

THE THEOSOPHIST

ON THE WATCH-TOWER

OCTOBER 1ST

FOR the first time for many years, the Editor of THE THEOSOPHIST is absent from the editorial chair when the issue of October 1st is being prepared for the press. An interloper is occupying her place, and this interloper does not hesitate to take advantage of the absence of the Chief to use some of the space in the "Watch-Tower" pages for a word or two of loving and grateful homage, in the name of all his fellow-members, to the President of the Theosophical Society, the greatest friend and helper most of our members have ever known, on the occasion of her seventy-third birthday. October 1st is the Theosophist's Day of Strength and Power, the Day of Renewal of Courage, the Day of Grateful Homage to his present Chief, the Day of the Renewal of Purpose. May 8th is his Day of Grateful Homage to the Chiefs of Yesterday. November 17th is his Day of Brotherhood—the Day of the Revitalisation of Brotherhood throughout the world. But October 1st is in many ways, especially to the younger generation, the most living of all the Days, for it is the Day of a

prophet who dwells among us in the flesh, and who is the grandest figure of the last hundred years.

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October 1st is also the Theosophist's Day of Reverence. Indeed, he has two Days of Reverence, for February 17th—the birthday of another elder brother, C. W. Leadbeater—is no less a Day of Reverence to every member of the Theosophical Society. Thanks be to God that both these great brothers—though old in years and worn in strenuous service of the world—are still vouchsafed to us, to guide, inspire, encourage. Through every vicissitude of the terrible crisis of an old world's death-throes and of a new world's birth-pangs, our beloved Chief and President has been to us all a wonderful example of the wise man “which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock”. Straight has been her path, sure her purpose, clear her goal, in the midst of the mighty earthquake. Her house has fallen not, for it is built upon the rock of truth; and we who have dwelt in it, or under its protecting walls, have weathered the storm, have withstood the earthquake, and are now ready to go forward upon the new mission in the new world, to help in the building of more beautiful dwelling-places, in the creation of more beautiful surroundings, for the souls of men.

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Hundreds of thousands of women, children and men throughout the world are consciously or unconsciously celebrating October 1st with all their hearts, for the soul is ever grateful, even though the body knows not the source of its strength and courage. Hundreds of thousands have gained fresh courage, have lost much pain of doubt and perplexity, have overcome grief and despair, because of a lecture of her's they have attended, because of a chance word she has spoken,

because of a sentence she has written in letter, pamphlet, book or magazine, because of an example she has set, because of an attitude she has adopted. Or those who have heard or read may have carried the truth to those to whom neither of these two opportunities has come. Directly or indirectly, hundreds of thousands—millions we might almost say without exaggeration—have heard the voice of the Great White Brotherhood's beloved messenger, and the grateful tribute of their souls is, on October 1st, placed at her feet, though in the outer world the waking consciousness may be oblivious both of the debt due and of its partial recognition by the Self that knows. Annie Besant has given to the world

Authentic tidings of invisible things ;
Of ebb and flow and ever-during Power.

She has, by her own wonderful example, taught us of the

. . . . Central Peace subsisting at the heart
Of endless agitation.

She has taught us that all

. . . . Sorrows are the tension-thrills
Of that serene endeavour,
Which yields to God for ever and for ever
The joy that is more ancient than the hills.

Above all, she has inspired us to become like those

. . . . whom a thirst
Ardent, unquenchable, fires,
Not with the crowd to be spent,
Not without aim to go round
In an eddy of purposeless dust,
Effort unmeaning and vain.

This first day of October we greet her lovingly, reverently, gratefully, and in deep loyalty. May Those Who sent her to us be witness of our gratitude !

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A very useful piece of work, which was started last year in the State of Mysore, has been the Lodge Helpers Committee—an informal body of workers who divide the Theosophical

Lodges in Mysore among them and pay periodical visits to each, so as to bring to each Lodge a touch of the world outside, and to be a messenger from the brotherhood without to the brotherhood within. Each member of the Committee visits as many Lodges as he can in the course of the year, giving lectures and talks, helping to disintegrate any disruptive forces that may be growing within the Lodge, addressing the children of the members, starting libraries and book-depots—helping generally, in fact, in an unofficial way. There are at present forty members on the rolls of the Committee, and the first annual gathering was held very successfully in Bangalore on the 14th of September. The Committee deserves hearty congratulations and, what is better, imitation elsewhere.

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The New Zealand Theosophical Fraternity in Education have sent us a delightful pamphlet, descriptive of the admirable work they are doing in beautiful New Zealand to spread the spirit of Theosophy among the children. With praiseworthy courage our New Zealand brothers have established the Vasaṅga College—happy name—in Epsom, Auckland; and, judging from the beautiful picture accompanying the pamphlet, the Vasaṅga College, Epsom, Auckland, will be one of the school-homes in which we elders shall be glad and thankful to spend our next childhood. The pamphlet says:

The New Zealand Fraternity numbers at present eighty-four members. To form this Fraternity was the clear duty of New Zealand Theosophists, encouraged by the advice of their leaders and the knowledge that the Heads of the Theosophical Society desired Theosophical Society members to make every possible effort towards the furtherance of true Education. We had before us the example of Britain, India, and America, with their Educational Fraternities, but the present New Zealand body really grew out of a nucleus created by the earnest efforts of one devoted teacher in a lonely "back-blocks" school—Miss Lilian Church. Through much labour and attention to detail, Miss Church drew together, by correspondence, a group of teachers belonging to the Theosophical Society, and effected between them a regular exchange of letters describing their teaching experiments, their problems in training their pupils according to new ideals,

and their hopes for the future of education. Later on, a member of this group, another "back-blocks" teacher, Mr. Miller, organised the Fraternity from this beginning, and on a broader basis.

And we cannot refrain from quoting the following extract from an inspiring address by Mr. Sydney Butler, L. R. A. M., Acting Principal of the Vasanta Collège :

Again, the Trust will certainly not allow the children attending its schools to grow up in ignorance of the fact of Reincarnation, ignorance of which has darkened the early lives of so many of our members. Above all things, the existence of the Path of Holiness, and the certainty of the final attainment of every human soul, will be quite definitely taught. We shall impress always upon the receptive minds of our children that man is indeed the master of his fate ; that they, young as they are in body, are yet old in soul, and that they may now take their destiny into their own hands.

Well done, New Zealand !

* * *

A curious, but not, of course, unexpected, result of the Great War has been a changed attitude both towards grief and death and towards cruelty. There is a growing volume of what may be called Theosophical literature, emphasising that wiser and truer conception of life which has been brought into prominence by reason of the fact that the great mysteries of Death and Suffering have been enacted in innumerable homes with terrible, because unfathomed, meaning. But in hardly a single home has courage not vanquished despair, and men and women are knowing the peace and joy which accompanies and permeates all suffering in a noble cause. D. L. I., for example, in his beautiful *Sonnets after Loss*,¹ catches a true conception in the following :

Time has two gifts to offer those in grief
 For their lost dead—one is forgetfulness,
 With pain and sorrow become something less
 Than present pleasure, glimpses faint and brief
 Of the dear past ; and this men call relief
 And healing ; but the other gift more rare
 Is pain that lasts, and with it strength to bear,
 And memory, of life's joys become the chief.
 Let love be keen to choose the nobler gift,

¹ Published by J. M. Dent & Sons, Ltd., London.

And learn to live with sorrow as a friend,
 Gentle, yet strong, that will admit no drift
 Into forgetfulness. So to the end
 Love shall be loyal and, in spite of pain,
 Find in that loyalty a lasting gain.

* * *

In another strain, Norman Gale, in *A Merry-go-round of Song*,¹ inculcates a lesson of love for animals which every Theosophist will appreciate, and which every friend of children should practise and then preach. In the course of one of his poems, Norman Gale says :

I always hope the bird will fly
 So high, so high,
 That not a single leaden dot
 In all the swarm of nasty shot
 Will bring her tumbling from the sky
 To die.
 Don't you ?
 If not, please *do*.

Don't you ? If not, please *do* !

* * *

A Toronto School has evolved the following beautiful creed for teachers :

I Believe in boys and girls, the men and women of a great to-morrow ; that, whatsoever the boys and girls sow, the men and women shall reap.

I Believe in the curse of ignorance, in the efficiency of schools, in the dignity of teaching, and in the joy of serving others.

I Believe in wisdom as revealed in human lives, as well as in the pages of a printed book ; in lessons taught not so much by precept as by example ; in ability to work with the hand as well as with the head ; in everything that makes life large and lovely.

I Believe in beauty in the schoolroom, in the home, in daily life, in and out of doors.

I Believe in laughter, in love, in faith, in all ideals and distant hopes that lure us on.

I Believe that every hour of every day we receive a just reward for all we are, and all we do.

I Believe in the present and its opportunities, in the future and its promises, and in the divine joy of living.

¹ Published by Norman Gale, Rugby.

A truly Theosophical creed, the outcome, by the way, of the lessons of the War. Thus, out of pain and suffering, come true insight, peace of understanding and the power of wisdom.

G. S. A.

* * *

Mrs. Annie Besant writes :

The War seems to have drawn together people of different communities, and an interesting proof of this was shown at Wimbledon on August 3rd. It was called a "United Service of Witness to Christ and Thanksgiving". Seven platforms were erected in a line along the Common, facing East, and there were about three congregations to each platform. The congregation from each church or chapel marched to the Common in procession; the Church of England people came with a Cross at their head, the clergy and choir in surplices; other bodies had Crosses or banners according to their ideas. The Priest or Minister came after the Cross or banner, then Churchwardens, Trustees or Committee; then the choir, and lastly the congregation. The Salvation Army Band was on a centre platform and led the singing, conductors on the other platforms taking their time from the Salvation Army conductor. All sang together, and recited "The Lord's Prayer" together. There were three addresses: one: "Am I my brother's keeper?"; the second: "Where the Spirit of the Lord is, there is Liberty"; the third: "If the Son shall make you free, ye shall be free indeed." Such a gathering would have been impossible before the War, and it was surely a good and beautiful thing.

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The programme of the Church Congress, this year, includes, says *The Sussex Daily News*, "practical questions":

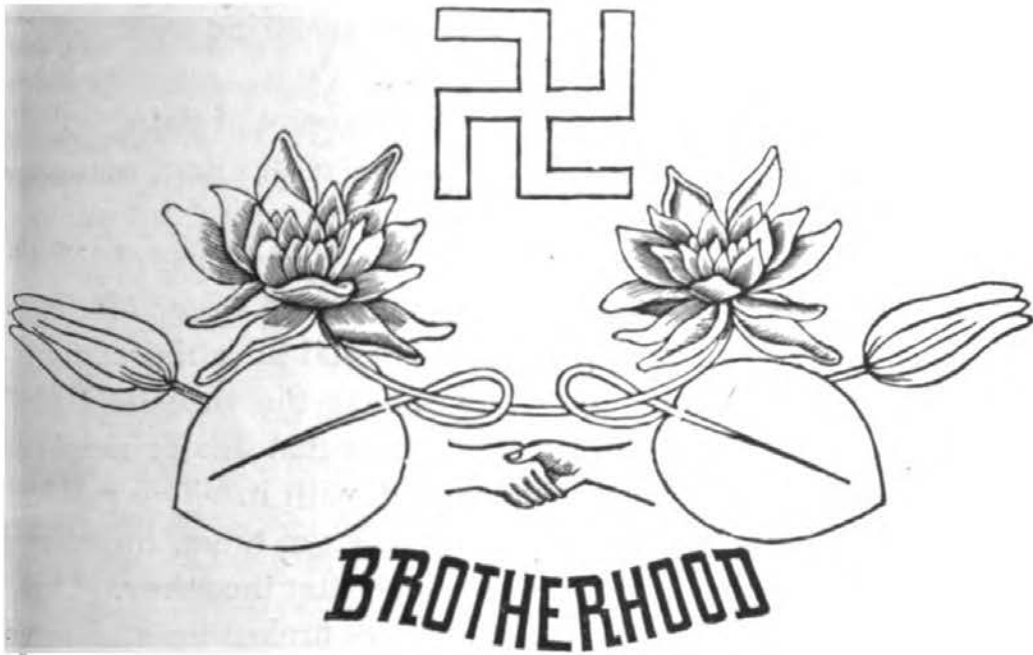
We may expect a pronouncement on social matters comparable with the Report on "the witness of the Church on economics" which created so much interest a few years ago. A scarcely less interesting

sign of the times than the prominence of such questions as housing, is the allocation of a place in the programme to the consideration of Theosophy and Spiritualism. This does not mean, of course, that the clergy are going in for "mediumship" and the substitution of séances for Communion Services. The Spiritualists will doubtless find supporters, and there may be a few Theosophists within the very liberal scope of Anglican comprehensiveness. The great body of Church opinion is, however, strongly against these cults, and the object of putting them on the agenda is doubtless to issue a warning against them.

Whatever may be the object of putting them on the agenda, nothing but good can come from the discussion.

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We have been having a good many E. S. meetings on Sundays since I arrived in England, and I have already presided at the Annual Conventions of England and Wales, and of Scotland. I am also to preside at the Northern, Eastern, Midland and Western Conferences, and to lecture at various Lodges in towns which we are visiting to speak on India. Theosophy must ever remain our inspiration and form the backbone of our lives, otherwise the burden of incessant labour would be too heavy to be borne. Brighton, Liverpool, Manchester, Sheffield, Bradford, Harrogate, York, Edinburgh, Glasgow, Cardiff, Bristol, Bath, Letchworth, Southend, Blavatsky Lodge, Leeds, Birmingham, Tunbridge Wells, and Nottingham are among the Branches to be visited, and I lecture in the Queen's Hall, London, on the four Sundays in October. The general subject is: "The War and the Future"; the sub-titles: I. "The War, and the Builders of the Commonwealth"; II. "The War, and Its Lessons on Fraternity"; III. "The War, and Its Lessons on Equality"; IV. "The War, and Its Lessons on Liberty".



THE WORLD TEACHER AND DEMOCRACY

By T. H. MARTYN

DEMOCRACY would perhaps be best described as the selection by the people of its own leaders and the recognition that it is necessary to place restrictions upon them when selected. Ultimately that is what it usually resolves itself into. Thus leaders are selected for limited periods, and their powers are defined, within broad limits. The student of Theosophy, accepting its system of race evolution and recognizing that the Fifth Root Race more particularly marked the development of the intellectual faculties, would naturally look for some high-water mark of Fifth-Race tendencies in our Fifth Sub-race.

One of the most pronounced tendencies of this stage should be looked for in a profound sense of independence, combined with a good deal of mental capacity, and these seem to be the qualities adapted to—in fact requiring—democratic expression.

When a man is evolved to the fine point of being able to determine so much for himself as is the average man of to-day, what more natural than that he should require the practice and experience of thinking out the wider problems of life for himself, and taking such active part in these wider affairs as is involved in selecting his own leaders and his chief administering officials. Now that we stand at the threshold of a new era, nothing seems more clear than that this principle of democracy is to be closely associated with it. The political autocracies of the world, or what was left of them, have, as a result of the Great War, toppled over one after the other. Those of Russia, Germany, Austria, Turkey, are broken up and never likely to be restored in the form of recent years. True, that of the Roman Church remains, but it has been well shorn of its old powers.

Limited Monarchies with popularly elected parliaments and premiers who are really the responsible leaders, are actually democracies, so that to-day the whole of the West may be said to have adopted the democratic procedure. We go forth, then, to face the culmination of our Fifth Sub-race civilisation, with democracy so well established that even without the Theosophical key he would be a bold prophet who would foretell any recurrence of autocracy—self-appointed leaders, or rulers, with arbitrary powers—at any rate until the time has come for the new Sub-race, in turn, to hand over the sceptre of world-dominance to a successor.

At this particular moment it is of special interest to glance back to the opening years of the era that is now closing. Facts which are rather startling array themselves before us as

we do so. Just what period exactly marks the closing of the old, and the opening of the new age, one does not know, but we can perhaps reasonably assume that the date approximated to the appearance of the World Teacher. That is stated in *Esoteric Christianity* (chap. 4) as corresponding to the twenty-ninth year in the life of the disciple Jesus. The date of the birth of J̄esus is given as 105 B.C., so that the World Teacher appears in a physical body in the year 76 B.C.

Here at the outset we are face to face with a set of circumstances strikingly parallel to those of to-day. First, Alexander's wars had finally crumpled up the discredited autocracies of the Euphrates valley, and almost all the world that is known to history was democratic. Rome was mistress of the world, and for some five hundred years had been a Republic. The ideals of democracy had wrought themselves deep into the hearts and minds of all classes of republican Rome, which under their influence, be it noted, attained to the culmination of its power. In the year 76 B.C., Rome the Democracy had enjoyed undisputed world-dominance for some one hundred and fifty years.

Democracy to the Roman was not a political fad. It was the expression of an idealism of the most practical kind. He was convinced that Autocracy had failed and failed badly, that experience had condemned it, that it had bred tyrants rather than leaders, and had proved an enemy to human progress. The Roman of that day fully realised the value of personal freedom in action, thought, and religion. He knew quite well just how much must be sacrificed by the individual and handed over to the State for the preservation of law and order, and that what was left was ample for personal comfort and the full expression of individuality. It is difficult to find a time when national ideals were more pronounced than in Rome at this time. They included the meting out of justice to all, allowing the greatest possible latitude to the individual in all

departments of his life, and the offering of similar advantages to the people of other countries who came under Roman protection; and the period is remarkable for its tolerance, freedom and culture.

The word culture suggests Alexandria even more than Rome. About 300 B.C., Alexander is said to have himself stepped out the boundaries of this new city, "the City of Light," as he desired it to be. During its first century or two of life, Alexandria did really become a "City of Light" to the world. Magnificent libraries were formed and a huge university established. To stock the libraries, the writings of every known country were collected. These were not left to moulder on musty shelves, but were translated into Greek. When the World Teacher came in 76 B.C., it was possible for a student with a knowledge of Greek to look up for himself, in the libraries of Alexandria, the ancient history of any country—a privilege denied to us to-day, dependent as we are on inferences based on fragmentary archæological research for our little knowledge of the past.

About this time too, the University of Alexandria was the most prized seat of learning in the world; over 12,000 students attended it, drawn from all races. A long line of University professors include some of the most noteworthy names on record. Archimedes, father of modern physics, was one; Euclid, too, with his system of geometry that we have not yet superseded; also Hero, the inventor of the steam engine—in fact Hero's turbine is the newest improvement in modern steam usage.

Then there were great authors—our childhood's friend Æsop belonged to the list—and astronomers. The heliocentric system was taught, as well as much other scientific data that became forgotten in the centuries that followed. It really looks as if a great number of scientific people and inventive minds were brought together in Alexandria by the Powers

behind for a specific purpose. I sometimes wonder if it was intended to make use of their genius *then*, as it has been made use of in this later nineteenth century, and to force progress then by invention, as it is being forced now. As illustrating the masterful ability of these men and their knowledge of mechanics, it may be remembered that by utilising water power and hydraulic machinery in a lower part of the building, the huge gates of one department of the University were opened and closed without contact.

Then Alexandria also stood not only for intellectual accomplishment, but for freedom of thought, practical tolerance, and a marvellous effort to wrest the secrets of the soul from oblivion and reduce spiritual unfoldment—as we call it to-day—to a science. It was the custom of the time for men to form themselves into self-supporting communities for the purpose. Readers of *Fragments of a Faith Forgotten*, by G. R. S. Mead, will remember the author's description of some of these communities, which sheltered such schools as those of the Essenes and the Therapeuts (Healers). The shores of Lake Mareotis, an inland sea to the South of Alexandria, and the Mediterranean Coast, were favourite sites for those communities, which enjoyed protection from outside interference, with all the advantages which Alexandria offered to those of a studious turn.

It was just here, too, on the Eastern shores of the Mediterranean, that the life story of the Great Master is unfolded. It was with the Essenes He spent His youth. It was to the occult literature of the libraries of Egypt he had recourse (*Esoteric Christianity*, chap. 4).

