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THE THEOSOPHIST

ON THE WATCH-TOWER

May 28th, London

THE large Memorial Hall, Farringdon Street, was well filled on May 26th for the meeting of the Fabian Society, which I addressed on the Subject: 'England and India.' Mrs. Sidney Webb presided. A good many questions followed the lecture, and a pleasant evening was spent.

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The *Christian Herald* publishes a curious paragraph which is too good to lose:

THE SECOND COMING OF CHRIST.—So many things are happening to-day which appear to indicate the approach of another age-crisis, that it is not surprising to find many biblical students studying the prophetic scriptures afresh in the light of passing events. While there is clearly an element of difficulty and serious danger in seeking to postpone the coming of the Lord for His saints to a future period, near or distant, there is an increasing belief amongst the more earnest and spiritual of God's people that many things around us are preparing the way for the coming of the personal Antichrist, who will play a leading part in the events surrounding the times of tribulation foretold by the apostle Paul. One striking instance of this is provided by Mrs. Besant, the well-known Theosophist leader, who tells us of the speedy coming into the world of a great personage, whom she describes as "the coming prophet." In this teaching, she says, the note will sound out clear and strong: "All faiths are one; all world faiths lead to a single goal. As the reflexion of the unity

of religions must come the brotherhood of nations." Current thought in some Christian quarters leans in the same direction, and is helping to prepare the way for the "Man of Sin," who may be expected to seek to amalgamate all religions upon a common basis, and thus obliterate for the time being the authority of King Jesus. But at the height of the usurper's triumph the true King will stand upon Mount Olivet and destroy him "with the brightness of His coming."

If Antichrist teaches the unity of religions, he will do a good work, but this task is not the one assigned to him in "the prophetic scriptures."

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The beautiful Adyar Album should find very many purchasers, for friends all over the world will be glad to bring the Headquarters into their own homes. Alcyone has produced an admirable series of photographs, and as I was in Headquarters when he was working at them, I know how much pains he took to make good pictures, often photographing a place in various aspects several times, in order to obtain the best conditions of light and tone. The result repays the trouble, and though reproductions cannot equal originals, the book is very satisfactory. Mr. Leadbeater's accompanying descriptions will also be very welcome, and members will feel, when they possess the album, that they have a worthy presentment of the Society's central home.

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We attended this afternoon a meeting of the Round Table, held at the Society's rooms in Bond Street. It was a delightful gathering of young people, and we all enjoyed it. The singing was good, both Mr. and Mrs. Herbert Whyte being musicians. Alcyone spoke a few words, to the great pleasure of the assembled Knights and Companions, and I followed him with an address. The Senior Council for England has decided to affiliate with the Order of the Star in the East, which many of the Round Table are joining. The Round Table has issued a charming booklet, containing an admirable statement of its aims, the conditions of membership, its discipline, pledge, and two very useful

lists of books classified for readers of different ages. We leave for Scotland to-morrow, and the next paragraphs will be written from North Britain. Before taking train at nearly midnight for Aberdeen, I have to attend the opening of the International Club for Psychical Research, and also the Annual Dinner of the Women Writers' Club.

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June 3rd, Durie, Fife

British Columbia seems to wish to emulate South Africa in ill-treatment of Indian British subjects, and behaves to them worse than it does to Japanese, Chinese, and Negroes. A Japanese has to possess $50, but an Indian must have $200, to gain admission. An Indian must come direct from India in order to be admitted into the country, so that an Indian living in the United States cannot enter British Columbia. Oriental merchants and professional men, other than Indians, are given free access and travel unmolested, while Indians are rejected. Lately, Mr. Jīnarājadāsa, the well-known Theosophical lecturer and author, had great difficulty in entering British Columbia, whither he went to visit our Vancouver Lodge; he was only admitted finally on pledging his word of honor that he would leave again after a brief stay. An indignant Englishman writes to me:

> An Indian can travel in the Sahara, China, Japan or Germany without being insulted, but the case is different when he enters Colonies under the British flag.

The Colonies, just now, are talking big about the Empire, and an Imperial Conference is sitting in London, but they are undermining the Empire by their treatment of their colored fellow-citizens. Happily the statesmanlike instinct of the King-Emperor is throwing the protection of the crown over India by his gracious visit, but, unhappily, his power to weld together his Empire is limited by the ill-doing of the self-governing Colonies. Democracies can shatter Empires, but cannot rule them.

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The Opening of the Psychical Research Club on May 29th was a very successful function, and the rooms were crowded to excess. In a five minutes' speech I declared the Club open, and then conversation became general. Among those present were Mr. A. P. Sinnett, Mr. W. T. Stead, Lady Churchill, Lady Emily Lutyens, Mr. and Mrs. Hugo Ames, Mrs. Talbot Clifton, Miss Bright, and many other well-known Theosophists and Spiritualists, and Psychical Researchers of all types. The Club has already 400 members with Mr. G. G. Knowles as an admirable Secretary. Later in the evening came the Women Writers' dinner, where gathered a great crowd of distinguished women, most of them very fashionably dressed and not at all recalling the "blue-stocking" of one's girlhood, though many were of the most cerulean hue in reality. It was interesting to meet again Mrs. Flora Annie Steel and the wife of noble William Sharpe, and to see in the flesh many who were only names before. But a dinner, as dinner, is a wearisome function, though in this case it was brightened for me by the interesting reminiscences of the veteran Mrs. Belloc on one side, and a pleasant discussion on re-incarnation and clairvoyance with Mrs. Walter Forbes on the other. The two gatherings were not exactly a desirable prelude to the all-night journey to Scotland, but the train rocked me to sleep quite comfortably.

