking much about past reincarnations.

A. B.

THEOSOPHICAL IDEAS IN AMERICAN LITERATURE

By MARGUERITE M. C. POLLARD

H. P. B. once said that a special opportunity for spiritual development was given to the world in every last quarter of a century. The truth of this statement was strikingly illustrated by the many progressive movements inaugurated in the last twenty-five years of the nineteenth century and pre-eminently in the foundation of the Theosophical Society by Madame Blavatsky and Colonel Olcott under the direction of the Masters M. and K. H.

But going back a century further, back to the close of the eighteenth century—that great era of prose and of common sense, when most of all in our world-literatures intuition and spirituality were at a discount and the fount of poetical inspiration had run dry—we find, in those closing years, signs of a no less striking effort on the part of the Great White Lodge to bring back into the minds of men a knowledge of their long lost spiritual birthright, a desire for the great day of freedom and enlightenment that was to be.

How the great note of Brotherhood was then sounded with trumpet tongues throughout the world!

It is difficult indeed not to see in the cataclysm of the French Revolution, stimulated by the writings of Voltaire and of Jean Jacques Rousseau, the work of a Master, inspirer of strength and heroic action, and of 'the Great Serpent Breath' who works behind all the intellectual movements of mankind. The spirit of Shiva, the Destroyer, was abroad, breaking down the bondage of the once splendid feudal system, sweeping away the rights of privileged classes, rending the old order to atoms,

Lest one good custom should corrupt the world.

Glorious ideal of a free brotherhood of man! How it took the world by storm, and how all generous hearts responded to that clarion call! But the Dark Forces as ever were at work, and the noble thought projected by the great Servants of Humanity could not then attain perfect expression.

What of the intellectual movements by which another Master then roused Europe? What of the great literary movements which He, who is the master of poetry and of song, then brought to birth?

In Germany we find a philosophy more metaphysical, more idealistic than ever before or since, a philosophy which, passing the bounds of the mother-country, coloured the thought of all Europe and America, and became the basis of the Romantic Movement in the Old World, and of the Transcendental Movement in the New.

Glancing for a moment at the great truths enunciated by the Romantic poets, we realise what true Theosophists these men were. Who, for example, has expressed more beautifully than

Wordsworth and Shelley the mystic's rapture in the immanence of God in the universe, the former conceiving of the World-Soul as the Spirit of Wisdom, the latter as the Spirit of Love? And, again, in the works of Coleridge and of Scott we find a revival of interest in the supernatural. Both men found inspiration in the shadow-world above the physical, that strange astral region of poetry and illusion which is the birthplace of so much of our poetry and of our fiction at the present day. The world was not then ready for the doctrine of reincarnation, but already the note of pre-existence was sounded, and where, in all the literature of the present century, can we parallel the famous description of the soul's descent from the bliss of heaven to the limitations of physical existence, given in Wordsworth's great Ode on *Immortality*:

> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God who is our home.

Then too, as now, the poet's eye was able to discern the true relationship between the animal and the human kingdoms. In *The Ancient Mariner,* Coleridge showed how the breaking of the law of love between the man and the animal, the mariner and the albatross, shut the man off from the love of the higher powers. Until the fountain of love welled up again in his heart as he watched the beautiful water-snakes and "blessed them unaware," no prayer could rise to his lips and never a Saint took pity on his soul in agony. With one hand man clasps the hands of the Gods, with the

other he unites himself to his humble brethren of the animal world; if he breaks the link with the lower kingdoms shall the Gods retain their hold of him?

At the present day, when we are looking forward with eager hearts and straining, eager eyes to catch the first glimpse of that wonderful race soon to arise in the New World, it is, perhaps, more interesting to trace the birth of Theosophical ideas in American rather than in English literature and history. The crucial years spoken of by H. P. B. were indeed years of momentous importance to America in the eighteenth century. In 1775 began the American Revolution with the battles of Lexington and Bunker's Hill. The following year witnessed the Declaration of American Independence, an independence acknowledged within seven years by the mother-country. Another seven years saw the establishment of an American constitution, and the revolution was triumphantly complete.

At the Universal Races Congress held in London last July, the view was put forward by several speakers that the mixture of races does not cause degeneracy but really produces a higher type with greater intellectual powers and greater flexibility. Already in the last quarter of the eighteenth century the universality of the new type was conspicuous. The Manu was already at work preparing for the birth of the new race, and blending the old bloods with the new. Hear the words of the Frenchman, Crevecœur, written before 1780, which, in the light of the Theosophical teachings of today sound like an inspired prophecy:

What then is the American, this new man?

He is either a European, or a descendent of a European, hence that strange mixture of blood which you will find in no other country. I could point out to you a family whose grandfather was an Englishman, whose wife was Dutch, whose son married a Frenchwoman and whose present four sons have now four wives of different nations. *He* is an American, who, leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new Government he obeys, the new rank he holds. He becomes an American by being received in the broad lap of our great Alma Mater. Here individuals of all nations are welded into a new race of men, whose labours and posterity will one day cause great changes in the world. Americans are the western pilgrims, who are carrying along with them that great mass of arts, sciences, vigour and industry, which began long since in the East, they will finish the great circle. The Americans were once scattered all over Europe; here they are incorporated into one of the finest systems of population which has ever appeared, and which hereafter will become distinct by the power of the different climates they inhabit. The American is a new man, who acts upon new principles; he must therefore entertain new ideas, and form new opinions. From involuntary idleness, servile dependence, penury and useless labour, he has passed to toils of a very different nature, rewarded by ample subsistence. This is an American.

The greatest changes which took place in the last quarter of the eighteenth century in America were political, industrial and social. The literary movement was less striking, but is nevertheless interesting and important. Pure literature in America up to this time was non-existent. This was the more remarkable because the seventeenth century emigrants to America left behind them a literature of unparalleled splendour and beauty in the mother-country. Among the many contemporaries of Shakspere and Ben Jonson, of Beaumont and Fletcher, of Webster and Massinger and Ford, who then crossed the Atlantic, there was no great literary artist to found a drama in the New World, no great epic writer to stand shoulder to shoulder with Milton. The early colonists were men of the adventurous rather

than of the literary type. Coming of the Puritan stock, for the most part, they endowed the new country with splendid moral qualities, but like Cassius they "loved no plays". For two centuries there was much theological and historical writing, but of pure artistic work nothing.

Between 1776 and 1800, however, there was a serious effort on the part of a little group of enthusiastic men, generally known as the Hartford Wits, to establish a native literature. But a literature is not born in full maturity like Athena from the head of Zeus, and these efforts were only imitative though inspired by patriotism and courage. It was not until the nineteenth century that a literature characteristically American came into being.

But when it did come, how the three great Theosophical watchwords sounded out! Brotherhood, for instance, the recognition of the One Self in all the forms, is seen in the literature of the Anti-Slavery movement, and in the democratic writings of Walt Whitman, with their gospel of a great loving confederacy of men and women united in the cause of Beauty and of Truth.

> I dream'd in a dream I saw a city invincible to the attacks of the whole of the rest of the earth,
>
> I dream'd that was the new city of Friends,
>
> Nothing was greater there than the quality of robust love, it led the rest,
>
> It was seen every hour in the actions of the men of that city,
>
> And in all their looks and words.

Or take again that splendid prophecy of the new race, in which the buddhic or love principle shall shine forth in triumphant glory:

Come, I will make the continent indissoluble,
I will make the most splendid race the sun ever shone upon,
I will make divine magnetic lands,
With the love of comrades,
With the life-long love of comrades.
I will plant companionship thick as trees along all the rivers of America, and along the shores of the great lakes, and all over the prairies,
I will make inseparable cities with their arms about each other's necks,
By the love of comrades,
By the manly love of comrades.

In the Transcendental Movement, again, we have the endeavour to found a spiritual philosophy, a philosophy based upon the study of all the idealistic philosophies of the world, ancient and modern, of the East and of the West. Here is the second Theosophical note.

And lastly in the stories of Washington Irving and of Brockden Brown, and still more in the poems and tales of Edgar Allan Poe, there is a deep sense of the mysteries, often dark and terrible, always strange and wonderful, that so long have lain beyond human ken. There is the effort to account for hitherto inexplicable phenomena, to investigate hitherto unknown realms of consciousness, in short, to attain the third object of the Theosophical Society.

Taking first the *philosophic* movement, we find that the most important external influence to bring about the Transcendental Movement was that of German thought. German philosophy was at this time most metaphysical and German literature most romantic. The taste for both spread rapidly in America. In 1800: "Hardly a German book

was to be found in Boston;" by 1840: "There were few educated people who were not enthusiastic about German philosophy, literature and music." French eclectic philosophy, the philosophy of Cousin and Jouffroy also played its part: so too did the Greek idealistic philosophy, and especially the writings of the Platonists, which Emerson declared to be "intoxicating to the student". Oriental philosophy was also studied in the sacred books of the East.

The result of these studies was a movement for greater and freer spiritual life, and a reaction against the materialistic thought of Locke and Bentham. In opposition to Locke the Transcendentalists declared that man has innate ideas and a faculty for transcending the senses and the understanding. They identified morality and religion, and made intuition their source. Coleridge, in England, had drawn attention to this transcendental faculty which he called Reason, regarding it as the immediate vision of supersensual things. According to his view, this faculty is not an exclusive possession of the human mind, but rather a spark of the Universal Reason which all intelligent beings share, and which is identical in all. Here is the Theosophical idea of the One Self, expressing itself in all forms, in all the separated selves. Brahman is All. It was this idea which took such strong hold of Emerson's imagination, and was the source of his doctrine of the Oversoul.

The doctrine of the Oversoul is that God is the Great Unity, in which every man's particular being is contained and made one with all others, so that living and moving in Him we have, as it

were, one common heart. The divine life expresses itself in each. "Within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the Eternal One."

According to Emerson, the Real Self, the ego, is neither the body, nor the emotions, nor the intellect, nor the will, but the master of all these vehicles or modes of expression.

All goes to show that the soul in man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of the intellect and will; is the vast background of our being, in which they lie—an immensity not possessed and that cannot be possessed. From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all.

Because of the Divine Spark *within* us, we are perpetually in touch with the Great Deep of Divine Being *without* us and above us. There is no barrier between the soul of man and God.

A wise old proverb says: "God comes to see us without bell;" that is, as there is no screen or ceiling between our heads and the infinite heavens, so is there no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins. The walls are taken away. We lie open on one side to the deeps of spiritual nature, to all the attributes of God.

Owing, too, to the Divinity within himself man is capable of transcending the limitations of space and time.

Time and space are but inverse measures of the force of the soul. A man is capable of abolishing them both. The Spirit sports with time;

Can crowd eternity into an hour,
Or stretch an hour to eternity.

We are often made to feel that there is another youth and age than that which is measured from the year of our natural birth. Some thoughts always find us young and keep us so. Such a thought is the love of the universal and eternal

beauty. Every man parts from that contemplation with the feeling that it belongs rather to ages than to mortal life.

The occult teachings show that physical time differs from astral time, and that astral time differs again from mental time. Most of us are aware that in moments of intense thought and in our brown studies the time-sense of the physical plane is lost to us, and that on our return to our ordinary mental condition we are often surprised to find that our meditations have occupied only a few seconds or perhaps hours as the case may be. As Emerson says:

> The least activity of the intellectual powers redeems us in a degree from the influences of time. In sickness, in languor, give us a strain of poetry or a profound sentence, and we are refreshed; or produce a volume of Plato or Shakspere, or remind us of their names, and instantly we come into a feeling of longevity. See how the deep divine thought demolishes centuries and millenniums, and makes itself present through all ages.

Beyond the planes of time lie the timeless regions of the Spirit.

> Always the soul's scale is one, the scale of the senses and the understanding is another. Before the great revelations of the soul, Time, Space and Nature shrink away. The soul looketh steadily forwards, creating a world alway before her, and leaving worlds alway behind her. She has no dates, nor rites, nor persons, nor specialities, nor men. The soul knows only the soul. All else is idle weeds for her wearing.

So, while recognising that "one mode of the divine teaching is the incarnation of the Spirit in form," while feeling that "these separated selves" draw him "as nothing else can," Emerson realised that "persons are supplementary to the primary teaching of the soul". He says:

> In youth we are mad for persons. Childhood and youth see all the world in them. But the larger experience of man discovers the identical nature appearing through them all. Persons themselves acquaint us with the impersonal.

Those of us who have met often for meditation or for earnest discussion know that it is possible to establish a kind of group-consciousness, "to gather Ourself out of ourselves" in a very wonderful way. This experience was known to Emerson who says:

> In groups where debate is earnest, and especially on great questions of thought, the company often become aware of their unity; aware that the thought rises to an equal height in all bosoms, that all have a spiritual property in what was said, as well as the sayer. They all wax wiser than they were. It arches over them like a temple, this unity of thought, in which every heart beats with nobler sense of power and duty and thinks and acts with unusual solemnity. All are conscious of attaining to a higher self-possession. It shines for all.

Hence the importance of holding Lodge meetings, Masonic meetings, E. S. meetings. The buddhic principle is able to express itself through the channel thus provided, in a way which would otherwise be impossible, and this result is the same whether the group be highly intellectualised or not. A recent article in *The Path* deals with a type of souls called by the writer 'Children of Light' whose power is recognised in every occult work, "the quiet, unostentatious, retiring little ones, the expressions of buddhi, of peace and love and sweet tolerance," who "give the life currents and spiritual blood to the body," without whose aid the intellectual leaders "may agonize and slave and labour incessantly and yet fail of spiritual results". Emerson seems to have perceived the same truth.

> The learned and the studious of thought have no monopoly of wisdom. Their violence of direction in some degree disqualifies them to think truly. We owe many valuable observations to people who are not very acute or profound, who say the thing without effort, which we want and have long been hunting in vain.

But the true power of these "little ones" is in silence.

> The action of the soul is oftener in that which is felt and left unsaid, than in that which is said in any conversation. It broods over every society and they unconsciously seek for it in each other.... We know that we are much more.... that somewhat higher in each of us overlooks this by-play and Jove nods to Jove from behind each of us.

Turning to the work of Henry David Thoreau, it is impossible for us not to feel that here again was a true Theosophist. How he loved "the grey-haired wisdom of the East!"

> In the morning I bathe my intellect in the stupendous and cosmogonal philosophy of the *Bhagavaḍ-Gīṭā*, since whose composition years of the Gods have elapsed, and in comparison with which our modern world and its literature seems puny; and I doubt if that philosophy is not to be referred to a previous state of existence, so remote is its sublimity from our conceptions.

He not only accepted the idea of reincarnation as a working hypothesis, but remembered his past lives. In a letter to Emerson, written in 1843, he says: "And Hawthorne, too, I remember, as one with whom I sauntered in old heroic times along the banks of the Seamander, amid the ruins of chariots and heroes."

He speaks too of the law of karma in connection with the animal world:

> Methinks the hawk that soars so loftily and circles so steadily and apparently without effort, has earned this power by faithfully creeping on the ground as a reptile in a former state of existence.

Thoreau had the spiritual perception of a poet but was somewhat lacking in technical skill. Undoubtedly he felt and thought and lived as a poet, but, as he said himself, he was unable quite to express himself as an artist.

My life has been the poem I would have writ,
But I could not both live and utter it.

Occasionally, however, we have the sweetness as well as the spirituality of the English metaphysical poets of the seventeenth century. In *Inspiration* we have the record of his soul's awakening to the philosophical truths put forward by the Transcendentalists.

I hear beyond the range of sound,
I see beyond the range of sight
New earths, and skies and seas around
And in my day the sun doth pale his light.

A clear and ancient harmony
Pierces my soul, through all its din,
As through its utmost melody
Farther behind than they, farther within.

More swift its bolt than lightning is,
Its voice than thunder is more loud,
It doth expand my privacies
To all, and leave me single in the crowd.

It speaks with such authority,
With so serene and lofty tone,
That idle Time runs gadding by,
And leaves me with Eternity alone.

It comes in summer's broadest noon,
By a grey wall or some chance place,
Unseasoning Time, insulting June,
And vexing day with its presuming face.

Such fragrance round my couch it makes
More rich than are Arabian drugs,
That my soul scents its life and wakes
The body up beneath its perfumed rugs.

I will not doubt for evermore
Nor falter from a steadfast faith,
For though the system be turned o'er
God takes not back the word which once he saith.

There is a close affinity too between Thoreau and the English Pantheistic poets. Like them he has a strong realisation of the life in nature. He says:

I tread in the steps of the fox with such tip-toe of expectation as if I were on the trail of the spirit itself which resides in the wood and expected soon to catch it in its lair.

Like Wordsworth he communed with "the souls of lonely places".

It is as if I always met in those places some grand, serene, immortal infinitely encouraging yet invisible companion and communed with him . . . . . I love and celebrate nature even in detail, because I love the scenery of these interviews and translations.

Like Shelley he looked upon the pervading Spirit of the universe as the spirit of Love.

Love is the burden of all nature's odes, the song of birds is an epithalamium, a hymeneal. . . . In the deep water, in the high air, in woods and pastures and the bowels of the earth this is the condition of things. . . . The light of the sun is but the shadow of love. Love is in the wind, the tides, the waves, the sunshine. Its power is incalculable; it never ceases; it never slacks.

The great inspiration of Thoreau's life, however, was the Brahman philosophy. Like the Hindu devotee he set to free himself from the illusion of Time, to realise his oneness with Brahman. In the *Week on the Concord and Merrimac Rivers* he says:

I see, smell, taste, hear, feel that everlasting Something to which we are allied, at once our Maker, our Abode, our Destiny, our very Selves.

By purity, he says, man may overcome the illusion of separateness. "Man flows at once to God when the channel of purity is open." "Chastity is perpetual acquaintance with the All."

In order to regain the purity of soul which he possessed originally as one with the Great Self, to rid himself of the illusion of personal existence, Thoreau followed what has been called the negative path, the path of renunciation. There are two mystic

roads to the Eternal, a positive and a negative road. Those who, like Walt Whitman, follow the positive path, worship the Supreme Ishvara, the manifested God, and go joyously through life, delighting in all forms because all forms are manifestations of the Absolute. Those who follow the negative road, like Thoreau and S. John of the Cross, on the contrary, seek rather the *Unmanifest* and see in the forms that which veils from them the splendour of the hidden deity. Their path is a path of progress to the perception of the Real by the abstraction of the mind from the things that are merely apparent. Mystics of the first type go out into the world of men, preaching a gospel of comradeship. The others are the great solitaries and ascetics, the hermits and yogis of the desert and the forest. A life of absolute seclusion is as necessary to them as companionship and sweet human fellowship to the others.

Says Emerson of Thoreau:

> Few lives contain so many renunciations. He was bred to no profession; he never married; he lived alone; he never went to church; he never voted; he refused to pay a tax to the State; he ate no flesh; he drank no wine; he never knew the use of tobacco, and, though a naturalist, he used neither trap nor gun. He chose, wisely no doubt, for himself to be the bachelor of thought and nature.

According to the teaching of the Vedanta man in the state of deep sleep returns to pure consciousness, to union with the divine. Thoreau in the waking state retained some memory of such an experience.

> I am conscious of having in sleep transcended the limits of the individual—as if in sleep our individual fell into the universal and infinite mind and at the moment of awakening we find ourselves on the confines of the latter. On awakening we

resume our enterprises, take up our bodies and become limited mind again.

Rest, the forsaking of works, was Thoreau's ideal.

My most essential progress must be to me a state of absolute rest .... Sometimes in a summer morning, I sat in my sunny doorway till noon, rapt in a reverie among the pines and hickories and sumachs, in undisturbed solitude and stillness. I grew in those seasons like corn in the night ..... I realised what the Orientals mean by contemplation and the forsaking of works.

It is illuminating to compare the views of Whitman and Thoreau on the subject of solitude. Whitman sees "in Louisiana a live-oak growing, uttering joyous leaves all its life without a friend, a lover near," and knows very well that he could not. Thoreau says: "I thrive best on solitude" and he finds the presence of others inimical to his mystical vision.

I saw through and behind them [the white pines] to a distant snow-clad hill, and also to oaks, red with their dry leaves and maple limbs mingled with the pines. I was on the verge of seeing something, but I did not. If I had been alone. . . . I might have had something to report.

Like the Pythagoreans, Thoreau believed that the soul developed best in silence.

As the truest society approaches always nearer to solitude, so the most excellent speech falls into silence. . . . Silence is, when we hear inwardly, sound, when we hear outwardly. Who has not heard her infinite din! She is Truth's speaking-trumpet, for through her all revelations have been made. . . . What is fame to a living man? If he live aright the sound of no man's voice will resound through the aisles of his secluded life. His life will be a hallowed silence, a pool.

To Thoreau there was nothing unnatural about silence, rather it was the natural state of the contemplative soul.

Silence is the communication of a conscious soul within itself. If the soul attend for a moment to its own infinity

there is silence. . . . When deeper thoughts upswell, the jarring discord of harsh speech is hushed and senses seem as little as may be to share the ecstasy.

Like Keats, Thoreau held that silence was the most perfect music. "Heard melodies are sweet but those unheard are sweeter," said the English poet. "Silence alone is worthy to be heard," said the American seer. "The silence sings. It is musical. I remember a night when it was audible. I heard the unspeakable."

Thoreau succeeded to a wonderful extent in identifying himself with nature, and so with the Spirit of nature.

My profession is to find God in nature. I to be nature, looking into nature with such easy sympathy as the blue-eyed grass in the meadow looks into the face of the sky.

Like S. Francis of Assisi, Thoreau was at home with all the wild creatures in the wood. We are told:

The fishes swam into his hand; the mice would come and playfully eat out of his fingers, and the very moles paid him friendly visits; sparrows alighted on his shoulder at his call. . . . . snakes coiled round his leg. . . . . he pulled the woodchuck out of his hole by the tail, and took the foxes under his protection from the hunters.

Like S. Francis he seems to have had a special love for "our sisters, the birds". To him they were messengers from the Most High.

These migratory sparrows all bear messages that concern my life. . . . I hear faintly the cawing of a crow, far away echoing from the woodside. What a delicious sound! It is not merely crow calling to crow, for it speaks to me too. I am part of one great creature with him.

Like S. Francis, Thoreau expressed his sense of unity with nature in terms of human relationship. Of the moon he says: "My dear, my dewy sister,

let thy dews descend on me," and again of the scrub oak: "What cousin of mine is the scrub oak?"

He considered compassion for all things that have life a sacred duty and was as tender as a woman with all living things.

> Now is the time for chestnuts. A stone cast against the tree shakes them down in showers upon one's head and shoulders. But I cannot excuse myself for using the stone. I was as affected as if I had cast a rock at a sentient being.

To the transcendental doctrine of the One Life in all the forms can be traced the origin of the great movements of the time, which had as their object the realisation of Brotherhood. The intellectual leaders of the Anti-Slavery movement were either Transcendentalists, Unitarians, or Quakers, who, because of their doctrine of the inner light, "the light which lighteth every man that cometh into the world" found it impossible to tolerate the enslavement of any human being. The question was not settled without terrific opposition on the part of the Dark Forces, and a Civil War which rent America in twain. But the principle of human freedom, in the end, was firmly established.

Three of America's best known poets, Whittier, Longfellow and Walt Whitman, were inspired by the cause of liberty. Of these the one whose work is most significant at the present day is undoubtedly Walt Whitman. He, more than any other poet, is the prophet of Universal Brotherhood. His is the voice of modern democracy; his theme the Modern Man.

Whitman's democracy is based on the law of love, the unselfish desire to hold nothing for

the separated self, to accept of no privileges or advantages.

> I speak the pass-word-primæval, I give the sign of democracy. By God, I will accept nothing which all cannot have their counterpart of on the same terms.

Like Emerson and Thoreau, he recognised the One Self in the myriad selves, and from this conviction of spiritual solidarity was born his democratic sympathy. Like the Christ, he had done with all exclusiveness, with the pharisaical scorn of publicans and sinners. God, for him, was not away in some far heaven apart from His universe, but here and now in the hearts of the most degraded and debased. "Neither do I condemn you" said the Christ to an outcast woman, and Walt Whitman addressing another member of that sad sisterhood exclaims:

> Not till the sun excludes you do I exclude you; not till the waters refuse to glisten for you and the leaves to rustle for you, do my words refuse to glisten and rustle for you.

There is no duality: the God-life is in each, and so, in the deepest sense, it is true as Walt Whitman says that "man or woman is as good as God" and that "there is no God any more divine than yourself".

Much of the interest of Walt Whitman's poetry at the present day lies in the fact that he is the pioneer of a new order, soon to be realised upon earth, when the buddhic or love principle shall come more strikingly into play than ever before in the history of the world. In all his work there is the presentiment of a great future, of a universe becoming one stupendous conscious whole, through the all conquering power of love. Already

he hears the echoes of the footsteps of the coming race and so he says:

I will sing the song of companionship;
I will write the evangel poem of comrades and of love.

He inaugurates a world-religion.

I too, following many and follow'd by many, inaugurate a religion,
I descend into the arena.
Each is not for its own sake,
I say the whole earth and all the stars in the sky are for religion's sake.
I say no man has ever yet been half devout enough,
None has ever yet adored or worshipp'd half enough;
None has begun to think how divine he himself is, and how certain the future is.