Presumably the main object of the coming, at this particular period, of the World Teacher, was the need of the Teutonic tribes living for the most part in Northern Europe—or the country that would be so described to-day. They represented the young Fifth Sub-race. They stand out at this

time as a physically perfect, virile type, a fit foundation on which to build the finer arts of civilisation, and on which to graft knowledge, culture, and devotion. One may wonder, perhaps, why, if these hardy Gothic people were the ultimate objective, the World Teacher should choose for his physical activity the old-world centre, rather than appear amongst the Teutonic tribes themselves. To this I think we can find an answer. It was from around the shores of the Mediterranean that all parts of the western world were influenced. Rome and Alexandria were pre-eminently the world's pivotal points. Probably it was around these centres that the Christ expected to find those who were to become His immediate disciples. First He must collect together and prepare these, so that they may go forth later as His trained messengers. It may be that, had His life not been prematurely cut off, He would at a later period have transferred Himself physically, with His instructed followers, to the home of the Gothic people; we can only speculate.

What is certain, let me repeat, is that at that time there was practically universal freedom, there was culture of a high order, and there was firmly established democracy. Had Rome retained its ideals of 76 B.C., it would have been its policy to take the young Teutonic peoples in hand, to protect them while they matured, to inculcate in them the same love of liberty and freedom as the citizen of Rome already felt, to develop the democratic method of government in their midst, and finally to take to them the religion which the World Teacher was preparing for them. That this religion was to be a religion of and for democracy, there is every reason to believe. In any other setting it is out of place; events have indeed made of it a ridiculous anachronism, because it has been set in another frame.

The strong light of critical research has shown that care must be taken in quoting scripture to support any thesis, but the

“sayings” ascribed to Christ in the Gospels seem to have survived criticism fairly well and to be more reliable than the more historical records. These sayings throughout breathe the atmosphere of simplicity and unaffectedness. The day of ostentation and show is over. In autocracies, tinsel, publicity, notoriety, quickness to catch the eye of the mighty and the powerful, is a necessary preliminary to a successful career ; but under the more sober shelter of democracy, the claiming of privilege must be discouraged ; the highest mark of greatness is no longer self-assertion but self-abnegation. The desire to serve others is the new hall-mark of greatness, and those that merit the “well done good and faithful servant” of the Master, are those who have not failed to serve “even one of the least” of their fellows.

The exercise of authority of one over the other is to be discouraged in future. The day even of priestly authority has ended. Speaks the Master :

They [the priests] bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers. But all their works they do to be seen of men ; they make broad their phylacteries and enlarge the borders of their garments ; and love the uppermost rooms at feasts, and the chief seats in the synagogues : and greetings in the markets, and to be called of men Rabbi, Rabbi. But be not ye called Rabbi, for one is your Master, even Christ ; *and all ye are brethren.* And call no man your father upon the earth ; for one is your Father, which is in heaven. Neither be ye called masters, for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted. (*Math., 23.*)

The spirit of self-dependence in spiritual things, too, is inculcated in a remarkably emphatic form. Mrs. Besant, as its President, had occasion some years ago to remind the Theosophical Society that there were always two pronounced and opposite types of people (see *The Changing World*, “The Catholic and Puritan Spirit in the T.S.”). She explained that one type was appealed to by ceremonial, and the other by the

absence of it. In view of this, one may suppose that the World Teacher assumes that different settings will be given by the different temperaments to His teachings; but whatever the nature of the externals may be, there is no doubt that He thought it necessary to emphasise individual effort, and the establishment by the individual in himself of a holy shrine to which he might retire, and make obeisance to the God within him, without either ceremonial or the intervention of any kind of priest. He advocates private meditation, and Paul further develops this idealisation of the living Christ in the heart. It is this method of reaching Him that has become such a potent influence in the lives of the Nonconformist Bodies which have grown out of the Reformation, and in it probably lies the explanation of the fact that they now dominate the English-speaking world, and supply its virility and strength as it proceeds on its way to world-dominion. Florid and ceremonial settings will therefore attract a type (it may be a great or a small proportion), and will be found necessary by that particular temperament that is able to exalt itself spiritually by their aid; but ceremonial is not Christianity. Indeed the ceremonial at present in use is borrowed from antiquity, and could be adapted to any cult. Listen again to the "sayings":

When thou prayest enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. But when ye pray use not vain repetitions as the heathen do . . . your Father knoweth what things ye have need of before ye ask Him.

Self-reliance in judgment, and what may be described as self-determination, is again emphasised in the warning against being over-influenced by self-asserting authorities:

Beware of false prophets which come to you in sheep's clothing . . . ye shall know them by their fruits . . . for a good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.

The spirit of brotherhood and external equality is referred to again in the following passage, which also illustrates the democratic leaning of the Master's exhortations :

Ye know that the princes of the Gentiles exercise dominion over them, but it shall not be so among you ; but whosoever will be great among you, let him be your minister : and whosoever will be chief among you, let him be your servant, even as the Son of Man came not to be ministered unto, but to minister.

Can we offer any more reasonable explanation of these "sayings" of Christ, I repeat, than that they were part of His intended message to democracy?—the standards, in fact, that were necessary for democracy. It would not be possible to have a political democracy and a priestly autocracy ; the two mutually contradictory influences ; would counteract each other ; so the priesthood of the future was to be something entirely different from the priesthood of the past. The law of non-resistance seems to have been unfolded to the disciples when they were by themselves, and perhaps was intended to be the law that was to regulate the new relation of the priest to the people.

So like a smilingly sunny spring morning did the new era dawn. It held every possible promise for the future. It provided an environment for the new Sub-race which seemed perfect. Yet the carefully prepared plans went all awry, disaster followed disaster, and the time of promise and accomplishment became instead—or in consequence—a period of miasmatic darkness, of rapine and crime, of ignorance and vice, of tyranny and oppression ; of loss of liberty, freedom of thought, religious tolerance, and of democratic privileges.

The first disaster was of course the interrupted work of the World Teacher, brought about by His untimely death, 73 B.C. The second was the betrayal of democracy by Julius Cæsar, 43 B.C. The third came later, about 150 B.C., when the Christians themselves abandoned their democratic ideals and adopted worn-out autocracy.

The World Teacher met His death at the hands of the priests and rulers of His day. They were not big enough to regard His democracy impersonally. Julius Cæsar was an exceptional man of great capacity, but of "boundless ambition". He posed through his early political life as an ardent promoter and supporter of the more extreme ideals of democracy, but later he intrigued for power, and intrigued so skilfully that he undermined the authority of the honest and truly great Cicero, of Pompey, and four others who may well be ranked amongst the giants of that day. Julius had his reward—indeed it came swiftly. In the midst of the turmoil he had plotted to create, he was, as he had hoped he would be, invited to act as Dictator for a limited and defined period, so that stable government might be restored. He seized the chance to make his Dictatorship permanent, and called himself *Imperator* (Emperor), a term that had become abhorrent to the Roman of his time. His associates slew him for his treachery, and, as Seneca remarks, there were to be found among his murderers more of his friends than his enemies—only accounted for, says Seneca, "because Cæsar's government became, as time went on, more undisguised in its absolutism, while the honours conferred upon him seemed designed to raise him above the rest of humanity".

Unfortunately the assassination of Julius did not restore the democracy; that had been too thoroughly shattered by its arch-enemy, and twenty years of civil war followed Cæsar's death, after which the worn-out people had imposed upon them empire and autocracy; and Rome proceeded to her decline. This was in the year 27 B.C.

The third of the catastrophies referred to was the adoption of the autocratic principle by the Church, about the year A.D. 150. That corresponded to a period when a certain glitter surrounded Roman Imperialism, while personal liberty was still enjoyed side by side with religious freedom, which

Imperialism had not challenged. Renan, one of the best authorities on the early history of Christianity, says (*Hibbert Lectures*, 1880, p. 153) :

History, I repeat, can show no example of a more complete transformation than that which took place in the government of the Christian Church about the time of Hadrian and Antoninus. What happened is what would happen in a club, if the members abdicated in favour of the Committee, and the Committee in turn abdicated in favour of the President, in such a manner as to leave neither the members nor even the elders any deliberate voice, any influence, any control of funds, and to enable the President to say : " I alone am the club."

This sudden alteration in the organisation of the Christian community, about A.D. 150, proves clearly that *up to that time it had been democratic*. Whether there were Popes or not, those who held the highest offices were clothed with no such authority as has grown up around the Papal Seat since this change was made. What we now know as ecclesiastical authority was pirated subsequently, but it is not long before we have evidence that the new system was to menace the liberty of the laity.

Religious tolerance held its own pretty well until about A.D. 220. About then, Ammonius Saccas is the head of a school in Alexandria which studies Theosophy. Among the pupils of Ammonius are Plotinus and Origen. Plotinus was a favourite of the Emperor later on, so that it is clear the Church's power to restrict was limited ; at the same time it was already becoming, or it had become, narrow and ignorant ; for Origen, who was a Churchman as well as a Theosophist, was regarded with suspicion by the Church authorities of his day, because of his great learning. Later in the third century (say A.D. 280), Porphyry, who in turn was a disciple of Plotinus, is found to be bitterly attacking Christianity for its narrowness and intolerance. A little later, we see the Church in its political rôle, one to which its new autocratic constitution naturally disposed it.

The noisy monks of the period made themselves a terrible nuisance to the civil authorities at the end of this third century, and when Constantine, eager for the Imperial throne, but thwarted because of his evil character (he is described as one of the greatest criminals in history, and had a strange mania for murdering his closest relatives), looked round for any sort of support he could obtain, he entered into an alliance with the head of the Christian Church. Civil rights which had been withdrawn from the clamorous monks, were restored to them with other privileges which increased the influence of the ecclesiastical rule, Christianity as then current, was adopted as the National religion, and a partnership was established between the head of the Church and that of the State. What happened to the unfortunate people, as they were ground between these two nether-millstones of autocracy, we know only too well; but there were stages in the downhill progress which are worthy of passing mention.

It was about A.D. 313 that the Church was adopted by Constantine. It quickly perfected its organisation. It adopted the principle of demanding obedience from every person admitted to the sacred profession. "Canonical obedience," we hear it spoken of; and this proved a very deadly weapon in the hands of later Popes. Great things could be and were accomplished as the result of this power, vested in an autocratic head, to dictate to the whole rank and file of the Church. For the ecclesiastical system the plan has proved a fine one; for the people—but it is not well to dwell upon their misfortunes too much. The chief trouble at first was that this secret sacerdotal government had not either soldiers or police to enforce its edicts; it secured these, however, in time.

Around A.D. 330, another disciple of Plotinus made a strong effort to check the growing danger of ecclesiastical authority. This was no less a personage than the great Iamblichus. Iamblichus is now known by another name as one of the

Masters instrumental in founding the present Theosophical Society. He made a big effort to restore equilibrium, and, it may be presumed, not without some hope that the era might still be saved for progress and the evil times pending be avoided. His personal efforts failed, but his spirit lived in his disciple, the Emperor Julian, who actually succeeded in deposing the deformed Christianity of ecclesiasticism, and restoring the old plan of religious tolerance and non-interference. This was in the year A.D. 362. Julian surprised the Christians by not persecuting them in turn; he simply turned them out of their usurped authority, and let them rank with Pagan or other religions, which he himself knew to be cleaner and better than this unholy sacerdotalism. The Emperor also cleaned up Rome in other ways; its public officers were dishonest and lazy; he filled their places with able administrators. In one short year and a half, this remarkable man made perhaps the greatest record in reform actually effected, that history records. Was it that the Great Ones were using a disciple for one final effort, which They supported with every influence They could karmically bring to bear? It looks like that. But Julian died prematurely. The great effort failed. Rome once more passed under the old control.

In A.D. 415, Hypatia, almost the last of the Theosophists, was torn to pieces in an Alexandrian Church, by monks said to have been incited to the murder by the bishop Cyril. The same priest closed the churches of the Noratians, and expelled the Jews from Alexandria. It is clear that the authority of the Church was now more adequately supported by power, but there was yet more to be done to make that power absolute and supreme.

It had taken from about A.D. 150 to A.D. 415 to break up entirely the influence of the Gnostics (lovers of wisdom) and adequately to protect the Church autocracy from criticism

and effective opposition. Now another step was decided upon, and about A.D. 425 the secret Church conclave adopted the plan of employing spies. These were called by the Latin equivalent "inquisitors". The inquisitors at this time were quite pleasant, friendly people who made themselves agreeable. They sat at the tables of their victims as guests, joined with the people in their pastimes and in their occupations, and their business was to report to the bishops those who had any taint of old-time tolerance or any aspirations for religious freedom still about them. The ecclesiastical boycott, the black list, and the anathema followed.

Meanwhile the Papacy flourished; it was for the priests the emblem of their power. No other profession offered such advantages as did that of the Church; for the priest, immunity from taxation, immunity from military service, honour, prestige, power, and titles—all made it alluring. Property, money, wealth of all kinds, flowed into the coffers of the Church. It held at its call all rewards, both spiritual and temporal, for the generous, the pious, the servile. It became the largest landed proprietor in Europe. The ambition of the Popes became a byword. They sought and attained temporal as well as spiritual predominance in the affairs of men, and at one time no authority in the world could afford to affect independence of the world's greatest autocrat, the Pope. Liberty, independence, democracy—all had been crushed. Ignorant doctrines, adopted in place of the knowledge of the Theosophists, were forced upon a public kept illiterate and uneducated. The domestic spies of the fifth century blossomed in due time into the sinister Torquemada of the Spanish "Holy Inquisition," and the masked monks who stretched the quivering forms of uncounted thousands on the rack. The Dark Ages we call them! How dark they were, can only be sensed when we remember how bright and promising were their opening years.

Now I think we may ask if it is necessary to suppose that the Dark Ages came by accident, or because it had been decreed that there must be a Kali Yuga; or were they the outcome directly of physical-plane causes, and if so could they have been avoided, and how? To these questions the facts themselves seem to me to provide the answer: that the Dark Ages did not come by accident; that they were attributable to physical-plane causes that can be clearly indicated; and that they could have been avoided.

The *cause* is found, I think, in the deliberate reversal of the plan of the World Teacher for the next step in the path of race progress, by the reversion to and the maintenance of autocracy in State and Church, but particularly of *ecclesiastical authority*, because of its deadly and persistent opposition to freedom. Even to-day most of the political trouble in the world seems to be the result of the plotting and scheming of some secret, organised power. Europe has never been free from it, and probably never will be, until it is recognised that the interests of humanity demand that all the safeguards of democratic procedure be adopted by *every* institution, whether classed as sacred or secular.

It is said that one of the Masters declared that it was difficult to decide whether the Christian religion has done more harm than good, or more good than harm in the world. The good done may be freely acknowledged. Something of the gentleness and sweetness of the Christ lingers about the various departments of Church activities all through the ages. Sometimes great men have arisen in the Church who have championed the cause of the poor and the oppressed, moved solely by the true Christianity that survived its unfriendly environment; and many things can be remembered to the Church's credit. The evil can be traced to the worn-out system adopted by the Church about A.D. 150, and matured with such unhappy results. No body of men

should be vested with more authority than is necessary for their particular work; that seems a useful axiom, that democracy has already proved worthy of a place in its vocabulary.

To-day all things are ripe for a re-pronouncement of the principles of democracy; and one may almost venture to forecast that they will prove the corner-stone to the new edifice which the World Teacher, when He comes, will raise for the consummation of the Teutonic period, as well as for the new Sixth Sub-race which is being born.

T. H. Martyn

TO OUR CHIEF

ON THE OCCASION OF HER BIRTHDAY

YOURS the clear eyes that see the world's old wrongs;
 Yours the undaunted heart, the endless strength;
 Yours the true voice that through the thickest fight
 Into our very inmost conscience rings.

For you, how feeble are my finest songs,
 However apt, whatever be their length!
 For who am I to net in words the Light,
 To praise one chosen of the King of Kings?

L. E. GIRARD

WHAT HAS PEACE BROUGHT?

By C. SPURGEON MEDHURST

THE pessimist is abroad. Like a bird of prey he feeds on carrion; like a weed he scatters pestilential seed. He shouts in the pulpit, he croaks in the press. To emphasise failure is to hinder progress. It destroys equilibriums. I propose, therefore, to throw a few grains of truth into the other side of the scales, just to balance matters. Let us try and look down at the world from above, rather than only consider that which is visible from our own level. We shall then perhaps find that by the signature of the Versailles Treaty on June 28, 1919, incalculable wealth was poured into the lap of humanity.

1. *On June 28, 1919, a new beginning was made.* "For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Though poetical, this is a plain statement of what this new Treaty of Peace means. It has not stopped war, the shouting of combatants and the cannonading of guns continue. The Peace thus ushered in is surely a strange and arresting phenomenon. It is unusual, but is it a cause for discouragement? The world has been in travail, and the accompaniments of births are always ugly and sordid. Nature is not æsthetic when she brings forth a new creation. The mother is usually left lying near the portals of death, and has to find her own way back slowly and painfully to the realms of health and life. It is not, therefore, on the pains of the world's present travail that we should fix our

attention, but on the marvel of the Child heralded by so many distressing portents. Heaven and earth have been in conflict, the Powers of Darkness have been contending with the Armies of Light, but the Embodiment of Evil has been cast down, and the Child has been born! This remarkable occurrence reminds us of an ancient story. "The Earth was waste and void, and the Spirit of God was brooding upon the face of the waters." The Spirit of God cannot brood in vain, and at the end of the "waste" and the "void" we read that "God saw everything he had made, and behold, it was very good". The Versailles Treaty has brought us a new Genesis. Before the tale is ended, shall we not see the "new heaven" and the "new earth" of *Revelation*?

2. *On June 28, 1919, values were reversed.* "He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down princes from their thrones." The greatest military machine the world has ever seen, has been discredited. In all nations something has happened which will prevent the future being a mere continuation of the past. Ugly things, which cynical indifference kept covered, are now exposed. Reforms hitherto spoken of as utopian, have been commenced. The masculinity of political structures has been destroyed. The inarticulate has become articulate. New nations, with unfamiliar names, have been born. Whole peoples have arisen, whose youthfulness centuries of oppression could not destroy. Hoary-headed China has refused the dictation of Europe and America, and for the first time in that little-understood country the people have successfully coerced their own rulers by peaceful, democratic methods. In China, as in the Occident, there will also hereafter be the beautifying touch of the woman's hand, and the gentle influence of the woman's mind, as man shapes the public destinies of man. Labour, too, is no longer the unrecognised, toiling slave. It has become the

predominant partner, and has even been raised to the dignity of an international recognition. Mists still hang about the horizon ; but the sun has risen, and before his warmth the fog melts.

3. *On June 28, 1919, the world's leaders became known.* The challenge of war has left undisputed the supremacy of the Anglo-Saxon race. England's transformation from a purely naval power into a military people was one of the unexpected unfoldments of the recent cataclysm. America's rejuvenation, when she threw off the incubus of the alcohol habit, is one of the most promising features of the New Age. Much will disappear when drink disappears from the North American Continent, for Canada is not, in this matter, lagging behind the U.S.A. Woman's degradation by man's lust will largely cease ; there will be less manufacture of criminals through economic oppression ; many of the difficulties of securing good government by the democratic highway will disappear. The Anglo-Saxons, with their joint ideals, will be the saviours of mankind. Is this a dream ? The treaty England and America are signing with France, binding them in the event of certain possibilities to spring to the help of the Latins, converts the dream into an actuality. The ending of America's exclusion from world-politics, by her inclusion in the League of Nations, is a big, new thing of tremendous import. Through this rift in the clouds we glimpse the Anglo-Saxon as the world's future Peace-Preserver.

On June 28, 1919, we received much, but when compared with what we had hoped for, we look at it as little. When in the autumn of 1918 President Wilson, in a delicious frenzy for peace, formulated his Fourteen Points, the world clapped its hands for joy. Friend and foe saw a way of escape from the prevailing terror. But darkness soon succeeded to the brief light. The thunder-clouds reassembled. There were

more lightning flashes, the dawning day apparently retired, and night advanced. The spectre of Bolshevism arose in the darkness, and a great fear took the place of the brief relief. We were disappointed, and in the new Treaty the Fourteen Points seem ashamed. But is the Child dead? Have old values been re-established? Rather would it seem that, with the birth, new motives have been planted.