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Right on to Aberdeen we travelled on May 30th, speeded on our way northwards at Edinburgh by friendly greetings from members living in that fairest city, and we arrived promptly to time at the granite town of the grey north. If the houses were of grey granite, the hearts that welcomed us were of rosy hue, and we had first a members' meeting and then a public one which grew into warm enthusiasm. The chair was taken by the Rev. A. Stuart Martin, B.D., who made a very interesting speech, showing the value to Christianity of the Gnostic element, now represented by Theosophy. From Aberdeen we went to Dundee, arriving at noon, and there in like

fashion we had an afternoon members' meeting and an evening public lecture. Mr. Graham Pole, the General Secretary—who had flown up to Aberdeen for the afternoon, flown back to Edinburgh for business, and once more back to Dundee—presided, and we had a very full meeting. On the following day, June 1st, we went to Leven, staying in the beautiful house of Mr. Christie of Durie, about a mile from Leven itself. Mr. Christie and his wife and family are the centre of Theosophical activity in Fife, for they are all members of the Society. We spent some time in wandering through the beautiful park and round the lake, and after luncheon there was a garden party, whereat some sixty Theosophists gathered. In the evening came a lecture in a crowded school-house in Leven, and then we drove back to Durie. On the following afternoon we motored to Perth, thirty miles away, after a game of croquet, in which I revived memories of more than forty years ago. It was a delightful drive through a country less rich but more picturesque than that through which we drove from Hale to Bidston. The distant hills lent dignity to the horizon, and the varied tints of fir and pine and larch, clothing the nearer slopes, reminded us that we were in a northern clime. We passed through a thickly wooded ravine with a tumbling brook, a Kashmir gorge in miniature, and along a winding undulating road full of charm. At Perth we held the usual two meetings, and then home again through the slowly deepening dusk; even at ten o'clock the daylight had not quite faded.

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June 5th, Edinburgh

On June 3rd we regretfully bade goodbye to our kindly hosts, and started for Edinburgh, arriving before noon. There we scattered, Mrs. Hay kindly taking charge of Alcyone, Mizar, Mr. Arundale and myself; Mrs. Stead, who had accompanied us throughout, bearing off Miss Bright; Miss Arundale, who joined us at Edinburgh, mothered Shri

Prakāsha, and Mrs. Sharpe, who came up for the first Annual Convention of the Society in Scotland, found her home in the Theosophical family of the Pagans. Saturday afternoon was busy: at 2 P.M. I had the pleasure of opening the new Headquarters, a very fine and spacious house in Great King Street, secured at an extraordinarily low price by the rapid action of the able General Secretary, who picked it up with Adyar-like activity when it was offered for sale. "It is an ill-wind that blows no one any good," and the confiscatory policy of the present Chancellor of the Exchequer, while following with touching confidence the injunction "to take no thought for the morrow," has driven down the value of property, and has thus indirectly benefited our Society, which bought a property which the trustees were anxious to sell for what they could get, and for which there were no offers. The Convention followed the opening, and the business went through without a ruffle, the officers being unanimously re-elected with much enthusiasm, which their good work had fully earned. The inevitable photograph succeeded the Convention, and then we were comforted with tea. The day closed with a lecture to a crowded audience. On the 4th we had an E. S. meeting in the morning and a lecture to members in the afternoon, while the evening was given to Masonry. To-day we are on our way to Forfar, where a good Scotch clergyman has been bitterly attacking Theosophy, and has thus awakened much interest in it, responded to by the National Society by sending lecturers to his parish.

June 7th, London

At Forfar we were the guests of hospitable Mr. and Mrs. Buchanan, and the Lodge meeting was held in their pleasant garden. Later in the evening there was a good-sized gathering, which listened with intense interest to 'The Value of Theosophy to Christianity.' On the following day, June 6th, we took train to Glasgow, and I addressed a large members' meeting in the Lodge room, and at 8 P.M. there was an immense crowd to listen to a lecture on 'A World

Religion.' The Rev. Canon Erskine Hill took the chair, and made a very charming speech of introduction. No speaker could wish for a more enthusiastic and intelligent audience than Glasgow gave me that evening. It was a splendid close to a successful tour. And the whole time spent in Scotland was a very happy one. Every one was so friendly and kind, the arrangements made by the General Secretary were so thoughtfully planned and so comfortable, and he himself was the pleasantest and most helpful of companions.