To an historian he says:

You who celebrate bygones,
Who have explored the outward, the surfaces of the races, the life that was exhibited itself
. . . . . .
I project the history of the future.

"The years are full of phantoms;" cosmic forces are preparing mighty changes; there is "the incredible rush and heat, the strange ecstatic fever of expectancy".

"The Female equally with the Male I sing"—another modern democratic note, the note of the woman's movement. Those of us who believe in the occult teachings concerning cycles are watching the movement with great interest. In a recent book by Dr. Steiner on the previous races of humanity, emphasis was laid on the important place occupied by the woman when the Manu was projecting the development of the Fourth Root-Race. More emotional and psychic than the man, the woman at that crisis was the leader of humanity. Some

teachers assert that the sex leadership changes every 25,000 years, and that a woman cycle is now beginning. If so it is significant that the two great leaders of the Theosophical Society have used the female form in their last incarnations. In passing from the manasic to the buddhic level it is possible that the woman body may again be the more advantageous vehicle, in which case our brothers, after their long period of mental supremacy, will not grudge us our temporary ascendancy, an ascendancy which would undoubtedly exist solely for the benefit of the whole human race and not for the advantage of one sex alone.

Theosophy asserts the principle of Brotherhood without distinction of caste, and undoubtedly at present forces are at work levelling class distinctions. Castes rise and fall in obedience to the same great cyclic law which governs all things. In a recent article in *The Path* it was said that the merchants, the Vaishyas, are now on the crest of the evolutionary wave, and that they in their turn will give place to the Shudras. But when the day of socialism and democracy is far spent,

> when mankind shall have learned the lessons, and the Shudras shall have grown in the truer human characteristics, then, will they, as a whole and without any inner opposition, yield again as a child to its parent their destinies and the welfare of the human race into the hands of the 'best men,' the true aristocracy, many of whom are now incarnating into the lower classes, and appearing outwardly as Shudras and Vaishyas.

Whitman felt that the sun of the privileged classes had set, and that the spirit and forms of feudalism were dead.

> Pass'd! pass'd for us, for ever pass'd that once so mighty world, now void, inanimate phantom world,

Embroider'd, dazzling, foreign world, with all its gorgeous legends, myths,
Its kings and castles proud, its priests and warlike lords and courtly dames,
Pass'd to its charnel vault, coffin'd with crown and armour on,
Blazon'd with Shakspere's purple page
And dirged by Tennyson's sweet, sad rhyme.

But the modern man is to draw out of "the fading kingdoms and religions" all that was good in the past life and to build it into himself.

Sail, sail thy best, Ship of Democracy,
Of value is thy freight; 'tis not the Present only,
The Past is also stored in thee.
Thou holdest not the venture of thyself alone, not of the Western Continent alone,
Earth's resumé entire floats on thy keel, O ship, is steadied by thy spars,
With Thee Time voyages in trust; the antecedent nations sink or swim with thee.
With all their ancient struggles, martyrs, heroes, epics, wars, thou bear'st the other continents.
Theirs, theirs as much as thine, the destination—port triumphant;
Steer then with good strong hand and wary eye, O helmsman, thou carriest great companions,
Venerable, priestly Asia sails this day with thee,
And royal, feudal Europe sails with thee.

Most characteristic of Whitman's message are the notes of universality and of joy. All human experiences are joyful. Pain and pleasure, sorrow and happiness alike may yield us joy. Let us accept everything, reject nothing. There are "the excellent joys of Youth," "of the merry word and the laughing face" and there are "the joys of pensive thought and of the gloomy heart;"

Joys of the solitary walk, the Spirit bow'd yet proud, the suffering and the struggle,
The agonistic throes, the ecstasies, joys of the musings, day or night

> Joys of the thought of Death, the great spheres Time and Space.

There is a profound truth in this view of life. Transmutation is always possible, and the great sufferers know the rapture of the moment when their suffering is turned into joy. The greater the suffering, the fuller the measure of joy when the moment for transmutation comes, and the soul is able to transcend its pain. And so at the close of his *Song of Joys,* Whitman places the emphasis on the joys that are born of sorrow and suffering.

> For not Life's joys alone I sing, repeating—the joy of death!
>
> The beautiful touch of Death.
>
> O to struggle against great odds, to meet enemies undaunted!
>
> To be entirely alone with them, to find how much one can stand!
>
> To look strife, torture, prison, popular odium face to face!
>
> To mount the scaffold, to advance to the muzzles of guns with perfect nonchalance!
>
> To be indeed a God.

Nothing could be more dissimilar than the methods of Whitman and Thoreau, but in the Divine wisdom, Theosophia, there is place for both. All paths lead to the One, the path of experience no less than the path of negation of works. Behind Thoreau's passionate desire to lose himself in the Infinite and Whitman's emphatic and forceful:

> Yourself, Yourself, Yourself for ever and ever!

is the knowledge of the One Self in all the selves. The Positive and Negative paths meet at Infinity. But for the modern world, for the new type that is coming into being the positive path is

the more attractive. At some religious crisis of the world's history the negative path is that chosen by the majority of progressive souls; some individuals at the present time may still prefer it; generations yet unborn may again prefer it; but the word that is sounding to-day is not Negation but Experience. Now, when the heavenly Hierarchies are singing the *Gloria in Excelsis* for the beauty of the dawning day of the Lord, the splendour of the new era of peace and good will to men; when the wise of all nations are hastening to the cradle of the Christ, once more the Earth recovers its primæval glory and freshness, and with God we say that it is good. Not as a solitary in desert or in jungle shall we find Him for whom the soul longeth, but in the new city of Friends.

M. M. C. Pollard

A NOTE

It shows that a kindly feeling is blotting out the bitter memories of war, when we read that the death of Archbishop Nicolas, of the Greek Church in Tokyo, Japan, was mourned by all classes of Japanese. So saintly was the Archbishop that Buddhist mothers and Shinto children came to him praying for his blessing. Such men do much to soften warring religions in the East.

A. B.

WORK IS LOVE

By MADAME A. L. POGOSKY

WHAT is work in our twentieth century? Some bear it lovingly and patiently; some consider it as an unavoidable evil; some deem it an undeserved curse. To obtain an occupation with as much pay and as few hours of work as possible is an ideal of many; to some, an ideal never to be reached. There is an old Russian story of a peasant who wished to be a Tzar, in order to spend all his days in lying on a warm stove and eating gingerbread. To many it seemed naive; not in its principle, but only in the inability of the stupid peasant to imagine something more brilliant than gingerbread. And we see, that those who have reached the desired ideal, "little work and much pay," live more comfortably and plentifully; and those who have done away with work altogether are so rich, that they are unable to spend all their income. All the economic struggle of the workers of the whole world seems to be based on this principle. Is it possible then, that work is an evil and a curse?

When man entered for the first time the fragrant temple of nature—a temple of cosmic,

endless, unceasing and orderly work, a temple where everything was beautiful and harmonious—man's work began, and one can truly say that the idea of work was the first idea of man in his first degree of evolution. At first, the traces of his work, as expressed in his dwelling, garments and tools, hardly introduced disharmony into the Temple of Isis. The man was yet so near to mother Nature, that he hardly stood out of her garments, finding shelter in the forests and caves, getting up and going to sleep with the sun, feeding, propagating, and multiplying along with other of earth's creatures. But his destiny was different. Unconsciously obedient to Fate, he took his evolution into his own hands and during thousands of centuries, changed not only his own being, but the whole face of the earth. The idea of work broadened, changed, became distorted in every direction—but work always reflected its creator, man. Many, one may say the majority of men, are delighted with the results of man's work: these overpopulated cities full of turmoil, commerce (devoid of the first necessity of men—fresh air), these well-regulated armies and fleets circulating through seas and oceans, these throngs of States and Dominions of the globe, these refined amusements (counterbalanced by periodical famines), these swift means of locomotion through land, water and air. People are delighted even with the wonders of modern architecture representing such a mass of cumbersome, inharmonious lines and forms in complete contradiction with surrounding nature, and a crushing abundance of straight lines and angles, and coarse colour vibrations. It is not

for me to judge the merits of civilisation. Man learns by mistakes, and I mention this epopee of work only to show the thorny path on which man travelled, learned, fell, and seemed to try hard to exhaust the patience of mother Nature. On this path the idea of work lived through a cycle of mistakes and distortions, which at last have brought us to the present moment, when it has become evident to many that we have come to a deadlock, and have to take up this question and find the causes of this *impasse.*

Every mistake, every sin, brings its result; every dissonance will torment us, till we resolve it into harmony. They say, in common parlance: every trespass is punished. And our life has become so full of these punishments, the discordant note sounds so intrusively, that we cannot avert our ear from it, the more so, that our ears have become more sensitive.

The crime was committed and is committed still, consciously or unconsciously by every one who forgets or does not strive to learn man's destination in the world, and his place in nature; in short, the crime is committed every time that the motive is egotism. It happens every time when a man imagines that he represents a detached independent unit in the cosmos, without a definite communal duty towards its whole and towards each member of this whole, throws off his duties—which became irksome because he never looked into their deep significance and merely indulged in satisfying his lower selfish desires, taking the means for the end, and not using them as tools

given him by nature for a loyal fulfilment of his duty in harmony with the scheme of the cosmos. The first man who put his burden on his neighbour was indeed the first trespasser. And each of such acts played the role of the 'False Coupon,' so eloquently described by Tolstoy. The evil multiplied with striking, dreadful rapidity. The first burden put on somebody else's shoulders, or some one who was obliged to submit, originated SLAVEDOM. And work turned into LABOUR. The idea of serfdom is well known and analysed. Everyone knows it, yet many do not apply this category when the master and the slave are outwardly free. Unfortunately its more refined symptoms which fill our lives, usually escape our consciousness. The modern slave does not require the obsolete form of chains and whip: he willingly stretches out his hands for the heavy burden—he even fights his comrade for it; nevertheless, without chains and whip, he is as securely tied and punished as the slave of bygone days.

A modern researcher who would undertake to investigate the idea of work in its modern conditions, without looking into the depth of phenomena, might indeed come to the absurd conclusion that work is a necessary evil which a man is obliged to bear. One bears it with a hope of deliverance; another with curses and bitterness. But, looking deeper and putting aside all outward attributes brought about by ages of man's self-will and egotism, we shall see another picture.

People did not understand the words of the Old Testament where God curses the land. These

words are always quoted separately from the text. But the parable expresses a truth concerning the essence of things. When God says to Adam: "I will curse the land for thy sake," it is not an arbitrary punishment but an expression of grace, a sacrament.

Mrs. Mary Boole, in her book, *The Message of Psychology,* speaks of the wonderful healing power of work, and explains how, during the process of work, we in reality receive a vital force from the unseen.

Any one of us, surely, has had the experience of this beneficent influence of work, when we worked not for self, but inspired by the idea of serving some one else, a friend, or society at large. We recollect this experience almost with envy—these moments when the body drooped with fatigue, and the Spirit rejoiced and ascended.

What a life-giving sleep usually followed such work!

It would be a pity if such work were an exception!

It is a difficult task to unravel such a tangled skein of threads extending from past ages, threads endlessly diverse, reflecting an endless number of souls, each having brought into the work his own expression, temperament, taste, inclinations, love, or curses.

When we begin to look into this more thoughtfully, there will come gradually a vision of waves of that work, which brings joy and light, is created by love, and, in its turn, generates love and beauty.

An artist, who really loves his art, and does not consider his earnings as its main aim, but

who rises above this attribute of his profession, loves his work. He shuts himself up from all outward influences, his comrades, and many other things which so recently attracted him and smiled on him. He needs only solitude, light, and his pallet. All the rest, if he be a real artist, he finds in himself. He burns with love for this image which he is to picture: its slightest trait is brought from the depths of his soul, in perfect oblivion of the outer world, sometimes in ecstasy. In these moments he reaches that penetration of which only an artist is capable. Fixing it on the canvas, he presents the world with a priceless gift, which will ever radiate on every onlooker the same penetration, the same love, and will wake the individual forces of each soul. Such are the pictures of true artists, which attract to Italy people from every part of the world, and such will be again the pictures of artists, as soon as they purify themselves of outward conditions which clog the channels of inspiration.

The scale of work is endless. Having taken an example on its very height, and remembering always that every note of it may and should sound with inspiration, let us take now its lower degrees and see what laws are working there.

Here is a rye field, waving like a sea, perpetually reflecting heavenly clouds as does a sea. The hedges are aglow with bright poppies, cornflowers, and fragrant sweet maudlin. The air is full of sounds and fragrance. What heart can remain indifferent to this harmony of work and nature! What a satisfaction to the worker who

created this field! What a rich source of strength, health and goldy-locked visions for a town dweller! What an inspiration breathes from every wave of the golden rye! And many, many dreams and visions will the poor town-dweller have, standing there in this peaceful field comparing it with his sad, grey days, spent among crowded tables in his office, shop, or restaurant, and at night the exhausting green tables! Every moment of creation of this field is full of beauty, all are in harmony with nature. The resting field, under the snow-white coverlet, with roads and way-marks all along them, and the spring blue shadows of the melting snow, and the waking up of the warbling rivulets, and the joyful arrival of birds, and the field resplendent in the hot spring sun, with the figure of the peasant walking after his horse and plough with the crows circling round him, and the velvety, green young winter-corn—all, all is full of beauty, and here is the crown of the field holidays, when the larks fill the whole countryside with their songs, the very symbol of joy. And the field of ripe rye, and the field after the harvest, when the heavy sheaves are put into orderly ricks, how often have they inspired artists and poets, and given shelter to a tired wanderer! And even when everything is taken away, and the field seems empty and deserted, try to stand for a little while in silence and concentrate your thoughts: you will experience a great wave of satisfaction, a chord of fulfilled duty, a strong certainty of union with nature, and you will feel not like a tiny insignificant blade of grass, but as a favourite child, the very flesh and spirit of nature.

These are not invented pictures. Every one of us has seen them and, if these moments are rare, alas! too rare, we are alone to blame for it, or rather our errors, which darken the meaning of work.

The sphere of work is so large that there is not the slightest possibility of examining it systematically in these few pages. I would like only to touch the main foundation, and investigate the influence of the laws of work on its result.

In our two examples of work, although we have taken them from two extreme ends, we can see the same laws working. No one will deny that the picture of the artist will express the more beauty, will influence and penetrate the spectator the more strongly, the more love and penetration were brought into it by the artist, the freer he was from selfish motives, the more fully he expressed his spirit.

In the second example of the agricultural work, the principle is much more veiled? We are so far gone from the plough that the emotions of this sphere are quite foreign to us and we touch it usually in a spirit of artificially made up, unjust relations, which have dug a deep abyss between us. The peasant argues and analyses very little, being overburdened by the claims of all the other classes. He it was, who received on his shoulders the bulk of the burden from other shoulders, as his work is the heaviest and also the most necessary for the existence of men. This last condition of work overcasts its outward

expression. Yet one can see clearly that this work carries all those properties which create beauty and harmony. No one will deny, I believe, that the peasant loves his field, his fellow-worker, his horse; loves his visions of the coming crop, of the modest well-being of his family which it will bring. I also think that no one will deny that the peasant brings into his work not only love, but also obedience to the Higher Power, however we may call it: Nature, Cosmos, God. This obedience—natural to all who do not yet separate themselves from the land—explains this inconceivable vitality of the peasant and his traditions. More than any other class of men, he remains in harmony with the basic laws of Nature. If we could for one moment imagine that the peasants of all the world declined to produce corn, we should have at the same time to imagine the end of human existence. No bread—no life. And it seems to me that this precious industry of the greatest produce of the world, the grain, should command a more careful and wise handling. But it is not so. Everywhere the peasants enjoy the least wages, the least comfort and the least esteem. What then, if not this love and obedience to the Higher Power, are able to preserve these workers for humanity?

Perhaps the peasant gets his reward too, not only in his hope of future rest and well-being, somewhere in the unseen spheres, but in the present, hard as it is to believe, looking upon his burdensome life. Perhaps the sky and the sun beam on him just as on us, and the gladsome song of the lark penetrates his soul by a life-giving ray.

Perhaps mother Nature wraps him up, her nearest son, in an even greater magic than the town dwellers can imagine, being so far from her garments. Is not this the mystery of his stability, in spite of all the modern pervertions brought by modern conditions.

Thus in these two kinds of work we clearly see the main basis of work, *i.e.,* Love, the true expression of the soul, Creativeness and Service, *i.e.,* absence of selfishness. As soon as these laws are violated, harmony and beauty disappear.

With the first transgression of justice, with the first manifestation of selfishness—when a man for the first time allowed himself to put his burden on another's shoulders—the attitude towards work also changed. Instead of thankfulness for the help, there appeared contempt for the slave who accepted the burden. And this contempt multiplied, strengthened, underwent all forms of serfdom, from its coarsest manifestation up to our days, when the serf has the look of a free man, does not go naked, does not wear chains, and has a vote: when the slave owner does not threaten with the whip, but correctly offers the heavy burden, and himself, usually, acts as a slave in other spheres. I would like to say a few words on this very attitude towards work and I wish I had words which could express all the experiences I went through, and all that I saw behind work, with which I have had to do for these last twenty years.

This attitude alone is in our hands. We are unable to at once destroy all the injustice of work;

we are unable to remove the heavy burden from shoulders which are giving way, and threaten to throw it off in despair; but it is in our power to change our attitude towards work.

But, while the majority think it right to earn in *any way* by the first handy work, while earning and the mere accumulation of wealth is the sole aim, this attitude cannot change. It is very strange that in spite of the high culture and ethical influences coming from all sides and all ages, the ideals of work are yet in their infancy. In other spheres we are much more advanced. For instance, if a young girl weds an old, rich man, without loving him, but wishing to have a comfortable life, the attitude towards her action will be quite clear. Any one will understand that she acted wrongly and dishonestly. And in such marriages the motives are usually carefully hidden. The shame is too great. But to take some work without love—hardly any one thinks of this as being wrong. As long as one earns money, one may take any useless or even harmful work.

A young man or girl has young aspirations, strivings after acquiring scientific knowledge. The parents spend much money on 'education;' later, she or he may sell whisky or become excise-collector, and honestly believe himself much higher than a cook or a bootmaker; evidently the conceptions are mixed. They take not the work; work as service is an empty sound to them. They take earnings, labour, *i.e.,* slavery. This tangle of conceptions, which has become a habit, produces immense harm, which we ascribe to causes over which we have

no control. This erroneous attitude has filled the world, and prevents us from advancing on the right path. It is enough to consider the two categories of work created by modern ethics—'intellectual' work and 'physical' work. A girl-copyist with her elegant Remington, not using her own thoughts or feelings, but copying somebody else's, perhaps even being unable to understand or assimilate the thoughts she copies, sincerely considers her work as higher than the work of a cook, who has to put many thoughts, much experience and good-will into hers. Such 'intellectual' work is also considered to be higher than the mother's work, who brings to it daily and nightly her best thoughts and insight, often her self-sacrifice. How heavily weighs this wrong attitude on the mothers! They begin to belittle their work themselves, they speak of "doing nothing," of being "shifted to the side track," of "having sacrificed public interests to egotistical personal life". Yet these egotists do the greatest service to the world. And here again, we meet with the same striking fact. The most important and necessary work enjoys the least pay and the least esteem.

Just as wrong and far from the ideal is our attitude to mechanical work and hand-work. The development of machine industry has its own very definite course, and expresses the capitalistic growth of the country. Its history, its abuses, are very well known. In this article I will speak only of hand-work.

The brilliant success of machine-work made people nearly forget all about handicrafts. Yet the

character of the country, its lastingness in history, its strength and beauty lie just in its handicrafts. Many ages have gone by for Italy, its political life has changed down to the root, its rulers and culture have changed many times. Yet Italy lives even now in what has survived from the Middle Age work. Italy's power, character and beauty peep out at every step from what is left of its arts and handicrafts. This geographically small country, weak as a State, with a small army and fleet, has yet stamped its character on every civilised European country, only by the power of its handicrafts. Such is the significance of the people's hand-work, which we nearly ignore. We have in Russia scientific societies, which for many years have collected peasants' legends, songs, laments and rites, also garments, utensils, etc.; but all this is done on the eve of the total disappearance of ancient customs and traditions. All this belongs to a very small minority. The majority has little interest in it, and, what is more, does not see the significance of folk arts. The wrong attitude towards hand-work is just what hinders, because work is valued not at its real value, but by a partial token, the price it fetches, the earnings.

Summing up what I have said, as to this all-important question of man's work, I will emphasise my statement, that WORK is an expression of LOVE. We have seen that all violations of the laws of work, which have brought us to the deadlock of our modern conditions, come from Egoism. Therefore it is logical to substitute Service—Service as the basis of work.

I know full well that we have crowded together many ages of injustice and transgressions. I also know that we are not super-men, and cannot conquer at once this long-lived evil; but what every one of us can do is to act in one's own sphere in harmony with these laws. The study of these laws and the conscientious carrying of them out in life will not bring about vague idealism, but will give a powerful impulse to all our forces.

To live in harmony with these laws will become to us as necessary as food and drink.

A. L. Pogosky

LIGHT UPON THE PATH

By Carrie Crozier

O Light that shines upon the mystic Path
Whence com'st Thou? Flaming down a million years
With purest Ray to dissipate our fears
And kindle in each soul the Spark Divine
Of sevenfold lives, that, myriad-hued entwine
Enmeshed in that which we call human life;
A web of myst'ries, tangled, full of strife,
Sins, hopes and longings, pains, supremest deeds
Of sacrificial fires—of selfless needs—
Oh Light upon that sharp-edged Path, to *One*
"The Lord of Light," that glorious central Sun
Radiant, Supreme, lighting each distant Star,
Oh Light of Love and Peace! shine softly from afar
On each lone heart that fain would tread His aftermath.

THE DIONYSUS-CULT

IN ITS RELATION TO CHRISTIANITY

(AS SEEN IN THE *Bacchæ* OF EURIPIDES)

By GEORGE SEAVER

THE features of resemblance that are found to exist between Christianity and other world-religions, together with the parallels between the lives of their founders and the Life of Christ, so far from startling and perplexing him should rather tend

towards stimulating the faith of the believer. For such parallels are not strange, but natural and inevitable.

The importance of the cult of Dionysus (or Bacchus), in this connection, has hitherto escaped the attention it deserves, probably because the early abuse and debasement of it caused its higher and sublimer mysteries to pass into oblivion. That condition of spiritual exaltation, or *ecstasis* which it is the aim of all religious endeavour to cultivate, was here confused with, and had its place usurped by, ecstasy of quite another kind—physical intoxication. In both cases ordinary consciousness is temporarily suspended, but the unconsciousness of a drunkard stumbling over an object which he cannot see, is very different from that of a divine or an artist, or a philosopher, whose inward vision is so irradiated that the perceptive faculty is transcended, and he is able to "see and tell of things invisible to mortal sight". Such was without doubt originally the high aim of the Dionysus-Cult, but abuse of it dulled the spiritual perception of its devotees; and indeed the charge of immorality brought by Pentheus against these rites,[1] being nowhere actually denied, is in fact undeniable. For since the *ecstasis* was brought about through the medium of dancing and wine, the means easily became confounded with the end, so that the spiritual elevation intended to be produced *via* the emotional, soon succumbed to it altogether, and Bacchanalism became a pretext for actual licentiousness.

[1] At the same time it should be noted that Teiresias is emphatic on the point that immorality is not encouraged—(see lines 314-318, and compare the remark of Dionysus himself in 488) saying, in effect, that 'to the pure all things are pure'.

In that latest and most remarkable play of Euripides we have probably the best material for seeing in the mythical founder of these rites a prototype of the Christ. It will suffice merely to indicate points of comparison, without enlarging upon them at length. The play, as is well known, was composed by the poet in old age and in exile at the court of the Macedonian King. He had ever been disdainful of the traditional hide-bound orthodoxy of his countrymen, but now at last, untrammelled by the conventions of Athenian respectability, he was free to give the rein to his genius, and he saw in the wild orgies of the Bacchanals around him, a splendid setting for a play that should be his masterpiece. The result shows us that, if Euripides had the mind of a sceptic, he had also the soul of a mystic.

In the Prologue, Dionysus appears on the scene to assert his divine origin, and after a summary of his travels *in the East,* he declares that he has come to manifest himself in Thebes, his own country. The sad axiom of life, enunciated by One greater than he, is again illustrated, "a prophet is not without honour save in his own country and among his own kin;" Mr. Gilbert Murray says of Dionysus: "He comes to his own, and his own receive him not." He dares to call himself God's son, and (line four) he says: "My *advent* is in *mortal guise,* from God." In line forty-two he reasserts his divinity and in line forty-seven– "I am about to *reveal* my divinity to all the Thebans"—he emphasizes what he had said in lines 20-23: "I have come to Greece to *institute my*

mysteries there, that I, a deity, may be made *manifest to men;*" and once more (53-4) he repeats the object of his mission. Later on (859) he is made to say, "*he shall know* that Dionysus is the son of God, most terrible .... but to men most tender;" and at the end of the play (1340) in meting out their punishments, to those who have offended, he makes their disbelief in his divinity the criterion for the justice of their deserts. This blind perversity of unbelief, born of resolute unspirituality, is symbolised in the character of Pentheus, the ill-fated king of Thebes. In this respect he resembles the Pharisees of a later age, against whose bland self-righteousness and deliberate refusal to hear the Truth, Jesus uttered his most burning rebukes. See S. John, ix. 39-41, and compare—"everyone *that is of the truth* heareth my voice," "he that *hath* ears to hear, let him hear"—one who is capable, as Plato would say, of "recognising Truth by the instinct of relationship;" it was to this type of character that the words of Jesus appealed; as a magnet suspended over a promiscuous heap of metal-filings will draw to it only those of its own nature, so his words attracted only those who were "of the same mind that was in him".