Henceforth the two words Brotherhood and Solidarity will be our guiding-ropes. "Solidarity" means that, while it is recognised that there is no identity of interests in the varying groups now comprising society, there is yet a consolidation of human interests which works for co-operation, even among those who are superficially antitheses, or the exact opposites of each other. "Brotherhood" means the acceptance of the principle that none can have any interests which conflict with the interests of others, but *brothers are seldom equals*. Brothers are co-labourers. This is the basis of the League of Nations, which at present is perhaps as ineffective in its self-defence as the proverbial grain of mustard seed, but which, the parable tells us, "becometh a tree, so that the birds of heaven come and lodge in the branches thereof". Why this little beginning should have so great an ending, I have tried to show in the preceding pages; and even though war should yet succeed war, and cataclysmic revolution should work further havoc, I should still look upon them as but cosmic purges. The world has travailed and is still in pain. The Child has been born and already Herod's sword has been lifted to smite it, but the Forces which overthrew the Lords of Darkness will protect it, and we shall yet rejoice in its benedictions. How any who believe in the perfect Will of God can think otherwise, is beyond my understanding.

C. Spurgeon Medhurst

A LEAGUE OF CHURCHES

By ADELIA H. TAFFINDER

DURING the war there has grown up between the denominations a strong bond of friendliness. Catholics and Protestants have shared the same buildings for their services, and we have read of Jewish Rabbis and Catholic priests assisting each other in the administering of the Sacrament to the dying, in the camps or trenches. Eminent Church dignitaries in America and in England are of the opinion that if this spirit of brotherhood does not subside, it is not impracticable to work for and secure a League of Churches, which shall be in the religious world something of what the League of Nations is expected to be in political life.

The secular Press states that the plan is to be submitted to Pope Benedict by three American Bishops, who sailed from New York early in March to visit Rome and the near East "to arrange a Conference to bring about unity between the Russian, Greek, and Roman Catholic Churches and the Protestant Churches of the world". This is said to be the first time since the reign of Henry VIII. that Anglican Bishops have waited upon the Pope.

Bishop Weller, of the Diocese of Fond du Lac, Wisconsin, Bishop Anderson, of Chicago, and Bishop Vincent, of Southern Ohio, are making the pilgrimage to Rome, and Bishop Greer, of the New York Diocese, has this to say of the new plan, which should be interesting to every one who is watching the reconstruction of the world. "Just what the definite agreement between the Churches probably would be, is premature

discussion at this time. The Greek Church and the Russian Church will have to be approached, as well as the Pope, before even a World-Conference on the subject can be held. I hope the plan will succeed." At a gathering of eminent British and American divines, the result of an invitation from the British Group of the World-Alliance for International Friendship through the Churches, the question debated concerned the infusion of a more religious spirit into the League of Nations.

The Rev. Frederick Lynch tells us, in a letter to *The Christian World*, that :

A great task, therefore, remained for the Churches, namely, that of infusing the Christian spirit into the new world-order ; of exhorting the nations to live by a new spirit of goodwill and common interest, even as they adopted the new political organisation which welds them into a great community of nations ; to bring the leaders of the Churches in all nations frequently together that they might learn to know and love each other ; that the Churches of all nations might learn to work together for establishing Christ's rule among the nations ; that perhaps closer unity of the Churches might result ; and, finally, that the Churches in each nation might be fortified in exhorting their own government to be an unselfish and helpful member of the League of Nations.

As embodying this discussion, the following principles were adopted :

1. The World-Alliance contends that the principles of justice and brotherhood apply to the action of nations no less than to individuals ; and as a consequence, general human interests should take precedence of special national interests, and a nation, no less than an individual, must recognise that it lives as a member of a larger whole.

2. Inasmuch as the League of Nations is in effect an attempt to apply these Christian principles to international relations, every effort should be made by the Churches to secure that moral atmosphere in which alone a League of Nations can work successfully ; and they should support such

extensions of the authority of the League as experience may warrant.

3. That we call upon all Christian Churches to support the League of Nations in bringing about as soon as possible an extensive reduction of all military establishments throughout the world and the abolition of conscription.

4. It is incumbent on the Churches, as believers in Christ's gospel of love, to use every endeavour to heal the wounds of the war and promote a spirit of reconciliation between the peoples who have been at war.

5. In the interest of the brotherhood of the peoples of the world it is desirable that the League of Nations should establish international understanding with a view to improve the conditions of labour and raise the standard of life.

6. As no sound national or international life can be maintained where injustice is permitted, the World-Alliance contends that in all the new arrangements now being made it is essential to safeguard the rights of minorities, particularly the essentials of spiritual life, *vis.*, liberty as regards religion and education.

7. Since secret agreements, and the suspicion that such exist, have been a fruitful source of international unrest, the Alliance stands for the principle of full publicity of all treaties and international agreements.

Dr. Lynch reports that this important group of Churchmen agreed that: "The Churches must undertake the task of reconciliation. The Churches of the Allies should first say: 'We are done with militarism; we stand for a League of Nations; if you will disown militarism with us and go in honestly for the community-life of nations, we will work with you for a united Church and a united world.'"

Thus we see that the religious Fraternities of the Occident have been awakening to a keener sense of their responsibilities,

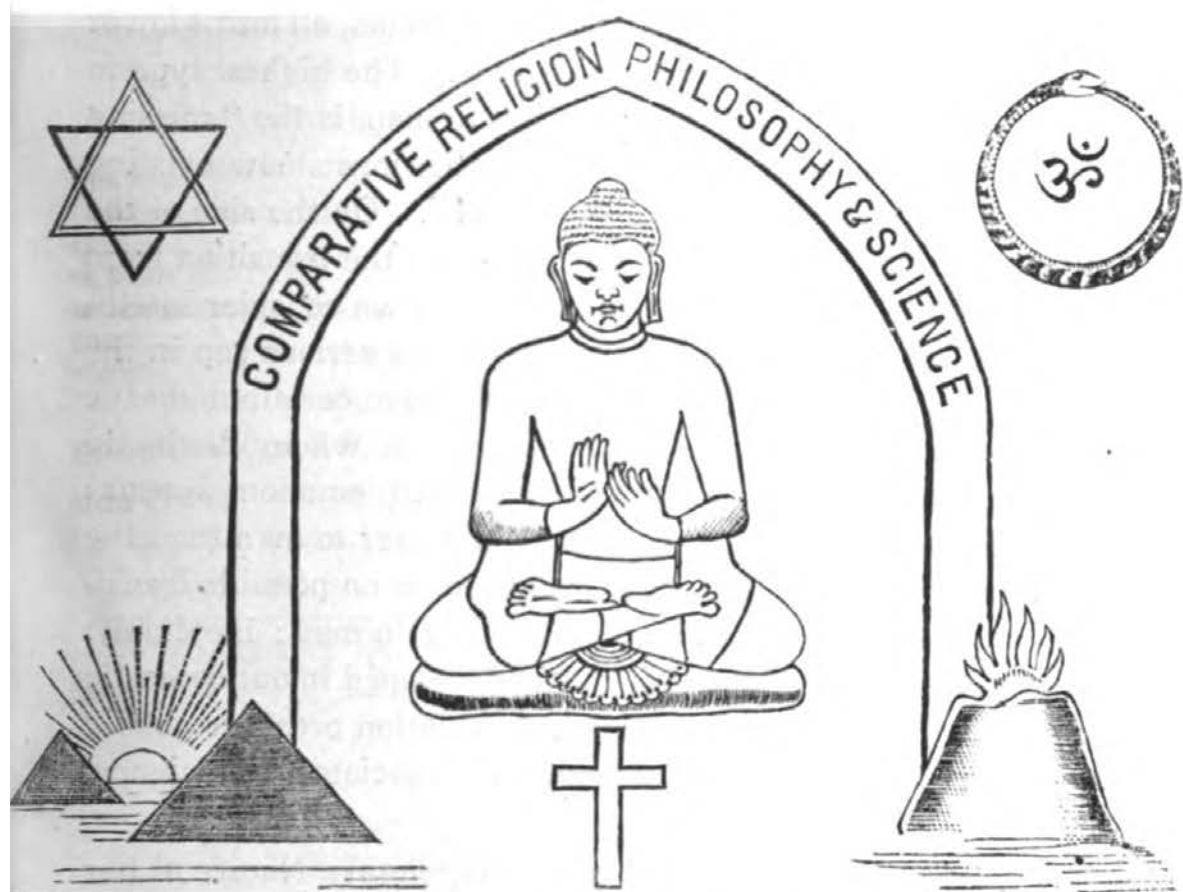
that they have become impressed with the conviction that they must adopt a new attitude toward the world and toward each other, that they have a definite and imperative duty to discharge in the new era before us.

The Baltimore *Sun* comments :

Scores of sermons have been preached on the subject, and one or two inter-denominational meetings have been held, to formulate a scheme by which the forces of religion might be united and consolidated in the task of moral betterment. There have been almost as many plans and suggestions for the attainment of this purpose as there have been for the League of Nations; and almost as many objections to every one of them as there have been to the proposals of the Peace Conference at Paris.

There is inspiration in the old doctrine of the French Enlightenment, that human nature is an infinitely malleable and plastic stuff. All this is but a joyful sign of the realisation of universal Brotherhood in this dear old world.

Adelia H. Taffinder



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from Vol. XL, Part II, page 568)

VII. THE EVOLUTION OF ANIMALS.

WHEN we survey Nature, we can readily see that by far the greater part of living organisms are to be found not in the human kingdom, but in the vegetable and animal kingdoms. The theories of modern science tell us that there

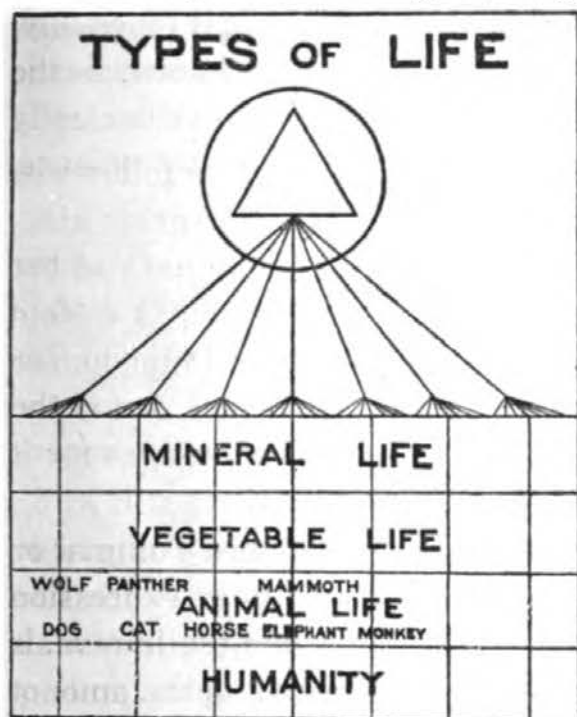
is a bridge in the evolution of forms from the vegetable to the animal, and from the animal to man ; therefore it is evident that, since man is the highest so far in evolution, all forms lower than man must be tending to his type. The highest type in the animal kingdom, which is nearest to man, is the "missing link"; and the anthropoid apes are the forms now existing which are nearest to this "missing link". On the side of the physical form, we can see clearly enough the transition from the anthropoid apes to man ; but when we consider intelligence in the animal kingdom, there is a serious gap in the scientific conception of evolution. We have certain domestic animals, like dogs, cats and horses, in whom distinctly human characteristics of intelligence and emotion appear ; many a dog in his inner nature is nearer to man than the anthropoid ape. It is obvious that there is no possible transition, on the side of form, from the dog to man ; inevitably, therefore, the high human attributes developed in our domestic pets must be practically wasted, if evolution proceeds rigidly according to the ladder of forms enunciated by science. (Fig. 5.)

In order to understand more thoroughly Nature at her work, we must supplement the conception of the evolution of form in the animal kingdom by the evolution of life, and this latter conception alone will enable us fully to understand the rôle which the animal kingdom plays in evolutionary processes.

All life whatsoever, whether in mineral, plant, animal or man, is fundamentally the One Life, which is an expression of the nature and action of the LOGOS ; but this Life reveals its attributes more fully, or less fully, according to the amount of limitation which it undergoes in evolution. The limitation of its manifestation is greatest in the mineral, but it becomes by degrees less in the plant, the animal, and man. In the evolution of its attributes, it undergoes these limitations in

succession; after enduring the limitation of mineral matter, and there having learnt to express itself in the building of geometrical forms through crystallisation, it next passes on to become the life in the vegetable kingdom. Retaining all the capacities which the Life learnt through mineral matter, as the plant it now adds new capacities, and discovers new ways of self-revelation. When sufficient evolutionary work has been done in the vegetable kingdom, this Life, with all the experiences gained in the mineral and in the plant, builds organisms in the animal kingdom, in order to reveal more of its hidden attributes through the more complex and more pliant forms of animal life. When its evolutionary work is over in the animal kingdom, its next stage of self-revelation is in the human kingdom.

Through all these great stages, as the mineral, the vegetable,



the animal, and the human, it is the One Life which is at work, building and unbuilding and rebuilding, ever at work to build higher and higher forms. This One Life, long before it begins its work in mineral matter, differentiates itself into seven great streams, each of which has its own special and unchanging characteristics. (Fig. 56.)

The One Source of Life is symbolised in the diagram by the triangle within the circle. Each of these

seven streams differentiates itself into seven modifications. If we represent the seven great streams by the figures 1, 2, 3, 4,

5, 6, 7, then the modifications of each are as in the following table :

1.1	2.1	3.1	4.1	5.1	6.1	7.1
1.2	2.2	3.2	4.2	5.2	6.2	7.2
1.3	2.3	3.3	4.3	5.3	6.3	7.3
1.4	2.4	3.4	4.4	5.4	6.4	7.4
1.5	2.5	3.5	4.5	5.5	6.5	7.5
1.6	2.6	3.6	4.6	5.6	6.6	7.6
1.7	2.7	3.7	4.7	5.7	6.7	7.7

It will now be apparent how the first type of life has seven variants, in the first of which its own special characteristic is doubly emphasised, but in its 2nd to 7th variants its own special characteristic is modified by the characteristics of the six other fundamental types. The same principle holds good with reference to the other fundamental types also, as will be seen from the table. These types are known as the "Rays".

Each of the forty-nine variants of the One Life follows its own characteristic development through all the great kingdoms of life, the mineral, the vegetable, the animal and the human. The type of life which in the animal kingdom belongs to the 3.2 variety, passes from the mineral kingdom to the vegetable kingdom along its own special channel, and is the 3.2 life of the vegetable kingdom; when the time comes for it to pass into the animal kingdom, it appears there still as 3.2 animal life, and through animal forms which are exclusively reserved for the development of this type of life. When this animal life comes to the stage of passing into the human, it will build an individual of the 3.2 type of human being, and not one of another type. These forty-nine variants of the One Life-Stream follow their forty-nine distinct channels through all the great kingdoms, and there is no mingling of one type of life with another type.

When the forty-nine life-streams in the animal kingdom are ready to pass into the human, each of the seven variants of each fundamental type converges the highest phases of its animal life into a few predetermined animal forms. These animal forms are arranged in the Divine Plan to come into close touch with humanity as domestic pets; and under the influence of the care lavished upon them, the animal life reveals its hidden attributes, and develops them, and passes on to the human kingdom.

We have to-day certain animal types which stand as the doors from the animal kingdom to the human; such types are the dog, the cat, the horse, the elephant, and probably also the monkey. Through these doors the transition can take place from the animal to the human, provided the proper influences are brought to bear on the animal life by the action of man; while the life in dogs and cats is of the highest type along these two "Rays," yet the transition will take place only when an individual dog or cat is developed in his intelligence and affection by the direct action of a human being.

Our domestic animals have been developed out of earlier and more savage types of animal life; the dog is the descendant of the wolf, and the cat of various cat-like creatures, like the panther, the tiger, etc. At the present stage, the life-streams manifesting in the dog-streams of life, the *Canidæ*, will all converge upon the domesticated dogs for the purpose of entering the human kingdom; and similarly the *Felidæ* types of life converge to-day upon the domesticated cat. In future ages we shall have other domesticated animals, which will also be among the forms making the seven doors to humanity.

In the understanding of the evolution of the animals, it is necessary to grasp clearly what is the animal Group Soul. Just as, from the Theosophical standpoint, the individual man is not the physical body, but an invisible spiritual entity possessing a physical body, so too is the animal. The true animal is not the body, but an invisible life which acts to the

animal form as does the soul of man to man's body. This invisible life, energising the animal forms, is called the Group Soul. The Group Soul is a certain definite quantity of mental matter charged with the energy of the LOGOS; this mental matter contains a definite life at the animal grade of evolution, and in that life are retained all the possible developments of animal consciousness and activity. This animal Group Soul was in previous cycles the vegetable Group Soul, and in earlier cycles still, the mineral Group Soul, so that now, when we have to do with it, the animal Group Soul is already highly specialised, as the result of its experiences in vegetable and mineral matter. At the present stage of evolution, there is no one animal Group Soul for the animal kingdom, just as there is no one physical type for all animals; just as in the evolution of forms we have to-day genera, species, and families, so have we similar divisions in the animal Group Soul.

Our next diagram, Fig. 57, will give us the idea of the

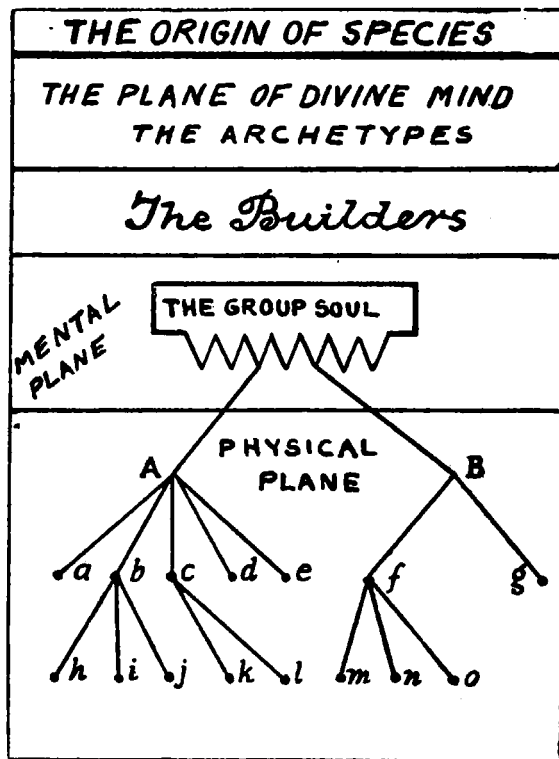


FIG. 57

way that the Group Soul works. Let us presume that there exists on the mental plane the Group Soul of some species of animal life; this Group Soul will repeatedly reincarnate on earth through its animal representatives. The life of two animals on earth of this Group Soul will be quite distinct so long as they are alive; but when they die, the life of each returns to the Group Soul, and is mingled with all other such returning lives which form

a part of the Group Soul of that species. Looking at our diagram, if we consider that A and B are two representatives of the Group Soul on the physical plane, then, when they give birth to offspring—A to *a, b, c, d,* and *e,* and B to *f* and *g,* the life ensouling the bodies of the new generation comes direct from the Group Soul on the mental plane. Let us presume that in the litter of A the young animals represented by *a, d,* and *e* die quite young, or get destroyed; and also that the offspring of B, denoted by *g,* suffers a similar fate. When these animals die, their life returns direct to the Group Soul, and contributes to its stock of experiences such few experiences as they gained before death. Now we see, according to the diagram, that *b* gives rise to offspring *h, i* and *j,* and *c* to offspring *k* and *l,* and *f* to offspring *m, n* and *o.* The life ensouling the bodies of this second generation also comes direct from the Group Soul, but it will have impressed on it such experiences as have been gathered by those of earlier generations who had died before the second generation was conceived. As each animal dies, there is thus a pouring back into the Group Soul of the life which ensouled that animal form; and this life, as it returns to the Group Soul, retains as innate memories the experiences it gained in its various physical environments. It is the memory of these physical experiences which expresses itself as instinct in animals; and the consciousness of the Group Soul is slowly changing according to the contributions returned to it by its representatives on earth.