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The remainder of this week is very full, and to fill up any stray corner of time comes a request from Paris for a front-page article of a column, or a column and a half, to appear in *Le Matin*, the well-known Paris daily. Some interesting events lie ahead: a meeting with the Bishop of London; a drawing-room address at Mrs. Kerr's, whom our Adyar residents will remember; a drawing-room meeting at Lady Emily Lutyens to meet Mr. Arthur Balfour, where I am to give an address; a lecture at the literary Lyceum Club and one to the Islāmic Society; a Garden-party and address at Mrs. Russell's, Haslemere, and a drawing-room address at Dover Castle, on the invitation of the Constable's wife.

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Some researches in Turkestan, made by an expedition sent out by the Carnegie Institute, New York, have uncovered fragments of settlements existing 20,000 years B.C. The general tendency of the evidence, says the *Daily Chronicle*,

> is to point to the highlands of Central Asia, and especially Eastern Turkestan, as the region from which many migrations drifted over the Europe-Asian continent in the earliest geological ages.

May the explorers persevere! They are unconsciously establishing the veracity of Theosophical records.

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June 16th, Paris

We had a wonderful meeting at Queen's Hall on June 11th, the first of the course of lectures to be delivered there. The great hall was packed from floor to ceiling, and it was a most inspiring sight, a most inspiring audience. Some hundreds were turned away, unable to find room, so that our fears that the hall would prove too large were entirely dissipated. It is a joyous thing to find that Theosophy has aroused so much interest in London, and that the love and energy thrown into the work of spreading Theosophical ideas throughout England by the General Secretary and her splendid band of workers are bearing such fruit in the metropolis of the Empire.

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We left London by the 9 A.M. train for Paris on Monday the 12th, and had a smooth passage from Dover to Calais. The General Secretary met us at Amiens, and a large crowd of members had gathered at the Paris terminus to give us welcome. The work began with an E.S. meeting that evening, and two lectures to members only followed on the 13th and 14th. Some six hundred members had gathered in Paris for the meetings, and it was therefore impossible to hold them, as usual, in the Headquarters of the Society. So the hall in which I had given a public lecture in 1909 was hired for the members, and we had two very pleasant meetings. The Parisian press has been very friendly, a long and appreciative article having appeared in the *Figaro*, and another, friendly, but lighter in strain, in the *Paris-Journal*. The writer in the *Figaro* says:

> The Theosophical doctrine, old as the world, once the glory of the Alexandrian school, and which in the period of the Renaissance inspired a group of mystic or rationalist thinkers, finds itself to-day in accord with the movement of thought... Theosophy above all meets the needs of the modern spirit because it does not fossilise, for it lays down no dogma. The liberty of research is its first law, and one may be a Theosophist while following a line of study other than that of Annie Besant.

It is surely a sign of the times that such an article should appear in the best known of Parisian journals. *Le Matin*, the leading French journal, asked for an article from me, which appeared on the 15th June, and *Excelsior* of the same date—a paper with an immense circulation—had a very kindly notice. So the press has treated us well. *Le Theosophe* in one number had photographs of the Founders, Mr. Leadbeater and myself, and in the following one portraits of Alcyone and Giordano Bruno. The portrait of the Nolan, taken from the admirable book of M. Bartholemiso, is unsatisfactory, and gives no sign of the fiery energy of the original.

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We are all astonished by the wonderful success of the Sorbonne lecture: the vast amphitheatre was packed in every corner, and standing crowds filled the passages—some 4,000 in all; we came through hundreds who, it seems, could not succeed in gaining admission. It was a wonderful sight, for the hall is magnificent; it is semi-circular, the roof a single immense arch, so that the auditors are packed, tier after tier, and present one sea of faces to the speaker. Two huge galleries carry the crowd up to the very roof. The lecture, 'The Message of Giordano Bruno to the Modern World,' roused the enthusiasm of the audience. The Paris journals estimate the crowd variously at from 3,000 to "10,000 at least." This last estimate is absurd, as the hall has only 3,500 seats, exclusive of the large platform, and not more than another 500, perhaps, could have been packed in. The street outside is said to have been blocked. It was a remarkable audience—Ministers of state, men of science, professors, priests—men predominating over women. That such a gathering was possible shows how successful has been the work of the General Secretary and his co-adjutors through the long years of chill and darkness; they have now their reward, in the wide interest aroused, and in "le vif succès," as a Paris journal says, of the great Sorbonne meeting.

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June 24, 1911

A Paris magistrate, who is often there, estimated the large meeting in the Sorbonne at five thousand, and some seven hundred persons were turned away. The Roman Catholic and Anarchist parties are equally angry over the Sorbonne being opened to me and the immense success of the meeting. One of Krishnavarma's inflammatory diatribes against me was freely distributed outside the University, and caused the Paris police—who do not approve of foreign instigators of violence—to be very watchful. Most of the reports have been friendly and very complimentary.

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The Paris visit closed on Friday with a crowded reception at the Headquarters, and an E.S. meeting in the new rooms taken for such gatherings. Then we betook ourselves to the train, and were in London soon after 6 A.M. on June 17th. This was the day chosen for the Women's Demonstration, and between sixty and seventy thousand women of all ranks, professions and opinions—united on the one point of opposition to the infliction of political disabilities on women—walked in procession through the London streets from Blackfriars Bridge to the Albert Hall.