Dionysus was born in a cave (123). It is significantly said by some of the early Christian writers, that Jesus was 'born in a cave'—the 'stable' of the gospel narrative; the 'Cave of Initiation' is a well-known ancient phrase, and the Initiate is ever born there; with *Esoteric Christianity,* p. 186, compare line 509 of the *Bacchæ*, where Mr. Gilbert Murray's

translation of "Let him lie in a manger" provoked the protest of Mr. Norwood. After his birth he was cast upon the water (520), as were many other heroes of antiquity, *e.g.*, Moses, Osiris, Perseus.

His nature was both divine and human—whence the recognition of the Man-God at Delphi, and the myth of his *double birth.*

1. As a man from Semele;
2. As a God from Zeus;

which occasioned the dithyrambic ode sung in his honour (523-5).[1] This assumption of divinity, together with the miracles that were wrought by him, caused him to be designated by the blind seer Teiresias, as a "diviner" (298); by the simple-hearted Messenger, as "wonder-worker" (449); by the exasperated Pentheus, as "magician" (234). The arrest and subsequent trial of the being thus variously described bears many points of similarity to the same incidents in the Life of Jesus. Like Him, the attitude of Dionysus towards those who had been sent to take him was so composed and quiet, even 'mild,' his bearing so dignified, that the Messenger drew back for very shame, and openly disclaimed responsibility for the impious deed. In his account of the arrest he is made to say to Pentheus: "This 'quarry' was gentle to us, nor sought to escape at all, but gave his hands to us of his own free-will, nor turned his complexion pale one whit, but smiling, permitted himself to be bound and led away, and stood still, making our task an easy one. And I, for shame, exclaimed: 'Friend, I arrest you unwillingly, under

[1] His birth from Semele was premature, but Zeus took him, and sewed him up in his thigh till the time of maturity (see lines 88-100 and 288-297). *Every Initiate "must be born again".* (S. John, iii. 5-7.)

the orders of Pentheus, who despatched me.'" The trial-scene is not less remarkable. To the question of Pentheus: "What is the fashion of these mysteries?" the reply of the Adept comes: "'Tis forbidden for the uninitiate to know;" and again: "It is not lawful for thee to hear, (though it is worth knowing)." That which is holy is not to be given to dogs, nor are pearls to be cast before swine, and the mere idle curiosity of men like Pentheus remains unsatisfied. One passage from this scene may be quoted:

Pentheus. I will keep you safe in ward.

Dionysus. The God himself will release me, when I wish.

Pentheus. Ay! when you invoke him, standing 'mid your Bacchanals!

Dionysus. Even now he sees all, being nigh at hand.

Pentheus. Where is he? *I* see him not.

Dionysus. Beside me: impiety hath dimmed your vision.

Pentheus. Lay hold on him, he mocks at me and Thebes!

Dionysus. Bind me not! a wise man among fools . . . . .

I go: what is not fated, 'twill not be my fate to suffer.

Here the man Dionysus virtually identifies himself with the God Dionysus; he is the Hierophant of his own mysteries. And so, after repeated re-births, do all other "true worshippers of Bacchus become in a mystical sense one with the God, are born again and are *Bacchoi*—the perfectly pure soul

being possessed by the God wholly, and becoming nothing but God" (Gilbert Murray). This is indeed the Ideal—the ultimate goal of human endeavour—communion with God—the absorption of the microcosm in the All. This is in fact Christianity.

I do not claim for the Dionysiac religion that it is worthy to be ranked beside Buddhism—for it was but an imperfect shadow of things to come; yet in spite of its admitted imperfections, and in spite of the sensuality and ignorance of the unenlightened by which the elevated spirituality of its earlier days had become tarnished and obscured—there shine here and there, even in the *Bacchæ*, glimpses of loftier inspiration. The purity of the original worship is proved by the frequent use of the adjective 'holy,' and especially in the choruses by such lines as the following (72-8):

> Blest above all human line,
> Who, deep in mystic rites divine,
> Leads his hallowed life with us,
> Initiate in our Thyasus,
> And purified in holiest waters,
> Goes dancing o'er the hills with Bacchus' daughters.[1]

Again, the magnificent Ode to Holiness (370), and the spirit of serene and tranquil confidence that breathes through a later chorus (862), ought to be taken as expressive of the attitude of the true worshipper. Such lines as 882-3, which Mr. Gilbert Murray has rendered:

> O strength of God, slow art thou and still, yet failest never,

and 902-3, which recall Spencer's

> Rest after toil, port after stormy seas,

[1] Dean Milman's translation, which however, beautiful as it is, quite fails to convey the force of the original.
The phrase rendered "Initiate in *our* Thyasus" is interesting, as exhibiting the collective, congregational spirit of the cult.

and the refrain in the same chorus, for an adequate translation of which I can only think of Keat's line:

A thing of beauty is a joy for ever,

these imply a sense of security and peace which cannot be explained away.

There is a passage in the speech of[1] Teiresias to Pentheus which is very remarkable, because it is difficult to avoid connecting it with the Sacrament which was instituted by Christ Himself. Teiresias declares that the cause of Dionysus will surely be vindicated in triumph throughout Hellas, and then, after postulating that the two primary sources of nourishment are bread and wine, he proceeds to affirm that the God (Bacchus) is *himself poured out in libation* to the Gods, so that, through him, mankind may be blessed.

Dr. Paley sees in the miraculous deliverance of the Bacchanals, mentioned in 443-447, an analogy to that of S. Peter from prison, and another in the destruction of the palace of Pentheus to that of the prison at Philippi in which S. Paul and Silas were confined. In the 'voice from heaven' (1078) he is reminded of that heard by the bystanders after the Baptism of Jesus, and that heard by S. Paul at his conversion, but this comparison seems to be rather strained (Paley's *Introduction*

[1] Teiresias is mentioned by Milton in his Invocation to Light, and by Plato (in the *Meno*) as being in the unseen world like "a reality among shadows". According to Mr. Verrall, he is a "representative of pre-established cults in general, and especially of the Delphic religion". His attitude in the play seems to me to illustrate that of Euripides himself, as *reconciling* traditional religion with the new cult. He accepts the divinity of Dionysus, but does not think with Pentheus—who represents popular opinion—that it will destroy, but rather that the old and new are compatible, and even complementary.

to the 'Bacchæ,' p. 7, note 2—Cambridge Text 1). The destruction of the palace of Pentheus, however, merits further comment. It occurred immediately after the imprisonment of Dionysus, when his female disciples were plunged into the deepest dejection, and their faith in the power of the God began to waver. When they perceive suddenly the ruins of the palace clattering about their very ears, they are nearly panic-stricken, but the unexpected appearance of the God in the midst of the overthrow, unscathed and victorious, fills them at once with joy and comfort. His first words, spoken half-reproachfully: "So stricken with terror, have ye fallen earthward? Then ye did not perceive the God shaking to pieces the palace of Pentheus: rise up and be of good cheer, and cease your trembling," recall similar reproofs from the lips of Jesus to his wavering disciples such as: "O ye of little faith, wherefore did ye doubt?" And a few lines further down, the words: "Did I not say (or did you not hear) that someone would deliver me?" recall "Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God?" And lastly (not to multiply instances of this kind), the expression used by Dionysus to Pentheus in line 795 occurs in Acts ix. 5: "It is hard for thee to kick against the pricks."

But an enumeration of isolated points of comparison is less convincing than an appeal to more general features of resemblance between the two cults. In this connection, and also as affording a proof of the great antiquity of these mysteries, it is necessary to leave the *Bacchæ*, and to realise

the identification of Dionysus with Osiris, the Egyptian deity. Herodotus, who like Pythagoras, had probably been initiated into the lesser mysteries of the Egyptian religion, is very careful in his account of it in Book II of his History, not to disclose too much (see ch. 65). In one passage he says: "Whoever has been initiated into the rites of the Cabeiroi, this man understands what I am saying;" and in another passage: "at Busiris" (the burial-place of Osiris) "they beat themselves in honour of a God, whose name it is not lawful for me to mention;" and there are very many other passages of like nature. In ch. 49 he describes how the worship of Dionysus was brought over from Egypt into Greece by Melampus. The thyrsus—or wand of initiation—and the leopard-skin were common to both religions, and the Bull[1] was the sacred symbol of both deities. In the *Bacchæ* Dionysus is often invoked under this name (see lines 920-2, 1018, 1159). Pentheus is actually said to have bound a bull in the fetters he intended for Dionysus—confounding the God with his symbol—and thus Dionysus escaped imprisonment. "The animal adopted as the symbol of the Hero is the sign of the Zodiac in which the sun is at the vernal equinox of his age, and this varies with the precession of equinoxes. Oannes of Assyria had the sign of Pisces, the Fish, and is thus figured. Mithra is in Taurus, and so is figured riding on a Bull. Osiris was worshipped as Osiris-Apis, or Serapis, the Bull . . . . . when the Sun is in the sign

[1] It might be added that the derivation of the word 'Bromian' applied to Dionysus, is probably from the Greek, 'to roar'.

of Aries—the Ram or Lamb—we have Osiris again as a Ram . . . . . and it is this same animal that became the symbol of Jesus—the Lamb of God . . . . The very ancient sign of Pisces is also assigned to Jesus, and He is thus pictured in the catacombs" (Annie Besant, *Esoteric Christianity*). "Belief in the sacrifice of Dionysus himself, and the purification of man by his blood" is proved by the fact that "Orphic congregations later partook of the blood of the Bull of God, slain in sacrifice for the purification of men" (Gilbert Murray). Similarly, Osiris had been sacrificed, and on his death his body had been cut in pieces, but he himself had risen again to a new life, and became the judge of men in the unseen world. Professor Rawlinson says, in his *Commentary on Herodotus,* ii: "The tradition of Osiris having lived on earth implied that he was the manifestation or Avatara of the Deity—not a real being, but the abstract idea of goodness (like the Indian Buddha) . . . . the Egyptians did not transfer a mortal man to the place of the deity, though they allowed a King to pay divine honour . . . . . even to himself, his human nature doing homage to his divine nature." Again: "The sufferings and death of Osiris were the great mystery of the Egyptian religion, and some traces of it are perceptible among other peoples of antiquity. His being the divine goodness, and the abstract idea of 'good,' his manifestation upon earth (like an Indian God), his death, and resurrection, and his office as judge of the dead in a future state, look like the early revelation of a future manifestation of the

deity converted into a mythological fable, and are not less remarkable than the notion of the Egyptians mentioned by Plutarch *(Vit. Numæ)* that a woman might conceive by the approach of some divine spirit—"as Semele by Zeus".

The above features of resemblance between an ancient imperfect religion and Christianity may be interesting to students of comparative religion, but they are necessarily somewhat vague and disconnected, and I have ventured merely to indicate, but not to explain them. We have seen in this cult: the Miraculous Birth common to Christianity and Buddhism, and in fact to every religion where the Founder was a genuine Manifestation or Incarnation of God; the aim of the true worshippers to become, not metaphorically but actually and literally, one with the God; the sacrificial death; the resurrection—that is, the triumph of the spiritual over the material—and the New Life. The subject is a vast one, but this brief survey of it might with advantage be expanded by one who combines a more accurate knowledge of great religions, with a keener insight into 'the things eternal'.

George Seaver

ETHICS AND LIFE

By BARONESS MELLINA D'ASBECK

Licencié ès-lettres.

[The ideas expressed in this article are the leading ideas of the "Ligue de l'Education Morale de la Jeunesse" founded in Paris in 1910 by a member of the Theosophical Society. They have been expressed in its organ, *Bulletin de l'Education Morale de la Jeunesse.*

Education, based on the natural view of ethics, should be really education, that is a "drawing forth" of the latent powers in the child. Freedom should play a greater part than constraint, and the part of the guardian is more that of guiding and guarding against deviations than that of imposing factitious rules. In spring 1912 a school for small children was opened in Paris by the Ligue de l'Education Morale de la Jeunesse. The method applied there is that of Dr. Montessori, a method that has already stood the test of its value in Rome. This practical method is the application of the natural laws of the psychological development of the child. Parents and teachers in Paris have felt that the league and its school are animated by a sane and scientific, as well as elevated spirit, and the latter is growing daily in public estimation. It is perhaps one of the creations of members of the Theosophical Society of which the society can be justly proud.]

FEW problems, in our restless, puzzled, suffering modern days, clamour for a solution as strongly as does the ethical one. The reason for it is the steady decrease of religious authority. Ethics until now has been based on divine commandments, or on metaphysical assumptions sanctioned by religious belief. The immortality of the soul, the reward in an after life for good actions accomplished on earth, and the punishment of wrong doings, seemed to be

sufficient arguments to keep the ethical life going. But since the steady progress of materialism and rationalism, and the consequent failure of religions in asserting authority, morals have been shaken to their very foundations. This has been greatly deplored by many, who henceforth did not know where to turn to for guidance, but on the whole, perhaps this revolution of thought has been more salutary than many imagine. It has obliged many a human being to turn to himself for light. There is no more glorious destiny for human souls than to stand alone and aloof amidst a heap of ruins and to have to face themselves. Ethics should not crumble with religious beliefs: that is the great lesson to be learnt. Religious systems with their commandments exist outside man, ethics exists within him, and as long as he exists, no matter for how short a time, ethics exists. Let then religions lose their hold and materialism assert itself; let scientists say: "There is no God to dictate laws, there is no after life where we shall reap the harvest of good actions and suffer for the wrong we did." Let them make this statement. For then, instead of relying on commandments, man will have to find his own conscience; instead of dreaming of after life, he will live in the present and understand that heaven is within him and hell also, and learn to do things without the selfish desire of a reward hereafter, and to abstain for no other reason than because it is right to do so. Staunch, disinterested, noble lives have grown amidst materialism like flowers on a barren soil, and we must not forget those human flowers that may be

numbered by thousands and show us what man can find within himself. But though in some minds these great intuitions of what a human life ought to be have upheld the noblest among human beings despite their lack of faith, materialism in general does not afford a coherent system of ethical laws that may be of use to the weaker ones among mankind.

Owing to this, we now stand face to face with a new attempt in the field of ethics—an attempt that is characteristic of the rationalism of our age. Ethics is incoherent—say the scientists—why? because it has not been admitted into the realm of exact science. As long as any department of nature has not become an object of scientific knowledge, it is drifting and indefinite. Not being considered as subject to invariable laws, the arbitrary has seemed to preside over its activities instead of the regular definiteness of law. This chaos in ethics will be reduced to order only when the science of ethical facts shall have been established. But what are the necessary conditions for such a science?

The scientific attitude towards ethics, as towards all departments of knowledge, is the following: Man exists in nature, and all his 'subjective' states of consciousness are reactions against the objective realities that surround him, forming all together 'nature'. The object of science is to study this objective reality—nature, and not the ever changing, subjective personal impressions that nature produces in our individual consciousnesses. All sciences have been formed by a gradual objectivation of phenomena. For example, the science of light and

colour has existed only from the moment when an objective idea of these phenomena was formed, that is, when these phenomena were no more considered as mere subjective sensations, but as certain rates of vibration in the matter outside us. The rate of vibration, calculable, permanent, independent of the organism that translates it into a sensation of light, is the objective fact, the fact science deals with. The realm of science grows proportionally with our objective knowledge of the universe. As long as a science is not formed, we consider the facts that it will later deal with, only from a subjective standpoint, the standpoint which is inner, individual, changing, instead of the standpoint which is outer, general, subject to the invariable laws of nature. Ethics will become a science when we lose our subjective prejudices regarding its facts. We want to say that there are two distinct worlds—the one, physical, where phenomena are ruled by constant laws, the other moral, revealed to us by our consciousness. We stick to the 'subjective' aspect of ethics and say wrongly that it is the only one, because we have not yet found the objective reality of which our ethical feelings are merely the translation in our consciousness. There is an objective reality corresponding to our ethical notions just as as there is one corresponding to our sensations of light and colour—this objective reality is "social nature," the series of social facts of which ethics in us is but the repercussion. There is an objective social reality, that, as well as the physical reality, is subject to invariable laws. These laws we must

know, and study, if we wish to be masters of the ethical science. We are masters of 'nature' only when we know her laws, *i.e.*, the causes that produce invariable results. If we want to put an end to the chaos in ethics, we can only do it by getting rid of the idea that the ethical realm is a realm of our own, where we reign as masters, governing with our own free will. We must understand that in the realm of ethics as well as in that of our sensations, we are but repercussions of objective realities, the objective side of the phenomena being the only *real* one. We shall only be masters of ethics if we work on the objective reality, leaving the subjective counterpart to take care of itself.

Our objective reality being social facts, the science of sociology will be the ethical science.

The first consequence of this deliberate stepping out of individual consciousness in order to examine facts by themselves leads the science of ethics to its great statement which is after all problematic—the statement that the outer determines entirely the inner, that there is no individual life at all, as such, but that all we call individual and self-produced is nothing but a reaction against outer, social facts. It is true that environment is a very great factor indeed in the making of a conscience, it is also true that certain moral conditions do correspond to a great extent to certain social conditions. The science of sociology is of the greatest use in showing us these relations. It shows us the influence that religious, political, scientific, artistic conditions have on one

another, also the influence of climate, soil and race upon customs. It shows us clearly all the influence that the outer conditions really do exercise. But the great question remains: Are these outer conditions all? The Sociologist answers: yes, undoubtedly, but yet this answer does not satisfy entirely. May be it is only the lingering prejudice of a subjective illusion, but it seems that outer circumstances do *not* account for all our moral life—that there is a moral life, individual and not social, determined by will and not by mere reaction.

But this left aside, how is sociology going to show us what is to be the ultimate end of our efforts. We may know what conditions produce certain results, but which results do we want to produce? Which shall we choose out of the multitude? The scientist is right in saying that the mind which knows the causes of phenomena is their master, and that he is master of nature, who knows its workings. The scientist therefore asserts that when we shall know all the conditions that determine the different types of human activity, we shall really be masters in the ethical realm, and shall be able to produce the right as unfailingly as we produce hydrogen or oxygen. But deeper thought will lead us to the following question: What will the scientist call right and towards which aim will he direct the strivings of the human life? His science had taught him what has been, but will never teach him what ought to be. Science is, and must be restricted to the statement of facts. Science as science is not legislative, and has no right to be so. For example, the science of Physiology shows us

under what conditions the body is healthy and under what conditions it is diseased, but the medical art applies the science for certain ends to which human beings consent. The medical art applies the science of Physiology to the desire of the human being to live, and be healthy; but suppose we had to deal with human beings who refused to live, and did not mind being unhealthy, all the statements of Physiology would not prevail against their will. In the same way none of the statements of ethical science can determine us to choose the right when we do not care for it, nor will they show us the goal of the human soul. It is one thing to know under what conditions certain actions have been produced, but it rests with us to want to act in that way, or to abstain. The chemist with his scientific knowledge may spend his time in the fabrication of dynamite as well as in composing medicaments that may be useful for his fellow-men. Science is only knowledge, it gives conditions and nothing more. This has been realised more or less by many people, who, having given up the authority of divine commandments, and seeing that science has none to give, are at a loss as to how to direct their lives. The only solution lies in the turning inward, and in searching for the aim of life and its laws within ourselves, and this necessity shows us that practically the direction at least seems, most obviously, to come from within and not from without. Real ethics is individual, if not theoretically, at least practically. But, in looking into our own consciousness what shall we find? We are seeking

for a positive fact; we are seeking for the why and the wherefore of human activity; we are wondering what we have to do, and how we have to live. Religious authority has lost its power over us, philosophical theories have bewildered us with their contradictory statements of what is right and what is wrong; science gives us a well-mapped-out description of facts that may leave us perfectly indifferent. Looking into ourselves and seeking for the one fact that may be the basis for our further activity, we find that the one condition of all our actions is life. This is a fact so inherent in human nature that it can be admitted by all without any possible discussion. We do not know rationally whence we come nor whither we go; the only certain fact is that we exist, that we are essentially living beings, for life is for us the condition *sine qua non* of all further possibilities. Should not this fact be a possible basis, and also the true source of all morality? Should not moral laws be the laws of life itself, and ethics, as an art, nothing else but the art of living? Here we already see a division of the ethical problem into an ethical science and an ethical art. We shall see afterwards how the ethical art, that is the application of the ethical science for certain ends, may be justified by the theory of life. We shall first deal with the science of life, and try to find its laws. Let us admit for a moment that life is the one fundamental fact underlying all activity, and therefore underlying ethics, and that the laws of life, being the laws of human activity, should be naturally and unquestionably the ethical laws

themselves. What is the fundamental law of life? It can be expressed in the following terms: Every living being preserves itself, grows and reproduces itself. If we admit the identity of moral laws and biological ones, we can say: Everything that tends to the preservation, the development and the reproduction of life is moral. We then find that life, as it grows and develops, is marked by a slow and continuous transition from unconsciousness to consciousness. Consciousness is one of the highest manifestations of life. Whether consciousness is better than unconsciousness is not our business here. We are only stating that it is more living, and therefore more in conformity with the laws of life to be conscious than to be unconscious. On the other hand, as far as the development and preservation of life itself is concerned, consciousness is one of the most important factors. We see that the preservation of the species and their progress are far easier and far swifter when once the animal becomes endowed with consciousness. His consciousness has, as first practical results, the memory of past experiences, and a vague anticipation of future ones. This enables him to guard himself from danger and destruction, which of course is most important for his preservation. Apart from any moral consideration, and speaking only of the survival of the fittest, the appearance of consciousness is a fact of the highest value. With consciousness, experience that is, an adaptation of a superior kind is possible for the animal. To blind, unconscious, accidental adaptation, succeeds an adaptation entirely conscious, definite, depending

upon the animal, an adaptation far surer and far swifter than the former. These considerations show us that the development of consciousness is an aspect and a condition of the development of life, and that where life progresses consciousness does develop. All that preserves and develops life, being, according to our definition, moral, we can transform our first axiom into the following: All that contributes to the development of consciousness is moral. Let us now see, which is the proper characteristic of consciousness. Consciousness is an immediate awareness of a fact. The progress of consciousness consists for the individual in grasping an ever greater number of facts within himself and outside himself, in the beginning especially outside himself, so that the growth of his consciousness consists in increasing his points of contact with the universe. This activity of consciousness, *i.e.,* of life, has two aspects, the one relating to cognition, and the other to feeling, the one, intellectual, the other, sensible. At a certain degree of perfection these two aspects of the expansion of consciousness become knowledge and love. According to the prevalence of one of these over the other in the individual consciousness, philosophers have made intellectual moral theories, or emotional moral theories. According to the intellectual moral theories, the supreme end to be aimed at is perfect knowledge; according to the emotional moral theories the end is a mystic union with the principle of all things, or if the moralist be what we call an unbeliever, the aim will be the attaining to a golden age on

earth, where the happiness of each will be the happiness of all. At the back of all these statements apparently so different, we find one invariable resemblance, that is, that the good corresponds to a growth of conscious life under one of its two principal aspects. At a very high stage these two aspects even merge into one another; knowledge and love can no longer be distinguished from each other. Perfect knowledge and perfect love are one and the same thing. By knowledge as well as by love we live the life of the whole universe. To know a fact is to have it in our consciousness; what we do not know is non-existent for us. The moment we know a thing, the moment it becomes a factor in our consciousness, at that moment it exists for us and then only, so that if we wish our consciousness to expand to such a degree as to include in it the whole universe, we must know the whole universe, then the universe will live in us and we in it. This same thing may be achieved by the way of love. By love as well as by knowledge we identify ourselves with other existences, we make all other existences our own. Not one event in the existence of one we love can remain without affecting us. This is the attitude of sympathy, which means literally "feeling with," or feeling in common, that is expressed by S. Paul in His saying: "Weep with them that weep, rejoice with them that do rejoice."