It will be evident that *b, c* and *f* survived only because they were able to adapt themselves to the environment of nature, which is constantly changing around them; and *a, d, e* and *g* died because they were not strong enough to adapt themselves to that environment. The former survived because they were the strongest and the fittest in an environment full of struggle and competition; and being the

fittest to survive, they become the channels of the life of the Group Soul; and they then produce descendants which possess this quality of fitness in a given environment.

In this action of nature in selecting the forms best fitted to survive, an important rôle is played by certain entities in the invisible worlds who are called, in our diagram, the "Builders". These Intelligences belong to a kingdom higher than the human, and are known as Devas or Angels. One department of these "Shining Ones" has as its work that of guiding the processes of life in nature; they it is who guide the struggle for existence, and watch for the development in their charges of those characteristics which are tending to the ideal forms of the species; they arouse the Mendelian "factors" which are so intimately connected with the revelation of the latent characteristics of the life dwelling in the form. These Builders have set before them certain ideal types which have to be developed in nature, so as to serve best the purposes of the life; with these archetypes before them, they watch and mould organisms from the unseen worlds, so as to bring about that survival of the "fittest" which is difficult to explain in the ordinary evolutionary theories.

The struggle for existence is the method adopted by them to test living organisms, and to find out which of them will develop in that struggle those characteristics which build types steadily approximating to the archetypes. It must be remembered that, in the death of any organisms, the life is not dissipated into nothing; that life, with its experiences, returns to its Group Soul, and thence issues later to dwell in another form. Therefore, when we see that out of one hundred seeds perhaps only one finds soil in which to grow, and ninety-nine are wasted, the waste is only apparent, since the life of the "unfit" ninety-nine appears in a later generation as the descendants of the "fit" seed. With this principle of the indestructibility of life before them, the Builders

arrange for a keen struggle for existence in the vegetable and animal kingdoms; and this method, while it brings about a fierce brutality in nature, yet has on the unseen side a most amicable co-operation among the Builders, who have but one aim, which is to carry out the Divine Will, which places before them the archetypes which must be produced in the evolution of forms.

We must now understand how the animal life differentiates itself in its progress to individualisation.

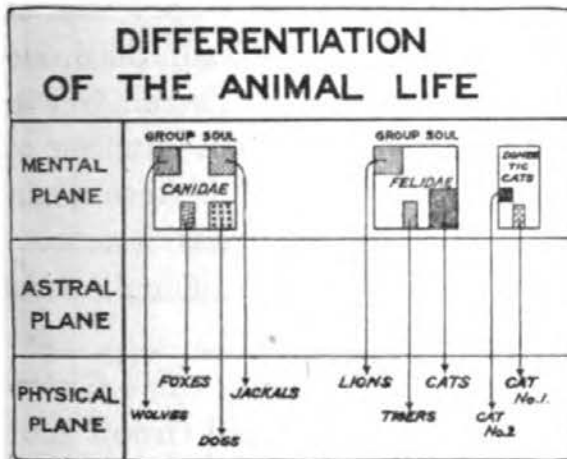


FIG. 58

If we consider any Group Soul, like, for instance, the *Canidæ* (Fig. 58), we shall have that Group Soul existing on the mental plane. Let us presume that it puts out expressions of itself in *Canidæ* forms in different parts of the world. The

differences of climate and other variations in environment will draw out of the individual forms differences of response in the indwelling life, according to the part of the world where that life is being manifested; each form in a country will, as it dies, take back to the Group Soul a particular type of experience and tendency. As time passes and these experiences accumulate, we shall have arising in the Group Soul different nuclei, each segregating particular experiences and tendencies. If we think of any experience as a rate of vibration in the indwelling life, then, where in one mass two rates of vibration are produced, there will be a tendency for the mass to divide, just as a glass cracks when boiling water is poured into it, because the rate of vibration of the inner particles is suddenly made more rapid than that of the outer particles. Similarly we

shall find that, after several generations, the *Canidæ* Group Soul will subdivide into specialised Group Souls of wolves, foxes, dogs, jackals and other varieties. Similarly, the *Felidæ* Group Soul (Fig. 57) will divide, following specialisations of experience, into smaller Group Souls of lions, tigers, cats, etc. In fact, just as genera subdivide into species and families, so too does the Group Soul slowly divide itself into smaller and smaller Group Souls containing more and more specialised characteristics and tendencies.

In this process of the subdivision of the Group Soul, we shall come to a point when a highly specialised, small Group Soul will be the indwelling life of only a small number of physical forms; when this happens, and when the forms can be brought under the influence of man, the transition from the animal to the human becomes possible, and individualisation is near.

If, for instance, we consider the original *Felidæ* Group Soul, we shall, in the course of time, have a small Group Soul which energises one highly specialised breed of domestic cats (Fig. 58); at this stage individualisation is possible. If we consider two cats, No. 1 and No. 2, we shall find that their experiences will vary; we will presume that cat No. 1 finds a home where he is appreciated and much interest and affection is lavished upon him, and that cat No. 2 is born in another home where he is relegated to the kitchen and banished from the drawing-room. Cat No. 1 will, in his favourable environment, begin to respond to the high rates of vibration impinging upon him from the thoughts and feelings of his master or mistress; and even before his death this will bring about such a specialisation in the little Group Soul that that part of the Group Soul which stands as the soul of Cat No. 1 will break off from the rest of the Group Soul. In the case of Cat No. 2, the life in him, when he dies, will return to the Group Soul, there to mingle with all other returning lives.

upwards. The amount of mental matter, which stands as the "Soul of Jack," then slowly separates itself from the rest of the mental matter making the Group Soul, as shown in the third column of the diagram.

Now this specialisation of Jack out of the dog-Group Soul is due, not only to the higher vibrations sent towards him from Jack's master, mistress, and friends, but also to the fact that a Monad, "a fragment of Divinity," is seeking to form an Ego or Soul in order to begin his human experiences. This Monad long ago attached to itself an atom of each of the planes as a centre on each plane, as an "earnest" sent in advance with a view to his future work. These "permanent atoms" were sent out into the elemental, mineral, vegetable and animal Group Souls in succession, there to receive whatever experiences they could. When the "permanent atoms" find themselves in touch with a highly specialised part of the animal Group Soul, like the "soul of Jack," then the Monad sends down from his high plane certain influences in response to the outer work done for the soul of Jack by his human friends. These influences are symbolised in our diagram as the force from the Monad sprayed on the "soul of Jack". The Monad is symbolised in the diagram as the upper inverted cone, and each star in that cone represents the quality which the Monad is manifesting on each of the planes of his activity.

When the "soul of Jack," as the result of the stronger and more divine radiations from the Monad, breaks off from the Group Soul, Jack is still a dog to outer appearance, but he is really in an intermediate stage, as he certainly is not dog nor yet man. This stage is illustrated in the third column of the diagram. The next stage, illustrated in the last column of the diagram, is when, as a result of the increased outpouring from the higher planes by the Monad, the Causal Body is made. What happens can only be described by a simile; if we imagine that the "Soul of Jack," which in the third

column is represented by the lower cone, is like a volume of watery vapour of no precise shape or coherence ; if we then think of all this vapour as being condensed into a drop ; if we then imagine that into the drop air is blown and a bubble is created ; then this is something like what happens to the "Soul of Jack" when the Monad descends and creates a Causal Body. A divine afflatus, which is the energy of the Monad, pours into the mental matter which has stood to Jack as his little soul ; that mental matter re-arranges itself into a causal body, to become the vehicle of this "Son in the Bosom of the Father" who has descended to become a human soul.

It should here be clearly noted that in this process of individualisation the animal does not become the human in the same way that the vegetable evolves into the animal ; at individualisation, all that has been the highest of the animal becomes now merely a vehicle for a direct descent of a Fragment of Divinity, the Monad. This Monad cannot make an Ego in a Causal Body until all the previous stages have been achieved of experience in the animal and preceding kingdoms ; but, while he utilises what the animal kingdom has prepared for him, he is in reality an utterly different stream of energy and consciousness of the Divine Life from what is found in kingdoms lower than man. That is why there is an infinite gap in evolution between the highest anthropoid ape and the youngest individualised soul ; in the latter is the life of a Monad, in the former we have as yet only the higher manifestations of animal life.

From the time that the "Soul of Jack" separates itself from his dog-Group Soul, he has in reality ceased to be a dog, though he still has a dog's form. From this point of separation up to the actual formation of the Causal Body there are several stages of transformation. These stages can be hastened by the proper understanding by men of the process of individualisation, so that our animal friends may pass

swiftly to the reception of that Divine Outpouring which makes of each a Soul of Man. One of the greatest privileges in life which men have, is to co-operate with the Divine Plan in hastening the individualisation of the higher animals; but it is a privilege which, through ignorance, only a few are ready to accept to-day. People now take for granted that animals exist to serve men's purposes; though animals are indeed intended to give us their strength and intelligence to help us in the development of our civilisations, yet they exist not primarily for men, but to fulfil their own purposes in the Divine Plan. In our dealings with animals we have to remember that while they give us their strength, yet our first duty is to see that they develop in such ways as hasten their individualisation. In these days we train the intelligence of horses to take pride in speed, that of dogs to develop their cunning in hunting, that of cats to be "good mousers". All this is utterly wrong, for the animals are brought into touch with man to have their savage instincts weaned out of them, and to have the higher human attributes developed in them. Each action of man which utilises the mere cunning of the animal to gratify man's desires, is so much injury done to the evolving animal life. We have yet to learn that, while our superior intelligence and control of nature's forces gives us a control of the animal kingdom, yet that control has to be exercised for the benefit of the animal kingdom, and not for ourselves.

C. Jinarājadāsa

(To be continued)

A LITTLE-KNOWN ORDER OF BUDDHIST MONKS

By PETER DE ABREW

BUDDHISM is no exception to the rule of sectarian differences. There existed, even soon after the passing away of the Buddha and the date of the First Convocation, as many as sixty-two sects of Buddhism, with various shades of thought. Whether such views were held by the Buddha and whether they were preached by Him, formed the basis for much speculative thought and contention by the various sects. Even now, such speculation is rife on those views, and there still exist differences about many doctrinal points. Thus some of the teachings ascribed to the Buddha are labelled as orthodox, and some heretical.

The early historian is indebted for his information to "oral tradition". Transmission of the philosophy of the Buddha, as indeed with all such ancient cults, was through the medium of memorising. Oral tradition thus passed on from generation to generation, until it was collated and written into texts after a few centuries of filtration. It is therefore not impossible for the human memory to lapse when oral tradition is allowed to run for hundreds of years. And it is an open question whether the Buddha did make or did not make such and such statements which were seriously contended by opposing sects.

The Orthodox party ascribe the authenticity of the doctrine they taught to the confirmation given at the various Councils by the Rahats, who were omniscient; while the Heretics remained silent on that point of confirmation by Rahats

and yet insisted on the validity of their version of the doctrine. If we dismiss from our minds the question of the presence only of Rahats at those various Councils—a point which was introduced, we shall take for granted, to support the Orthodox doctrines—we are then faced with one statement against another. Of course it is not the purpose of this inquiry to bring in here the question of “faith”. Both the Orthodox party and the Heretics had followers who believed in the respective doctrines put before them “on faith,” without evidence or proof. It is difficult, therefore, to say what were the actual words uttered by the Master and what were not. The Heretics were named “Vytullya” by the Orthodox party, and we must take it that the Heretics called the “Orthodox” by the same appellation.

The object of this paper is to show that there existed, about two hundred and fourteen years after the passing away of the Teacher, a Chapter of Buddhist monks and their followers, who believed in a Supreme Being or God, in opposition to the other Buddhist sects who either denied His existence, or were sceptical, or agnostic, or were silent about His existence, or thought that it did not serve any useful purpose to discuss such an existence; while the Orthodox party positively denied the existence of a Creator. The conception of God by the Deistic sect was also varied. Some worshipped Him as a personal God or great Teacher, or as an all-merciful Providence; others adored Him as a creative agency or as an intelligent Power pervading the universe. There is no special book, treating on their descriptions of God, but references are made to this subject, as given above, in scattered books of this Heretical sect which were rescued from the ruin and destruction caused by enemy invaders into Buddhist India.

In the *Samanta Pasadika*, the commentary of the *Vinayapitaka*, we find that during the reign of king Kalasoka, in Northern India, this now little-known Order of Buddhist

monks was organised. It was during the same reign that it began its mission—to preach Buddhism on a Deistic basis and proclaim it as the true cult of Buddhism. Visala Maha Nuwara, as its name implies, was a big city with a large population. Here the Deistic sect of Buddhists established its headquarters, with as many as sixty thousand monks. They were actively engaged in their mission, which daily attracted thousands of converts. Missionaries went to the North, South, East and West of India, and proclaimed Gauṭama the Buddha as the Messenger of God. Temples were built, monasteries were established, and the mission of this sect was a great success wherever it planted itself. In Nepal, Tibet and China it had the largest following.

The opposing sects were getting alarmed at the diminishing number of their adherents and of the success of the Heretic Order. They were much distressed about this, and one day they called a meeting and discussed the seriousness of the situation. They finally resolved to approach the Rahats, who lived in the rock caves of the Himālayas (Pa-vaiya-Rata), submit to them the grave position of affairs, ask for their aid to counteract the influence of the Heretic Order, and obtain from them an expression of opinion on this particular point of the doctrine of the Buddha.

We find in the *Chulla Vagga Pali* that a delegate from the above-mentioned meeting, who was a Rahat named Yasa, was deputed to go to the Himālayas with a petition to the Rahats there. The delegate arrived and submitted the prayer to the Rahats. They considered the appeal favourably, and seven hundred members of their Fraternity arrived at Sattapanni Guha and met in Convocation duly assembled. It is said that the membership of this Convocation was confined to Rahats. This was the historic Second Convocation of Buddhists, when its members, as omniscient Brethren of a high Order, namely Rahats, gave an expression of opinion as to the true

teachings of the Buddha, as they were originally propounded by him.

Thus the hand of authority was set to the doctrine of the Buddha at this Convocation; and, the faithful accepting it, active measures were adopted to preach it and to denounce heretics, and in particular to combat the Deistic theory in Buddhism. Of course there arose many contentions, and the Orthodox and Heretic sects went on their ways with their missions as best they could. Their activities did not relax, nor was the object of the Deistic Buddhist mission crushed out. As a matter of fact, it was very strong in Tibet and Nepal, and from here much work was initiated to spread its doctrine in the northern countries. Nor were its activities suspended in other parts of India. In Ceylon, its missionaries were equally active, and it is recorded that they arrived in the Island during the reign of King Vohara Tissa, about A.D. 350, when Buddhism had already been established in Lanka.

In garb and mien there was nothing to distinguish the heretic from the orthodox bhikkhu, and the members of the Deistic Order were warmly welcomed by the home party, little suspecting the object of the visiting monks. They distributed themselves in the hostels of the Mahā-Vihāra at Anurādhapura, and they made themselves exceedingly agreeable to the resident community of the Vihāra, being to all appearance members of the one and only Buddhist Orthodox Fraternity of the Island. The visiting monks, in the meanwhile, were slowly and quietly spreading among the local monks the tenets of their doctrine, the chief of which was that the Buddha was the Messenger of God. In a very short time they claimed many converts, both from the monks and the laity.

The time was now ripe openly to preach Buddhism as a Deistic doctrine; and accordingly a Chapter of monks, with as many Sinhalese members as were ready to join, was formed,

and the mission of the Deistic sect of Buddhists in Ceylon was set in motion. Missionaries went to the North, South, East and West of Ceylon, and they were very successful in their mission. Anuradhapura and Pollonaruwa were the two strongholds of the new sect, which counted thousands and thousands of converts.

About this time the activities of this sect in India were also very great; there was nothing to stem the tide of its progress. Authoritative orthodox books having been lost owing to enemy invasions, the Orthodox party thought of the Ceylon libraries as the only repository which could supply them with the desired authentic books of the Buddhist doctrine, and hoped that if only they could get them, they would put an end to the spreading of the heretical doctrines in India.

Buddhagosa was accordingly sent to Ceylon to get copies of the authentic version of the doctrine of the Buddha. He translated the commentaries of the *Pitakas* from the Sinhalese. He also set to work to differentiate the heretic from the non-heretic doctrines. In this work it is said that he was assisted by the Rahats with their omniscient knowledge, thus to give it their *imprimatur*, as unquestionable authority and sanction. He went back to India after accomplishing the object of his mission; his work, however, neither seriously affected the existing state of orthodox Buddhism nor the doctrines of the new sect in India. Adherents of the heretical and non-heretical sects lived in peace and harmony as Buddhists, without any interference on account of sectarian differences, although each party held to its own views and beliefs as right and sacred.

We now come to that period of the history of Ceylon in which the Tamil invasions took place. The Tamils brought with them, as is usual with all conquerors, their own manners and customs, to crush the native methods and conditions existing in the country. Religion was no exception to such inroads, and Buddhism suffered. Its missionary spirit

died, the brotherhood of monks was not supported by the laity, which was more concerned with secular affairs than with spiritual ideals, the monks retired into less-frequented spots, and Buddhism lived more in the letter than in the spirit. Heretics and non-heretics passed themselves off as Buddhists, without any distinction of doctrinal beliefs, and the invading conquerors, if anything, were Buddhists of the heretical Deistic sect.

Ceremonial Buddhism, with many Hindū rites introduced by the Tamils, was more in evidence in the country than the Philosophy of the Teacher. The people were indifferent, literature lost its patronage and culture, and as a result many valuable libraries were lost. Some of them were burnt, and Sitawaka Rajasinghe, the king, was responsible for setting fire to a pile of valuable philosophical works on Buddhism. Books, both heretical and non-heretical, were thus burnt. The doctrine of the Buddha was losing its hold on the people of the country. It was a critical time for the Buddhist Sangha, and its Head, Saranankara Sangha Rajah, lost no time in sending a mission to Siam, beseeching help from that country, which had a Buddhist ruler and a Sangha, to restore the orthodox doctrine in Ceylon. The mission returned with Siamese monks; and orthodox Buddhism in Ceylon was thus believed to be galvanised into life again.

Here comes in a very contentious point with some orthodox sects of Ceylon Buddhists, who do not belong to the Siamese sect. They say that, according to a Sandesa, or a letter received from Siam about this time of the mission from Ceylon to that country, the heretical doctrines of the "Vytullyas" were predominant in Siam. That letter was addressed by Vajara Gñāna, the Sangha Rajah of Siam, to the High Priest Hu-law of Ceylon. It is therefore an open question whether or not the Siamese mission brought to Ceylon the heretical doctrine at that time; to-day, however,

the Siamese sect holds orthodox views. At any rate the Deistic basis of Buddhism is denied by this sect, as well as the orthodox sects in Ceylon at the present time. Vajara Gñāna Sangha Rajah latterly became king of Siam, and he was a great patron of orthodox Buddhism in that country.

The "Vytullya" heretics, after the return of the Siamese mission, were fairly active in the Island, and up to now some of their works, such as the *Vessantara Garjanawa*, *Gulha Vessantara*, *Mihinguprasnaya*, *Anagatha Vansa Kathawa*, etc., are quoted by some of the orthodox as non-heretical authorities. The first of these books speaks of the Buddha as a Messenger of God who appeared on earth to preach His Word, as embodied in the Buddha Dharma. It further speaks of similar Messengers of God who will appear on earth after the Buddha's passing away, to preach God's Word. The *Gulha Vessantara* speaks of King Vessantara as a Messenger of God. The miracles he performed bore ample testimony to his character and status as God's Messenger. The *Mihingu Prasnaya* speaks of a coming World Teacher as the Messenger of God. His name is Diya Sena, or Chief of the world, or of all living beings.