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The papers, London and provincial, are unanimous in their testimony to the beauty, order, and perfect organisation of the huge array, and speak respectfully of the quiet earnestness, wedded to strenuous determination, shown by the leaders and followers alike. Mrs. Pankhurst and her daughter Christabel, Mrs. Petherick Lawrence, Mrs. Fawcett, Mrs. Despard, all came in for their due recognition. The historical pageants, showing the political position of women in the past in England, and the grouping of over seven hundred women who had suffered imprisonment for claiming a similar position to-day, appealed to the popular

imagination and made a deep impression. The band of Masons, led by myself, showing women's place in an organisation long exclusively masculine, was much admired. Albert Hall, huge as it is, was crowded to excess, and the speaking was distinctly far above the average. Fortunately, a woman does not, as a rule, speak unless she can speak well, so the distressing spectacle of incapable would-be orators is not seen at women's meetings.

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On Sunday, the Queen's Hall was packed for the second lecture of the course, and many were again turned away, so it is evident that the Hall is not too large to accommodate all who are interested in Theosophy in London. On Monday, Mrs. Kerr had a drawing-room meeting, at which I spoke on reincarnation, and on Tuesday the first lecture of the course for members only was delivered in the Town Hall, Kensington.

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Very wonderful was the Coronation Day, June 22nd, 1911. We were fortunate enough to receive invitations to the Admiralty Stand, so we saw the great procession both on its way to the Abbey and on its return. The prettiest thing was the carriage full of the Royal children, smiling and happy, tumultuously cheered, the Prince of Wales alone looking grave, with a gracious boyish dignity; the most interesting thing was the change wrought by the sacring and crowning on the persons of the King and Queen, from whom radiated a light not present before the ceremony, imparted by the consecration which made him King "by the Grace of God," not only by Act of Parliament. One could not but wonder whether he was conscious of the splendor of the gift he had received.

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We saw also the Royal Progress on the following day, from Dane's Inn House, where our hosts were Mr. and Mrs. Faulding. It was truly a splendid pageant, giving a

wondrous picture of the widespread dominions which own King George as Lord. The Indian contingent, both in the Coronation procession and in this, were the most warmly applauded, and deservedly so as regarded their manly beauty, their brilliant attire, and the perfection of their horsemanship: but I liked to think that the applause was partly due to a recognition of India as a dearly-prized part of the Empire.

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To-day we were at another drawing-room meeting, held, this time, by Mrs. Talbot Clifton. A welcome guest there was Mrs. Frederick Myers, the widow of the late well-known writer on psychical research. Life after death was the subject selected, and some interesting questions were asked.

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June 27, 1911

Sunday was very wet, but the rain had no effect on the crowds who thronged to Queen's Hall for the third lecture of the course, on June 25th, on 'The Coming of a World Teacher.' In my long experience of public meetings, I have never known a great audience so wrapt in intensity of interest as that of Sunday last. It was not, however, to be marvelled at, as the forces poured into the hall were so mighty that both the speaker and the listeners were lifted to a plane of thought above the normal.

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An honor paid to any of our members is paid to the whole body, so we chronicle with pleasure the election of our General Secretary in Scotland to the high Office of the Master's Chair in the famous Lodge Canongate Kilwinning, Edinburgh. It is, perhaps, the most famous Masonic Lodge in the world, and to fill its chair is a sign of the high esteem in which the worthy Brother is held in the Craft. Robert Burns was a member of this Lodge in his day, and it is crowded with noble memories. It is pleasant to think of our Scottish Secretary wielding its gavel of authority.

A STUDY IN KARMA

AMONG the many illuminating gifts to the western world, conveyed to it by the medium of the Theosophical Society, that of the knowledge of karma comes, perhaps, next in importance to that of reincarnation. It removes human thought and desire from the region of arbitrary happenings to the realm of law, and thus places man's future under his own control in proportion to the amount of his knowledge.

The main conception of karma: "As a man soweth, so shall he also reap," is easy to grasp. But the application of this to daily life in detail, the method of its working and its far-reaching consequences—these are the difficulties which become more bewildering to the student as his knowledge increases. The principles on which any natural science is based are, for the most part, readily intelligible to people of fair intelligence and ordinary

education; but as the student passes from principles to practice, from outline to details, he discovers that difficulties press upon him, and if he would wholly master his subject he finds himself compelled to become a specialist, and to devote long periods to the unravelling of the tangles which confront him. So is it also with this science of karma; the student cannot remain always in the domain of generalities; he must study the subdivisions of the primary law, must seek to apply it in all the circumstances of life, must learn how far it binds and how freedom becomes possible. He must learn to see in karma a universal law of nature, and learn also, as in face of nature as a whole, that conquest of and rule over her can only be gained by obedience.[1]

In order to understand karma, the student must begin with a clear view of certain fundamental principles, from the lack of which many remain constantly bewildered, asking endless questions which cannot find full solution without the solid laying of this basis. Therefore, in this study, I begin with these, though many of my readers will be already familiar with them, through previous statements of others and of myself.