But one stage only has been accomplished until now. We have followed the growth of consciousness to this highest pitch; we have seen that the law of life includes not

only growth but reproduction and that the individual life having reached its perfect development becomes productive. Not only the individual preserves himself and grows, but he transmits his life to other individuals. Therefore conscious life, developing towards an ever greater plenitude must end by the gift of itself to others. Intelligence and love must not, cannot, remain barren, altruism or sacrifice is the expression of the very law of life. In order to show that this is not a mere theory, a romantic ideal, we will turn once more towards the science of evolution and see what the physical evolutionary theory of life has to say in favour of this. Sacrifice, according to Herbert Spencer, who studies this fact from a merely biological standpoint, sacrifice is the origin of all beings, sacrifice is the eternal gift of life, in order that new lives should be born from it. It is the root of life, and life cannot persist, cannot evolve unless every living being helps to maintain it by the accomplishment of sacrifice. Altruism therefore, according to this scientist, is as natural a thing as egoism. Every action, says Spencer, conscious or unconscious, that demands an expenditure of individual life to the advantage of the development of life in other individuals is certainly altruistic (Spencer, *Evolutionary Ethics*). The author shows us that the sacrifice of the individual is as primordial as his preservation, that it is absolutely necessary in its simple, physical form, *i.e.*, reproduction, for the continuation of life from the very beginning. Automatic, psychological altruism, is the transition stage between the purely physical, unconscious sacrifice and voluntary altruism.

Many examples thereof are found in the altruistic instincts of animals that impel them to act for the protection of their young. Though the gift of life is the most natural and the most frequent fact in the organic life, as soon as it becomes voluntary it seems to lose its natural character in our eyes, and after all, there is no reason whatever for such an idea. It seems quite reasonable that the soul having once reached its maturity, should no longer live for itself only, but impart its life forces for the helping and development of other consciousnesses. Having followed the development of consciousness from its birth until its maturity, we have seen that knowledge, love, and self-sacrifice, the highest 'virtues,' are simply the laws of its life, and that wherever these laws are infringed, not only ethics is infringed but life itself is misunderstood.

By following the natural laws of life to their ultimate consequences, we have starting from biology reached the highest philosophical and religious conceptions of ethics. There is nothing astonishing in it. There is not in the universe a 'natural' order opposed to the 'rational' and 'moral' order, there is no reason in continual conflict with feeling and of a radically different nature, there is no such thing as egoism opposed to altruism and in flagrant contradiction with it. There is only one long, continuous, progressive, development of the awakening life. From the humblest protozoon stretching out in shapeless pseudopodia to the scientist, the philosopher, the initiate, and the all-conscious being who knows the whole universe and loves all creatures, there is a

continuous awakening of life, an uninterrupted transition from a vague consciousness to a larger and broader consciousness, that finally expands so as to include the whole universe. This is what the study of the laws of life shows us.

We have dealt so far with the science of life, but as we have stated above, science is not enough where we are concerned with ethics. We may see that evolution, expansion, progress are the laws of life, and after all we may rebel against them, we may refuse to act according to them. Here we are at least apparently in the realm of free will and we cannot dictate the law to others, everyone must decide for himself whether or not he will fulfil the law. The only strong point in favour of this law is that its working out means the happiness of the individual, the happiness sought for by all conscious living beings. This may seem a paradox; it may seem to many that life is certainly not worth living, and certainly not worth working for. To the pessimist there is one answer that may be startling, but that after all a sound insight into the problems of the universe causes us to put forward. It is this: Can you refuse to live? Can you, by destroying a form in which you suffer, escape life altogether? This is a problem that cannot be solved entirely by the knowledge we have to-day. We do not know whether the soul is immortal or not, but much allows us to think this possible; and that, if life be in us (the expression of the life of the universe) the refusal to live is not only impossible, but is also the most horribly illogical revolt against

the laws of the universe. Then we may also show that life and the progress of life mean happiness, notwithstanding the views of life with which we have to contend in times of pessimism. But does this pessimism itself not come from a lack of insight into the glorious aims of human life. As Carlyle so well said: "It is man's greatness that causes his suffering." We have arrived at a stage of development where the selfish individual life is no more a natural thing for us. We are shut up in a shell of selfishness, in a house that has become too narrow for us, and like the bird that beats its wings against the bars of the cage, we are longing for freedom; we are longing for the greater expansion of our consciousness, but we dare not take our flight, for we know not whither this flight will lead us. We know what we leave behind, but we do not know what lies before us, and we are afraid, and in our cowardice we rather remain suffering in our cage than try to fly out of it into the open spaces of the universe. But for those who dare to fly there is happiness. There is happiness because there can be nought else but happiness in the full realisation of our own life. We know that the joy of living is a true thing for healthy, sound human beings, and that the spending of their strength is their greatest happiness. To remain inactive is not the greatest happiness of a healthy human being; his happiness is in activity. Likewise our happiness must lie in our activity; it cannot be otherwise. If man had the courage to live according to his true nature, life itself would be the greatest

benefit for him. Happiness would be the joy of living, of living a broad, conscious life, a life that is used in action for others. And here we fall into conflict not only with the pessimism of the ignorant and the irreligious, but also with the morbid pessimism of religious systems. We have been told over and over again that suffering and sacrifice are one; but this is a mistake. Suffering may accompany sacrifice but it is not a necessary condition of it. We have seen that the perfect and natural sacrifice is a joy, and suffering must be eliminated as much as possible from any act of sacrifice. If the sacrifice causes suffering, it is simply due to a lack of maturity of the human soul, which is not yet strong enough to give, but is like a child who has to work before he is strong enough to do it. His time has not yet come and therefore he suffers. But when his time has come, sacrifice is natural to him, as all action is natural for a healthy being. We can also remind the Christian upholders of the ideal of useless suffering, that Christ has never preached it anywhere and that it is simply a product of their exalted or morbid imagination. Suffering, in a natural system of ethics, takes the relative place that it must occupy; it is a step in conscious life, not an end. Here again we find a help in the scientific explanation of suffering in Spencer's ethics. According to him, suffering is a lack of adaptation, and this view is held not only by him, but by all physiologists and psychologists. In order to be happy we must be adapted to circumstances, we must in other words, be used to them, we must have got into an harmonious

relation with our environment. But the law of progress implies a continual change of circumstances. As soon as we are adapted to a certain series of circumstances we have to move into another, and the transition must inevitably cause suffering to us. Therefore people who make rapid moral progress are suffering almost continuously, because no sooner have they become used to a certain series of circumstances, than they have to adapt themselves to new ones. But we must not forget that this continuous change is only a passing period that will be over one day, and that it has only for aim, to teach more rapidly the great adaptability that will make us indifferent to surroundings. We see that those who progress rapidly suffer, but we also see, and this may be a consolation for us, that those who do not endeavour to progress, suffer still more, owing to the fact above mentioned. The human being aspires to a life broader than his own, the nature of his consciousness implies the seeking for a life that will expand outside the circle of its own personality. We see that even in undeveloped human beings, in the happiness that love gives them. Love takes an individual out of himself for a time into a larger sphere of action. For the moment it is not himself, but another being who is the centre of his thoughts, and his activities, and those moments also correspond to the moments of greatest happiness in human life. We also know that though these cases are very rare, those who have transcended once for all the limits of their personality, and whose lives circle entirely round other lives, are the happiest beings we know of. We never

see a perfectly happy selfish being. He may be happy for a moment, but his happiness can never last. Living in a world where everything passes and changes, the possessions he has, are doomed to leave him one day, to leave him alone and desolate, grumbling at the scheme of the universe, and at God, if he believes in Him. A moment comes when we must transcend our personality if we want to go on living, if we want to pursue the normal line of evolution. A selfish man is a moral suicide, his sphere of consciousness, instead of growing, constantly narrows day by day; until a real extinction ensues. His consciousness withdraws from the world, and as a natural result, the world ignores him, he has returned to the stage of the protoplasmic mass that has no eyes, no arms, no legs, no ears, for whom the world is not. On the contrary, the man who by knowledge and by love gets into contact with the outer universe not only pours out his energies on others, waking up their consciousness, but increases his own life by living the life of others. To make our hearts the shrine of the universe is our aim and our ideal. This is the splendid stage where individualism and altruism merge. A well-known author says, speaking of the Christ: "Christ pointed out that there was no difference at all between the lives of others and one's own life. By this means He gave to man an extended, a Titan personality. Since His coming the history of each separate individual is, or can be made, the history of the world." Seen in this light, no more does ethics appear as the solemn, deadly code of

right and wrong, as the odious social hardness that people call morals. No more do we think of sermons and lessons of punishment and reward. Ethics appears to our opened eyes as the ever growing song of the soul, soaring towards freedom and towards bliss. Out of the mire of limitations and death into spheres of light we go, and the flight of the soul is as the flight of the eagle to the sun. To be, and in being, to expand and give, this is the law of life, the law of happiness, and the law of ethics. The search for reward disappears entirely; it even seems absurd. Our reward is in our life, it is in giving, in being, as fully, as entirely as we can. We should learn our lessons from nature rather than from books. I would fain say to many of our modern truth-seekers and students, to the generation that grows pale in poring over books: Go out into the open air and ask nature to reveal her secrets to you, for the book of nature is the book of revelation, and to those who can read her pages, truth shines forth. When you see the infinite generosity of nature, who has a place for all, whose rain and sunshine are for the just and unjust alike, you will understand what tolerance and love really mean. When you see that the life of the one is constantly used for the life of the other you will understand that sacrifice is the most natural thing. When you see flowers blooming in remote nooks of the world, being flowers simply because it is their nature to be so, you will understand the significance of humility, of simplicity, and the joy of mere existence. You will then learn to "grow as the

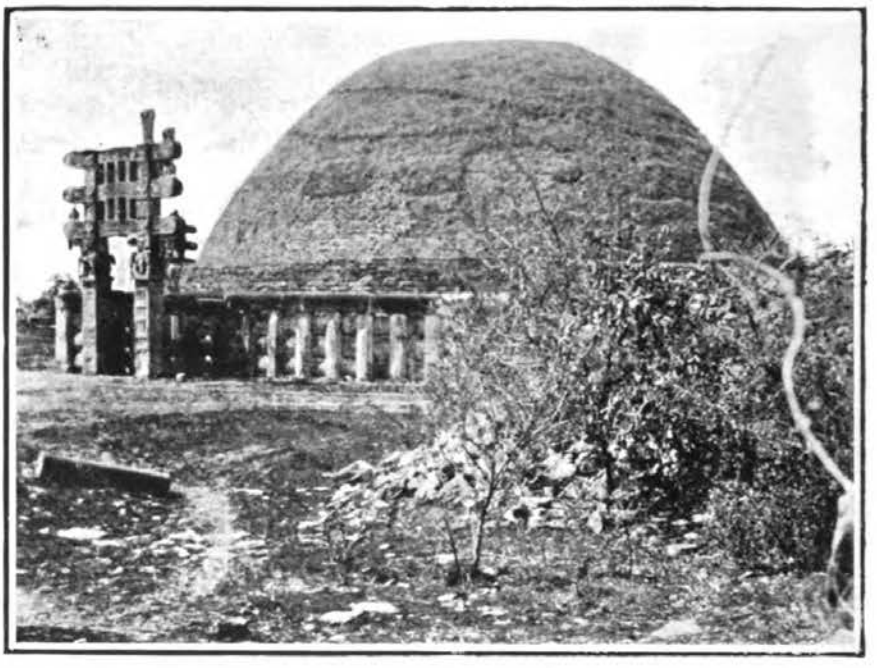
flower grows, unconsciously, but eagerly anxious to open its soul to the air". Ethics is the divine Life in the world, and moralists are too often the false prophets who spread gloom instead of light, and thorns on paths that are hard enough without them.

Mellina d'Asbeck

A CORRECTION

In our April number the Institut Theosophique et Pension Vegetarienne given as frontispiece was spoken of as the Villa Illusion; this is an error; the Villa Illusion is the property of M. Kotchetov, and is to be enlarged as stated; the house represented is owned by Dr. Kenried as a vegetarian and convalescent home, and he has agreed to accommodate members of the Institute until their own building is completed. I hasten to correct the unintentional error, due to a misunderstanding, and repeat my good wishes for the full success of M. Kotchetov's big project. I had the pleasure of meeting him at Turin.

A. B.



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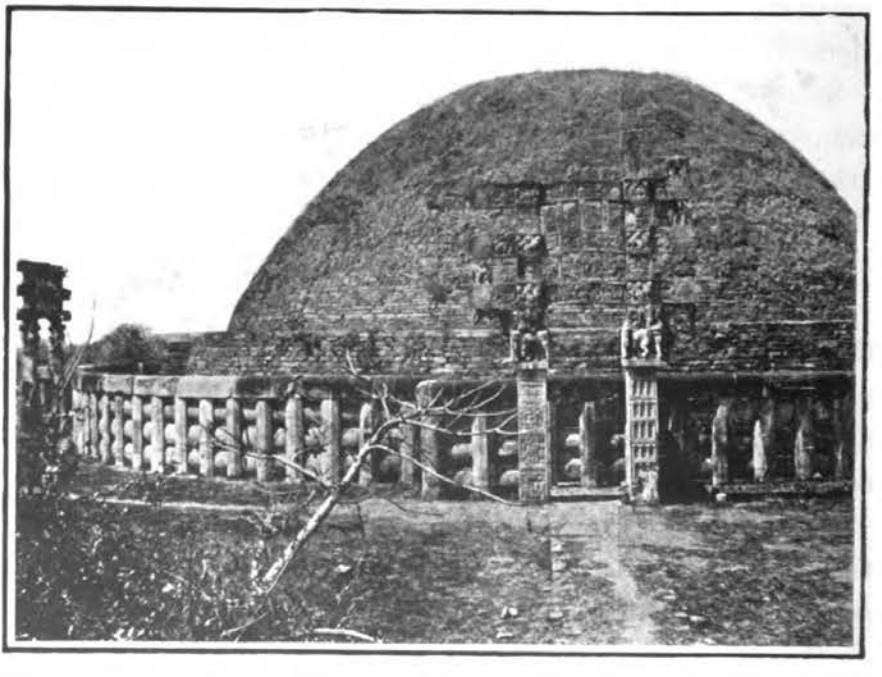

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SANCHI

By JOSEPHINE RANSOM

ON the accessories to stupas, or topes, Buddhist Art has lavished some of its finest work. Seemingly it was not altogether an indigenous art, but rather a fine blend of Indian, with Persian and Grecian and Assyrian influences contributing their conceptions to it. Of course the most intimate tradition is Indian. The sculptured scenes that decorate Sanchi and other equally famous places will be found to relate history more concisely than is usually acknowledged. What other peoples recorded in manuscripts, India recorded in stone.

Stupa is the name given to any dome-like structure erected over relics of the Buddha, or one of the Arhats, or as a memorial marking a spot made memorable by some event in the Buddha's life; and Dhatugarbha was the full name given to the shrine in it where the relics rested—this word settled down into the popular modern Dagoba. Stupas were not allowed on the tombs of ordinary religious persons or laymen, but only simple stones. The form of these is interesting as they symbolise the five elements: ether, wind, fire, water and earth. They are arranged with the earth symbol lowermost, and each part is graven with a Sanskrit

character indicative of the element, thus: earth, अ; water, व; fire, र; wind, क; ether, ख.

Stupas are built with a great circular or square base, upon which rises the characteristic dome, on the summit of this is a square block representing a relic-box—a 'Tee' Indian archæologists call it. It is always ornamented and upon it rests a projecting top of three layers, each larger than the one below. Over all rise the umbrellas, one or more, according to what they are meant to signify. They indicate the royal birth of the Buddha in the first place, but have another meaning as well. The single umbrella marking power over 'one world,' the 'crowd of umbrellas' denote a great system of worlds, presumably, over which the Buddha had authority.

Associated with the Stupas were Chaitya Halls, or churches, to which were attached monasteries or Viharas. The most marvellous of these Chaitya Halls are at Ellora, Karli, Dhumnar, Nassik and Bedsa, but that at Sanchi, now in ruins, has the distinction of being the only structural one above ground, all the others are carved with extraordinary ingenuity from the living rock.

The Sanchi stupa (Plate I) or tope, is a massive dome of bricks and stones. First comes the great circular platform about one hundred and twenty feet in diameter and fourteen feet high. Upon this plinth rises the dome itself one hundred and six feet in diameter—thus leaving a platform about six feet wide which runs all round it. This platform had once a sculptured balustrade and two flights of steps leading up to it, no trace now

remains of these. The dome rises forty-two feet high, and on the top is a flat terrace about thirty-four feet in diameter and around this was once an ornamented railing. In the centre of this was the 'Tee' and the umbrellas. The whole structure is encircled by a great colonnade of masonry—the full measurement of which is one hundred and forty-three feet from East to West and one hundred and forty-six and a half from North to South. (Plate I) Bricks laid in mud make a solid inner mass to the dome while the outside is faced with stone, and formerly over that was a very thick coating of cement adorned perhaps with painting or with ornamentation.

Within a few miles of this great stupa are several other groups of topes, at Bhojpur, at Andher and other places; some have yielded valuable relics, others nothing. Close to the great tope itself, in tope No. 2, were found relics of the ten Buddhist teachers who had taken so prominent a part in the great Council held by King Asoka, who afterwards sent them out on widespread missions to expound the decisions arrived at. No. 3, of this group also, held relic caskets of Sariputta and Moggalana, called the right and left hand disciples of the Lord Buddha. They died before the Buddha; in Ceylon and Siam representations they stand by His side. Another small tope farther off also contained relics of them. Asoka is credited with having placed the relics in No. 3 tope. They were discovered in 1851 at the second excavation. On the urns then brought to light inscriptions were found one of which was:

Of the good man Kassapa-Gotta, the teacher of all the Himalayan region.

Around the inside of the urn was inscribed:

Of the good man, Magghima.

THE GREAT STUPA

'The Bhilsa Topes' is the name given to these few miles of country where the topes cluster so thickly. They are in reality about twenty miles from Bhilsa (ancient Vidisa), the capital of Bhopal, Muhammadan territory, ruled over by the Begum of Bhopal. The great tope, most studied and examined of them all, is about five miles from Sanchi.

The name Sanchi is looked upon as being distinctly modern. There is no record of it. Chetiya-giri (the hill with the shrine) was the old name of this place, already sacred before Asoka's time. There is no mention of it in the works of the famous Chinese pilgrims Fa-Hian and Houen-Tsang —at least none that are counted reliable. The great Ceylonese Buddhist Chronicle, the *Mahavansa,* gives a little glimpse of Sanchi.

Asoka, not yet King, was appointed as governor of Ujjeni (Ujjain) by his father. At Chetiyagiri he paused. It was then called Wessanagara (Besnagar). He married the daughter of a chief. Twin sons were born, Ujjeniya and the famous Mahinda, and later on a daughter was born, the equally famous Princess Sanghamitta. When they grew up both entered the Sangha and King Asoka asked them to take a slip of the sacred Bo-Tree to Ceylon at the

invitation of Tissa, King over the island. In great state they went, were received with much ceremony and conducted to Anuradhapura where the slip was planted amid great rejoicing. Before setting out they paid a farewell visit to their mother at Chetiyagiri where she had erected a fine Vihara. No actual mention is made in the story of the great stupa so it may or may not have been there already, or it may be one of the 84,000 topes that Asoka had to his credit.

As Sanchi is not reckoned among the eight cities where relics of the Buddha were deposited, it is generally concluded that perhaps the great tope was erected in special veneration of the sacred Bo-Tree at Budh-Gaya—found so frequently among the sculptures on the gateways. The dome itself is believed to be older than Asoka, the railings perhaps erected by him, and the gateways also, but later on. From the inscription on a fragment of the Lion-pillar that once stood before the South Gateway some are sure that the dome *was* erected in Asoka's time, about 250 B.C., that the gateways followed next, about 150 B.C., and then the rails. But it is all very uncertain still.

A General Taylor of the Bengal Cavalry was about the first Englishman to visit Sanchi, in 1818. Three of the gateways were then standing; the southern one was prostrate and remained so till sixty years later. Until 1820 the great stupa was entire. Then a Mr. Maddock, suspecting them to contain treasure, obtained permission from the state government to allow him to dig into some of the stupas. He opened the large one right to its very foundations,

but he discovered nothing and did almost irreparable damage to the structure. In 1851 further examinations were made and caskets were found. Early in 1868 a request was made to the Begum of Bhopal that she would present one of Sanchi's ancient gateways to the Emperor Napoleon III, that it might be set up in Paris. She asked if the British Government would not prefer it for the British Museum. Very wisely the Foreign Secretary to the Government of India requested that no portion of the Sanchi monuments should be removed. . . Then casts were made of the eastern gateway (Plate II) and presented to the French Government, and reproductions of it are now in the museums at S. Kensington, Edinburgh, Dublin, Berlin, Paris, etc. Very little care was taken of the place; a *chuprasi* was eventually appointed—but he lived in the village and the little boys threw stones at the sculptures, and the loose sculptures disappeared. (*J. R. A. S.*, Vol. XXXII.)

THE SANCHI RAILS

After a careful study of the rails at Amravati and Barahut, it was seen that rails played an exceedingly important part in the history of Buddhist architecture. The rails at Sanchi are looked upon as indicating an early stage in the method of decorating them, a method that culminated in the delicate and beautiful ornamentation at Nassik, Amravati and Barahut.

The rail that encloses the great stupa is almost circular, about one hundred and forty feet in diameter. (Plates I, II)

It consists of octagonal pillars eight feet in height and spaced two feet apart. These are joined together at the top by a rail two feet three inches deep, held in position by a tenon cut on the top of the pillars, as at Stonehenge; between the pillars are three intermediate rails, which are slipped into lens-shaped holes on either side, the whole showing how essentially wooden the construction is. . . . The next stage in rail design is exemplified in that of No. 2 tope, Sanchi; these circular discs are added in the centre of each pillar and semicircular plates at top and bottom. . . . from this the development proceeded till we find the rails at Amravati and Gautamiputra Cave, Nassik, covered with a complete and elaborate system of ornamentation —generally the lotus.

The Gateways

The gateways are the principal interest at Sanchi. They are covered with intricate, symbolic and fascinating sculptures. They are made of fine-grained sandstone. There are four of these grand lofty gateways, each facing one of the four points of the compass. Wood-carving has always been one of India's most exquisite national arts and it seems as though the present stone gateways were modelled after earlier wooden ones.

Toran is the technical name for the gateways (S.R. *torana,* an ornamented gate or entrance). The southern was the first to be erected—as indicated by an inscription regarded as integral—by a Sat Karni King; the northern came next and then the eastern and lastly the western—the whole work being spread over about a century or more. All four gateways are of somewhat similar design (see Plates), but the northern is the largest, being thirty-five feet high and its extreme breadth being twenty

feet. All four are now standing and have been restored.

The gateways of the great stupa stand forward from the rail which is returned outwards to the back of the right-hand pillars or jambs; and from behind the left-hand pillar a rail is carried about eight and a half feet to the left and is then returned to the circular rail. This gives an area of about 16 feet × $8\frac{1}{2}$ feet inside each gateway and on entering the portal one turns to the left as the entry through the rail is not opposite the *torana*. Facing each entrance and resting against the basement wall were large figures of Buddha under carved canopies—now quite destroyed. The southern statue only was a standing figure with a large nimbus behind the head on which were two flying Gandharwas. To the right and left were two attendants of smaller size, that on the left with the curly hair of a Buddha, and a long staff with a small elephant in front of the other. This seems to have been changed in 1881 and may lead to serious mistake for the south is the position of the Dhyani Buddha Ratnasambhava, who is represented by Kasyapa Buddha (Burgess, *J. R. A. S.*, Vol. XXXII, p. 31).

In restoring the figures of the "four seated Buddhas" and the standing one they seemed to have got a little confused and portions of one are added to another. According to northern Buddhism the Dhyani Buddhas have special places. In nearly every Stupa or Chaitya they were placed in niches facing the four cardinal points. Akshobhya faced the east, Amitabha the west, Amoghasiddha the north and Ratnasambhava the south, in the centre was the place of Vairochana, though often he is found near to the right side of Amitabha in the east. These Dhyani Buddhas are the mystic counterparts of the Manushya Buddhas. From the *jatakas* (birth-stories) it will be clear that the connection between the Manushya Buddha and the Dhyani is made when in some birth the former met the latter (then a Buddha) and made to Him

his vows of future Buddhahood, which were accepted. Each Buddha has his Bodhisattva, or successor. The full list is:

Human Buddha	*Dhyani Buddha*	*Bodhisattva*
Krakuchchanda	Vairochana	Samantabhadra
Kanakamuni	Akshobhya	Vajrapani
Kasyapa	Ratnasambhava	Ratnapani
Gautama	Amitabha	Padmapani
Maitreya	Amogasiddha	Visvapani

The reliefs that cover every available inch of the gateways are of absorbing interest. Some of them are considered as purely decorative, others as perfectly definite historical events. Though Fergusson's book, *Tree and Serpent Worship,* devotes the first half to plates taken at Sanchi, yet only the eastern and northern gateways have received anything like careful analysis. Rhys Davids says that they supply evidence for the Jatakas, and that "twenty-seven of the scenes have been recognised as illustrating passages in the existing Jataka Book. Twenty-three are still unidentified" (*Buddhist India*). The author of *Buddhist Art* thinks that many of the reliefs are simply *genre* scenes, but it is far more likely that they have each a definite story to tell. Perhaps this opinion is due to lack of understanding of some of the symbology of the scenes; and where archæological experts see but a confused attempt to depict fancifully known and also traditional animals and mythic creatures, the Theosophist will be familiar with the idea of devas of many kinds, and certainly of strange forms, coming to bathe in the magnetism of the spot where the Buddha obtained His enlightenment. This is depicted over and over again at Sanchi,

at Amravati, and at Borobodur in Java. The animals come to worship at the sacred Bo-Tree in order that the wonderful magnetism there may assist them in obtaining a better incarnation next time. Buddhism was generous and inclusive in the early days, if the sculptures can be relied upon, and all creation was expected to share in its beneficent treasures.