We find that Buddhism is divided into two main sections, known as the "Maha Yana," the Great Vehicle or the Northern Church, and the "Hin Yana," or the Lesser Vehicle or the Southern Church. Apparently this division must have been made after the second Convocation referred to above in this paper. The Northern Church was confined to countries in the northern parts of the then-known world of Asia, and the Southern Church to its southern parts. The Northern Church is the one referred to by the Ceylon Buddhists as "Vytullya" or heretical.

The early missionary efforts of the Northern Church are still found in southern countries, as in the archæological remains of the Buddhist temples of Java. The Bora Buddhur

temple, there, is distinctly northern in its character. Dr. Paul Peiris, of the Ceylon Civil Service, has discovered at Puttur, in the Jaffna Peninsula, some Buddhist remains of temples, etc., and it is interesting to note that Puttur is another way of saying Buddhur. It remains to be seen whether they are typical of the Northern Church. If that be so, we have another additional proof of the visit to this Island of the missionaries of the Northern Buddhist Church from India, to proclaim Buddha as the Messenger of God.

Thus, that a Deistic sect of Buddhists had existed in India, claiming the Buddha as the Messenger of God, is evident ; and that a Chapter of their monks had visited Ceylon, is not denied in history ; so it is not unreasonable to believe that there exist to-day, in this Island, Buddhists holding the views of this little-known Order of Buddhist monks.

Such then is the result of this enquiry into the historical evidence for the visit of Buddhist missionaries from Northern India to Ceylon, to proclaim that Buddha was a Messenger of God. That they did succeed in their mission in this Island, and that an Order of monks, including Sinhalese brethren, was organised at Abayagiri Vihāra, is not disputed ; and that it preached the existence of God, the Dharma of Buddha as His Word, and the Buddha as His Messenger, is a fact worthy of the consideration of Buddhists.

It is said that there are *some* Buddhists in Ceylon who, born as Sinhalese Buddhists, believe in God and the Soul of Man—two problems which the Southern orthodox Church has dismissed from its tenets as heresy—and if the few believers in God and a Soul in Man should pursue their studies of Buddhism from the point of view of this little-known Order of Buddhist monks, much valuable information would be added for the study of Buddhism.

Peter de Abrew

• A VOTARESS OF THE SACRED FIRE

WHAT vow is this that thou hast taken now,
And called the Gods to witness? Know'st not thou
The way is long and lone, and full of fears?
Through strenuous days and nights without an end,
Wilt thou with dauntless heart still onward wend?
O faltering one, whose eyes are dim with tears!
Venom-eyed serpents rear their forms of dread,
And ever poison shed.

There wily, wild and cruel creatures fierce
Roam stealthily, and thorns thy feet will pierce.
Wilt suffer all? O gently-nurtured one!

See! High hopes spur thee on.

Like R̥ṣhis great wilt thou be staunch of soul?
Alert, firm, ever faithful to thy goal?
Can'st thou attain the power to trample foes—
Threats, mocking, shame, and slander undeserved?
Wilt thou endure with spirit still unswerved?
O Votaresse, too high thy daring goes!

This fire thou kindlest now, will it burn bright
For ever? Evermore wilt thou recite
"Svas̥ti" and "Svāha"?—let thy life ignite
The flame, and wilt thou feed it constantly
With sacrifice of self? Can'st ever be
Steadfast in aim? . . . Fulfil thyself, be blest.
Valiant indeed hast thou thyself confest.

If in the month of flowers the soft wind brings
Strange languors, and in summer evenings
From flute and zither music sweetly rings,
If rapturous tremors thrill through woodland halls
Melodious with the peacock's mellow calls—
Do thou remain unmoved, O strong of heart !
Triumphant over self, free as thou art.
Should storms arise, keep still thy fire alight,
Sheltered within thy breast the live-long night !
Let other women on this earth be tied
With bonds of ease. Thou, thou alone abide
Loyal to hardship, true to vow austere,
Serene and steady, filled with zeal severe,
Of foes the vanquisher.

ANON



MAGIC IN CELTIC FOLK-TALES

By FRITZ KUNZ, B.A. (WISCONSIN, U.S.A.)

(Concluded from Vol. XI, Part II, p. 594)

IV. THE FORMULÆ FURTHER CONSIDERED

II. Hypnotism

HYPNOTISM appears in many and curious guises in the folk-tales. Sleep, wholesale illusion or glamour, mesmerising at a distance, and rigidity, are all accomplished in the tales, usually by druids or other competent agents. But again, confusion in the primitive mind renders difficult a

formal tabulation. If we include rigidity with apparent consciousness, shall we also include the widespread trick of turning to stone? Shall we include the sleep induced by the pin of slumber? What relation has "geasa" to this strange power of hypnotism? Perhaps the examination of a few cases of parallelism may throw new light upon these obscurities. Geasa, it should be noted, is of two kinds, although, according to Campbell, "Irish writers who take the historical view of these traditions, translate geasa by vow or promise. This seems to fix the meaning at magic."¹ But when geasa is a vow it is operative at all times, and the geasa which is purely magical is quite distinct from that, for it is not self-imposed.²

The first kind of hypnotism to be noted is found definitely in the tales which are undoubtedly relatively modern. This is wholesale illusion, or glamour. A juggler, not unlike the Indian juggler or fakir, is engaged in displaying some wonder to a crowd. A new-comer to the audience, carrying an armful of hay, perhaps, cries out that the wonder is only a common trick, and adjures his neighbours not to be deluded. Whereupon the juggler pulls a four-leaved shamrock out of the bundle of hay, and the new-comer becomes subject to the glamour at once.³

But still more common is the sleep produced by a druid, for example. This type, furthermore, is imbedded inextricably in the Fionn cycle and is present in all parts of Celtic Britain. Note the method of the witch, who is a sort of a druid: "Claus began to mutter charms in verse, and to raise and sink his arms with the palms downward." Fionn goes to sleep, but fortunately one of the heroes is at hand and kills the witch. "Fionn awakened at the moment of the witch's destruction."⁴ Unfortunately we cannot try this last experiment

¹ Campbell, Vol. III, p. 31.

² See Hyde, p. 19 and p. 136.

³ See Kennedy, p. 14; Curtin, *Tales of the Fairies*, p. 154. Also Squire, p. 198.

⁴ Kennedy, p. 231.

to-day, but the resemblance to hypnotism is unmistakable, and we may safely challenge the production of any other true human experience which more resembles and better explains this fact. Nor is this fact alone. In "The Three Crowns," "A little man, only seven inches high," prevents three princes by magic from drawing their swords, and steals their ladies, who "stretched out their hands but were not able to say a word".¹

The next example combines telepathy and a kind of hypnotism; Fionn, son of Cumal, again figures. He goes to Locklainn to hunt, and agrees to warn those in Eirinn by striking the "hammer of Fiant," if danger overtakes him. They suspect treachery at a feast. "They gave themselves that lift to rise. The chairs stuck to the earth. They themselves stuck to the chairs. Their hands stuck to the knives, and there was no way of rising out of that." Those in Eirinn hear the hammer, they come, and Diamid frees, by magical use of blood, all save Conan, who is torn away.²

Let us turn to our abnormal psychology once more. Hypnotism of individuals as a demonstrable fact, with its phases of simple rigour, consciousness with anæsthesia, unconsciousness in sleep and rigour, compulsion, and the phases of the more truly mesmeric type—all this is too well known to need exemplification. Lower animals can be made rigid by being touched at proper nerve centres—a simple matter with frogs, for instance—and if we do not use magical wands in these tests, it is only because we have not yet found a wand better than passes of hands and the other formulæ of the mesmerist. But, it may be objected, what of the mesmerising of whole numbers of people, and, above all, what of others standing far away from the druid? For the former, one may refer to current accounts of Indian illusionists; and for the latter, here is a passage

¹ Kennedy, p. 43.

² Campbell, V, ii, p. 181.

selected for its brevity from a number of quite successful experiments upon "Leonie" (Madame B.), one of Professor Pierre Janet's subjects. It is an extract from a diary of one of the experimenters. "October 3, 1885.—M. Gibert tries to put her to sleep from distance of half a mile; M. Janet finds her awake; puts her to sleep; she says, 'I know very well that M. Gibert tried to put me to sleep, but when I felt him I looked for some water, and put my hands in cold water'." But several times the patient was made unconscious before she succeeded in protecting herself thus. Can the reader fail to note the resemblance? ¹

III. Cures

Faith-cures have been observed and wrangled over for many a year. The power of the human mind over ailments of the body is forced upon the student of psychology as nothing else is. What relation have such cures to the cures in the tales? Cures by faith are among the experiences of the primitive mind. Indeed, the confines of medicine are being sadly lost in the problems of the relation of mind to body.²

But one type of tale, of which variants are countless, appears so frequently among the Gaelic tribes that its nature is worth noting. It is the world-wide tale of the clever doctor, a sort of companion to the clever thief. But it contains a magical element which, at first glance, seems so wholly impossible that it cannot belong to reason nor be linked with fact or even fancied human experience.

In Campbell's "The Slim Swarthy Champion"³ this passage appears:

They let him in. "Rise up, Carl MacCeochd, thou art free from thy sores," said the Champion. Carl MacCeochd arose up, and

¹ These experiments will be found in Myers, Vol. I, pp. 510—533. Longer cases are frequently better parallels. See also Herbert Mayo's *On the Truths, etc.*, p. 181 ff.

² See *Primitive Psycho-Therapy*, by R. M. Lawrence.

³ Vol. I, p. 297.

there was not a man in Eirinn swifter or stronger than he. "Lie down, Carl MacCeochd, thou art full of sores," said the Champion. The Carl MacCeochd lay down and he was worse than he ever was. "Thou dost ill," said the Carl MacCeochd, "to heal me and spoil me again." "Thou man here," said the Champion, "I was but showing thee that I could heal thee."

Which healing he proceeds forthwith to do. Then in "Neil O'Care,"¹ Neil's assistant "put a crumskeen on the neck of the girl. He took the head off her. He took a green herb out of his pocket. He rubbed in on the neck. There did not come out one drop of blood. He threw the head into the skillet. He knocked a boil out of it. He seized hold on the two ears. He took it out of the skillet. He struck it down on the neck. The head stuck as well as ever it was." Neil tries it alone and fails. His assistant returns in time to save him. This patient is dead for some time, and when revived is *weak*. It appears that the assistant is really a ghost. Many mediums are tired after séances.

Here we have hypnotism, suggestion, faith-cure, and return from the dead. All these the psychologist can parallel to-day, we read. But what of such a wonder as the removal of heads and the replacing of them?² Again it is the garbling of facts by the unorganised primitive mind. Contributory facts and fancies will be found in the realm of the abnormal matters of psychology. Thus hypnotism, used to perform operations anæsthetically, will be found again and again in the annals of psycho-therapy.³ Add to this the phenomena of mediumship, such as we are about to consider, and something approaching the marvellous cure will be found.

Almost a whole volume will be found and can be consulted—to mention but one example among literally hundreds devoted to the so-called dematerialisation of parts of the human body in the trance state—a volume, that is, in this case, which

¹ Hyde, p. 148.

² Cf. *Melusine*, Vol. VII, pp. 77, 157; Vol. VIII, pp. 30, 122, etc.

³ See Moll, *Hypnotism*, p. 290 ff.

undertakes to prove that the legs of a certain medium were abstracted and replaced during a séance, without harm to the medium.¹ Thus Madame d'Espérance discovered in the midst of the séance that her legs had been dematerialised. She was astonished (as we can well believe !); and requested five people present to verify the testimony of her senses. It was proposed to end the session, but (not unnaturally) she opposed this proposition and requested that the sitting should be continued until her limbs should be restored. A narrator says :

We therefore went on with the séance, and I kept my eyes intently fixed upon the lower part of the medium's body in order to observe the restoration of her members. Without my having seen the least movement of her skirts, I heard the medium say : " I am better already," and a few moments later, she cried brightly : " Here they are !" (her legs). As for the folds of her skirt, I saw them, so to speak, fill out ; and, without my knowing how, the tips of her feet reappeared, crossed, as they had been before the manifestation.²

This account taxes the materialistic reader's credulity and his faith in human testimony to the breaking-point, indeed ; but if, as is the case, the one-time Prime Minister of Russia and other cultured and intelligent people subscribe to all this and more, and are convinced of its truth, who shall be so presumptuous as to blame the peasant ?

IV. *Return from the Dead*

The previous divisions contribute something to the consideration of the return from the dead and the *revenant* generally. But the subject is exceedingly complex, and ranges through the whole of the cycle of druid, wizard, witch, fairy, and all the host of small folk. We can only consider the small part which deals with the return in a special way.

The savage forms are well known, and the peasant forms grow out of a firm belief in the closeness of the dead to the

¹ Aksakof, *A Case of Partial Dematerialisation*. The testimony is endless and very interesting.

² This passage appears on pp. 44—45 of the volume, but the whole account is told and retold by witnesses with all the ring of conviction and utter sincerity.

living.¹ Thus in "The Poor Brother and the Rich"² this belief in the return of the dead is taken advantage of by the poor but clever relation. The serious employment of this element is widespread; two or three varieties are notable.

In "Trunk-without-Head," Donal, after some adventures, sees a man without a head in a wine-cellar of a house in which he is staying. Another man also sees the apparition. That night in a haunted house he plays football with ghosts, dances with a ghostly piper, and sleeps with a dead man, who says that the butler killed him for certain hidden gold. Donal accuses the butler, Trunk-without-Head appearing to add evidence; the gold is found and Donal rewarded.³ In "John Connors and the Fairies," John is waylaid and made to sleep for three weeks, and a false John is sent home to be buried. When the real John appears, he has difficulty in identifying himself. He gets into this difficulty because he was dissatisfied with his home.⁴ In "Jack the Master and Jack the Servant," Jack buries a corpse out of kindness. He meets a man who becomes his servant, saying: "You gave Christian burial to my poor brother yesterday evening. He appeared to me in a dream, and told me where I'd find you, and that I was to be your servant for a year. Jack undertakes to win the Princess. "At one time the Princess would look sweet at Jack, and another time sour; for you know she was under enchantment." But Jack kills her enchanter and they are married. These are but a few of the variants of the tale.⁵

Equally large numbers of tales of the return of the dead are in the annals of the Society for Psychological Research, and

¹ Routledge, "The Girl and the Doves," is a fresh example.

² Campbell, Vol. I, p. 237.

³ Hyde, p. 154.

⁴ Curtin, *Tales of the Fairies*, p. 6; also Hyde, p. 91; MacCulloch, *The Religion of the Ancient Celts*, p. 132; Lawson, p. 369; for the Greek version, *Welsh Fairy Tales*, p. 44.

⁵ Kennedy, p. 32; Larminie p. 155; Campbell, Vol. II, p. 290.

⁶ These references are sufficient perhaps: Curtin, *Tales of the Fairies*, pp. 23, 73, 110, 127, 144, 147, 180; Larminie, pp. 39, 103; Kennedy, pp. 54, 154, 162, 184; Hyde, p. 166; MacCulloch, *The Religion of the Ancient Celts*, p. 368.

they are too well known to need extensive repetition here.¹ One brief illustration will suffice. General Sir Arthur Becher one night "awoke suddenly and saw the figure of a native woman standing near his bed, and close to an open door which led into a bathroom. He called out: 'Who are you?' and jumped out of bed, when the figure retreated into the bathroom, and in following it the General found the outer door locked, and the figure had disappeared." It was seen three times. On investigation it appeared that "a native Hill or Cashmere woman, very fair and handsome, had been murdered some years before in a hut a few yards below the house, and immediately under the door leading into the bath and dressing-room, through which, on all three occasions, the figure had entered and disappeared".² When this subject also is carefully worked over with the aid of the psychologist of the abnormal, we shall find that within the Fairy and the Pixie beliefs, and in all the rout of spirits from Ariel to Puck, the element of truth and reality is far greater than has heretofore been dreamed.

V. Psychometry

A brief word about psychometry may be pertinent. The tales contain many incidents in which apple shares or rings call out to giants to guide them to fleeing victims; the tell-tale harp has been mentioned in this connection.³ What fact or supposed fact is at the bottom of these things? If a medium or a clairvoyant be provided with an object, he can tell, sometimes, what surrounded that object, or some incident connected with it, not known to him by ordinary means. This faculty of psychometry is widespread and interesting, and, we must

¹ See also Camille Flammarion, *The Unknown*, for dozens of cases of all kinds, with corroboration.

² Myers, Vol. II, 382; *Ibid.*, pp. 388—396, for an exceedingly interesting narrative about a long haunting.

³ A ring-calling incident is in Campbell, Vol. I, p. 147.

believe, bears upon the innumerable instances in the tales already mentioned. Therefore these extracts bear forcibly upon our theme.

“There are many incidents in connection with Mrs. Piper’s trances which indicate not only that articles which have been worn by deceased persons, but that objects that have been worn by persons still living may afford clues to long-past events; . . . this faculty I have called retrocognitive telæsthesia.”¹ And indeed, if there be something in a name, this is truly a fearful and wonderful faculty. So much for the negative side. Perhaps the addition of something like the following to the primitive mind in its state of wonderment, can explain the talking ring and the apple shares. This occurred at Islington:

One evening I paid a visit to Mrs. Brown, and she gave me an Indian letter which had arrived for Mrs. J. W. at the house now occupied by the Browns. Mrs. Brown asked me to transmit this letter to Mrs. J. W. through my brother, who frequently saw a brother of Mrs. J. W.’s . . . I placed it on the chimney-piece in our sitting-room and sat down . . . The letter, of course, interested me in no way. In a minute or two I heard a ticking on the chimney-piece, and it struck me that an old-fashioned watch, which my mother always had standing in her bedroom, must have been brought downstairs. I went to the chimney-piece, but there was no watch or clock there or elsewhere in the room. The ticking, which was loud and sharp, seemed to proceed from the letter itself. Greatly surprised, I removed the letter and put it on the sideboard, and then in one or two other places; but the ticking continued, proceeding undoubtedly from where the letter was, each time. After an hour or so I could bear the thing no longer, and went out and sat in the hall to await my brother . . . [When he came] he went to where the letter was, and exclaimed: “Why, the letter is ticking.” The impression which the ticking made, was that of an urgent call for attention . . . On opening it, Mrs. J. W. found that her husband had suddenly died (in India) of sunstroke, and the letter was . . . to inform her of his death.²

A talking bone—especially some people’s jawbones—is no more unreasonable than a ticking letter.

¹ Myers, Vol. II, p. 248.

² Myers, Vol. II, pp. 365, 366.

VI. Movement of Objects

After the tale of the ticking letter, the appearance of the movement, without contact, of objects in the researches of the scientist who makes the supernormal his field, will occasion but little surprise. It is a common claim of investigators of mediums that strange and unaccountable breezes play about them. Thus the magical winds that druids commanded have not gone out of business.¹ But objects less fluid than winds are movable by "taradh," as the Highlanders call the cause of the poltergeist phenomena. In the tales we find almost anything movable, as in the houses where the work is magically done.² Thus also the magical rug (or towel in the Highlands) has a nucleus of probability, and the work of the fairies is brought under the scrutiny of the scientist. The "pooka" is the poltergeist *par excellence*, as we see in "The Kildare Pooka". "The servants of Mr. R. used to be frightened out of their lives after going to their beds, with the banging of the kitchen door and the clattering of the fire-irons, and the pots and plates and dishes." The pooka confessed himself, upon investigation by a bold scullery-boy, to have been "a servant here in the time of squire R.'s father, and was the laziest rogue that was ever clothed and fed, and done nothing for it. When my time came for the other world, this is the punishment that was laid on me—to come here and do all this labour every night." He was rewarded with a warm coat, was thus freed, and was seen and heard no more. But the ordinary fairy, as in "Tann-traigh," is also capable in extremity. A herd's wife has a kettle which a fairy borrows occasionally. She said a charm on these occasions to ensure its return. In her absence her husband, through fear, failed to say the charm. The fairy came to the door and, not finding it open, "She went to a hole

¹ Hyde, p. 142, contains this wind.