The fundamental conception, on which all later right thinking on karma rests, is that it is law—law eternal, changeless, invariable, inviolable, law which can never be broken, existing in the nature of things. It is the want of this conception which makes the uninformed Theosophist say: "You must not interfere with his karma." But whenever a natural law is working, you may interfere with it just so far as you can. You do not hear a person say solemnly: "You must not interfere with the law of gravitation." It is understood that gravitation is one of the conditions with which one has to reckon, and that one is perfectly at liberty to counteract any inconvenience it may cause by setting another force against it, by building a buttress to support that which otherwise

[1] "Nature is conquered by obedience."

would fall to the ground under the action of gravitation, or in any other way.

When a condition in nature incommodes us, we use our intelligence to circumvent it, and no one ever dreams of telling us that we must not "interfere with" or change any condition which we dislike. We can only interfere when we have knowledge, for we cannot annihilate any natural force, nor prevent it from acting. But we can neutralise, we can turn aside, its action if we have at command another sufficient force, and while it will never abate for us one jot of its activity, it can be held up, opposed, circumvented, exactly according to our knowledge of its nature and working, and the forces at our disposal. Karma is no more 'sacred' than any other natural law; all laws of nature are expressions of the divine nature, and we live and move within them; but they are not mandatory; they are forces which set up conditions amid which we live, and which work in us as well as outside of us; we can manipulate them as we understand them, and as our intelligence unfolds we become more and more their masters, until the man becomes super-man, and material nature becomes his servant.

Much confusion has arisen in this matter, because, in the West, 'natural' laws have been regarded as apart from mental and moral laws, whereas mental and moral laws are as much part of natural law as the laws of electricity, and all laws are part of the order of nature. Natural law has been, in many minds, confused with human law, and the arbitrariness of human legislation has been imported into the realm of natural law. Laws affecting physical phenomena have been rescued from this arbitrariness by science, but the mental and moral worlds are still in the chaos of lawlessness. Not a divine command, but the immanence of the divine nature, conditions our existence, and where prophets have laid down moral laws, these have been declarations of inevitable sequences in the moral world, known to the prophet, unknown to his

ignorant hearers; because of their ignorance, his hearers have regarded his declarations as arbitrary commands of a divine lawgiver, sent through him, instead of as mere statements of fact concerning the succession of moral phenomena in a region as orderly as the physical.

Law, in the secondary social sense, is an enactment laid down by an authority regarded as legitimate. It may be the edict of an autocrat, or the act of a legislative assembly; in either case the force of the law depends on the recognition of the authority which makes it. Among the Hinḍūs we find the ideas both of man-made and natural law. The King, in the conception of the Manu, is an autocrat, and the subject must obey; but above the King is a Law to which he in his turn must be obedient, a Law which acts automatically and is in the nature of things. In spite of his autocracy, he is bound by the supreme Law, which will crush him if he disregards it. Weakness oppressed is said to be the most fatal enemy of Kings; the tears of the weak sap the foundation of thrones, and the suffering of the nation destroys the ruler. The physical and the super-physical worlds interpenetrate each other, and causes set going in the one bring about results in the other. The King and his Council in ancient India made the laws of the State, but these were artificial, not natural, laws; they were binding on the subjects, and were enforced by penalties, but such laws differ wholly from natural law. It seems a pity that one word should be used for two things so different as natural and artificial laws, yet they are clearly distinguishable by their characteristics.

Artificial laws are changeable; those who make them can alter them or repeal them. Natural laws are unchanging; they cannot be altered nor repealed, but lie in the nature of things. Artificial laws are local, while natural are universal. The law in any country against robbery may be enforced by any penalty chosen by the legislator; sometimes the hand is cut off, sometimes the thief is

sent to gaol, sometimes he is hanged. Moreover, the infliction of the penalty is dependent on the discovery of the crime. A penalty which is variable and artificial, and which may be escaped, is obviously not causally related to the crime it punishes. A natural law has no penalty, but one condition follows invariably on another; if a man steals, his nature becomes more thievish, the tendency to dishonesty is increased, and the difficulty of being honest becomes greater; this consequence works in every case, in all countries, and the knowledge or ignorance of others as to the theft makes no difference in the consequence. A penalty which is local, variable and escapable is a sign that the law is artificial, and not natural.

A natural law is a sequence of conditions; such a condition being present, such another condition will invariably follow. If you want to bring about condition No. 2, you must find or make condition No. 1, and then condition No. 2 will follow as an invariable consequence. These sequences never vary when left to themselves, but if a new condition is introduced the succeeding condition will be altered. Thus water runs down a slanting channel in accordance with the force of gravitation, and if you pour water in at the top, it will invariably run down the slope; but you can obstruct the flow by putting an obstacle in the way, and then the resistance which the obstacle opposes to the force of gravitation balances it, but the force of gravitation remains active and is found in the pressure on the obstacle. The first condition is called the cause, the resulting condition the effect, and the same cause always brings about the same effect, provided no other cause is introduced; in the latter case, the effect is the resultant of both.

Karma is natural law in the full sense of the term; it is Universal Causation, the Law of Cause and Effect. It may be said to underlie all special laws, all causes and effects. It is natural law in all its aspects and in all its subdivisions; it is not a special law, but a universal

condition, the one law whereon all other laws depend, of which all other laws are partial expressions. The *Bhagavad-Gītā* says that none who are embodied can escape it—Shining Ones, human beings, animals, vegetables, minerals, are all evolving within this universal law; even the Logos Himself, embodied in a universe, comes within a larger sweep of this law of all manifestation. So long as any one is related to matter, embodied in matter, so long is he within kārmic law. A being may escape from or transcend one or other of its aspects, but he cannot, while remaining in manifestation, go outside this law.