It is curious that no actual picture of the Buddha appears on the reliefs of the Sanchi period. Only signs of His activity were represented: the footprints He left, the sacred tree beneath which He obtained enlightenment, a stupa erected in memory of Him and universally venerated, and also symbols of His miracles. For the Buddha too worked miracles—according to tradition. The wheel (Dharmachakra) was symbol of His doctrine and combined with the trident stands for Him in the sculpture of Asoka's period.

> The countless legends which are related of the oldest Buddha pictures describe plainly the embarrassment occasioned when such a representation had to be made.... A portrait was chosen which the artists beautified beyond nature and which they tried to make authentic by tales of miracles that Buddha had wrought. Thus the *Divyavadana* relates that Bimbasara, King of Magadha, desired to have a representation of Buddha painted on cloth... The Buddha let his shadow fall upon it and commanded that the outlines should be filled in with colour, and that the chief articles of the faith should be written upon it... (*Buddhist Art*)

Beal says that the chief interest of the *Abhinishkramana Sutra*, under the name of *Fo-pen-hing-tai-King*, is the number of episodes contained in it which will be found to explain the sculptures at Sanchi, Amravati and Borobodur.

THE EASTERN GATEWAY

Besides the clear and recognisable reliefs on this gateway there is also a profusion of others which seem to indicate knowledge of other countries. Figures riding on horned lions, figures with un-Aryan thick heads and woolly hair; figures mounted on goats, on dromedaries and other strange groupings clearly indicate that India knew and understood the characteristics of other peoples. The Hindu type —long head with full round face, large eyes and thick lips—is depicted riding on elephants. Dwarfs too appear, possibly to denote some primitive creature or elemental being[1]. (Plate IV)

On the inner side of the left pillar is a full figure believed to be Dhritarashtra—the white Yaksha ruler of the East.

A large palace in the front of the right pillar is the abode of the gods as represented in these five terraces. They hold a small bottle in their right hands and a thunderbolt—a vajra—in their left. This is well-known as the ritual sceptre of the northern School of Buddhism.

In *The Voice of the Silence,* H. P. B. says:

> *Dorje* is the Samskrt *Vajra*, a weapon or instrument in the hands of some gods (the Tibetan *Dragshed*, the *Devas* who protect men), and is regarded as having the same occult power of repelling evil influences by purifying the air as Ozone in chemistry. It is also a *mudra*, a gesture and posture used in sitting for meditation. It is, in short, a symbol of power over invisible evil influences, whether as a posture or a talisman. The *Bhons* or *Dugpas*, however, having appropriated the symbol, misuse it for purposes of Black Magic. With the

[1] See *Buddhist Art.*

'Yellow caps,' or *Gelugpas*, it is a symbol of power, as the Cross is with the Christians, while it is in no way more 'superstitious'. With the *Dugpas*, it is, like the double triangle reversed, the sign of sorcery.

But that this Vajra is all this and more is obvious from two other hints that are given in the same book:

'Diamond Soul,' *Vajrasattva*, a title of the supreme Buddha, and the 'Lord of all Mysteries,' called Vajradhara and Adi-Buddha.

'Diamond-Soul' or Vajradhara presides over the Dhyani Buddhas.

Vajradhara means the holder of the thunderbolt, *i.e.*, the swiftest and subtlest force known —possibly the greatest power on earth, and, as indicated by the Sanchi and other sculptures, is in the possession of a Great One supreme over others.

These fine terraces, not counting the top group of gods and goddesses, seem, in their six subdivisions, to correspond to the six devalokas, the heavens of the gods. One of the panels shows a crowd of weeping and moaning figures. The legend is that when a Bodhisattva repairs to the lowest heaven great lamentation breaks out among the gods—the end of an earthly period may then be feared. The cries of the guardians of the world, the Lokapaladevatas—the gods of the lowest terrace—one thousand years later proclaim that in another thousand years a Buddha will be born on earth.

The heavens are as follows and start from below on the pillars:

1. The heaven of the Chaturmaharajika-gods; *i.e.*, the four great Kings or guardians of the worlds.

2. The heaven of the Taratimsa-gods (Trayatimsat) the so-called thirty-three superior angels over whom Sakka presides.

3. The heaven of the Yamas, where there is no change of day or night.

4. The heaven of the Tasita (Tushita) where all Bodhisattvas are born before appearing on earth, and where Maitreya now is.

5. The heaven of the Nimmanarati (Nirmanarati) who create their own pleasures.

6. The heaven of the Paranimitavasavatti-gods, who indulge in pleasures created for them by others, and over whom Mara presides.

The relief on the left pillar towards the bottom represents a scene from the story of the conversion of Kasyapa of Uruvilva by the Buddha. Kasyapa was the head of an important sect of Brahmanas who were fire-worshippers. It took several miracles to accomplish this as Kasyapa was not easy to convince.

That all should follow in the 'right way' was the Buddha's dearest wish. He set out, therefore, to preach the law to Kasyapa of Uruvilva and his disciples. He begged to be allowed to live in the fire-hut. Kasyapa granted Him permission, but warned Him of the mighty snake that lived in the temple. This snake the Buddha caught in his bowl! Then He sent forth flames of fire that burst through the roof, but did not do any harm to the hut. . . . . But the Buddha *Himself* is not in the scene. On the middle panel of the face of the left pillar is another scene from this story. The fruit trees determine the locality. The way in which the waters are depicted represent the overflowing of a river or the flooding of a fruit garden. This was another of the Buddha's miracles to convert

Kasyapa and his followers. The river Nairanjana was greatly swollen, but the Buddha passed calmly across it, as though no water were there. Kasyapa, amazed, followed in a boat, but was not even yet converted (Plate III). Lower down is another part of the story. This one is done as though one were looking at it from above, so that the background of the worshipping Brahmana is a large stone with a projecting edge. The Buddha found a hempen garment; he picked it up and wanted to wash it in the river. Sakka gave Him a flat stone in order that He might do so. There are some other reliefs also showing parts of this same legend.

According to Beal some of these scenes are on the northern gateway also.

Another special scene on this gateway is the journey of Mahinda and Sanghamitta to Ceylon with a slip from the sacred Tree at Budh-Gaya. In the middle of the lower beam (Plate II) is the Bodhi-Tree with Asoka's Chapel rising more than halfway up it. A royal person, perhaps Asoka, nearby is being assisted from his horse by a dwarf. The upper beam shows a small tree in a pot and a great procession with a city near, possibly Anuradhapura. The princes have dismounted and their horses follow the procession. On the right the King kneels before foot-marks—Buddha's; around him are servants with sacrificial vessels and umbrellas —Buddhapada worship. Wild elephants and naked men and women with bows and arrows indicate the wild inhabitants of the Ceylon jungle. The lions point to the armorial bearings of Ceylon—Sinhadvipa the lion-island. Peacocks can also be seen

under the volutes. Peacocks (Pali, *mora*) are the symbols of the Maurya dynasty, to which Asoka belonged.

The relief on the inner side of the right pillar is the dream of Maya, Buddha's mother. She is asleep and above her an elephant is seen descending—for legend says that this was the form in which the Buddha came down to His mother.

Shri, the ideal woman, and goddess of beauty, of prosperity and domestic blessing and wealth is very frequently found on the relief.

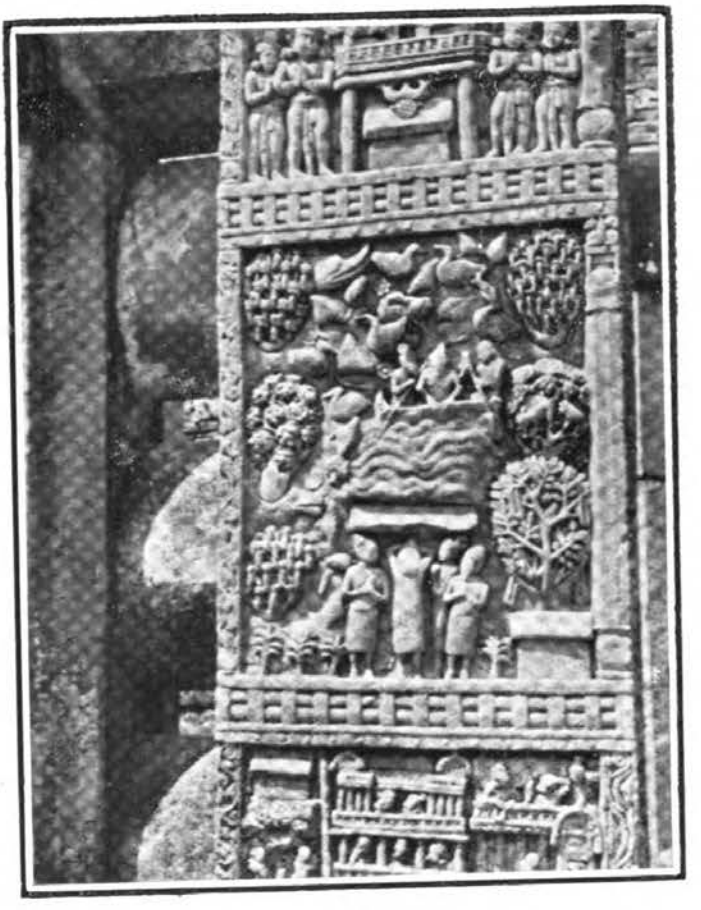
That Buddhism regarded gods, men and animals, and even the vegetable world as one great whole, indissolubly linked, is made obvious in some of the sculptures on this gateway. One scene is a delightful medley of creatures all adoring the holy tree. The Garuda (eagle) and Naga (serpent) forget their deadly enmity, and every kind of creature is bent on the same purpose.

The Northern Gateway

On this gateway (Plate IV) is found a fine example of the way in which the Buddha was symbolised. On the pillars the sacred feet are at the bottom of a relief and wreaths and emblems all the way up to the trident at the top (Fergusson, *History of Indian Architecture*). On this gateway is the Wessantara, or 'alms-giving' Jataka on the whole lower beam, just as it is told in the Ceylonese books.

In olden days, in a city named Jayatura, reigned a King named Sanda (or Sanja). Phusati

was his chief Queen, and they called their son Wessantara because he was born when his mother was passing through a street of that name (Wessanagara, old Besnagar, near Sanchi). From earliest childhood this boy exhibited a remarkable charity. He married Madri-Devi, daughter of the King of Chetiya. They had one son, Jaliya, and one daughter, Krishnajina. In Kalinga (modern Bengal) no rain fell, and so there was a great famine. The King heard that Wessantara had a wonderful white elephant that could cause the rain to come. He therefore sent eight Brahmanas to ask for it. Wessantara gave it at once, but for his imprudence he was promptly banished from the kingdom to the rock, Wanku-giri. Madri-Devi refused to stay behind. All their treasures were gathered together and given to beggars. Then with their two children they went into banishment. Some nobles bought a chariot for them and thus they set out. Two Brahmanas followed them and asked for the horses that drew the chariot. Wessantara gave them. Then another Brahmana cried out: "Sir, I am old, sick and wearied; give me your chariot." Immediately it was given. Then the Prince and Princess went on towards Wanku-giri, each carrying a child. Vishvakarman had prepared two huts for them, and there they dwelt with their children, all garbed as ascetics. An aged Brahmana, named Jujaka came to ask for the two children as slaves. Wessantara resolved to give them. Madri-Devi was absent and the children fled away and hid themselves. Wessantara called them back and gave them to the Brahmana. As they went down the hill



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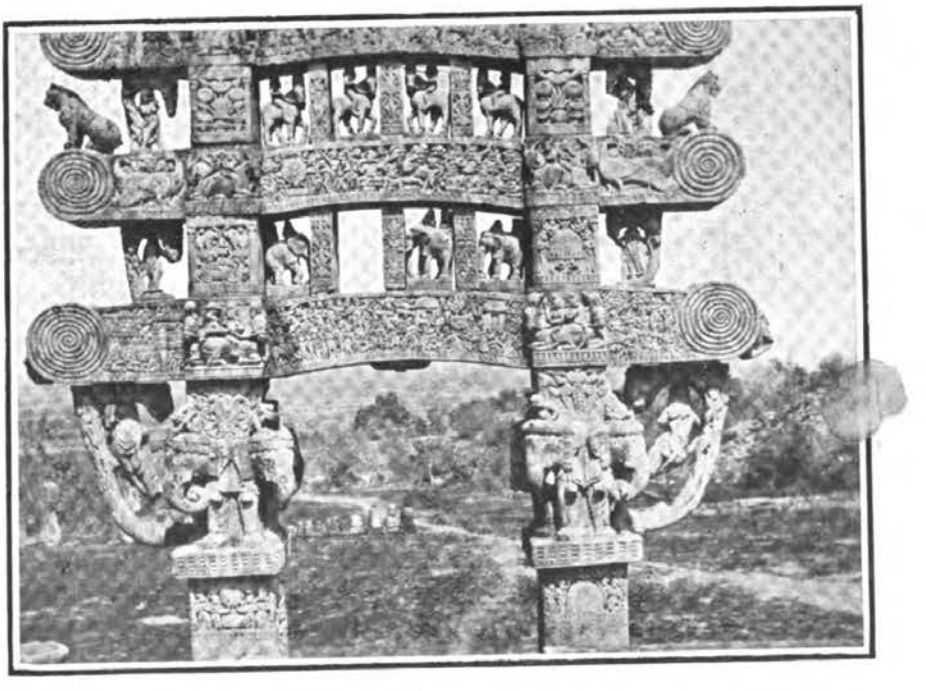

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the old man stumbled and fell and the children escaped back to their father, who gave them up again. The Brahmana then tied their hands together and drove them before him, beating them with a stick. While this was happening Madri-Devi was returning, but Sekra sent four devas as wild beasts to delay her. Then Sekra himself assumed the form of an aged Brahmana and went to Wessantara and asked for the Princess as his slave. The Prince gave her also . . . In the end Madri-Devi and the children were restored and all returned to Jayatura and lived 'happy ever after'.

The figures on the front part of the gateway seem obviously to illustrate this story—half on the front, the other half on the rear view of the architrave.

The top rail of this gateway represents the adoration to the five Dagobas and the two trees. Beal says that there are two sets of sacred places: (1) Those places which were the scenes of the events previous to the Buddha's enlightenment; (2) The seven places made sacred by His presence after He had become the Enlightened.

These two lists are:

1. The place where He practised austerities for six years.
2. Where He bathed and the Deva assisted Him.
3. Where the two shepherd girls gave Him rice and milk.
4. Where He ate the rice.
5. Where He sat at the entrance to the cave.
6. Where the Devas gave Him the grass mat.
7. Where He sat under the Pei-to tree.

Fa Hian remarks that on all these spots towers are erected.

1. Where the Buḍḍha sat for seven days.
2. Where He walked for seven days.
3. Where the Devas built Him a hall.
4. Where the dragon Muchalinda protected Him.
5. Where Brahma saluted Him.
6. Where the four Kings gave Him an alms bowl.
7. Where the merchants brought Him wheat and honey.

Very many of the Sanchi reliefs represent these scenes. In fact, the worship of trees is said to be represented seventy-six times; dagobas thirty-eight times; the chakra or wheel ten times; the goddess Shri ten times.

Beal further says:

> The elephants pouring water from chaṭṭies over the figure seated on a lotus, on the square blocks, illustrate the expression found in the southern records, "pouring water from a vessel shaped like the trunk of a Chhadanta elephant".
>
> The subject of the intermediate rail is probably the temptation scene of the Bodhisattva.
>
> Bishop Bigandet gives the following account of it: "At that time Nats (Devas) surrounded Phralaong (Bodhisattva) singing praises to him. The chief Thagra was playing on his conch, and the chief Naga was uttering stanzas in his honour, a chief Brahma held over him a white umbrella . . . Manh Nat (Mara) turning on his followers cried to them: There is no one equal to the Prince Theiddat (Siddharta), let us not attack him in front, let us assail him from the north side."

All this is clear on the gateway.

There are also some of the Kasyapa scenes. The upper part of the left-hand pillar shows the scene of the descent of Buddha from the Triyastrinshas heaven (this heaven is depicted also on the western gateway), on the beautiful ladder which Sakra and Brahma provided. The lowest part is taken as representing the joy of the Buddha's disciples on His return from the thirty-three heavens—the Buddha

is symbolised by a tree. A dagoba on the inner side of this pillar probably represents the one built on the spot where the Buddha alighted from the ladder.

The scene just below tells the legend of the monkeys who took the bowl of the Buddha and filled it with honey and gave it back to him. The next scene shows, probably, Brahma paying homage to the Buddha—the latter being represented by the square stone in the rear which He occupied on this occasion. (Beal, *J. R. A. S.*, Vol. V, 164, *et seq.*)

Another story—the story of the Sama Jataka—is also on the northern gateway.

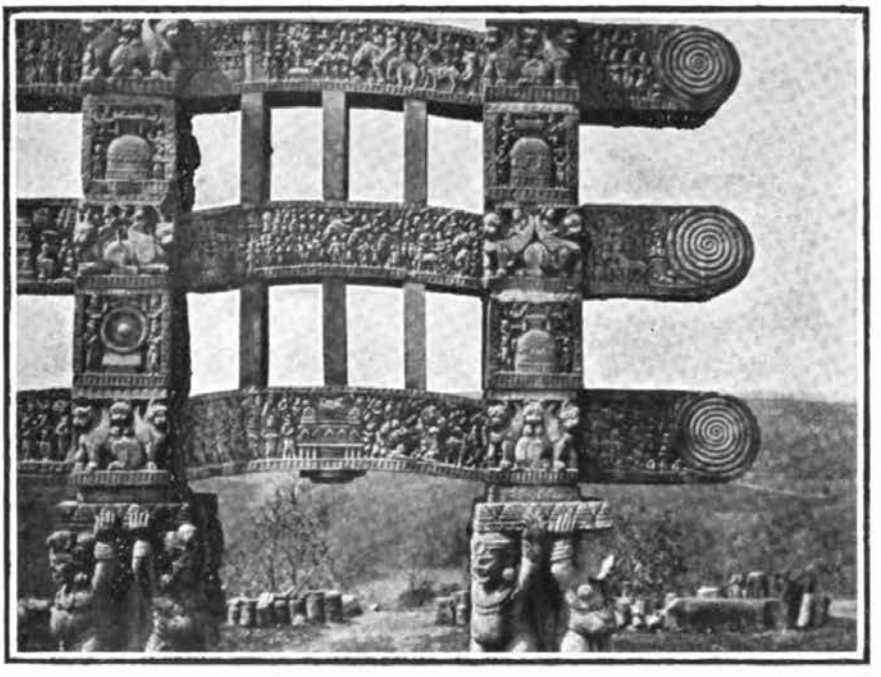
When Gotama Bodhisat was born in former ages as Sama, son of the hermit Dukhula, he rendered every assistance to his parents, who had become blind when he was sixteen years of age. It happened as he went one day for water to the river, the King of Benares, Piliyak, entered the forest to hunt, and as Sama, after ascending from the river, was as usual surrounded by deer, the King let fly an arrow which struck Sama just as he was placing the vessel to his shoulder. Feeling that he was wounded he called out: Who is it that has shot me? and when he learned that it was the King he related his history and said that his greatest grief arose from the thought that his blind parents would now have no one to support them. When the King perceived the intensity of his grief he promised that he would resign his kingdom and himself become a slave of his parents. Meantime a Devi, descending from the devaloka, remaining in the air near the King without being visible, entreated him to go to the hut and minister to the wants of the blind parents. He went. The body of Sama having been brought to the hut was restored to life by the united efforts of the Devi and the parents. The parents also received their sight and the Devi repeating the ten virtues to the King Piliyak enabled him to live in righteousness and after death to be born in heaven. (Beal)

WESTERN AND SOUTHERN GATEWAYS

Scarcely any of the scenes on these two gateways (Plates V and VI) have been identified; in fact, I have not been able to find any description of the southern gate in the books available in the Adyar Library. There is a dwarf capital on the western gateway and the architrave represents the attack of the demons on the Bodhi-Tree. There are also scenes from the life among the Devas—an account of the Triyastrinshas heaven, the heaven of the people of good morals here on earth, "the reward of limited obedience". (Beal)

Two plates in Fergusson's *Tree and Serpent Worship* are regarded by Beal as illustrative of the legend of Dipankara Buddha. It is a story of unusual interest to the Theosophist who knows something of how the future Buddhas made, in the far past, the vows to the then Buddha. This legend of Dipankara tells of how Gautama Buddha Himself took his vow, and also gives a glimpse of the great Teacher Maitreya Bodhisattva.

Josephine Ransom



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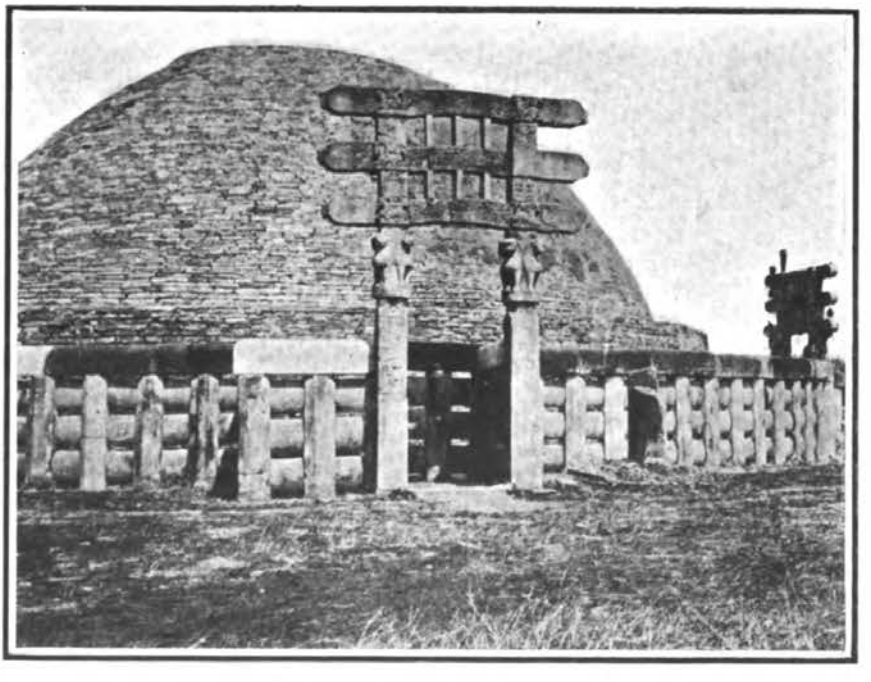

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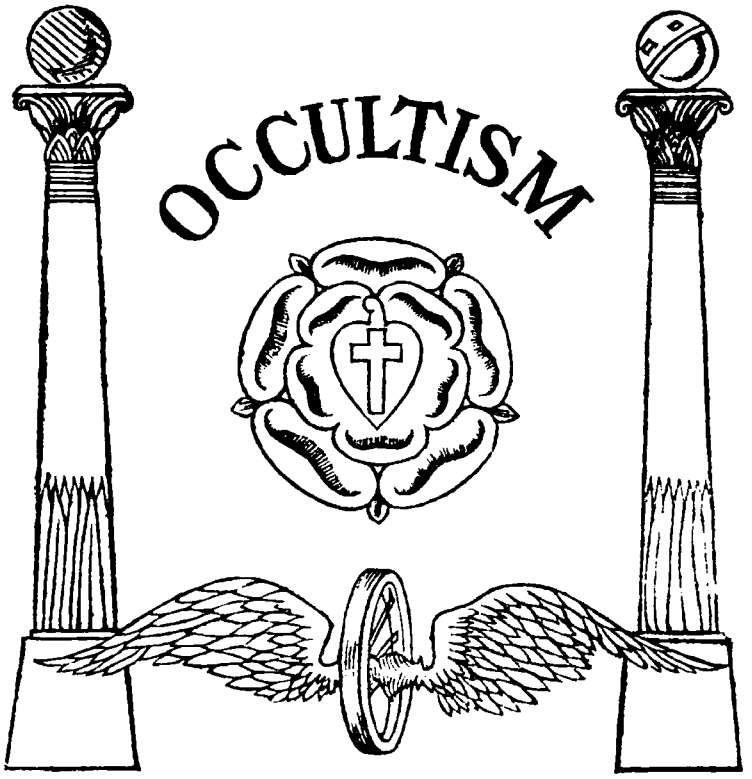

RENTS IN THE VEIL OF TIME

LIVES OF ERATO

III

THE next life of Erato stands out in sudden and lurid contrast to the two last. These, as we have seen, were respectable and prosperous, placed amid kindly surroundings and undisturbed, save in one or two unimportant instances, by any very evil or harmful influence.