² See Campbell, Vol. I, p. 179.

that was in the house. The kettle gave two jumps, and at a third leap it went at a ridge of the house." The woman recovered it, and it is taken no more. ¹

Only corroboration is lacking to make these cases just quoted like the following instances. The Rev. Edward T. Vaughan, in 1884, was praying at the bedside of a parishioner. "As I was saying the last words of the prayer, we (the woman and myself) distinctly saw a small table, which stood about a yard from the foot of the bed, rise two or three inches from the ground and come down with a violent thump upon the floor, so loudly that the man, who was lying with his eyes closed, started up and asked with some terror what had occasioned it." ²

Madame X was accustomed to bandage her own foot every morning. One day she was astonished to feel her hands seized and guided by an occult force. From that day onward, the bandaging was done by all the rules of the art, and with a perfection which would have done credit to the most skilful surgeon of either hemisphere . . . Madame X is accustomed to arrange her own hair. One morning she said laughingly: "I wish that a court hairdresser would do my hair for me; my arms are tired." At once she felt her hands acting automatically, and with no fatigue for her arms, which seemed to be held up; and the result was a complicated *coiffure* which in no way resembled her usual simple mode of arrangement. ³

Tables in folk-tales which lay themselves, and such small wonders, do not compare with these, to be sure. But if a table does need something, as in the folk-tale, the famous medium, D. D. Home, could provide it without difficulty.

[Home] then said: "I am going to take the strength from the brandy," and began making passes over the glass and flipping his fingers, sending a strong smell of spirit through the room. In about five minutes he had made the brandy as weak as very weak brandy and water; it scarcely tasted at all of spirit . . . He again raised the glass over his head, and the liquid was withdrawn. He then told me to come and hold my hand above the glass; I did so, and the liquid fell over and through my fingers into the glass, dropping from the air above me. ⁴

¹ Campbell, Vol. II, p. 52.

² Myers, Vol. II, p. 504.

³ Myers, Vol. II, p. 124 ff.

⁴ *Ibid.*, p. 533.

VII. Feats of Strength

In "Noal and Chliobain,"¹ the youngest daughter (with the little bannock and a blessing) follows her elder sisters, carrying a rock, a peat stack, and a tree. The giant they see is deluded into killing his own daughter in their stead, and in the pursuit is foiled by the heroine, who makes a bridge out of one of her own hairs. By stealing a comb, sword, and buck of the giant, the lady wins farmers' sons for herself and sisters. In "The Knight of the Red Shield"² there appears a man who can drag mountains. Whence this strength, and why is it in similar tales? Is it possible that the enormous strength of the madman, of the hypnotic patient, can give rise to something similar to all this? That the druids understood hypnotism cannot be doubted; are these tales traditions of such performances, much garbled and in impossible combinations, mixed up with giants which are superior men physically? The speculation is not without its use.

V. THREE PARALLELS IN DETAIL

Having now marshalled the evidence into companies and presented it in the greater relations of whole groups, let us, as the final exercise in the parallels of magic of to-day and of yesterday, turn to three interesting examples in tales where the resemblance is so close that between the accounts there lies almost only the barrier of differing modes of narration and the formalism of the folk-tale, a mere accretion of age.

In "The Daughter of the Skies," a farmer marries his youngest daughter to a "doggy," which becomes "a splendid man". She visits her old home presently, "she was not long at her father's house when she fell ill, and a child was born.

¹ Campbell, Vol. I, p. 259.

² Campbell, Vol. II, p. 459.

That night men were together at the fire to watch. There came the very prettiest music that was ever heard about the town; and every one within slept but she. He came in and he took the child from her. He took himself out, and went he away. The music stopped, and each one awoke, and there was no knowing to what side the child had gone.”¹ This happens thrice; she recovers the children and, later, “spells went off him”.

The modern, calmly told version, also from Scotland, is no less strange.

The following account was given by Miss Horne, daughter of the percipient, in a letter to which Mrs. Horne's signature was afterward added, so that the account, though written in the third person, is really first-hand.

508 Union Street, Aberdeen,
November 25, 1890.

It is thirty years ago now, but it is as vividly impressed on her memory as if it had happened yesterday.

She was sitting in the dining-room (in a self-contained house), which was behind the drawing-room, with Jamie, my eldest brother, on her knee, who was then a baby scarcely two years old. The nurse had gone out for the afternoon, and there was no one in the house but the maid downstairs. The doors of the dining-room and drawing-room both happened to be open at the time. All at once she heard the most divine music, very sad and sweet, which lasted for about two minutes, then gradually died away. My brother jumped from Mamma's knee, exclaiming: “Papa! Papa!” and ran through to the drawing-room. Mamma felt as if she could not move, and rang the bell for the servant, whom she told to go and see who was in the drawing-room. When she went into the room she found my brother standing beside the piano and saying: “No papa!” Why the child should have exclaimed these words, was that Papa was very musical, and used often to go straight to the piano when he came home. Such was the impression on Mamma that she noted the time to a *minute*, and six weeks after, she received a letter saying her sister had died at the Cape, and the time corresponded exactly to the minute that she had heard the music. I may tell you that my aunt was a very fine musician.

(MISS) EMILY M. HORNE.

(Signed) December 11, 1890, (MRS.) ELISA HORNE.²

¹ Campbell, Vol. I, p. 208.

² Myers, Vol. II, p. 388.

“The Brown Bear of Norway” is a perfect story of a broken vow and penance. But at last the princess regains her prince, who has been transformed from his Brown Bear condition to that of a man.

That evening the prince was lying on his bed at twilight, and his mind much disturbed; and the door opened and in his princess walked, and down she sat by his bedside, and sung:

“Four long years I was married to thee;
Three sweet babes I bore to thee;
Brown Bear of Norway, won't you turn to me?”

“Brown Bear of Norway!” said he, “I don't understand you.” “Don't you remember, prince, that I was your wedded wife for four years?” “I do not,” said he. “But I am sure I wish it was so.” “Don't you remember our three babes, that are still alive?” “Show me them. My mind is all a heap of confusions.” “Look for the half of our marriage ring, that hangs at your neck, and fit it to this.” He did so, and at the same moment the charm was broken. His full memory came back on him, and he flung his arms round his wife's neck, and both burst into tears.¹

The adventures of one, William Drewry, of Petersburg, Virginia, U.S.A., bid fair to rival all those of the Brown Bear. This gentleman disappeared in a condition of mental derangement, and “*six months after* he was last heard of, he suddenly and unexpectedly appeared at the home of a relative in a distant southern city. He was brought home in a composed but partially dazed condition, able to recognise but few of his friends. He was an entirely changed man—the physical and psychical metamorphoses were quite complete. He was hardly recognised by his friends.”² He was taken home and treated, and recovered.

In “Conall,” Ferghus, eldest son of the sister of Erin's king, is chosen by the latter as his successor. After a quarrel with his uncle, Ferghus obtains from Alba's king his son, Boinne Breat, and fighting men; the king

¹ Kennedy, p. 57.

² Myers, Vol. I, p. 230.

of Sassun also assists. The king of Erin begets a son with the daughter of a smith. She has three prophetic dreams about one point in Conall's future; these are veridical. Conall is born. Ferghus has killed his uncle and usurped the throne. "The kings had a heritage at this time. When they did not know how to split justice properly, the judgment seat would begin to kick, and the king's neck would begin to twist when he did not do justice as he ought." This befalls Ferghus three times, and Conall frees him each time with good judgments. Conall finds out his parents, sets out to kill Ferghus, and succeeds after much adventure.¹

So much for Conall. The prescience in the tale (veridical dreams) has been discussed. What of the judgment seat, and what of the twisted neck? The following will illustrate it more fully. The Madame X of the case has been mentioned before (page 67). She was subject to the "control" of one (dead), Dr. Z, who was giving advice through the lady, bandaging her foot, and, we must believe, doing up her hair; he had died some time before.

Three weeks after the family's return to —, the phenomena changed in character and gained in interest. The patient had begun to be able to walk without much difficulty, but all forced and voluntary movement of the foot was still painful, although when the movement was initiated by the occult agency no pain whatever was felt. One evening, after the usual séance, the patient felt her head move against her will. An intelligent intercourse was thus set up between the patient and the unseen agent or agents. The head nodded once for "yes," twice for "no," three times for a strong affirmation. These movements were sometimes sudden and violent enough to cause something like pain.

Now as to an illustration of the judgment seat that kicked:

All was going well, and Dr. Z had announced that henceforth his attentions would not be needed, when next day a singular accident threw everything back. Mme. X had mounted with great precaution upon a low chair with four legs and a large base of support,

¹ Campbell, Vol. II, p. 149

to take an object from a wardrobe. Just as she was about to descend, the chair was violently snatched from under her feet and pushed to a distance. Mme. X fell on the diseased foot, and the cure had to begin again. (In a subsequent letter Dr. Z explains that by Mme. X's account this movement was distinctly due to an *invisible force*—no natural slipping of the chair.)¹

Fritz Kunz

THE PAGEANT

GREAT Actor on that stage men call the world,
 Thou art the Master Mummer of them all:
 Veiled Presences from some vast Pantheon
 Are They that shift the ever-changing scene.
 Say, dost Thou weary of the footlight's glare?
 The audiences of Empire, Nation, Race?
 Thou playest for the moment we name "Time"
 With Love and Hate Thy many-sided rôle;
 Thou movest in the drama christened "Life".

The garb of Space is doffed; the masquerade
 Sweeps into silence: Death, the curtain, falls.

O Thou beyond all little worlds and times!
 Renew for us that Cosmic Pageantry,
 Till all these dim-eyed lookers-on shall know
 How brief the interlude wherein we pause;
 Till, trooping back, Thy orchestra shall come;
 Since never in those vast Æonic stars
 One music-laden pulse remaineth dumb.

EVELINE LAUDER

¹ Myers, Vol. II, pp. 126, 127.

MERCURY, ANGEL OF LIGHT

By LEO FRENCH

Thus might my soul from star to star
Pass on, till it approached . . . far, far
Beyond the stars, beyond the sky . . .
The Cause of all Star-Harmony :
Till it beheld with star-clear sight
The Meaning and the Soul of Light.

EVA MARTIN

“**J**OY is the sweet voice, joy the luminous cloud”; surely the quintessence of joy is the fragrance of Mercury’s aura. “Men love darkness, because their deeds are evil.” Say rather, they walk in darkness till enlightened by the Darling of the Gods.

The Initiation of Light is the symbol of transference from death to life. Some there are who affect to disdain intellectual gifts. But it is reason that differentiates man from the animal kingdom—*i.e.*, the light of reason. Mercury corresponds with pure reason, mind *per se*. No ethical quality belongs to mind: hence the importance of “informing” the mental principle in all children, of training the young mind according to its natural bent; ever helping, not compelling; persuading, not demanding. For it is the nature of mind, the offspring of Mercury, to reach out, to aspire “towards the light”. Mercury is the most delicate, subtle, and sensitive of the Planetary principles, with the exception of Neptune.

The lower vibrations of Mars and Saturn, Kāma and Kāma-Manas respectively, are peculiarly pernicious to the budding Mercurian blossom. Mars poisons with venom,

Saturn with blight. "The fall into matter" expresses the votive pilgrimage of Mercury, first-born among the sons of Light. At first, the ray of sparkling, scintillating æther shines but faintly and feebly within the obscure cavern of the body. The age-long opposition of inertia retards, the crushing weight of material world-consciousness opposes the illumination, for ignorance loves earth's shroud and fears the radiance that exposes delusion. The gradual emergence of light from darkness repeats and expresses a mystic initiation for those whose sight is enlightened by Mercury the Interpreter.

In the various processes of nature, the "natural world," every spiritual event and experience is within and illustrated; yet both language and pictures speak to their own, and are hidden from the multitude, for not yet may the feet of the crowd pass Eden's barrier, where still stand the Seraphim with flaming sword. The gifts of Mercury, however, are multitudinous, and graduated from infantine to angelic consciousness. The word "angel" is peculiarly expressive of Mercury's character. The face of every typical Mercurian, at whatever stage of evolution, is always "bright, with something of an angel-light". This is the intrinsic, pristine radiance, the inheritance of all who own Mercury as Master. The gift of the very self is the offering of Mercury; around all Mercurians who are not in outer darkness of kârmic exile, there lingers an atmosphere of benison, reminiscent of the anointing with light and the crowning¹ of the brow with the chrism of Hermes the Thrice-Blessed. In a peculiar and intimate sense, they "give themselves away"; often appearing idle and useless to those who "measure the value" of each member of the community by the amount of definite, physioal, material activity performed, "as per schedule". Not that the children of Light are idle, but, where all Mercury's tribe are winged, it is impossible for a materialistic mind to

¹ One of the rituals in the Mercurian initiation.

comprehend that a swallow and a butterfly are as "useful" in the scheme of things as a bee; for in these ways "their eyes are holden that they cannot see" the use of beauty. The wing of the butterfly, radiant with immortal lustre, burnished with jewelled colour, "made for pleasure" by the invisible cosmic artists—this speaks not to them, for they know not the alphabet of Beauty's Language.

But there are two distinct lines of Mercurian ancestry, true to Mercury's dual nature—positive and negative, masculine and feminine, airy and earthy, respectively, *i.e.*, the Geminians, born between May 21st and June 20th, and the Virginians, born between August 22nd and September 21st. Geminians represent the descending, Virginians the ascending arcs of Mercury. Gemini is the aerial essence incarnating in flesh, Virgo the most transparent, æthereal, "air-filled" veil of matter, the Virgin-robe, the garment of God, the stage of evolution whereat the mortal puts on immortality. The apotheosis of Virgo is shown in the myth of Eros and Psyche; here Gemini and Virgo are united, though Psyche committed the sin against the light, by desiring to see with mortal eyes that which was not yet sufficiently materialised. Many children of Virgo are descendants of the union of Eros and Psyche—earthly messengers, votive ministers and servers, awaiting the transforming touch of Mercury's wand that shall summon them out of earth's darkness into his marvellous light.

The children of Gemini shine and charm; those of Virgo serve the tables of the law; each fulfil their dharma, the inner life-rhythm. Virgo represents the chrysalis stage of the divine butterfly, symbolised by Mercury: here, "the soul sings within her chrysalis of matter," and rightly, for song is the rhythm of ascent. The Virgin Mary, Mother of the Highest, represents the last Virgo initiation-ritual, the planting of the germ of divinity within the

virgin womb of purest substance. He, the Lord of all Creation, disdained not to abide within the virgin's stainless tabernacle. The Master himself, before his crucifixion-initiation, symbolises the divine Gemini, first-born among the Sons of Light, the Beloved Son in whom the Father is well pleased.

He who "goes about doing good," with a child's divine unconsciousness, does the work of Mercury, Light-bringer and Interpreter. "Good" can be "done" along many diverse paths. Here again, the saint and the flower are equal before God. The Madonna and the Madonna-lily are both chalices of the Word made flesh. There are those whose souls remain unmoved by any tone born of human breath, whose spirits thrill at the music of the pines, who hear God in the song of the wind, when that of the word remains as yet unintelligible. The song of the zephyr is a tone echoed from Mercury's golden lyre. There is somewhat of the zephyr and flower quality in representative Geminians; some subtle, intangible emanation and fragrance, an aura and aroma felt and responded to by all who are not impervious to charm.¹ "The sterner virtues of the Stoic breed" should not be demanded of the average human Geminian, for they are conspicuous by their absence. Charm is all too rare, and should be treasured and welcomed; "the smell of violets hidden in the grass" may breathe of hope to some human derelict, whose heart of stone responds to Nature but answers not to spoken ministrations.

Light dawns on chaos whenever a son of Mercury is born. He should be cherished and forfended from any materialising or coarsening influence, so far as possible, during childhood. The Virgo child shares this sensitiveness, though the expression thereof is somewhat different, the earthy element of Virgo giving a Native reserve and diffidence, whereas the aerial essence of Gemini in its true, pristine birth-nature (uncontaminated by earth) is free from the curse of

¹ Charm—the emanation of the enchantment of Beauty's presence.

matter, self-consciousness. Gemini is timid and elusive, evasive in decadence. Virgo is shy and self-conscious—Mercury swathed in swaddling-clothes of earth.

Gemini will deceive if terrorised. Virgo closes its petals, and appears blind and dumb, awaiting the touch of gold or silver light that opens the flower, drawing it up to the light—sacred nourishment of the soul—away from the earth, Virgo's place of exile, though often loved as a second home to unenlightened Virgo infant egos.

All children of Mercury, Geminians and Virginians alike, need delicate, subtle discrimination; "the spirit of wisdom and understanding" is the kindred spirit of each; every descendant of the Light-Bringer needs gentle tending and fostering; there is a native frailty and delicacy about every Mercurian blossom born on to this our earth—a "sorrowful star," indeed, to all children of Light. We are blessed by their presence; well is it if we seek to make their exile less a banishment, by our benison of gratitude. Brilliant, radiant ones, who have forsaken, temporarily, the lights of home, to give of their very souls to those earth-dwellers who "sit in darkness and in the shadow of death".

Leo French

THE BAD PRINCE WHO BECAME A GOOD KING

A FAIRY-TALE FOR CHILDREN

By AHASHA

(Translated from the Dutch)

TH**ERE** was once a young prince, who reigned over a small kingdom. The king, his father, was dead, and he lived alone with his mother. When I say that the prince reigned, I mean that he signed dispatches; his mother deliberated about everything with the ministers and with the people's representatives. The old queen was a noble-hearted woman who gave herself entirely to her work, and who tried as much as lay within her power to mitigate the poverty and the misery of her country.

But the prince did not win the love of his people; he lived solely for his own pleasure, and was of opinion that all men and animals existed to serve and pamper him.

One day the prince was shooting in the wood with a large following. Suddenly he saw the horns of a stag appear between the trees. That was a sight to attract the prince! Slowly, with his gun under his arm and followed by his dogs, he drew near the poor animal.

The stag turned its head, and with large, soft eyes looked at the prince; then it sprang forward—and again—and yet again, only to stand still again the next moment. The prince continued to follow it. He *would* and *should* have it; he desired it above all things. The stag seemed bewitched. The animal

would stand immovable; but as often as he took aim, it would go forward a little.

For two hours the prince had gone on; he was tired and hungry—and yet he would not give up. But at last he could keep it up no longer. He sat down a moment and noticed that he was quite alone, deep in the wood; even his dogs were no longer with him.

As night was beginning to fall, he looked round to see if he could find a charcoal-burner's hut somewhere, or even a shed. Suddenly he saw, not far off, a grotto, feebly lit by a small lamp. He went to it and looked round once more for his dogs and the stag, but saw nothing. Having come into the grotto he took up the lamp, and while he wondered how a burning lamp could have come into such a wilderness, his eye fell upon an opening in the wall of rock.

Now the prince was a bad boy, but he was brave. So he was not at all afraid, and walked straight to the opening and saw that it was large enough for him to pass through. For one moment he stood undecided, then he went through.

He now came to a small passage, and slowly, foot by foot, holding the lamp high, he pushed forward. He noticed that the passage sloped down, and after a quarter of an hour he came to a large, open space. On this open space rose a large castle, all made of black marble. The gateways were of massive gold, the windows of coloured glass.

The prince looked round in great surprise. Such a thing he had never seen before, and muttering to himself he said: "Why have those stupid court dignitaries never told me that such a mysterious castle stood in my country. When I come home I shall dismiss them all."

He went straight on to the castle, and was going through the gate, when he was waylaid by two large lions. With horror he saw that he had left his gun outside the grotto . . . and the lions were already coming near. He did not know what to

do, but held the lamp before him—the only weapon he possessed.

On seeing the lamp the lions started back, lay down, wagged their tails and laid their heads on their paws.

“This goes well,” thinks the prince, and he goes through the gate over the bridge up the stairs, and there he finds himself inside the castle.

The prince was used to magnificence. When he wanted something he bought it, and if there was no money he simply compelled the people to give it him. He lived in a large palace, full of gold and silver, velvet and satin. But such splendour as was here, he had never seen before.

He was in a large hall, in the middle of which a fountain threw up lovely perfumes. Around the fountain had been planted splendid lilies. The floor was formed by mosaics, beautifully inlaid; the ceiling was made of green glass which looked like ice. The walls were of pink marble. Along the walls ran seats of cedar wood and the cushions were of dark red velvet.