This universal Law of Causation binds together into one all that happens within a manifestation, for it is universal inter-relation. Inter-relation between all that exists —that is karma. It is therefore co-existent, simultaneous, with the coming into existence of any special universe. Therefore karma is eternal as the Universal Self. The inter-relation of everything always is. It never begins; it never ceases to be. "The unreal has no being; the real never ceases to be." Nothing exists isolated, alone, out of relation, and karma is the inter-relation of all that exists. It is manifest during the manifestation of a universe; as regards that universe, it becomes latent in its dissolution.

In the All everything IS always; all that has been, all that now is manifest, all that will be, all that can be, all possibilities as well as all actualities, are ever in being in the All. That which is outwards, the forth-going, existence, the unfolded, is the manifested universe. That which is as really, although inwards, the infolded, is the unmanifested universe. But the Within, the Unmanifested, is as real as the Without, the Manifested. The inter-relation between beings, in or out of manifestation, is the eternal karma. As Being never ceases, so karma never ceases, but always is. When part of that which is simultaneous in the All becomes manifested as a universe, the eternal inter-relation becomes successive, and is seen as cause and effect.

In the one Being, the All, everything is linked to everything else, everything is related to everything else, and in the phenomenal, the manifested universe these links and relations are drawn out into successive happenings, causally connected in the order of their succession in time, *i.e.* in appearance.

Some students shrink from a metaphysical view such as this, but unless this idea of eternal Being, within which all beings ever are, is grasped, the centre cannot be reached. So long as we think from the circumference, there is always a question behind every answer, endless beginnings and endings with a "Why?" behind each beginning. If the student would escape this, he must patiently seek the centre, and let the concept of the All sink into his mind, until it becomes an ever-present part of his mental equipment, and then the universes on the circumference become intelligible, and the universal inter-relation between all things seen from the simultaneity of the centre naturally becomes cause and effect in the successions on the circumference. It has been said that the Eternal[1] is as an ocean, which throws up universes as waves. The ocean symbolises being without form, ever the same. The wave, by virtue of being a part, has form and attributes. The waves rise and fall; they break into foam, and the spray of the waves is as worlds in a universe.

Or we may think of a huge waterfall, like Niagara, where the mass of its torrent is one ere it falls, and then it divides into innumerable drops, which separately reflect the light; and the drops are as worlds, and the rainbow they make is the many-colored life. But the water is one while the drops are many, and life is one though beings are many. God manifest or unmanifest is one and the same, though different, though showing attributes in manifestation, and attributeless in unmanifestation; the Logos and His universe are one, though He is the unity

[1] The Hindū name is Brahman, or, more strictly, Nirguṇa Brahman, the Brahman without attributes.

and the universe the diversity, He is the life and the universe the forms. Out of manifestation karma is latent, for the beings of the manifested are but concepts in the unmanifested; in manifestation karma is active, for all the parts of a world, of a system, of a universe, are inter-related. Science declares that no movement of a part can take place without affecting the whole, and scientifically all are agreed. The inter-relations are universal, and none can be broken, for the breaking of one would break the unity of the whole. The inviolability of natural law rests on its universality, and a breach of law in any part would mean universal chaos.

We have seen that as the manifestation of a universe implies succession of phenomena, so the universal inter-relation becomes the sequence of cause and effect. But each effect becomes in turn a cause, and so on endlessly, the difference between cause and effect not being one of nature but of relation. The inter-relations which exist in the thought of the Eternal become the inter-relations between phenomena in the manifested universe—the portion of the thought put forth as a universe. Before the manifestation of any special universe, there will be, in the Eternal, the thought of the universe which is to be, and its inter-relations. That which exists simultaneously out of time and space in the Eternal now, gradually appears in time and space as successive phenomena. The moment you conceive a universe as made up of phenomena, you are obliged to think of these phenomena successively, one after another; but in the thought of the Eternal they always are, and the limitation of succession has there no existence.

Even in the lower worlds where the measures of time are so different from each other, we catch a glimpse of the increasing limitations of denser matter. Mozart tells us of a state of consciousness in which he received a musical composition as a single impression, although in his waking consciousness he could only reproduce that single

impression in a succession of notes. Or again, we may look at a picture, and receive a single mental impression—a landscape, a battle; but an ant, crawling over that picture, would see no whole, only successive impressions from the parts travelled over.

By simile, by analogy, we may gain some idea of the difference of a universe as it appears to the Logos and as it appears to us. To Him, a single impression, a perfect whole; to us an immense sequence, slowly unfolding. So what is to Him inter-relation becomes to us succession. Instead of seeing childhood, youth, old age as a whole, we see them successively, day by day, year by year. That which is simultaneous and universal becomes successive and particular to our small minds, crawling over the world as the ant over the picture.