Out of this peaceful setting we are now suddenly transported to Poseidonis at the height of its terrible yet superb civilisation. We find ourselves in a city as vast as London, adorned with public buildings surpassing in size and grandeur even the most stupendous of Egyptian remains; and with every kind of structure—bridges, houses, temples—designed in the most extravagantly ornate style of architecture: a city of fierce contrasts, of gorgeous wealth and luxury beyond all our modern dreams, side by side with appalling poverty and squalor. Its population, as regards its lower and middle classes, was literally a medley of the world's races, comprising, as it did, various types of red and yellow Atlanteans; lower still, the black Lemurians of Africa; and lowest of all, the degraded and oppressed slave population drawn from the early second sub-race of Atlantis.

Life at this time—to speak quite plainly—was nothing else than a thing of vice, luxury and brutal selfishness. Sensuality, cruelty and low forms of black magic were to be met with on every side. The ruling class, who belonged to the old red Atlantean stock, were arrogant and oppressive; and it might truly be said that there were only a very few of the refined and the cultivated, who had in some measure managed to lift themselves out of the general cesspool of evil in which this race and civilisation had become submerged.

Into these inauspicious surroundings Erato was born in the year 15,288 B.C. His parents Mu and Markab were wealthy members of the aristocratic class, and, as might have been expected, not by any means without the faults of their caste. His father,

Mu, was, as a matter of fact, a man utterly without heart or scruple and wholly devoted to selfish ends. Coming, as Erato did, straight from two incarnations in which the higher and gentler side of his nature had been fostered and brought out, and finding himself amid surroundings so out of harmony with what had gone before, there is little wonder that for the first half of his life a strange half articulate struggle made itself felt in our hero's breast. Old instincts of good fought blindly against the new and stifling vibrations of evil; and thus it was that up to the age of twelve, Erato was an uneasy and unhappy sort of boy, filled with vague feelings of discomfort and discontent, and half conscious of dim aspirations towards something different and better.

But, as in Wordsworth's famous Ode, "shades of the prison-house began to close about the growing boy;" and, as time went on, the youth found himself gradually losing these finer intuitions and becoming more interested in his father's worldly schemes and an ever greater admirer of the parental dexterity and unscrupulousness in business. Added to the slowly torpifying influence of years was the effect of the company which the young man's wealth tended to draw round him—idle ne'er-do-weels and parasites, like Hesperia and Lachesis, only too ready to serve their own ends by pandering to the lower side of his nature. One result of these evil influences was that he was led to reject the love of a young woman, Lacerta, who was genuinely devoted to him. Tiring of her and thirsting for more varied and promiscuous pleasures, he cast her off; and not long afterwards the poor girl died broken-hearted.

In spite of the riot and dissipation of the life he was leading, there was all along, in Erato's mind, a latent feeling of repugnance and remorse, as though his better nature were all the time vainly striving to rise superior to the evil influences of the age, only to be dragged down again and again by the strength of the current and the universal example of those around him. So low indeed was the general level of morality and spirituality at the time that, without being innately vicious or in any way worse than his companions, Erato ended by becoming, as the years went on, a hard, dishonest, unscrupulous man, Shylock-like in the mercilessness of his dealings, and one who, like most others of his age, had learnt readily to employ magic for selfish ends. All this meant for him a life of continually increasing unhappiness, for while the evil side of his nature was waxing strong, the good still lay dormant within him, and caused him many an uneasy pang of conscience.

Some years later, when he had reached middle age, he happened to be involved in a street brawl and received a serious wound which caused him prolonged suffering. During all this time he was left practically alone by his selfish acquaintances, none of whom thought it worth while to visit his sick bed. And it was this protracted period of loneliness, with the bitter reflection which it engendered as to the unsatisfactory character of life as he knew it, together with a deepening despair of ever reaching anything better, which drove him eventually to end his life by his own hand in the year 15,244 B.C.

A long sojourn on the astral plane naturally followed this unfortunate life. At the same time, all the half-stifled aspirations towards good, ineffectual though they had been in practice, eventually brought their legitimate reward. After a while Erato succeeded in reaching the heaven-world, and there he enjoyed the fruits of whatever seeds of spirituality had lain latent in his character.

Looking back upon this life as a whole, it seems hardly possible, considering all things, that Erato could have been anything very different from what he actually was. The forces which surrounded him, together with the influence of his upbringing and connections, could hardly have permitted him to achieve a better life. There is no doubt that the whole thing was a test or experiment, in order to see whether, after two incarnations in which circumstances had been comparatively easy, he would have sufficient strength to rise superior to, and triumph over, circumstances which were decidedly and very definitely difficult. He failed; but the test was such a severe one that we can hardly wonder at it. Of course, had he really succeeded, it is clear that the result from the point of view of progress would have been enormous.

There are no signs of artistic skill in this incarnation; possibly the over-development of the lower nature may account for this.

DRAMATIS PERSONÆ

ERATO : ... *Father :* Mu. *Mother :* Markab. *Undesirable Associates :* Hesperia, Lachesis. *Lover :* Lacerta.

IV

The next life of Erato seems in some way a penalty for, or antidote to, the last; for it takes him right out of the luxurious and enervating conditions of Poseidonion civilisation and places him amid surroundings about as bleak, as hardy, and as uncomfortable as can well be imagined. This time he is born as a girl in North America in a branch of the first Atlantean sub-race, a people much resembling the modern Esquimaux in appearance and mode of life. As a baby, dark-skinned and clothed in furs, she plays by a large fire of driftwood in the centre of a hut. For miles around stretch the unbroken snows. This is truly an inhospitable land, offering no shelter to tree or shrub, and practically destitute of animal life, save for a few small arctic creatures. Within the hut the air is so dense that you could cut it with an axe, reeking as it does with the amalgamated stench of fish, oil, smoke and sundry other unsavoury substances. The walls exude a foul moisture, and the general sense of barrenness and discomfort is heightened by the complete absence of any kind of furniture or utensils. In summer the air is not

intensely cold, and Erato is able to run about in the snow with bare feet, although she still wears her outer garment of rough sealskin, and her inner garment made of the white fur of some small animal. The sealskins, it may be observed, are prepared by scraping and rubbing with seal oil, and beating with a block of stone or wood.

The people of Erato's race are a kindly, simple and merry folk, contented with their lot, and by no means savages. On the contrary, they have many good qualities and make the best of the hard conditions in which they live. They seem quite reconciled to these—custom of course may account for this—and, what with their diet of seal and fish and their garments of skin and fur, manage to get along comfortably enough.

Amid these surroundings Erato grew up. Quite early in life a curious psychic strain began to show itself in the child. She dreamt dreams, saw visions, and had other mystical experiences. It may have been this tendency towards the occult which caused her to take an unusual interest in the runes, or sacred verses, which she used to hear chanted by the folk around the fire during the long winter evenings. These from the first had a strange fascination for her, and led her after some time to seek out a local medicine-man—a queer creature in his official adornments of scraps of coloured rag stuck about his dress of furs—who taught her something more of these rude incantations, from which in after life she never ceased to draw a kind of soothing comfort, although she knew little of their meaning.

In this life the artistic sense seems once more to have emerged, although the very rude conditions of existence prevented it from being in any way really brought out and developed. But it showed itself in the insight with which, as contrasted with others of her race, the girl could even then look at Nature, seeing in it colours and beauties which were hidden from the rest. Generally speaking, however, the artistic side of Erato in this incarnation was not that which caught the eye. The effect she gave, as she grew up, was rather that of a merry, round-faced creature, with black hair and eyes and a squat strong figure, who would sing lustily as she hauled the driftwood along the frozen beach or pulled the whalebone sledge over the snow.

In due course Erato married; but—if perchance romance could live, to be killed, in so dreary a region—not the man of her heart. This disappointment caused her some sorrow for awhile, but custom and the hard necessities of life soon chased away all memories of grief, and it was not long before she became a busy matron with a substantial family of her own to look after.

We cannot expect events in a life like this. Yet what was almost an event happened some years later; for the whole tribe—families, animals, sledges and all—one day girt up its loins and migrated southward until it came to a more favourable region of fir-trees and snowless summers, in which it settled. Here existence resumed its normal course for our heroine, and things jogged along steadily and dully enough till her death at the age of fifty-

five. Her body, according to custom, was buried in a squatting position, while the subtler portion of her passed on into a discarnate existence of some six hundred and fifty-three years.

This life, as has been said, was a kind of retribution for the life in Poseidonis, although it may also have had the effect of getting rid of much of the softness and self-indulgence which that life had engendered. In any case it is clear that Erato's immediate associates in this incarnation were not at all at her level; she had been temporarily cast among people far below her in evolution. Perhaps it is for this reason that it has been found impossible to identify any of these. They do not belong to her *entourage* at all, and it is not until the next life that she begins to get back among her appropriate surroundings.

DRAMATIS PERSONÆ

None Identified.

At a period practically contemporaneous with the fourth life of Erato there was a gathering of a group of our characters in India. They are given in the appended table which is taken from one of the lives of Velleda.

DRAMATIS PERSONÆ

INDIA—14700 B.C. (RACE V, 1)

JUPITER: ... *Overlord.*

MARS: ... *Chieftain. First Wife:* Osiris. *Son:* Velleda. *Second Wife:* Pallas.

LACHESIS: ... *Lover of Velleda.*

CALYPSO: ... *Dravidian Captain. Wife:* Amalthea. *Daughters:* Concordia, Capricorn, Olympia.

MINERVA: ... *Old man who befriends Velleda.*

VELLEDA: ... *Wife:* Crux. *Sons:* Theodoros, Beatrix. *Daughter:* Capella.

THEODOROS: ... *Wife:* Demeter. *Sons:* Corona, Egeria. *Daughter:* Dolphin.

BEATRIX: ... *Wife:* Hector. *Sons:* Deneb, Arcor. *Daughters:* Elsa, Andromeda.

CAPELLA: ... *Husband:* Vajra. *Sons:* Siwa, Sappho. *Daughters:* Ulysses, Rigel.

CLIO: ... *Politician at the Court of Mars. Wife:* Centaurus. *Sons:* Flora, Fortuna. *Daughters:* Gemini, Melpomene.

STELLA: ... *Steward of Velleda. Wife:* SIRONA.

CORRESPONDENCE

I

The Annual Presidential Address

AS a member of the French National Section of the Theosophical Society who is deeply interested in the Christian aspect of Theosophy enunciated by Dr. Steiner, I should like to reply to the statements which I read in your Address to the last Annual Convention.

To say that I am a student of Dr. Steiner's works does not however, fully describe my present attitude. I must add that you, our revered President, first taught me to love and serve Truth. Long before Dr. Steiner began his propaganda, your writings, inspired by the overwhelming power of your entire devotion to the highest aims of mankind, had led me to mould my life, both interior and external, into an instrument of Truth and Service. And here let me offer you the tribute of a deep gratitude and veneration which nothing can ever affect. For so long as I follow after Truth with the best of my mind and heart, so long must I be conscious of a vital link with that incomparably beautiful soul whose struggles are revealed in your autobiography. From you indeed I learned

to follow Truth, and to fulfil her demands at whatever cost. And to-day my understanding of Truth forces me to express certain views on your statements as to the reported militant propaganda of Dr. Steiner's adherents.

And first I must endeavour briefly to indicate the only underlying principles from which any conception whatsoever can be said to spring; every propaganda must rest either upon bare assertion, or upon demonstration. Obviously an "aggression" such as has been ascribed to certain of Dr. Steiner's adherents, might suggest the idea of undue interference with the free will of those members who do not agree with his teaching. But since the statements made cannot possibly refer to physical coercion, it follows that such "aggressions" can only lie in uttering our convictions when opportunity arises. Nor can it allude to any organisation formed with the idea of propagating such ideas, since any members not in sympathy with them could easily refrain from attending meetings held with this purpose. Therefore the objection raised against some of Dr. Steiner's students must be on account of their freedom of speech. Let us therefore examine the two tendencies which necessarily characterise the presentation of any teaching.

(1) *Demonstration*. To argue in favour of a doctrine does not curtail freedom of thought or harmony of action, for the hearers can always use their own discrimination in accepting or rejecting the reasons formulated by the speaker. Should just argument be pronounced out of place in the Theosophical Society, we should speedily sink to the

level of any sect where a dogmatic creed is imposed upon its members. That you yourself oppose any such tendency is proved by your own words; "The perfect freedom of thought within the Theosophical Society secures full expression for schools of thought however divergent, but it should be remembered that non-German schools of thought have equally the right of free expression."

(2) *Assertion.* To attempt to support any teaching by mere assertion would be a very different matter. It would be an offence against Theosophical principles, and any member approached in such a way by one of Dr. Steiner's followers would be bound to protest against the intrusion of such *pronunciamentos* into the Society. The conscious exclusion of such attempts is one of the highest conquests of any true Theosophical student, proud of a faith in harmony with the demands of his intellect.

We all agree that this is the way in which we must regard propaganda of whatever kind, on whatever subject, whether within or without the Theosophical Society. We may add that to fail to support our conviction by reason and logic would be in fact falling short of the motto which forms our proudest boast: "No Religion higher than Truth." It would show that we cannot expect others to accept the standpoint presented by it. So then, logical demonstration is not only our right but our duty.

You do not mention any fact in regard to the attitude of Dr. Steiner's adherents. Moreover, so far as I am aware, none of them has as yet

printed any statement concerning his teaching. So that it is somewhat difficult to reply to the reproaches levelled against them. But though it may be impossible to say precisely what they have done, still we may attempt to indicate what they ought not to do. (1) They should not make definite assertions of "splendid accuracy" nor declaim any unsupported, fulsome praise. (2) They should not lay claim to any kind of superiority, which apart from being deplorably wanting in tact, involves an attitude which to those who know Dr. Steiner's way of looking at divergent teachings would be unjustifiable.

When therefore you proclaim "your duty to protect as far as possible the holders of other opinions from undue interference," I think I may safely say that Dr. Steiner's followers will gladly support your efforts. Their confidence in your desire to fulfil this duty is indeed so strong that they even claim your protection for their own freedom of thought within the Society. The fact is that many of Dr. Steiner's adherents have had an unpleasant surprise in reading in your address "that even in Germany a growing number of Theosophists prefer the older and *wider* teachings to the new."

I have studied your works, Mrs. Besant, as well as Dr. Steiner's. I cannot recollect that any of them led me to appreciate this inferiority of Christian teaching compared to Indian Esotericism. I should be greatly obliged if you would indicate to me in which of your lectures or writings the justification of such judgment may be found. You are the highest authority in the Theosophical

Society. It grieves many of Dr. Steiner's adherents to see discredit, unsupported by argument, cast upon our teachings in the face of the assembled members of the Convention in the same breath with which you assert the perfect freedom of thought within the Theosophical Society and your intention of protecting such freedom. Is there really any objection of a general character which justifies your enunciation without further explanation? All that you *say* is that "Dr. Steiner gives to Christianity a primacy which non-Christian nations could not accept".

Should the Theosophical Society in any country abandon the only criterion for the admissibility of any teaching, *i.e.*, its approximation to Truth, then the nation adopting such an attitude ought to be reminded that the only real aim of the Theosophical Society is expressed in its motto, which is the one positive basis of spiritual unity in the Society.

But if the right to reject Christian teaching be conceded to non-Christian nations, surely they in turn should then at least concede the right of Christian nations to prefer a Christian teaching as given by Dr. Steiner, which, far from excluding Indian Esotericism, emphasises its place in the organic body of Divine Revelations.

The ground taken by you, Mrs. Besant, would in fact, if logically held, assign to Dr. Steiner's teaching the true area within which his adherents may legitimately be permitted to give full expression to his teachings, so long as they remember that they must appeal only to arguments which

can be grasped by the common sense of all who desire to listen; so long as they carefully avoid any intrusion on those souls which decline Christian teaching—above all so long as they do not exalt their own teaching but simply expound it.

But on the other hand we call upon you as our President, to ensure that it may be understood by all members of the Theosophical Society, that there is no essential inferiority in Christian teaching. As you have expressed a contrary opinion, perhaps you will allow me in turn to propound some general views—not in regard to relative superiority, but merely to suggest that Christian teaching does not *per se* deserve to be treated as a "narrower teaching" at first sight.

You have announced the return of the very Founder of the Christian religion as the World-Teacher, the Teacher of highest rank. Does this announcement not imply an interest in the study of the esoteric teaching connected with the Incarnation of Jesus Christ, the Founder of the Christian religion? Dr. Steiner, whose views about His Second Coming differ from yours, gives full value to these teachings, showing that His Coming can only be looked upon in the right way by means of deep and careful study of His revelation, His Esotericism, the all-embracing stature of His Macrocosmic Individuality as revealed in the Scriptures connected with His Incarnation as Jesus the Christ, and finally by tracing the living expansion of His mighty activity backwards, forwards, but especially right up to the present time. And truly this study has not led me away from the older teachings, any

more than the study of the fruit leads away from the blossom, or the leaf, or the stem, or the root. It enlarges and intensifies the comprehension of the past and so it fosters our love and veneration for the older religions, more and more, as we assimilate the depths of the nearest of Revelations congenial to Occidental culture. If the principle of Evolution be really an all-pervading condition in the life of our universe, the conception does not seem justified of a narrower teaching arising from the recent Incarnation of the Teacher of highest rank, when compared with any older teaching.

So far as I know this is the first time that any of Dr. Steiner's adherents has written what might be interpreted as an appreciation of his teaching, although it is only a very superficial logical guarantee which he wishes to give, that Dr. Steiner's adherents will in no way abuse the right to freedom and equality between diverse teaching which they herewith take the liberty of claiming. It is a defence, not an aggression, and it is reconcilable with the feelings of deep and sincere veneration with which I subscribe myself,

Yours most respectfully,

Eugene Levy

[I did not say that Christianity was narrower than another single religion, but narrower than the eclectic teaching of Theosophy. If M. Levy will recall what has happened in Nice, Marseille, Nimes, Rheims—to mention only French Lodges—he will understand what I meant by "aggression," and why so many complaints reach me. The various requests I have had from Germany as to founding Lodges outside the German Section explain the phrase as "to a growing number".

Baron Walleen, in England, told the Scotch General Secretary that Dr. Steiner's views on the Christ should be accepted on Dr. Steiner's sole authority, he being the only person who understood the subject. Every member has the right to consider his own religion to be better than any one else's.—ANNIE BESANT.]

II

RESEARCH WITHOUT VIVISECTION

Every one who is interested in Reform in general, and Health-Reform and Food-Reform in particular, must be interested in Humanitarianism, and the Anti-Vivisection cause, which includes the Anti-Inoculation cause.

Two most important points of view need emphasising.

The first is that the attitude of those who go in for 'Research' is quite wrong; the argument of the Research people, as they politely call themselves, is that, because their data have been obtained by certain methods, therefore no other methods were open to 'science;' they have implied that science, or what they mean by science, does not know of any other methods. Even if we grant that some of the data obtained by Vivisection and Inoculation experiments have value, it does not prove that these methods were the best for arriving at useful truth, or even that they were necessary. And I wish to support those statements from two absolutely different points of view.

The first is my own. For many years now I have advised people about health and fitness; my individual health-pupils number about 4,000; nearly every day I get two or three testimonials either

verbally or by letter; I have given advice as to diet and abstinence, exercise and muscular relaxing, deep and full breathing, simple water-treatments, simple mental helps, and so on; of all the advice which I have given, I cannot trace any items whatsoever to information supplied by experiments in Vivisection or Inoculation; absolutely every useful principle which I have applied has been arrived at through different means, and has not been helped in the least by any of the Vivisection or Inoculation experiments.

Secondly, I have, working with me in my more difficult cases, an expert who makes a threefold analysis (of blood, urine, etc.); by a prick with an aseptic needle, he gets a drop of blood; beyond this there is no Vivisection; the work is chiefly microscopic; he says that none of the facts of physiological chemistry, which he relies on, are supplied by experiments in Vivisection or Inoculation; he says that his methods of using these and other facts for his correct diagnosis, on which we base our advice, are absolutely independent of these branches of so-called science.

I think that this point of view—namely, that without Vivisection and Inoculation we can give a satisfactory and sensible treatment which prevents or removes disease and produces lasting health, and that for our advice we owe nothing whatsoever to these two branches of Research,' is a great argument against Vivisection and Inoculation.

As to the horrors which have been perpetrated under cover of these two names, everyone who becomes a Food-Reformer along sensible lines can scarcely bear the thought of them.

One more argument. It is generally admitted that the disease of the age is neurasthenia; I think no open-minded person could claim for a moment that the prevention or cure of neurasthenia has been in any way aided either by Vivisection experiments, or by Inoculation experiments.

If it be maintained that uric acid disorders are really more prevalent than neurasthenia, let us ask, with regard to the treatment of uric acid disorders, what contribution of any value has come from Vivisection or Inoculation?

Yours truly,

Eustace Miles

Miss Lind-af-Hageby the brilliant leader of the Anti-Vivisection forces, is fairly well satisfied with the Report of the Royal Commission on Vivisection, considering the composition of the Commission. The efforts to obtain any relaxation of the existing law have failed, and additional safeguards have been recommended; the Report says: "We strongly hold that limits should be placed to animal suffering in the search for physiological or pathological knowledge." It sanctions experiments "provided that life is terminated without a return of consciousness, and that during the whole of the experiments such animals are in a state of anæsthesia". Moreover the Report states:

> That certain results claimed from time to time to have been proved by experiments upon living animals, and alleged to have been beneficial in preventing or curing disease, have on further investigation and experience been found to be fallacious or useless.

Still some "valuable knowledge" and "useful methods" are held to have come from Vivisection—a view one might expect to find prevailing in such a body.

THE BROTHERHOOD

A New Organisation

By Annie Besant

I HAVE heard with great pleasure of the founding of 'The Brotherhood' by professors, masters, and students of the Central Hindu College. In a paper signed by thirty-eight of these, reference is made to Mr. Arundale's resignation of the office of Principal at the end of the spring term in 1913, and it goes on:

> He came in 1903 to work in the College at the instance of the revered President of the Institution, Mrs. Besant, and it has been his constant and firm ambition, as he has often told us, to carry out in his own life and to help others to carry out in theirs the great ideals which she embodies and teaches. His devotion to and reverence for his superiors and love and affection for all have been the marked features of his life, and his generous nature, his inborn sympathy towards all, his solicitude for the needy and suffering, and above all his gentleness and large-hearted tolerance, have endeared him to his friends, his colleagues and his pupils. He has pre-eminently succeeded in introducing the family spirit into the College, and by his earnestness and sincerity of motive and one-pointedness in serving the high ideals constantly placed before us by Mrs. Besant has rightly gained the privilege of being in the position of an elder brother to a very large number of his colleagues and to all his pupils. We all stand to-day a united family bound by ties of the deepest love and affection irrespective of any beliefs or opinions that any one of us may hold. There is thus an ever-growing feeling now that the force of love and affection that has been generated among us will be more easily preserved and better utilised if to a certain extent it is given some form.

No finer testimony than this could be given to the Head of any Institution, and few, outside the College, know the passionate reverence which has grown up among professors, masters, and

students for this gentle and noble man, who by his own love has evoked love in others, to whom the weakest and the worst boy will turn for help, knowing that he will find a heart that will sympathise and aid, not a hand that will chastise. A few have undervalued Mr. Arundale, because his gentleness and humility have veiled his great spiritual power, but they are very few; and they, in time, will look back with surprise on their own blindness. 'The Brotherhood' lays down the following platform:

MOTTO

The ideal reward is an increased power to love and serve.

DECLARATION

That the members of 'The Brotherhood'—friends and pupils of Mr. G. S. Arundale during his ten years' work in their midst—desire to perpetuate the strong bonds of affection which have become firmly established amongst them, so that they may keep alive the force and strength of the inspiration they have derived from him and may endeavour to maintain the following ideals which he has so nobly striven to live:

OBJECTS

(1) To maintain by daily life and example that brotherhood is the one great principle underlying all unity, and that sympathy for others is independent of all opinions and beliefs.

(2) To show by personal example that it is the special duty of all to help the poor and suffering.

(3) To show by collective example that a brotherhood is possible in which the members are bound by ties of loving sympathy and good-will established and daily strengthened by an evergrowing gentleness and an increasing understanding of the common life in which all share: and that such ties are unbreakable by misfortunes of whatever kind and do not depend on opinions, on common religion, on a common race, or on a common caste.

(4) To use the force of the sympathy thus established so that each member, wherever he may be, and whatever he may be doing, shall be able to draw on it for the better service of his surroundings.

(5) To establish by personal example the principle that help should be asked for others rather than for oneself.

(6) To maintain among the members the spirit of one united family knit together by affection, earnestness, sincerity and one-pointedness—all enduring through good and evil report, through success and failure.

The founders have wisely realised the value of a strong personal tie, and are not afraid of the parrot-cry of 'hero worship'. They frankly say that their society is one

which is based merely on affection and love for him, and which will seek to instil into the minds of the members the desire to carry out in their own lives the ideals for which he has worked with so much zeal, devotion and sacrifice.