He saw several doors, and also a flight of stairs. He at random opened the first door on his right hand, and came into a large room, such as he had never seen in all his life. Here also mosaics formed the floor. The walls were hung with tapestries in the most beautiful tints. The ceiling represented the star-strewn sky, with the full moon in the centre.

Now only did it strike the prince that there was in the room a peculiar light, which probably issued from some concealed fountain, for he was under the earth's surface and so it could not possibly come from the sun, nor from the moon, nor the stars. Here and there under palms stood long seats of pretty, delicate tints, and tables of rosewood, inlaid with mother-of-pearl. The prince also saw a statue, a large, white figure, holding a harp. When he touched the harp, beautiful music streamed through the room. Thus the prince went through

all the rooms, and at last he went upstairs. The whole castle looked as if it must be inhabited, and yet nowhere did he see a living being. Upstairs were more rooms. In one of them was a splendid bed, a beautiful wash-stand, and wardrobes full of magnificent clothes. The prince was so dazed by everything he saw and everything he had experienced during the last hours, that he dared to put down the lamp, undress and get into the bed; "for," thought he, "if only I can first get rested a little, I will go back to-morrow". . . .

How long he had slept, he did not know. But when he awakened he had the feeling that something was in the room—something mysterious—and he felt that a cool wind blew over him. The room was half dark, and then he saw that in fact there *was* something—a giant with a long beard, dressed in dark red velvet. His eyes looked down severely on the prince.

"Well, well," began the giant—and his voice sounded like a peal of thunder—"well, well; who gave you the right to lie down in my bed, my dear, sweet prince?"

"I—do—not—know," stammered the prince.

"Do not know? Do not know? Of course you do not know anything. If you had listened to your mother's lessons, you would have known that beings other than human ones exist on earth. But you just laughed at your mother. Did she not tell you about Giant Karmanas?"

"Yes, she did; but she said Karmanas lived far away, and here I am very near home."

"So he does. Ha-ha! dear, sweet prince, you are now with Karmanas. Yes, you have already been away from home for two years. You are mixing up time, my little friend."

"But did I not follow a stag yesterday, lose my way and see a grotto with a lamp? And did I not come here through . . . passage?"

"Certainly you followed a stag. I was that stag. You saw a lamp; I had put it there and thus you came to me."

“Why?”

“Why? Because I want to cure you of your arrogance, of your disdain of your people. Because I want to teach you to love man and beast.”

“But why do you want to teach *me* of all people?”

“Because I am the guardian spirit of the people that you are supposed to reign over. And now get up and learn your first lesson.”

The prince rose and would have dressed—

“Not necessary, little prince—”

The giant looked intently at the prince. The prince felt his body change, and he leapt around like a stag.

He would have said something more, but Karmanas had disappeared, and also the castle, the grotto and the little lamp.

“Oh, what must I do?” sighed the prince, “what must I do? I am enchanted; how do I free myself again?”

“*By patiently bearing the consequences of your deeds,*” said a voice in the air.

The prince lay down. Tears stood in his stag’s eyes. All this misery he had brought upon himself. All this misery was the consequence of his deeds as a prince; and once more he sighed.

Then he heard the sounding of a horn. He got up and fled. Too late; already he had been found . . . he saw men and dogs descending upon him, the report of a gun sounded, he felt a stinging pain, then . . . he was once more in Karmanas’ castle.

“That has all happened rather quickly, eh? Nice to hunt a stag, eh? What? Not nice for the stag? No, certainly not; but have you ever thought about that? But this is not all!”

Again Karmanas looked at him. Again he felt himself change. His arms shortened, his legs gathered together to a tail, and soon he lightly swam through the water as a fish.

He was sorry he was mute, as, but for this, he would have greatly sighed and moaned. He swam far, far away to where the river fell into the sea—he swam, unconscious of what was going to happen. Suddenly he felt a jerk—another jerk—and another; the water flowed away and, with about ten companions in distress, he found himself in a fishing-net. Immediately he was thrown into a bucket of water and sent into town. How frightened he was when he recognised the capital of his own country!

As he had beautiful scales and was considered an exceedingly fine fish, he was given to the queen. And in this way he came into his mother's kitchen. The cook looked him over once more and took a big knife. He wriggled violently; he would have screamed, but could not emit a single sound. Then everything became dark and, opening his eyes, he again was the prince and was with Karmanas in the giant's castle.

“Well?”

“Well? Oh, dear Karmanas, why do you laugh? I feel so miserable and you just laugh.”

“I do not laugh at your misery, but because you are beginning to eat humble pie, and this shows that we are working in the right direction. Come, little prince, go along once more.”

For a long time Karmanas looked at him, and he again felt himself change. He stood before a small and neat farm which belonged to him. He went in, and his wife and children were waiting for him. His youngest boy crowed and stretched out his little arms to father. The others welcomed him gaily and cheerfully.

They sat down at the table and would have just begun the rice-milk, when somebody knocked loudly at the door.

“Who is there?”

“A tax-collector. Open the door!”

Immediately he opened the door.

"What is it? I have never had to pay taxes, for I only possess a small farm and two cows."

"Possibly, my good man; but the prince has issued a proclamation that of every possession we must give half."

"God! man," cried the woman, "that is not possible; then we should die of poverty. Tell your master we cannot do that."

"You must!"

An hour later, two soldiers came and took away his horse, his cows and his only goat. He stood like a stone. His wife sat sobbing with the youngest child upon her lap, and the two others looked on with eyes large with fright.

"Here is another horse!" laughed a rough fellow, and brandished the eldest boy's rocking-horse. "Take that, man!"

"Father! my own horse, that you have made! Naughty, ugly man!" he continued, to the soldier.

"Give it back," said the captain, and tears stood in his eyes.

The farmer, overcome by so much misery, clenched his hands and flew at the soldier. The soldier drew his sword, aimed a blow and—

"Karmanas!"

"Yes, prince? We are getting on. But now rest."

Karmanas showed the prince into a beautiful room and together they went through the whole castle. Karmanas was now so kind and hospitable that the prince now and then looked at him in great wonder.

"You do not understand, do you?"

"No, Karmanas."

"Well, look here. I love all that lives. So also do I love you. But you will sometimes do bad things, and of this I want to cure you."

At table they were served by spirits, and the food had a delicious taste. They ate neither meat nor fish, and their

beverage was water, which shone in the crystal glasses as if it lived.

The prince did not know how long he had rested—he lived as in a dream.

When rest-time was over, the giant again looked at him intently. He began to shake, for—“what pain or sorrow shall I feel now?” thought he.

He looked round, wondering what it would be. He stood at the gate of his own palace—not as a prince, but as a gate-keeper. Now he remembered how the gate-keeper had once asked him the loan of a hundred florins—he had to pay an old debt.

“No,” the prince had answered. “What! Pay an old debt? You must just live more economically.”

Sorrowfully the man had gone—and now? Now the prince was there himself in the place of the gate-keeper. He went home and found wife and children in the greatest misery. The man to whom they owed the hundred florins had threatened to sell all the furniture; and if this happened, the children would have no bed to sleep in.

“Ask the queen to help you,” sobbed his wife.

He went to the palace and was admitted to the queen. He threw himself at her feet and beseeched her to help him.

“You want a hundred florins? There, good man, here is my chain; sell it.”

He kissed her hands and tears came into his eyes. Tears of repentance for his life as a prince. For now, for the first time, he saw how good his mother was.

Then a terrible wind blew through the room, and with the wind Karmanas came, large and imposing.

“Here, Queen, here is your son—I hope for ever cured of his failings.”

Karmanas disappeared; and when the prince had regained consciousness, he stood before his mother.

The queen at first thought she saw a ghost, for the prince had been considered dead. Ten years had passed since his disappearance. Under the queen's reign everybody had been happy.

"Are you my son in his earthly body, or are you a spirit?" said the queen, looking at him with piercing eyes.

"I am your son, your own child—dear, dearest mother—and I implore you to forgive me."

"Do not implore *my* forgiveness, my boy. I am your mother and have always loved you, however bad you were," said the queen, kissing him. "But implore the people's forgiveness."

The prince went on to the balcony and spoke to the populace. He told how he had been with the giant Karmanas and how he had learned much, and he implored the people to forgive him. When they saw his repentance, they forgave him and he was allowed to take part in the government of the country. After his mother's death he was solemnly crowned, and shortly afterwards he married a sweet young princess. They were very happy; and this happiness was duly added to when his wife bore him a son.

Ahasha

CORRESPONDENCE

"THE TEN COMMANDMENTS"

THE article "The Ten Commandments," published in the September number, contains some erroneous statements about Buddhism, which perhaps you will allow me, as a Buddhist, to correct.

The writer seems to be confusing "The Ten Abstinenes" of the Buddha with the Ten Commandments of Moses. There are no "commandments" in Buddhism. The devotee or lay-follower of the Buddha, having adored the name of the Buddha, takes "refuge" in the Buddha, the Doctrine and the Order of Mendicants, and then says: "*I undertake to refrain from taking the life of beings, stealing, unlawful sexual intercourse, lying, and the use of stupifying drugs (intoxicants, etc.).*" These are the Five Abstinenes.

More earnest devotees add three others, *viz.*, eating after noon, musical entertainments, perfumes, etc., and sleeping on luxurious beds; also the third Abstention is altered to "from all sexual intercourse".

To these Eight, the mendicant or *bhikkhu* adds abstinence from defamation of others, idle talk, indulgence in fairy-tales, merchandise, cheating, handling money, etc., etc., practice of magical arts, astrology, etc., etc.

So that it is futile to suggest that an eleventh, twelfth or even hundredth "commandment" may be "exoterically" elicited. The *Ten Fetters* which have to be cast off during the progress of the aspirant on the Eightfold Path, cover every possible hindrance, and enjoin every possible virtue that can be imagined.

I must object, therefore, to any attempt to find an analogy between the Mosaic Decalogue, drawn up for a people entirely different by temperament and belief, and the Buddhist Method.

Again, I wish to point out that the writer of the article mentioned has given a very strange version of the Eightfold Path, not to be found in any Buddhist Scripture. The Buddhist Eightfold Path is as follows:

1. *Perfection of Views, i.e.*, belief in the Buddha's three essential points: impermanence of all compounds, the pain (ill) attending such existences, the non-existence of an Ego, and in Karma. All Buddhism is contained in the *Four Aryan (Noble) Truths*: The *evil or ill or sorrow of all existence*; the *causes of it*; the *fact that there is a ceasing of it*; which is: The Eightfold Path. This is the meaning, says the Buddha, of *Perfection of Views*.

2. *Perfection of Thought* (the constant direction of the thought to meritorious ends).

3. *Perfection of Speech* (truthfulness, kindness, usefulness).

4. *Perfection of Action* (needs no explanation).

5. *Perfection of Means of Living* (i.e., abstinence from the "evil" life of, e.g., butchers, weapon-makers, distillers of liquor, etc., etc.).

No. 1 is a preliminary essential. Nos. 2, 3, 4, 5 are only conducive to making the final effort, viz.:

6. *Perfection of Effort or Exertion* to attain the last two, i.e.,

7. *Perfection of Mental Concentration* (Sati, one-pointedness), which alone leads to

8. *Perfection of Mental Balance* (Samādhi).

There is nothing here about *Purity* (as such), nor can I understand how the writer has got hold of "*Right Loneliness*" for the seventh step. *Vivēka* (Pāli) in Buddhism always means "loneliness" and not "discrimination," as in Hindūism, but *Vivēka* is not a step on the Path. It is considered an essential for the recluse before entering the Path.

On p. 572 the writer says: "A religion combining Christianity, Judaism and Muhammadanism could be strong enough completely to dominate all others and be a World-Religion indeed. Is it too much to hope for this?" I reply: "It is indeed too much for the poor Hindus and Buddhists!"

I may add to this that the only three races which profess Buddhism proper, are the Sinhalese (of Ceylon), the Burmese, and (to some extent) the Siamese. Of these, the two latter are certainly Mongolians and Fourth-Race people, like the Chinese, Japanese and Thibetans, who are the followers of a debased form of Buddhism (if it can be called Buddhism at all). The Sinhalese are descendants of a pure Aryan race from North India, and, as they form the majority of professing Buddhists, it is wrong to say that Buddhism is "suitable [merely] for the remnants of the Fourth Race".

I note that the writer says (p. 577) there are *really* twelve or fourteen (?) commandments. Why not *thirteen*? Because thirteen is, I suppose, an unlucky number!! But why not have twenty or thirty commandments while we are about it? Surely the sages who issued them knew what they were about. I am not forgetting that Jesus is said to have said: "A *new* commandment I give unto you . . . etc." (*to the Jews*). But this injunction of Love, Friendliness (*Metta, Maitri*) and Compassion is a commonplace in the Buddha's teaching, and is not at all extra, esoteric, or something extraordinary.

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F. L. WOODWARD

“WHY NOT RECONSTRUCTION IN THE T.S.?”

I GATHER that, as one might toss a stone into a pool and depart, leaving the eddies to swirl as they will, Mr. Arundale has thrown a stone—it may, perhaps, have been a loaf of War bread—into our intellectual pond and (practically) departed, leaving behind him widening circles to ruffle our surface.

Now I am in the happy position of having an open and unruffled mind on the points at issue, because I have not myself read either what Mr. Arundale himself said (though I propose to give myself that pleasure in due time) nor what the riplers have subsequently tinkled. In this true sense, then, I may justly claim no predisposition arising from the influence which would doubtless move me, were I to read. And not only is it true that, though a thousand men may agree upon a subject, if they know nothing about that subject their opinion is of no value; but it is even more true that the opinion of one man who knows nothing about a subject is very much less troublesome than that of the thousand equally ignorant, for the one man can be more easily enlightened than the thousand.

Now the question which I understand is at issue, is one of the kind where any random thousand men (man here to be taken as embracing woman) can hardly be expected to know anything. In regard to the broad aspect of the matter, even Mr. Arundale may be regarded as of no more value as an expert than you and me, just as his somewhat advantageous position as compared with me in respect to height and weight, is of small moment when referred to the diameter and mass of the earth. The difference is negligible. Even if we grant him—as I do—a little more knowledge of what, in fact, the Masters are, that knowledge again, as compared with the main unknown factors in the problem, grows small, approaches zero as a limit, and may be disregarded in applying any formula.

The unknowns are rather numerous. It is about these, as usual, that the excitement rages. Nobody gets warm in a discussion of known facts. But we all like to air our views on matters which cannot be settled. That the moon *is*, for instance, even the stone blind are prepared to admit. The trouble, of course, is to get everybody agreed as to whether it is or is not green cheese. With Mr. Chesterton I am inclined to think it is not. I myself, after much consideration of the problem, conclude that the moon is the eye of a sleepy Cyclops who manages laboriously to open it once a month. When he sees that this world of ours has grown no wiser, he closes it wearily and sleepily. It is true that the eye seems to be blind; but that is no matter, as lots of people constantly look at things with *two* blind eyes—and of course see much less than they would see if they closed one, and very much less than if they never tried to look at all, but tried some other sense or non-sense instead.

Everybody who believes in Brotherhood and Evolution (spiritual and physical) must logically go on to concede the *possibility* of Bigger

Brothers. Whether Evolution has as yet succeeded in producing any, or whether we are ourselves the Finest Thing Going, may, of course, be a question. If we are, some American ought to be hired to speed up Evolution a little. If we are not, then anyhow Those who *are* are part of the Brotherhood we all, I take it, acknowledge.

There may, of course, be some very excellent people who believe that they believe in the existence of the Brotherhood fact and the Evolution reality, but who do not acknowledge (except in words) that they are not the Finest Thing Going. And there may well be a much larger number whose working modesty compels them to acknowledge the possibility of Greater Ones in general, but who are very loath indeed to acknowledge that anybody (living) is in a better position than they themselves are to know something of them as Persons.

Except a few blind men, we all see the moon. But the question is: Do some of us really know more than others what the moon is and does? I think so. As to compulsion and exclusiveness, the suggestion, if any, is idle. Nor do I, for my part, propose to argue with people who hold convulsively to the green cheese theory and abominate me and my eye-of-Cyclops theory. That would be a cruel waste of time when there are so many, many blind men outside our circle who cannot see at all if we do not give them Light.

ONE OF THE THOUSAND

QUARTERLY LITERARY SUPPLEMENT

Psychic Science, An Introduction and Contribution to the Experimental Study of Psychical Phenomena, by Emile Boirac, Director of Dijon Academy. Translated by Dudley Wright. (William Rider & Son, Ltd., London. Price 10s. 6d.)

This work, originally published in French under the title of *La Psychologie Inconnue*, represents a distinct advance in the scientific investigation of psychic phenomena. Not only are the cases chosen for description of an unusually remarkable type, but the position taken up with regard to the whole field of abnormal psychology reveals a widening process in scientific thought which augurs well for the future and forms the most interesting feature of the book. Moreover, this breadth of view is not reached at the expense of any precision of reasoning or strictness of observation. Professor Boirac's methods are as scrupulously scientific as those employed in any of the conservative branches of science, but he boldly applies the test of scientific scrutiny to problems that have hitherto been generally regarded as beyond the boundaries of legitimate solution. His justification is well expressed in the following epigrammatic paragraph :

Let us preserve ourselves from thinking as certain savants seem to do, that two kinds of facts exist in nature, scientific facts and those which are not scientific, the first alone worthy of being studied, the second heretical and excommunicated, to be regarded with indifference or contempt. A fact in itself is not scientific—it is real, natural, or it is nothing. It is we who make it scientific when we have learned how to discover its properties, relationships and the necessary and sufficient conditions for its existence. For some kinds of facts the work which is incumbent upon us is found comparatively easy, for others it bristles with difficulties of all kinds ; but the latter are neither more nor less scientific than the former.

Then, referring to certain experiments in the “ externalisation of motricity,” he continues his forcible appeal for freedom from the prejudices of conventional science :

The whole question, therefore, is to know if the facts which Colonel de Rochas relates to us actually exist. If they do, we ought to take them as nature has given them to us. Why should nature be compelled to subject itself to our convenience and bow to our comfort ? Can we observe or reproduce at will all astronomical phenomena—for example, the transit of Venus across the sun ? Rare or frequent, exceptional or usual, capricious or regular, a fact is a fact ; it is for us to study and discover its law. When this law becomes known, what appears to us to be rare, exceptional, or capricious, will become frequent, usual, and regular.

Next to this fearless receptivity of attitude, the most prominent characteristic of the book is its consistent championship of the once-scorned hypothesis of a psychic force radiating from the body in the manner of the "animal magnetism" posited by Mesmer. This force, the admission of which has been so strenuously combated by the schools of Braid and Liébault, is regarded by Professor Boirac as the basis of the phenomena allied to telepathy; he does not dispute the results of hypnotism and suggestion, but he disproves the claims of their exponents, that all abnormal psychic phenomena can be accounted for by these means, by eliminating their influence from those of his experiments which are intended to ascertain the existence of animal magnetism. The following is a striking example of one of these experiments, which by its impromptu nature precludes the possibility of suggestion conveyed to the subject through the sense-organs.

One Sunday afternoon in January, 1893, on returning to my house after a short absence about three o'clock, I asked where Jean was. I was told that having finished his work and feeling tired he had gone to lie down. Going into my room I saw that the door which opened on to the landing was open. I went towards it noiselessly and remained on the staircase, looking at the sleeper. He was lying fully dressed on his bed, his head in the corner opposite the door, his arms crossed on his chest, his legs placed one over the other, his feet lightly hanging over the edge of the bed. I had been present the day before at a discussion on the reality of magnetic action. I thought I would make an experiment. Standing on the landing at a distance of about three yards, I extended my right hand in his direction and at the height of his feet. If we had been in the dark and my hand had held a lantern, the light would have fallen on his feet. After one or two minutes, or probably even less, I slowly raised my hand, and to my great astonishment, I saw the sleeper's feet rise together by a muscular contraction which began at the knees and followed the ascending movement of my hand in the air. I repeated the experiment three times and the phenomenon was reproduced three times with the regularity and precision of a physical phenomenon. Amazed, I went in search of Mme. Boirac, asking her to make as little noise as possible. The sleeper had not moved. Again on two or three occasions his feet were attracted and raised by my hand. "Try," Mme. B. said to me in a low tone, "to do it by thought." I fixed my eyes on his feet and they slowly rose. Incredible! The feet followed the movements of my eyes, rising, stopping and descending with them. Mme. B. took my left hand and with her free hand did as I had done myself; she succeeded equally with me; but when she ceased to touch me, there was no result.