Go up a mountain and look down on a town, and you can see how the houses are related to each other in blocks, streets, and so on. You realise them as a whole. But when you go down into the town you must pass from street to street, seeing each separately, successively. So in karma, we see the relations only one by one, and one after another, not even realising the successive relations, so limited is our view.

Such similes may often help us to grasp the invisible things, and may act as crutches to our halting imagination. And out of all this we lay our foundation-stone for our study of karma.

Karma is universal inter-relation, and is seen in any universe as the Law of Causation, in consequence of the successive appearance of phenomena in the becoming, or coming forth, of the universe.

ANNIE BESANT

(To be continued)

THE TYRANNY OF PUBLIC OPINION

WHEN anything occurs to prevent us from doing or saying exactly what we should like to do, we are in the habit of congratulating ourselves that thought at least is free. But this is only another of the many popular delusions. For the average man thought is by no means free; on the contrary it is conditioned by a large number of very powerful limitations. It is bound by the prejudices of the nation, the religion, the class to which he happens to belong, and it is only by a determined and long-continued effort that he can shake himself free from all these influences, and really think for himself.

These restrictions operate on him in two ways; they modify his opinion about facts and about actions. Taking the former first, he sees nothing as it really is, but only as his fellow-countrymen, his co-religionists, or the members of his caste think it to be. When we come to know more of other races we shake off our preconceptions concerning them. But we have only to look back a century to the time of Napoleon, and we shall at once perceive that no Englishman then could possibly have formed an impartial opinion as to the character of that remarkable man. Public opinion in England had erected him into a kind of bogey; nothing was too terrible or too wicked to be believed of him, and indeed it is doubtful whether the common people really considered him as a human being at all.

The prepossession against everything French was then so strong that to say that a man was a Frenchman was to believe him capable of any villainy; and one cannot but admit that those who had fresh in their minds the unspeakable crimes of the French Revolution had some

justification for such an attitude. They were too near to the events to be able to see them in proportion; and because the offscourings of the streets of Paris had contrived to seize upon the government and to steep themselves in orgies of blood and crime, they thought that these represented the people of France. It is easy to see how far from the truth must have been the conception of the Frenchman in the mind of the average English peasant of that period.

Among our higher classes the century which has passed since then has produced an entire revolution of feeling, and now we cordially admire our neighbors across the Channel, because now we know so much more of them. Yet even now it is not impossible that there may be remote country places in which something of that old and strongly established prejudice still survives. For the leading countries of the world are in reality as yet only partially civilised, and while everywhere the more cultured classes are prepared to receive foreigners politely, the same can hardly be said of the mill-hands or the colliers. And there are still parts of Europe where the Jew is hardly regarded as a human being.

It needs little argument to show that everywhere among the less cultured people prejudgments are still strong and utterly unreasonable; but we who think ourselves above them—even we need to be careful lest unconsciously we allow them to influence us. To stand against a strong popular bias is no easy matter, and the student of occultism will at once see why this is so. The whole atmosphere is full of thought-forms and currents of thought, and these are ceaselessly acting and reacting upon every one of us. The tendency of any thought-form is to reproduce itself. It is charged with a certain rate of vibration, and its nature is to influence every mental and astral body with which it comes into contact in the direction of the same vibration.

There are many matters about which opinion is reasonably equally divided, as (for example) the angle at which one should wear one's hat, or whether one should be a Liberal or a Conservative. Consequently the general average of thought on these matters is no stronger in one direction than in another; and about them and other such matters it may be said that thought is comparatively free. But there are other subjects upon which there is an overwhelming consensus of public opinion in one direction, and that amounts to so strong a pressure of a certain set of undulations connected with that subject upon the mental body, that unless a man is unusually strong and determined he will be swept into the general current. Even if he is strong enough to resist it, and is upon his guard against it, the pressure is still there, and its action is still continued, and if at any time he relaxes his vigilance for a moment, he may find himself unconsciously warped by it.

I have explained in the second volume of *The Inner Life* that a man who allows himself to contract a prejudice of this kind on any subject causes a hardening of the matter of the mental body in the part of it through which the oscillations relating to that subject would naturally pass. This acts upon him in two ways; he is unable to see that subject as it really is, for the vibrations which would otherwise convey an impression of it come against this callosity of the mental body, and either they cannot penetrate it at all, or they are so distorted in their passage through it that they convey no real information. Frequently a man cannot think truly with regard to that subject, because the very part of his mental body which he would use in such an effort is already so hardened as to be entirely inefficient, so that the only way to overcome the unfairness is to perform a surgical operation upon that wart in the mental body, and excise it altogether, and to keep for a long time a close watch upon it to see that it is not growing again. If that watch be not kept, the

steady pressure of the thought-waves of thousands of other people will reproduce it, and it will be necessary to perform the operation all over again.