A considerable number of 'The Brotherhood'—which contains some who are opposed to the Theosophical Society, but who revere its results as embodied in Mr. Arundale—gathered at Moghal Serai to bid him farewell on his leaving for his holiday in Europe, and touched his feet, in ancient Indian fashion, as he said adieu. They have still one college year with him, ere he lays down his office to take up, for the rest of his life, the service to which he has dedicated himself. He has won the high reward of "an increased power to love and serve," and having proved himself to be an ideal Head of an educational establishment, he is called to go out into a wider work in the world, and to build up the world-wide organisation which owes its inception to him as the Order of the Rising Sun, and is now known as the Order of the Star in the East. He will have charge of Alcyone and Mizar during their Oxford life, and his position as Private Secretary to the Head of the Order marks out his life-work.

Annie Besant

SCIENTIFIC NOTES

OCCULT CHRONOLOGY AND GEOLOGICAL TIME

By G. E. Sutcliffe

It would be an advantage to those who desire to co-ordinate the facts of modern science with the teachings of Occultism if even a rough correspondence could be found between the evolution of our races and rounds and the epochs of terrestrial evolution which are so clearly traced in the geological records. Geology has always been the nearest to occult science in the length of its time periods, and like it also has been a little shy of giving out figures from which events could be chronologically traced. Nevertheless there are a few figures scattered here and there which if carefully pieced together, from both geology and occult writings, may perhaps constitute a kind of Rossetta Stone which will enable us to transform the hieroglyphics of Occultism into the exoteric alphabet of science.

In *The Secret Doctrine* important figures of this kind have a habit of hiding themselves in small print in some apparently unimportant note. Such an instance occurs in vol. ii, p. 754, where we read: "In the Esoteric Doctrine, sedimentation began in this round approximately over 320,000,000 years ago." And it is further added that even a greater time elapsed during the preparation of this globe for the fourth round *previous to stratification*.

Further references to the same work, (i, 397; ii, 73; ii, 323;) show us that a Day of Brahma, a period of 4,320,000,000 years, embraces the whole seven rounds of a chain period, and is divided amongst fourteen Manus, having an average length of about 300 million years. Seven of these Manus being Root-Manus, presiding over the seven rounds of the chain, and seven Seed-Manus presiding over the pralayas between the rounds. Hence the 320 millions given above as the time from the commencement of sedimentation on this earth is about the

length of a round of our chain. These rounds we are told need not be all of the same length, the earlier rounds perhaps being longer than the later, as is the case with the root-races. (*The Inner Life*, Leadbeater, vol. ii, p. 287.) But we see that the time given is about the average length of these rounds.

This serves to explain the further statement that previous to this stratification an even greater period elapsed during the preparation of this globe for the fourth round; for the part of the earth's crust lying beneath the sedimentation must have been formed during the third round and a whole period of pralaya must have intervened between the formation of these two adjoining sections, and as the length of pralaya is the same as the round, this means at least another interval of 300 millions of years. It is even possible that twice this period might have elapsed, for in the third round strata need not have been formed by sedimentation owing to the conditions of the round being quite different; and the Earth's crust immediately beneath the sedimentation may date from the beginning of the third round, or about a thousand million years ago. In any case if means were available for estimating the respective ages of these two adjoining strata we ought to find an enormous difference between them.

Turning now to the science of modern geology for further facts bearing on this question we find that the earliest sedimentary deposits are those known as the Cambrian, whilst those which immediately underlie them are termed pre-Cambrian. Between these two adjoining layers we are told there is usually a marked difference, and a strong contrast in lithological character. There is here what is called a break or breach of continuity which points to the lapse of a vast interval of time, during which the pre-Cambrian rocks, after suffering much crumpling, were ridged up into land, and then laid open to prolonged denudation. (*Textbook of Geology*, Geikie, third edition, p. 719.) The upheaval of pre-Cambrian rocks is especially prevalent in the northern hemisphere, and to this day much of the land in the boreal tracts of this hemisphere consists of pre-Cambrian gneiss, notwithstanding the fact that enormous piles of sedimentary rocks have been formed from its denudation. (*ibid.*)

Here then we have geological evidence of an enormous interval of time between the strata due to the third round

and those due to the fourth, moreover the fact that the more northernly parts of the hemisphere still consist of the third round pre-Cambrian rocks confirms the statement in *The Secret Doctrine* that the Pole-star has its watchful eye upon the first continent, the Imperishable Sacred Land, from the dawn to the close of a Day of Brahma (Vol. II, p. 6.). For geology thus testifies that a part of the northern hemisphere has never sunk beneath the surface of the sea in all the period dealt with by the science. These rocks therefore must be of enormous age compared with the sedimentary that overlie them.

As before stated, geologists have been rather shy of giving the age of strata in years, on account of the uncertainty of the available data, but recent researches have enabled them to partially overcome the difficulty, and an account of these researches will be found in the *Philological Magazine* by Professor Joly (vol. xxii, p. 357, September, 1911).

One of the methods of gauging the age of these rocks described in the above article is based on the recently discovered fact that the metal Uranium gradually changes into Lead at a known rate which however is so slow that it requires thousands of millions of years for completion. If therefore Uranium is embedded in a rock formation it will gradually change into Lead, and as time goes on the Lead will increase and the Uranium diminish, so that the greater the age of the rock the greater will be the ratio of Lead to Uranium, and from this ratio the age of the deposit can be calculated. In the Proceedings of the Royal Society for June 1911, A. Holmes gives the result of these calculations for various rocks which will be found in the above article, (p. 376) from which I extract the following:

Geological Period			Millions of Years
Post-Cambrian	...	Carboniferous ...	340
,,	...	Devonian ...	370
,,	...	Pre-Carboniferous	410
,,	...	Silurian ...	430
Pre-Cambrian	...	Sweden ...	1,025
,,	...	,, ...	1,270
,,	...	United States ...	1,310
,,	...	,, ...	1,435
,,	...	Ceylon ...	1,640

The post-Cambrian series are the sedimentary strata formed during the early part of the fourth round, and have an age of about 400 millions of years. This is rather greater than the time given in *The Secret Doctrine*, though the statement there made is not 320 millions but *over* 320 millions approximately, so that the discrepancy is not material. The pre-Cambrian series are our third round strata, which we see are more than 600 millions of years older than the fourth round series, and this again fully bears out the statement in *The Secret Doctrine*. They were evidently formed about the beginning of the third round, and the reigns of two Manus, a Root-Manu and a Seed-Manu, must have elapsed between the two formations. From which we may infer that in the third round strata were not formed by sedimentation as in the fourth, probably because in that round climatic and other conditions were different, the earth being more heated; and that the chemical forces may also have been of a different nature.

It is evident from the concluding passages of Professor Joly's article that the disclosure of these enormous periods has rather astounded men of science. Geologists as a rule are prepared to contemplate long periods, but not so large as those given in *The Secret Doctrine* which appear to take their breath away. They had concluded from another enquiry that the length of time for the sedimentary deposits could not exceed 150 millions, and the enormous age, of the pre-Cambrian, which is nearly ten times that figure, appears to them particularly incredible. In order to reduce these periods to what they consider more reasonable, it is suggested that in former times Uranium changed into Lead at a more rapid rate than at present, but we see that, if they can be persuaded to accept the occult teachings, no such hypothesis is necessary; and this is undoubtedly what they will need to do eventually, perhaps before another decade has elapsed.

G. E. Sutcliffe

THE PRESIDENT OF THE T.S. IN FRANCE

Le Théosophe gives a long account of the President's visit to Paris, illustrated with snapshots, and says, among other things:

"We can only give a very brief *résumé* of the unique lecture addressed by Mrs. Besant to members of the T.S. It is not for us to say here all the good we think of it, but we may none the less place on record the spirit which came out from it, the influence from which will be strong in spreading our movement, and in making it more exactly understood.

"'We are a society of students,' said Mrs. Besant; 'we communicate and place on record in our lectures and in our books the results of the investigations which we have made; among us, there are neither revelations nor dogmas; we do not ask for blind faith; we do not wish that people should be content to repeat the teachings given in our books; each must study for himself; you must accustom yourselves, in studying and in reading the books of teachers, to see in them only incomplete researches, and not revealed Holy Scriptures. Exercise your critical sense, without which you cannot discern between error and truth. Among us there are some who know more than others, but it is not those who know most who will seek to impose their ideas on others. No one has the right to impose on others his personal views, and the most entire liberty in research and in opinions should be one of the principal characteristics of the Theosophical Society.'

"These few words should certainly suffice to prove to our adversaries that we are far from forming the 'little religious sect' that they imagine; they should also give a new impetus to our Theosophical brethren in their love of truth."

The paper states that the whole lecture will shortly be published.

REVIEWS

Theosophy and Social Reconstruction, by Dr. Haden Guest. (T.P.S. London. Riddle of Life Series, No. 3. Price 6*d*.)

This third of the Riddle of Life Series deals with social problems in the light of Theosophy, and deserves to share in the wide circulation obtained by its predecessors. Dr. Haden Guest opens with a statement of the problems to be discussed, and remarks on the chaos of proposals from all sides; he then turns to Theosophy with its ordered plan of evolution, with reincarnation as the means thereof, and gives a beautifully lucid sketch of the method and object of reincarnation. The human Spirit is evolving here, with our world as its field; "that which hinders it is evil, that which helps it is good;" therefore Society must be based on Brotherhood, and must afford to each of its members "the opportunity of growth which his stage of development needs". Physically, we must have good bodies born in good surroundings; astrally, the cultivation of fine emotions by literature and art:

> No man should work so hard that he has no life left for finer things, and no man should spend all his life at work. To begin work not earlier than twenty, and to cease work not later than fifty, may seem a utopian ideal, but it is a Theosophic necessity. For beauty must once again come into men's lives, and where drudgery is, beauty cannot live.
>
> Changes such as these involve, of course, most far-reaching changes in wages, in old age pensions, and in every department of life. And well-being for all—working or lazy, sick or well, young or old, deserving or undeserving—can be the only motto for a nation governed according to Theosophical principles. To all must be given the best possible chance; the penalty will no longer be deprivation by others of the comfort, dignity and beauty of life, but the self-inflicted penalty of falling out of the evolution, of being a laggard amongst comrades who are going joyfully forward.

We must recognise national responsibility for individual well-being, and for individual economic independence; the child is best guarded through the parent or the person in *loco parentis* and not apart from these, in the family and not in the State

institution. Dr. Guest then deals in detail with the changes necessary; while laying down principles, he applies them to practice; hence his little book serves well the double object of inspiring a noble ideal and of showing the way to its realisation. May it have the circulation it deserves.

A. B.

Indian Tales of Love and Beauty, by Mrs. Josephine Ransom. (THE THEOSOPHIST Office, Adyar, Madras, India. Price Rs. 1-14 or 2*s.* 6*d.* or 65c.)

Stories of Indian Gods and Heroes, by W. D. Munro. (George G. Harrap & Co., London. Price Rs. 3-12 or 5*s.* or $1·25.)

Two books of Indian stories, one written by a clever woman whose heroines are dainty and refined beauties breathing an air of graceful purity and chaste love, the other, penned by a man of culture whose Gods and heroes are somewhat feeble portraits of the mighty originals. This marked difference and some other minor ones are traceable to the intimate personal touch and understanding of the Indian sentiment that Mrs. Ransom possesses but which Mr. Munro lacks; a heart-felt sympathy for India's daughters enables Mrs. Ransom to produce exquisite stories which touch the reader's heart and mind; it is unfortunate that Mr. Munro fails to captivate the imagination.

Mrs. Ransom's book provides an instructive and most pleasurable recreation after a day's work. Her style is attractive, her stories are more so. It is difficult to leave the book when you once begin reading. We have perused many books of Indian stories, very few come up to the level of Mrs. Ransom's. She has grasped the workings of the Indian soul and her presentation in each case brings out India's hidden sentiments as they expressed themselves in her peerless daughters of old. Very few foreign minds could portray, for example, Mirabai and Padmini as our author has done. The twelve stories vie with each other for the place of honour; we cannot say which is the best, but, though it seems unfair to do so, we can say which would be considered the worst; it is somewhat weak and not very taking; it is unfortunately the first one, 'Maitreyi, the Ascetic'. The others though their subjects are familiar characters like Savitri or not so famous as Sanghamitta are equally charming. A few more illustrations would have

improved the dainty volume but at its price it is indeed very cheap. We should like to see more stories narrated by this gifted author. May Mrs. Besant's hope in the Foreword to the book be fulfilled: may it bring "knowledge to the West and inspiration to the East".

The second book with its sixteen coloured plates, its excellent binding and printing has its attractions but the stories—only seven—rather feebly told, are lifeless to a great extent and fail to keep up the reader's enthusiasm. The 'Tale of Savitri and Satyavan' compares unfavourably with Mrs. Ransom's 'Mayst Thou Be as Savitri'. Mr. Munro's gods and heroes and Mrs. Ransom's queens of love and beauty are different persons otherwise, but in every respect the latter are superior to the former as we see them painted by our two authors.

B. P. W.

A Mathematical Theory of Spirit, by H. Stanley-Redgrove, B.SC., F.C.S. (William Rider & Son, London. Price 2*s.* 6*d.* net.)

The contents of this book are by no means as formidable as might be expected from the title. The author has confined himself to stating the case for a line of thought which offers considerable scope for further development. His standpoint may be briefly described as the possibility of finding spiritual applications for certain accepted mathematical expressions which in themselves have no application to physical matter. It is not claimed for mathematical treatment that it can prove the existence of a spiritual world, but it is argued that symbols to which the mind can attach a definite meaning must involve some real mode of existence, even though they cannot be represented in physical matter. And though no important conclusions appear to be reached at present, it is only fair to recognise the scientific restraint with which the subject is handled. The opening references to Swedenborg's doctrine of correspondences, itself an application of the ancient Hermetic maxim "as above, so below," are introduced explicitly for the sake of confirmation and not authority. At the same time the attitude displayed towards clairvoyant investigation is quite liberal, and significant of the more recent trend of scientific criticism.

The expressions chiefly dealt with are incommensurable, negative, and imaginary quantities, and, as perhaps the most

interesting example of an incommensurable quantity, the ratio of the diameter of a circle to its circumference may be cited. Numbers are regarded as steps, and as corresponding to the discontinuous nature of atomic matter, while a value so fine that it cannot be expressed exactly by any number of steps in the form of decimals can only be imaged as existing in a continuous medium such as modern science postulates for its æther of space. In fact matter "in the ultimate analysis" is described as a "spiritual phenomenon," a term which seems at once to bridge the mental gulf between duality and unity. Possibly the use of the word spiritual is somewhat wide, as on page 18. "By the spiritual we understand the mental, the psychical, the ideal," but this latitude does not detract from the force of the author's suggestions.

It is interesting to find the Pythagorean school of thought receiving serious attention from a modern exponent, especially when it is recognised that the few writings which have survived are but second-hand versions of the oral teachings of Pythagoras himself. However, the fundamental aspect of number does not appear to attract the author as much as its elaboration, for his premise that "the Pythagorean theory was the natural outcome of an erroneous view-point" does not lead him much beyond the admission that "there is undoubtedly a considerable element of truth in it". Certainly the consideration of number involved in the vibratory phenomena of light and sound carries mathematics into the province of physics, but, if only the application of number is extended to pure dynamics, its significance is enhanced enormously.

The language is concise, graphical methods are employed when possible, and the problems raised provide solid food for minds of an abstract bent.

W. D. S. B.

Ways to Perfect Health, by Irving S. Cooper. Manuals of Occultism, No. 2. (THE THEOSOPHIST Office, Adyar, Madras, India. Price Re. 1 or 1*s*. 6*d*. or 40c.)

We cannot help congratulating Mr. Cooper on his new book. It is written in a very taking style and not a page of the seven chapters is dull. Valuable information, practical hints in some detail and instructive lessons are compressed into this small book of 119 pages and an excellent Index facilitates the work of the reader.

'The Ideal Body' is the heading of the first chapter; we are told that "an ideal body possesses three qualifications: it is strong, sensitive and obedient;" the author explains them in a lucid manner.

The second chapter is entitled 'What to Eat' and in it a strong case is made out against flesh diet and in favour of vegetarianism and no less than twenty very logical, reasonable and sound arguments are put forward. A very practically useful classification of vegetable products is also given.

'When and How to Eat' is an instructive chapter; under the sub-headings of 'Some Don'ts' and 'Mastication' a few valuable suggestions are made.

The fourth chapter is on 'Hints on the Preparation of Food' which, at least in portions, should be read and explained to every cook and kitchen-maid. Poor restaurants! They are not considered quite "the best places in which to dine" but their keepers might try and meet Mr. Cooper's demand and then perhaps in a future edition. . . . !

'Drink and Drugs' is the chapter that follows and in it tea, coffee, cocoa, alcohol, tobacco and drugs of sorts are very thoughtfully examined. Water "the natural drink" comes in for some well deserved praise.

Chapter six is entitled 'Sleep, Exercise, Bathing and Dress' and will be found very useful by many a man and woman in our days of nervous diseases. A set of six exercises and a simple, but what seems to be very effective, breathing exercise are given. The closing paragraphs on 'The Control of Passion' are practical and will be found priceless by some.

'The Influence of the Mind' is the last chapter, in which the healthful attitudes of the mind are well commented upon: Be joyous, Be optimistic, Be positive, Be calm, Be wholesome, Be loving—these are the author's wise injunctions based and explained on convincing, rational lines.

Mr. Cooper has scored in the book and his Theosophical knowledge has helped him considerably. His simple, lucid and attractive style; his way of putting important facts in a convincing and self-evident manner; his study of the subjects he treats of; his general care, accuracy and above all his love for his reader go to make his book one of the very best of its kind. It is a handy volume, simply bound, and there is an

air of refinement about it. It deserves a wide sale and at its price it is indeed very cheap.

M. P.

Man, Social, Moral, and Intellectual, by Pandit Bireshwar Pande. (The Bengal Medical Library, Calcutta. Price Rs. 2.)

This volume is a free English rendering of a work published by the author in Bengali in 1884. An attempt is made to treat of the whole scheme of evolution from the birth of the universe to widow re-marriage. The first eight chapters might fittingly be described as a fusilade of questions—such questions as one might imagine as being set at an examination of Planetary Logoi competing for the post of a Solar Logos!

Chapters XI to XII deal with general social questions, such as education, control of the individual, seclusion of women, marriage, and caste. The orthodox view based on the texts of scripture is maintained throughout, though one or two slight modifications are suggested. Charming pictures are drawn of how the Hindu from his earliest years undergoes a system of training which must necessarily produce in him love for his God, teacher, brother, consort, children, country, humanity. His universal love flows towards the whole world, and selfish love is wholly unknown to him. Sad is it to think that the actual reality is so far removed from this ideal state of Society!

Whatever may be the flaws of the book we must respect the spirit in which it was written, and we heartily endorse these words of its author: "In India, still now, the people unanimously venerate a sage or a saint. It does not matter if he is of low caste, or of a different religion. Let, then, our young men put aside all ideas of antagonism in religion, and learn to feel that all religions are but revelations of the same Truth. The intrinsic value of a nation lies in the moral character of its people. Let our boys learn—that they cannot secure the progress of the country by isolating themselves in the attainment of individual advancement. If you begin your work of reform with the assumption that your people and their ideals are foolish and unreasonable, you are sure to generate in them a sense of distrust which would make co-operation impossible. Assimilate only what is good and wholesome in the new order, and retain what is best in the old."

C. L. P.

A Peasant Sage of Japan: The Life and Work of Sontoku Ninomiya. Translated from the Hotokuki by Tadasu Yoshimoto. (Longman, Green & Co., London. Price 4*s.* 6*d.* net.)

The Kotokuki-ki is literally, "A Record of the Return (Repayment) of Virtue," and is an account by Kokei Tomita, Sontoku's greatest disciple, of his master's life and work. This English edition has an introduction by J. Estlin Carpenter and an Appendix by the Translator, which contains some of the most interesting matter of the book. The work, as one could but expect, does not come up to the western standard of biography, but it yet presents a simple, artless and pleasing account of its subject.

We cannot here reproduce even a summary of the hero's life and work but only give an analysis of his teachings which consists of four principles.

"1. Its foundation—Sincerity. Even as God is Sincere.
2. Its Principle—Industry. Even as heaven and earth and all creation are ever at work without repose.
3. Its Body—Economy. To live simply and never exceed one's rightful means.
4. Its Use—Service. To give away all unnecessary possessions, material, or other, in the service of heaven and mankind."

When questioned Sontoku told his disciples: "My religion consists of one spoonful of Shintoism and a half-spoonful each of Buddhism and Confucianism."

The book would have gained in interest to European readers at least, if more space had been given to Sontoku's religious beliefs and teaching, and his methods with his disciples, often over a hundred in number during his later years, and with the growth and development of his inner life. The book in the original was entirely concerned with rather wearisome repetition of his organising work in various necessitous districts. We owe to the Appendix all the little there is on these most vital points.

Sontoku attached great importance to his religious teaching "which was never wordy, but to the point always, and illuminated by apt illustrations and very often he reformed people by coupling good advice with material help." He was a strong peace advocate, and pre-eminently a spiritually

minded man, and practical mystic. "Sontoku taught his disciples not to look at things with the erring eyes of flesh —but with the inward vision, because the sight of the spiritual eyes is true and boundless." Readers of Sontoku's life record, will probably agree with the translator that "Sontoku's real and lasting greatness lay in his life, so noble and so real."

E. S.

The Door Ajar and Other Stories, by Virginia Milward. (William Rider & Sons, London. Price 1*s.* net.)

The fatal facility of expression and suggestion of the historic sense possessed by the authoress alone redeem this volume of stories from being ranked with those literary efforts known as "shilling shockers". The introduction of pseudo-occult colouring of the very crudest character may possibly account for its publication. And still one asks why? The stories have no plot, no motive; there is not a clever or helpful thought nor a vivid wholesome emotion in the whole book. At best, it may serve to pass an idle half-hour on a railway-journey for those who like sensationalism of a morbid character.

A. E. A.

Religion in Recent Art. Expository Lectures on Rosetti, Burne Jones, Watts, Holman Hunt and Wagner, by P. T. Forsyth, D. D. (Hodder & Stoughton, London.)

The author explains in his preface, that "these lectures were written for a promiscuous audience. They were lay sermons." He holds, a disputable position, that "Art is a spiritual product. The content of Art being in the nature of inspiration must not be directed to the direct and conscious horizon of the artist. It is of no private interpretation—even when the artist himself expounds." Artists who preach the doctrine of Art for Art's sake will also probably quarrel with the author's statement that he "prizes Art chiefly as it can speak to the soul"; but many will agree with Dr. Forsyth when he says "If devotion is poor and intelligence low in a community, the Art will not be rich or high which is adopted instead. Bald devotion and trivial art are alike symptoms of that spiritual poverty which underlies the hard-featured poverty of our pushing Christian type."

The book has eight fine illustrations, mainly of Rosetti's and Burne Jones' pictures. The lecture on Rosetti is the most striking of the series; it is very sympathetic in its treatment alike of the artist and of his work.

With the recent revival of interest in and understanding of mysticism, has inevitably followed a better comprehension of the work of the Pre-Raphaelite School of painting. Its work is now recognised as of a sacramental nature, the outer portraiture conveying an esoteric or inner meaning. "The religion of Rosetti's art lies certainly in its spirit rather than in its particular subjects." Dr. Forsyth writes: "It is above all things 'romantic' art . . . And the romantic spirit is the especially Christian element in art. It is the element of depth and wealth. Its vehicle is colour rather than form. It glories more in richness of harmony than in severity of melody. Its fulness of chords betokens its wealth of love, and if it is sometimes too careless of drawing, that only means that in gospel it has forgotten law and its power for the moment has outrun measure. The transparent fulness and abyss of colour make a temple for that Christian infinitude of spirit which ever transcends the limits of any finest lines we draw." Dr. Forsyth considers Rosetti "the greatest painter that this country has ever produced". On the man himself Dr. Forsyth is merciful in judgment. "He had a spiritual principle of beauty but he had not a spiritual principle of life . . . What he worshipped was Beauty. We must not despise Rosetti for this intoxication of beauty. I do not envy the man who is not by Rosetti made ashamed of himself and the poor quality of his love."

The lecture on Burne Jones is sub-headed 'The Religion of Præternatural Imagination'. His work is said to be distinguished by two great imaginative features "the power of mythic interpretation (Ruskin) or the fine treatment of the soul and the power of poetic beauty or the fine treatment of nature; and I venture to describe the religion in his work as the religion of the præternatural imagination, because while his beauty is unearthly in its exquisite excess, it is still not pure heavenly in its spiritual strength." It is always a somewhat bold venture to interpret the inner meaning of any work of art but Dr. Forsyth essays this feat with several of Burne Jones' best known works, including 'Love Among the Ruins,' 'Fortune's Wheel,' 'The Chant d'Amour'—selected for

its exquisite poetic beauty—the four Pygmalion pictures and 'The Resurrection'. His interpretations are very thoughtful, suggestive and in some cases inspiring.

Mr. Watts is described as our 'Michael Angelo'. "We have no art amongst us so masculine as Mr. Watts'; none so Miltonic, none so conversant with the vast and dignified simplicities of form, the grandeurs of imagination and the widest sweep of noble thought." And again: "He paints not scenes, but principalities and powers that rule the true realism of life."