Viewed from the standpoint of animal magnetism, says the author, human beings may be divided into three classes: (1) operators, who emit psychic radiations; (2) neutrals, or non-radiating conductors, who are able to transmit radiations but are not affected by them; and (3) subjects, or non-conductors, who arrest the radiations and manifest their effects. He is himself undoubtedly a powerful member of the first class.

The varieties of phenomena analysed in this book, such as the inducing of sleep at a distance, are numerous—too numerous, in fact, to summarise intelligibly in the space of a review; but perhaps none

are more instructive than the case of apparent transportation of the senses described in Chapter XIII. Here a young man, who had never previously heard of such a possibility, gradually finds that he can read ordinary writing through his finger-tips, his eyes being securely bandaged. The inferences drawn from this series of experiments throw an extraordinary light on the probable development of the sense-organs, and would alone be enough to explain Professor Boirac's reputation as a scientific thinker. But the book is one to be studied from beginning to end—especially by Theosophists who wish to keep in touch with the rapid strides that science is now making in its exploration of the powers latent in man.

W. D. S. B.

Spiritual Reconstruction, by the Author of *Christ in You*. (John Watkins, London. Price 2s.)

This little book contains directions given by an entity "on the other side," for the spiritual reconstruction of the world. The messages are said to have been "received and written down" between June, 1916, and March, 1917, but no further explanation is given as to the method or circumstances of their transmission.

The first steps towards spiritual reconstruction must, we are told, be taken from within, by the creation of a new consciousness. Universal Brotherhood must be proclaimed, no longer in a vague, but now in a definite way, with strong faith. A great part of the work is allotted to women, who "will be organisers in all the departments to which they essentially belong". Several prophecies are made for the near future in connection with recent events. For instance, Russia is said to have prepared the way for a new race by abolishing drink, and, we are told, will surprise the world by her teachers and prophets. In answer to the question: "Will the War end war?" comes the reply: "No, it will only weary the nations for a time."

The messages are said to be "for the present hour," and many of them certainly apply mainly to these days of reconstruction; but there are many others which are valuable for all time, and a very beautiful form of mystical Christianity pervades the whole.

A. DE L.

Tantrik Texts. Under the general editorship of Arthur Avalon. Vol. VII. *Shrī Chakrasambhāra Tantra*, A Buddhist Tantra, edited by Kazi Dawa-Samdup. (Luzac & Co., London; Thacker, Spink & Co., Calcutta.)

This is the seventh volume of the well known Series of Tantrik Texts, which for some years have been issued under the general editorship of Mr. "Arthur Avalon". This volume has a distinct value of its own, in that it gives in print to the public for the first time a Buddhistic Tantra in the Tibetan original text with an English translation. The main object of the editor in issuing this work is to reclaim the Buddhist Tantric cult, as he has done in the case of the Indian, from the general neglect of its study and from the consequent uninformed, adverse and absurd judgments—due to a very imperfect knowledge and a misunderstanding of the subject—on the part of the critics, Indian and European. It is no undue compliment to the indefatigable labours of the general editor to say that a careful study of the Indian and Buddhist Tantras already published and to be published hereafter, with his learned disquisitions on the subjects treated of in them, will show that the Tantras embody both "a profound doctrine and a wonderfully conceived praxis". While the Western critics, for lack of information or owing to religious prepossessions, talk glibly of the Tantric Cult, Indian and Buddhistic, and its "degeneracy and meaningless charlatanism," a true scholar who studies the original literature and endeavours to be just, as Mr. "Arthur Avalon" has done, cannot but regard it as "an acme of absurdity to deny that Tantra Shāstra has any scheme of metaphysic, when it has developed some of the most subtle and logically welded themes which the world has ever known, or to deny that it has an ethical system, seeing that Buddhism, as also Brāhmanism, have produced the most radical analysis of the basis of all morality and have advocated every form of it which any other religion has affirmed to be of worth".

In the volume under review we have a Tibetan Buddhist Demchog Tantra known *Shrī Chakrasambhāra*, with an English translation of a part of it, prefaced as usual with an informing Foreword by the general editor. The Tantra deals with the worship of the Deity; and its designation means a collection of all that is concerned with the Mandala of Worship—the *Ishta-Devatā*, His abode, His surrounding or *Avarana Devatās*, guardian Spirits and so forth—and the means by which to attain the *Mahāsukha* or the Highest Bliss, which is the state of the *Devatā* that is worshipped. Such a cult as this might be regarded as a curious development of Buddhism—that which we know of from the Buddhistic scriptures current in this

part of the country and the Indian polemical writings—which denies the existence of an eternal soul and God. This mystery will find a solution if it be noted that there are two distinct schools of Buddhism : one obtaining in Ceylon and Burma, and the other in Nepal and Tibet, generally referred to as the Southern and the Northern, the Hinayāna and the Mahāyāna—the followers of the former seeking Nirvāna and Arhatship each for himself, while those of the latter strive for the enlightenment of the whole universe, saying: “What is it to be saved oneself if others are still lost and suffering !” It is the Mahāyāna School that has developed a Tantrik cult known as Mantrayāna, derived primarily from the Indian System. The highest Tantra of the Mantrayāna is in fact a purely *Advaitic* or Monistic School in which all is realised as the Eternal Buddha, the *Shūnyatā* of the Buddhism of their School corresponding to the Parabrahma of the Advaita Brāhmanism. *Shūnyatā* no doubt means *emptiness, nothing*, but not nothing in the sense of what is commonly called *Nihilism*: it is nothing in the relative sense—that is, nothing to *us*, because it has none of the qualities of things which we know of, such as colour—which are all of the materialistic plane. Of It, as of the Indian Paramātmā, it can only be said: “It is not this.” In fact the Indian Tantra also employs the term *Shūnya* to denote the Brahman. There are no doubt many differences in point of detail between the Indian and the Buddhistic Tantras, both as to the philosophic doctrine and the ritual. But in the midst of these variations it will be found that the spirit, the purpose and the psychological methods are similar. One of the most distinctive features of the Tantrik system is, as the learned editor says, its profound application of psychology to worship and the manner in which it not only formally teaches through symbols, but actually *creates*, through its ritual methods, the *states of mind* which are set forth as the end of its teachings. The Tantra does not so much say: “Here is the answer or theory; train your mind to believe so”; but: “here is the problem and the means; work out the answer for yourself.” Any ritual which accomplishes this, whatever be its form, has true value. It can, however, only achieve this by profound observation of the workings of the human mind and by the framing of ritual forms which are in conformity therewith.

In issuing this volume, the general editor has promised to publish soon more volumes, dealing with other systems of the cult than those already dealt with—for which we cannot be too grateful to him.

A. M. S.

Proofs of the Truth of Spiritualism, by the Rev. Prof. G. Henslow, M.A. (Kegan Paul, Trench, Trübner, Ltd., London. Price 7s. 6d.)

Mr. Henslow has given us a deeply interesting book, a careful and lucid disquisition on the whole subject of Spiritualistic phenomena, with elaborate examples of automatic writing, spirit-healing, apports, levitation, spirit-photography, slate-writings and materialisations. Owing to his intimacy with Archdeacon Colley and also with two or three notable private mediums—persons not accepting any money for their séances—the author has had exceptional opportunities, extending over a number of years, of comparing, testing and experimenting in every possible direction; and some results obtained are peculiarly illuminating—notably those in connection with the question of to what extent beings on the other side are capable of seeing and hearing physical-plane objects and sounds—the result being the conviction that it is only through the eyes and senses of the medium that the things of earth can be observed.

The volume contains a large number of very successful “spirit-photographs,” in which the figures appearing are especially distinct and life-like, one of the best being of Archdeacon Colley himself, taken soon after he died, in 1912.

In *Raymond*, Sir Oliver Lodge says: “Evidence is cumulative; it is on the strength of a mass of experience that an induction is ultimately made and a conclusion provisionally arrived at”; and from this scientific standpoint much progress in Spiritualism is at length being made. Anyone in the possession of an open mind need not lack evidence if he will study such books as the one under discussion—books containing the conclusions of educated and thoughtful men, arrived at after years of painstaking research and watchfulness.

The one great object to be served by all Spiritualistic phenomena is the proof that there is another existence after death—surely the most important quest on which the mind of man can embark. Such proof is the one thing needful, the one consolation, the one explanation, required by the world to-day: the fact which will present to us this life as but the gateway to a larger existence—thus reducing its apparent injustices and inconsistencies to their proper place in the scheme of things, as mere incidents in a day of the real and greater life. Thanks, however, entirely to the wealth of phenomena which has been carefully tested and recorded by numerous enquirers, there is, at the present time, no excuse for the existence of the chasm which is usually supposed to exist between an embodied and a disembodied entity, except the imagination of unscientific men; for, as Prof. Hyslop,

of Columbia University, justly remarks, "it is flatly against all the laws and analogies of Nature, and absolutely inexcusable, that such scepticism should find a place in the mind of anyone with the slightest pretensions to scientific training".

We can recommend *Proofs of the Truth of Spiritualism* as a valuable addition to any library, not only as a book of reference but as a pleasantly written work, full of original and interesting information.

U.

Originality, A Popular Study of the Creative Mind, by T. Sharper Knowlson. (T. Werner Laurie, Ltd., London. Price 15s.)

The writer of this rather bulky volume points out in his Introduction that modern psychology is concerned mainly with noetic processes, as opposed to energetic effects; and his aim is to draw attention to the practical or art side of psychology, rather than to the theoretical and scientific.

It is perhaps a truism to say that, in all departments of life, practice precedes theory; and that when theory begins to take a prominent place, the theorists denounce all the practitioners as quacks and empirics. Perhaps one is inclined to say that this is less obvious in connection with psychology than, say with medicine or chemistry, but the fact is rather that the theory of psychology is only just beginning to be put into practice, and mainly in one direction—the education of children; and in that domain the usual state of things is plainly visible.

Mr. Knowlson's psychology, however, does not deal with the education of children to any large extent, though he finds space to lay stress upon the fact that defective home training and "false" education are great hindrances to progress. (Teachers will be grateful to him for not laying *all* the blame on them, as is the fashion nowadays.) He is concerned mainly with the development of the mind along practical lines, after it has reached a stage when the school is left behind; and recognising that successful men in the past and the present have been and are masters of "the art and practical part of life," though they may be strangers to the "theoric," he proposes to use his theory to strengthen their hands and enlarge their company, instead of decrying their efforts and ascribing their success to trickery and chance.

His first section, entitled "The Natural History of Genius," might lead one to suppose that he proposed to show, later on, how genius

might be cultivated and the supply increased, but even his optimism, which is great, can hardly go so far as that; and in his later sections, while he combats vigorously the assumption that poetry is dead and art is dying, he shows how, even if these despairing utterances of such famous people as C. H. Pearson, George Moore and Lange should prove true, there is yet infinite possibility of development along new and hitherto unsuspected lines, if only we do not allow ourselves to become hide-bound by our own prejudices or enslaved by the ideals of the past. It is, he says, in casting off the fetters of the past, and in refusing to be hampered by other people's ideas, that the hope of the future lies. "Genius cannot be taught," but originality can be cultivated; and independence of thought and breadth of vision will at any rate prevent the stultification of genius when it does appear, and may even cause it to appear less sporadically than at present.

The book is, as the writer calls it, "a popular study," and should be widely read by those to whom scientific psychology, with its fearful and wonderful (and painfully indefinite) terminology, is a sealed book. But inasmuch as it is much less "popular" in matter and style than the writer's previous books, we venture to express a hope that he will, before long, give us a serious study along some of the many lines which he has indicated as possible and desirable for the future development of the race.

E. M. A.

Is Spiritualism of the Devil? by the Rev. F. Fielding-Ould, M.A. (Wright & Hoggard, London. Price 2d.)

We heartily recommend this lecture to all—whether they believe in Spiritualism or not. It is a most sane and careful exposition of the varied aspects, religious and scientific, which Spiritualism presents to the world. The author has not only carefully studied the literature and history of the subject, but has also at his command actual practical experience.

He compares the various kinds of communications obtained, by using the analogy of a telephone, which, he rightly states, can be used by burglar and bishop alike, it being the business of the one at the other end to find out which is using the instrument. He quotes the opinions of eminent Churchmen on the subject, he quotes various spirit-messages, and ends by emphasising the necessity of a pure life and pure motives in approaching this means of communication with others, explaining that it depends entirely on oneself whether one "raises the devil" or whether, seeking the truth, one finds it. The

outstanding merit of the book is the sane, balanced handling the subject receives ; but knowing, as he evidently does, the dangers which a seeker after truth may find on this path, we would suggest that, in future discussions on this subject, Mr. Fielding-Ould should lay a little more stress on this side ; for though those who know of the dangers can see his danger signals, it is doubtful whether others will realise the care needed.

A. L. H.

Social Purpose, a Contribution to a Philosophy of Civic Society, by H. J. W. Hetherington, M.A., and J. H. Muirhead, LL.D. (George Allen & Unwin, Ltd., London. Price 10s. 6d.)

This book is the outcome of a series of lectures given at the University College of Wales, in 1916, to the Summer School of the Civic and Moral Education League. In the introductory section the German theory of the State is brought in as the element in Europe which more than anything else was responsible for the outbreak of war: "Its doctrine of the omnipotence of the State, of its right to absorb and override the individual, to prevail against morality, indeed practically to deny the existence of international morality where State power is concerned—it is this deadly theory which is at the bottom of German aggression." This "wild beast" in practice is dead, but this form of civic theory is still at large, and still remains to be disposed of. A reappearance of this theory in another form has to be carefully guarded against, lest the State, by taking over more and more of the control of education and the training of the young for citizenship, should tend to impose itself on the child, and make the attachment of the rising generation to itself a dominant idea in education. It was this method that was adopted in Germany a century ago, with the results we see to-day.

The question is discussed as to whether civics should be included in the school curriculum, and the natural interest which the subject has the power of arousing in the minds of boys and girls between the ages of thirteen and sixteen, as well as the fact that the problems of the outer world already press themselves upon them for solution, is given as sufficient answer that it must ; and this book, it is said, is an attempt to lay down the principles which teachers should understand in view of the reconstruction during the coming days. Is a theory of Society possible, seeing that theory "murders to dissect"—according to certain ideas of knowledge? However, this is only the case with analysis ; with the proper introduction of

the element of synthesis into our thought, "so far from murdering, thought should give life to all it touches". This potency of thought for life-giving is shown as a great power, both individually and collectively. Just as in psychology the power of the subconscious self is being recognised as being able to mould and act on the character of the man, so is there some national subconsciousness which is a potent factor in national life.

This is a book essentially for students, and one to which, dealing as it does with so many sides of the subject, it is hardly possible to do full justice in a review. We remember that Sir Oliver Lodge's book *Life and Matter* was dedicated to Mr. Muirhead, "the Friend of many needing help, not in philosophy alone"; and along with its wide learning and deep understanding of the subject, this book shows a fine humanity which, in these difficult times of reconstruction, it is essential that all should have who are going to wield any influence upon public thought in such affairs.

M. B.

A Short Life of Abraham Lincoln, by Ralph Shirley. (Rider & Son, Ltd., London. Price 3s. 6d.)

Frequent references to Abraham Lincoln have been made in the Press of late, and his methods and principles have been recalled as possible guides in overcoming some of the difficulties brought about by the war. The publication of a short life of this great man is therefore opportune, as a response to the interest which has been aroused in the public mind. Mr. Shirley's little biography is exceedingly well written, and he has succeeded in giving us in one hundred and eighty-two pages not only a vivid description of the man, but also a clear and well-arranged account of the complicated and critical times during which he was called upon to steer "the ship of State". An enormous amount has already been written about the great President, and the author of the present volume makes no claim to original research as part of his equipment in preparing his work. He has aimed merely at giving "in as concise a form as possible, the story of Lincoln's life and the part played by him in connection with the maintenance of the American Union and the suppression of slavery" on the American Continent, and he has succeeded in giving the reader a clear impression of the whole subject.

A. DE L.

Elbert Hubbard, Master Man, by W. Bevan James. (C. W. Daniel, London. Price 6d.)

We congratulate Mr. James on his character-sketch of Elbert Hubbard, for in forty-eight small pages he has given us such a glimpse of the man, that we want much more. It is not often that one can recommend a study of the life of a successful man to those on the threshold of life, but here we have a man who succeeded by giving, not taking; by dreaming, idealising *and doing*. As a boy he wanted a brother, and got one by simply going out on the old farm horse and bringing one back riding behind him; as a young man he worked his way up in a commercial undertaking, and when this was on the eve of a phenomenal success as the result of his inventions, he left the harvest to others and at the age of thirty-six went to Harvard to get a University education. As the work of his maturity he founded a Utopian Colony of brain and hand workers, and out of material which included blind and deaf people, jail birds, artists "on the way to Nowhere with a tomato-can for luggage," and others, he succeeded in making such craftsmen that the British Museum and the Hague Bibliotheke bought specimens of their work. Such Colonies usually fail, as their founders are idealists with no practical ability, but Elbert Hubbard combined with his idealism such ability that he was retained by more than one American firm as their business adviser, and they "netted millions" through adopting his advice.

And what was the aim of this man? That will be found in this little book, and to every Theosophist we recommend the paragraph on pp. 42 and 43 where it is given, for nothing more Theosophical will they find anywhere. We must allow ourselves one quotation: "I desire to be Radiant, to Radiate Life"; and we hope that many will receive a spark from the radiancy of Elbert Hubbard.

A. L. H.

BOOK NOTICES

The Foundations of Prayer, by J. Hay Thorburn. (W. Nimmo & Co., Leith. Price 4d.) An argument for the value of prayer, written for the Navy, the camp and the home. Part I deals with the place of prayer in the life of the individual Christian, in everyday affairs, in times of distress and sickness, in the Church and in the State. Part II is addressed to sceptics, materialists and rationalists; and shows the evils of a prayerless system of philosophy and the need for prayer if the world is to progress along the right lines. *Theosophy in the Bible*, by Mr. F. B. Humphrey. (Lincoln, Nebraska.) In this pamphlet the writer has gathered the fruits of careful study of the Christian Scriptures and has placed, in a convenient form for reference, correspondences to Theosophical teachings in the Bible. *Theosophy in Poetry*, by the same author, represents an equally useful work of a like character in regard to English and American poetry. *Letters to an Aspirant*. (Theosophical Book Concern, Krotona, Los Angeles, California.) Written to a student striving to reach the earlier stages of the Path—helpful counsel from one a little older in the Wisdom, and therefore to be welcomed by all who are meeting with the same difficulties as the aspirant to whom they are addressed. *The Place of Jesus Christ in Spiritualism*, by Richard A. Bush. (Holt, Morden, Surrey. Price 3d.) An address to Spiritualists, in which the writer shows that Jesus has a rightful place in Spiritualism and that those societies which repudiate Him suffer a severe loss. He claims that “the historic Jesus . . . was not only an exceptional medium, physically and psychically, but a man who was himself exceptionally spiritually progressed, so that he was practically on the same plane as his highest guides”. And he ends his address with the forcible advice: “In any case, pray let us have no more of the foolishness of suggesting that Jesus of Nazareth may be bracketed with our modern mediums, and that to associate Christianity with Spiritualism is a libel on the latter.” *The Crucifixion and Resurrection of the Soul of Germany*, by J. L. Macbeth Bain. (T.P.H., London. Price 6d.) A spiritual appeal to all who love and would heal the soul of Germany, from one who believes in the Unity of Life and who regards Germany as suffering from an obsession of which she may be healed by Love. “There is a principle, absolute in all true healing, and it is, that if we would heal truly and well, we must call forth the good genius and not the evil of the soul we treat.” It is a noble task to which Mr. Macbeth Bain calls his readers.