The chapter on Holman Hunt has as subtitle 'The Religion of Spiritual Faith,' and the point is insisted on that Holman Hunt represents the best that has yet been done by Protestant Christianity in the way of Art. Again a debatable point. Contrasting Rosetti and Holman Hunt the author says: "Holman Hunt painted the Cross in the spirit of the Resurrection, whereas Rosetti would have painted the Resurrection in the spirit of the Cross. The one treats Christianity in the Protestant temper and the other in the Catholic."

In 'Richard Wagner and Pessimism' we read: "Pessimism has done what neither Positivism nor Agnosticism has enough human nature to do. It was not only a special and congenial art, but it has produced a great Master in Art. If music be its religion, Richard Wagner is its prophet." The point of singular affinity between Pessimism and Christianity is music, which is said here to be "the art which owes most to Christianity, which is by pre-eminence the æsthetic fruit of Christianity, and which lends itself most readily and universally to Christian uses." "As Christianity," says Wagner, "rose from under the universal civilisation of Rome (and its pessimism)," so from the chaos of our modern civilisation (and its pessimism), music bursts forth." Both affirm: "Our kingdom is not of this world." A rather interesting Wagnerian dictum is: "Music is a woman."

The theme of *Parsifal* is described as "a representation of deliverance in man's soul. It is the soul singing its own deadly sins, its own mental agony and its own regenerate beauty." The story of the poem, its "movement and idea" are described at length and with insight and sympathy.

The concluding essay is on 'Art, Ethic and Christianity'. The real, though indirect, relation between Art and Morality is

dwelt on, and Art is seen to be indispensable to human morality. Art is said to serve Religion indirectly: "Religion is the whole man in a sense in which Art is not. The purest, and intensest Christian emotion is above Art."

Dr. Forsyth joins an extensive vocabulary and a gift for writing beautiful and poetical English to a fine religious fervour and a genuine feeling for the beautiful. He has also, as the quotations testify, very definite beliefs concerning the relationship and interaction of Art and Religion. A book of this nature, of course, invites the criticism of both lovers of Art and believers in Religion alike, and criticism probably often of a very virile nature as the problems involved are so vital. But however the reader may disagree with particular interpretations and its canons of either Art or Religion, he cannot but find the book interesting.

E. S.

Mr. Frederick H. Evans introduces to us an unknown writer, James John Garth Wilkinson, the pamphlet bearing this name as title (there is no publisher's name, a fact that makes a difficulty as far as circulation is concerned). The pamphlet is an Introduction to Garth Wilkinson's works, and is reprinted from the *The Homœopathic World*, and has as its aim to call the attention of the reading public to the treasures hidden in the neglected works of its subject. The message of Garth Wilkinson was that of Swedenborg, more beautifully and sympathetically expressed, and Mr. Evans fully justifies his vindication of the value of his hero, and the pamphlet should do much, if widely circulated, to win an appreciative public for Garth Wilkinson. Here is one taste of his quality: "The human race is practically and really One Man. . . . Each individual man is separately conscious, and is sufficiently alone to be himself, but in that very soleness he is also conscious that he is part of a greater Manship, and that without being in it he would perish . . . At death every member of it enters a corresponding spiritual world; and carries along with him, so to speak, his own spiritual world. He is still part of the One Man, but on new conditions; he is a member of some one of the vast societies of the spiritual world."

NOTES

The fourth International Summer School, organised so successfully in previous years by Mr. Dunlop, the Director, is to meet from August 3 to 17, 1912, in beautiful Torquay. All branches of thought are cordially invited, and the Theosophical Society will, no doubt, be largely represented. Devonshire is one of the loveliest of English counties, and the meeting should be very enjoyable as well as useful. Mr. Dunlop's address is: Oakley House, Bloomsbury Street, London, W.C.

The ugly face of civil war is showing itself in Ireland, where Ulster is sternly determined not to submit to a Parliament in Dublin. A meeting of 300,000 gathered to welcome the Leader of the Opposition, and 86,000 drilled men formed a veritable army. The vast meeting, with uplifted right hands, swore that those present would never accept Home Rule, and the Government will have to face the question: How can Home Rule be forced on the descendants of the men who resisted Catholic Ireland under James II, and guarded their liberty with their lives? There is still time, as the House of Lords, maimed though it be, will probably throw out the Bill for this session. The Bill itself is grossly unfair, as it taxes England and Scotland for the benefit of Ireland, and while giving a separate Parliament to Ireland, still gives seats to Ireland in the present House of Commons, so that members representing an English minority may continue to rule England with the

help of Irish votes. Until the Colonies have members in the Imperial Parliament, and England and Scotland have their own local Parliaments, Irish members have no right in S. Stephen's. The Irish party, by their betrayal of Women's Suffrage—lost by their vote—will have plenty of antagonism to face at the next election. Their short-sighted and selfish policy may yet recoil upon their own heads, and may render the passage of a Home Rule Bill impossible.

Mrs. Alan Leo gave an address at the Quarterly meeting of the Astrological Society on 'The New Dispensation,' indicating by this name the coming of a World-Teacher. She aptly pointed out that a new epoch began about each two thousand years by the sun changing its Zodiacal sign, and urged that modern astrologers should not be less alive to the signs of the time than were their predecessors, who believed in the coming of a World-Teacher, and saw 'His Star in the East'. Some astrologers might prefer to stay in the Old Dispensation, which had not yet reached its zenith, rather than go forward into the New, the Uranian, wherein Brotherhood would reign. Lady Emily Lutyens spoke on the Order of the Star in the East, a body of people preparing themselves to receive the coming Teacher. Mr. Alan Leo boldly said that Astrology without Theosophy had no meaning, adding: "If you squeeze Theosophy out, you squeeze me out." All know how much Mr. Alan Leo has done to raise Astrology in public esteem, and how he has illumined its facts with the great spiritual truths of Theosophy.

A. B.

GONE TO PEACE

OUR members in India will receive with great sorrow the news of the passing away of our good brother Seth Dharamsey Morarji Goculdass of Bombay. He was an earnest and devoted Theosophist. Mrs. Besant loses in him a trusted friend, and our Indian Section a respected member. A noble son of the Motherland, he laboured for the country in his own quiet way. Those only who lived with him can know of his wide benevolence; his charities, many and far-spread, remained unknown and truly of him could be said that his left hand did not know what his right hand gave. His child-like simplicity, his genuine devotion, his quiet work were true expressions of the Inner Soul—Nature's Nobleman. He was a true aristocrat not only by heredity and high family tradition, but by his nature and disposition; he was every inch a gentleman, a friend to be loved, a colleague to be esteemed, a helper to be grateful for. May Light Perpetual shine on him!

B. P. W.

SUPPLEMENT TO

THE THEOSOPHIST

FINANCIAL STATEMENT

Theosophical Society

The following receipts from 15th February to 10th March, 1912, are acknowledged with thanks:

Annual Dues and Admission Fees

	Rs.	A.	P.
Mr. J. A. Fashanu, Secretary, Lagos Lodge, 15*s*. ...	11	1	0
Miss Machinowski, part payment for 1912	5	0	0
Mr. N. Archinard, Lausanne, for 1912	11	14	0
Mrs. Lilian Edwards, for 1911 £1/-	15	0	0
Mr. Felix A. Belcher, Toronto, West End Lodge, T.S., Ontario £3/- for 1912	44	5	3

Donations

Mr. A. Ostermann, Colmar	1,172	2	2
Mr. Crombie (for Garden)	15	0	0

Adyar Library

Mr. A. Ostermann, Colmar	1,523	0	0
For Kandjur Fund :—			
Mr. Cordes	5	0	0
Mr. S. Vaidya	10	0	0
A Parsee Lady	50	0	0
Miss Kühr	5	0	0
Madame Bayer-de Bruin	50	0	0
Mr. Crombie	10	0	0
Mr. D. H. Dastur, Bombay	36	4	0
Mr. N. H. Cama, Nander	5	0	0
Haspet Branch, T.S.	23	0	0
Rs.	2,991	10	5

A. Schwarz

Adyar, 11*th March*, 1912. *Treasurer*

OLCOTT PAÑCHAMA FREE SCHOOLS

Financial Statement

The following receipts from 15th February to 10th March, 1912, are acknowledged with thanks:

Donations

	Rs.	A.	P.
Mr. M. N. Rāmaswāmy Aiyar, Superintendent of Land Records, Cuddalore	25	0	0
Mrs. Elena Barsby, Valparaiso, Chile	14	13	0
Mr. L. E. Rhodes, Motucka	75	0	0
Mr. C. N. Subramaṇya Aiyar, Trivandram (Food Fund)	6	0	0
Mr. V. Rāmachandra Naidu, Enangudi	12	0	0
Teachers of Olcott Pañchama Free Schools ...	3	14	0
Mrs. Edwards (Food Fund)	60	0	0
Mr. Crombie	5	0	0
Mr. A. Ostermann, Colmar	235	0	0
Donation under Rs. 5/-	1	0	0
Rs.	437	11	0

A. Schwarz

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

Adyar, 11*th March*, 1912.

ADYAR LIBRARY CORRESPONDENCE

The Director, Dr. Schrāder, will be absent from Adyar on leave for some months. Correspondents are therefore requested not to include his name in the address, when writing to the Library on purely business matters. Letters and other postal matter addressed to Dr. Schrāder personally will be forwarded to Europe, and consequently unnecessary and protracted delay might easily occur in case the above request is not complied with.

Adyar,
15*th March*, 1912.

Johan van Manen
Assistant Director, Adyar Library

KANDJUR AND TANDJUR FUND

The negotiations for the purchase of the Tibetan Tandjur and Kandjur have been successfully concluded. Thanks to the kind assistance of the Hon. Justice J. G. Woodroffe and Sir Aṣhutoṣh Mukherji, Vice-Chancellor of the Calcutta University, both collections were secured at a net cost of Rs. 4,200. The expenses of transport to Adyar, of installation in the Library (involving the construction of two large and complicated book

stands, the manufacturing of over six hundred and fifty wooden slabs to put the leaves between, the buying of a similar number of straps to tie the bundles together and the printing of labels), and the travelling expenses, will bring the total to about the sum estimated, *i.e.*, Rs. 5,000.

I therefore beg to once more draw attention to our 'Appeal to Lovers of the Adyar Library' published in the Supplement of last February's THEOSOPHIST.

The Committee of the Fund hereby express their deep sense of obligation to the two gentlemen named above for their kind and effective aid in the matter.

ADYAR,
10*th March*, 1912.

JOHAN VAN MANEN
Hon. Secretary, Kandjur and Tandjur Fund Committee.

THE ADYAR LIBRARY

RECENT GIFTS

For want of space it has been found impracticable to publish in these pages from time to time, as was attempted for some months, lists of books presented to the Adyar Library. Possibly other means may be found to effect such publication in the future. The following donations to the Library may, however, find mention here.

Mr. A. Schwarz presented a magnificent life-size photographic portrait of Colonel Olcott, in memory of the twenty-fifth anniversary of the opening of the Library. The portrait is now hung in a suitable place and it is much appreciated by visitors.

Mrs. C. Bayer-de Bruin gave a typewriter for office use. This much needed machine was thankfully received and renders daily service.

An anonymous donor provided the Library with a complete copying outfit: press, table, books and accessories.

MUSEUM

It is perhaps not generally known that there exists, attached to the Library, a small nucleus of a museum. At present the collections of which it consists are exposed mainly in two show cases. One of these displays rare manuscripts, books remarkable for binding, illustration, execution, age, historical connections with the Theosophical movement, and otherwise. The second case contains curios collected by or given to Colonel Olcott on his various travels, ornamental trowels presented to Colonel Olcott and Mrs. Besant in laying foundation stones of Theosophical buildings, similar keys in silver or gold used for the ceremonial opening of Lodge rooms, and other objects of a like nature.

Further, there are curios of various sorts hung against the open spaces of the Library walls or displayed in the reading rooms.

Last year Mr. W. H. Yarco of Vancouver, B.C., sent through Mr. C. W. Leadbeater, a welcome addition to our small collection in the form of an interesting Red-Indian totem pole, carved in wood and coloured, as in use amongst the British Columbian Indians of the Vancouver district. The same donor also sent a group of religious images carved in black stone and some other ethnographic objects relating to the same tribes. Through an oversight this donation was not acknowledged in our last Annual Report but it needs no special assurance that the gift is thoroughly appreciated and that we feel grateful to the donor.

On the occasion of Mr. Leadbeater's recent visit to Java the family Van Hinloopen Labberton also contributed to the collection by the presentation of a number of Javanese and Polynesian arms, mostly swords, some arrows, an old helmet and shield and a few ethnographica, for which our hearty thanks are due.

The Hon. Justice Woodroffe of Calcutta, recently contributed some beautiful pictorial reproductions of Indian art.

It is hoped that members will note the existence of this nascent collection and remember it at times when occasion arises to enrich it with really valuable curiosities, or works of art, or instructive objects of any nature suitable for show and worthy of preservation.

JOHAN VAN MANEN
ADYAR, 10*th March*, 1912. *Assistant Director, Adyar Library*

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
New Ferry, England ...	Wirral Lodge, T. S.	... 20-9-11
Eukoping, Sweden ...	Lotus Lodge, ,,	... 1-11-11
Lanciano (Prov. di Chiete) Italy	Amore Lodge, ,,	...13-11-11
Kopenhagen, Denmark ...	Marcus Lodge, ,,	...29-11-11
West Bromwich, England.	Service Lodge, ,,	...19-12-11
Benares, U. P., India ...	Islamia Lodge, ,,	... 25-1-12
Dharmavaram, Anantapur District, India ...	Dharmavaram Lodge, T. S.	... 26-1-12

ADYAR,
7th February, 1912.

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

Annie Besant. Vasanta Press, Adyar, Madras.
Publishers : The Theosophist Office, Adyar, Madras, S.

SUPPLEMENT TO
THE THEOSOPHIST

FINANCIAL STATEMENT

Theosophical Society

The following receipts from 11th March to 10th April, 1912, are acknowledged with thanks:

Annual Dues and Admission Fees

	Rs.	A.	P.
Madam Kolly, France, for 1912	7	6	0
Lieut.-Col. Nicholson, Aden, Entrance fees and Annual Dues of Mr. S. M. Penta, „ C. P. Acharya, „ C. Mahalingam } £1-5-0 each ...	56	4	0
Mr. R. T. Tebbitt, Ningpo, for 1912 £1/-	14	11	9
General Secretary, Dutch East Indian Sub-Section T. S., for Charter fee	15	0	0
Presidential Agent, South America, for 1911 £51-14-0 ...	767	11	11
Rs.	861	1	8

Adyar Library Kandjur Fund

Previously acknowledged	476	4	0
Mr. C. R. Parthasarathy Iyengar, Vakil, Chittore ...	20	0	0
Mr. M. H. Leblais, „ M. H. Kunkelmam, „ M. Sezreisol } through Mr. Charles Blech frs. 56.25 ...	33	0	0
A Parsee F.T.S., Karachee	100	0	0
Mr. Angila Antem Sassory St. Floorntin, 100 frs. ...	58	10	5
Mr. N. C. T. Brandenburg, Laeken, £10/-	148	8	9
Mr. Edward Tremisot, Paris, 25 frs.	14	9	10
Mr. A. Ostermann	353	3	9
Rs.	1,204	4	9

A. Schwarz
Treasurer

Adyar, 10*th April*, 1912.

OLCOTT PAÑCHAMA FREE SCHOOLS

Financial Statement

The following receipts from 11th March to 10th April, 1912, are acknowledged with thanks:

Donations

	Rs.	A.	P.
Mangalambal Ammal, wife of Mr. S. Bhaskara Aiyer, Executive Engineer, for March 1912	10	0	0
Do. for April 1912	10	0	0
General Secretary, Dutch East Indian Sub-Section T.S.	98	3	8
Donations under Rs. 5/-	3	12	6
Rs.	122	0	2

A. Schwarz
Hon. Secretary and Treasurer, O.P.F.S.

Adyar, 11*th March*, 1912.

Headquarters Improvements

The following donations are acknowledged with thanks:

	Rs.	A.	P.
Countess Olga Schack	100	0	0
Mr. N. C. J. Brandenburg	750	0	0
Rs.	850	0	0
Previously acknowledged	5,186	7	3
Rs.	6,036	7	3

Annie Besant, P.T.S.

A NEW NATIONAL SOCIETY

A Charter for a National Society 'The Theosophical Society in the Dutch East Indies' was issued on April 6, 1912, to Mr. D. Van Hinloopen Labberton, with its administrative centre in Buitenzorg, Java, Dutch East Indies.

Adyar
7th April, 1912

J. R. Aria
Recording Secretary, T.S.

Annie Besant: Vasanta Press, Adyar, Madras.
Publishers: The Theosophist Office, Adyar, Madras, S.

SUPPLEMENT TO
THE THEOSOPHIST

FINANCIAL STATEMENT

Theosophical Society

The following receipts from 11th April to 10th May, 1912, are acknowledged with thanks:

Annual Dues and Admission Fees

	Rs.	A.	P.
Theosophical Society, Hungary, for 1911 £2-17-9 ...	43	5	0
Miss Archinard, Lausanne	2	15	0
Presidential Agent, South America, £1-15-0	26	4	0
Mr. W. W. B. Warner, Swakopmund £1. ...	15	0	0
Hon'ble E. Drayton, Granada, £1-5-0	18	12	0
Mr. George Barnard, Arcadia Estate, Bagan	15	0	0
Charter Fee, Blavatsky Lodge T.S. at Düsseldorf } „ Buddha Lodge T.S. at Hagen } ...	28	9	1
Mrs. Edwards £1.	14	12	8
New Zealand Section T.S., Auckland, for 1911 £23-6-8	346	8	8
Mrs. Alida von Ulrich of Warsaw, 8 Rubels, Entrance Fees of 3 Members	12	0	0
Presidential Agent, Spain, £5-13-3, Entrance Fees and Annual Dues	84	0	8
Presidential Agent, Spain, £3-10-0, Annual dues for 1912 of Arjuna Lodge	51	14	11
Fees and Dues of Mrs. Alec Burrowes, Lieut. H.E.T. Young and John H. Jaffery, Malta, £3-15-0 ...	55	10	3

Donations

Mr. C. R. Harvey for Besant Gardens, £500.	7,427	6	5
Mr. C. R. Parthasarathy Aiyangar, Chittore ...	20	0	0
Mr. N. H. Cama, donation Rs. 5/- to Adyar Library ...	10	0	0
Rs.	8,172	2	8

ADYAR LIBRARY KANDJUR FUND

	Rs.	A.	P.
Previously acknowledged	...1,204	4	9
Mr. Chevy Bousse	... 2	12	0
The Theosophist Office	... 50	0	0
Madame Sevèr fr. 5 and Mlle. Morel fr. 2·5...	... 4	7	0
Theosophical Society, Scotland, £8. ...	... 120	0	0
Rs.	1,381	7	9

A. SCHWARZ

ADYAR, 10*th May*, 1912. *Treasurer*

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th April to 10th May, 1912, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mrs. F. Ward, Mansfield	15	0	0
Mr. Odein Nerei, Budapest £1.	14	12	8
Auckland Lotus Circle 10*s.*; In Memory of H. S. Olcott 5*s.*; in all 15*s.*	11	2	3
Lotus Circle, Brisbane, through Mr. M. Reid ...	18	12	0
Dr. Y. M. Sanzgiri, Bombay, towards Food Fund ...	10	0	0
Donations under Rs. 5/-	4	0	0
Rs.	73	10	11

A. SCHWARZ

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

ADYAR, 10*th May*, 1912.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Chicago ...	... North Shore Lodge ...	...30-11-11
Detroit, Michigan	... Alcyone Lodge ...	... 1-12-11
North Palmerston (N.Z.)	... North Palmerston Lodge	...25-12-11
Oulu, Finland ...	... Aatto Lodge ...	... 13-1-12
New Orleans, Louisiana	... Truth Seekers' Lodge	... 16-1-12
Srivanjiam, Tanjore	... Sri Vanchinath Lodge	... 27-2-12

Annie Besant: Vasanta Press, Adyar, Madras.
Publishers: The Theosophist Office, Adyar, Madras, S.

The Theosophist

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

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

Edited by ANNIE BESANT, P. T. S.

PRICE 1/-, or 12 ANNAS or 25c. Post

THE THEOSOPHICAL SOCIETY

The Theosophical Society was formed at New York, November 17th, 1875, and incorporated at Madras, April 3rd, 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 watchword, 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

The half-yearly Volumes begin with the April and October numbers. All Subscriptions are payable in advance. Money Orders or Cheques for all publications should be made payable only to the Business Manager, THEOSOPHIST Office, and all business communications should be addressed to him at Adyar, Madras, India. *It is particularly requested that no remittances shall be made to individuals by name.*

Subscribers should immediately notify the Business Manager of any change of address so that the Magazine may reach them safely. The THEOSOPHIST Office cannot undertake to furnish copies gratis to replace those that go astray through carelessness on the part of subscribers who neglect to notify their change of address. Great care is taken in mailing, and copies lost in transit will not be replaced.

Editorial communications should be addressed to the Editor, Adyar, Madras, India. Rejected MSS. are not returned. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein stated. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

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The Theosophist Office, Adyar, Madras, India.

Theosophical Publishing Society, 161 New Bond St., London, W.

THE THEOSOPHICAL SOCIETY

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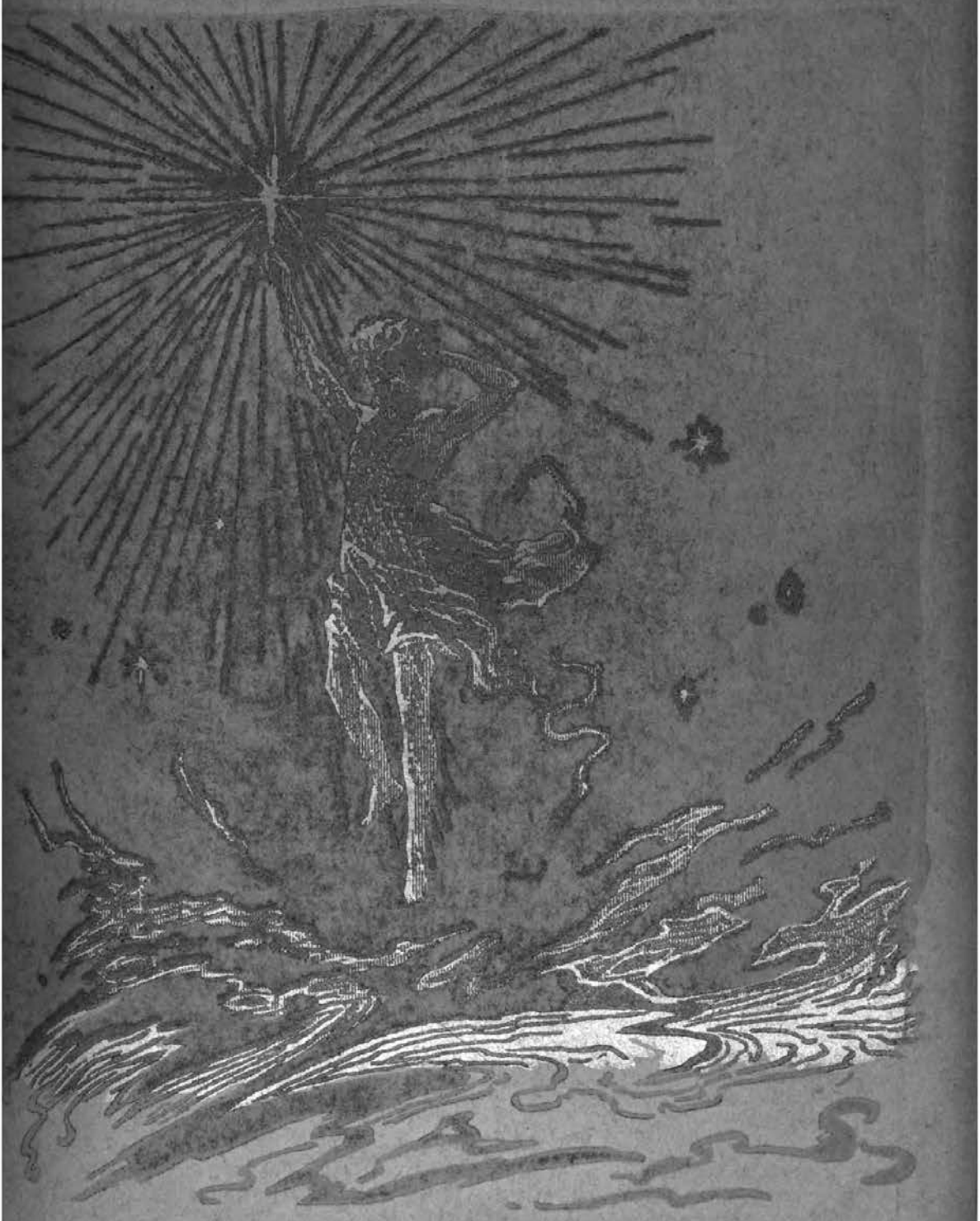

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