In many parts of the country there is a vast amount of bitter political bias. The majority of the people in a district hold one view or the other (it matters little which) and they find it difficult to imagine that the members of the opposite party are ordinary human beings at all. They are so sure of their own point of view that they appear to think that everyone else must really hold it also, and that it is only out of malice prepense that their opponents are pretending to hold an entirely different view. Yet their own ideas are usually not arrived at by any process of thought or of weighing two lines of policy, but are hereditary, precisely as are most men's religious opinions. There is so much excitement and unpleasant feeling connected with politics in almost every country that the wisest course for the student of occultism is to have as little as possible to do with the whole matter. Not that, if he happens to reside in a country where he has a vote, he should refuse to use it, as many good people have done, because of the mass of corruption which sometimes surrounds political activity of the lower kind. If there is much that is evil in connexion with such affairs, that is all the more reason why every good citizen should use the power that the system has vested in him (however foolish in itself that system may be) in favor of what seems to him the right and noble course.

The occult theory of government, of the politics of the state, is pre-eminently the common-sense view. The management of a country is as much a matter of business as the management of a factory or a school. The country has many points of similarity to a great public school. It exists primarily for the benefit of its people, and the people are put there in order to learn. The head of the country makes whatever regulations he considers necessary to secure its efficiency, and there must be discipline and order

and prompt obedience to those regulations, or there can be no progress. The King is the headmaster. His work is to exercise sleepless vigilance over the welfare of the school, to employ all methods in his power to make it the best of schools. Our business is not to criticise him, but to obey him, and loyally to give our heartiest co-operation in carrying out whatever he thinks best for the good of the country as a whole. The business of a government is to govern; the business of its people is to be good, loyal, law-abiding citizens, so as to make that task of government easy.

A King who thinks of or works for fancied private interests of his own, instead of acting only for his country, is obviously failing to do his work; but remember that any subject who in politics thinks of or works for supposed private interests of his own, and not for the good of the country as a whole, is also equally failing to do *his* duty as a good citizen. As to the outer form of a government, almost any form can be made to work satisfactorily if the people co-operate loyally and unselfishly, forgetting themselves as units and regarding the country as their unit; but no form of government, however excellent, can be successful and satisfactory if its people are selfish and refractory.

All that I have said of race prejudice is also true of religious prejudice, which is indeed in many ways even worse than the other. Very few men choose their religion; most people are born into a religion exactly as they are born into a race, and they have no valid reason for preferring it to any other form of faith; but because it happens to be theirs they arrogantly assume that it must be better than any other, and despise other people whose karma has led them into a slightly different environment. Precisely because this partiality is thus in the air, and because the ordinary man cannot see the pressure of public opinion, the unfairness steals in upon him unobserved and seems to him quite natural, and indistinguishable from an opinion which he has formed for himself on some reasonable grounds.

It is necessary that we should constantly pull ourselves up, and examine our reasons for the opinions we hold. It is so fatally easy to go with the current and to accept other men's ready-made thoughts, instead of thinking for ourselves. "Almost every one does this, so why should not I?" That is the feeling of the average man, and yet if we would be just to all, as a student of occultism must be—if we seek to know the truth on all subjects, as a student of occultism should know it—then we must at all costs root out these prejudices, and keep a lynx-like watch against their return. We shall find ourselves in many ways differing from the majority, because the opinions of the majority are often unjust, ill-conceived, unreliable; but that after all we must expect, for we are setting before us a high ideal, which as yet does not appeal to that majority. If we think on all points as it thinks, and act in all ways as it acts, in what way have we raised ourselves above it, and how can we be drawing nearer to our goal?

More insidious still perhaps is the class or caste bias. It is so comforting to feel that we are somehow inherently and generically superior to everybody else—that no good feeling or good action can be expected from the other man, *because* he is a bloated aristocrat or a member of the proletariat, as the case may be. Here again, as with all the other misconceptions, the study of the hidden side of the matter shows us that what is needed is more knowledge and more charity. The occultist sees a prejudice to be a congestion of thought; what is necessary therefore is to stir up the thought, to get to know the people and try to comprehend them, and we shall soon find that fundamentally there is little difference between us and them.

That there are classes of egos, that some are older and some are younger, and that some are consequently more ignorant than others, it is impossible to deny, for that is a fact in nature, as has been shown by our study

of the order in which different divisions of mankind arrived from the moon-chain upon the earth-chain. But there is a common humanity which underlies all the classes, and to this we may always appeal with the certainty of obtaining some response.

Those who feel sure that they belong to the higher classes of egos must prove their nobility by great tolerance and charity towards the less fortunate younger members of the human race; *noblesse oblige*, and if they are the nobility they must act accordingly. A prejudice is usually so transparently foolish that when a man has freed himself from it he cannot believe that he ever really felt it, and cannot understand how any of his fellow-creatures who have any pretence to reasoning powers can be subject to it. So there is a certain danger that he himself may become intolerant in turn—intolerant of intolerance. The occultist, however, who sees the mighty combined thought-form and understands the almost irresistible power, and yet the curious insidiousness of its action, understands very well the difficulty of resisting it—the difficulty even of escaping sufficiently from its thraldom to realise that there is anything to resist.

Fortunately this almost irresistible pressure of public opinion is not always wrong. In certain directions it is founded not upon the cumulative ignorance of the race but on its cumulative knowledge—on the experience of the generations that have gone before us. Public opinion is undoubtedly in the right when it condemns murder or robbery; and countries in which public opinion has not yet advanced so far as to express itself clearly on these points are universally admitted to be in the rearguard of civilisation. There are still in the world communities in which law and order are only beginning to exist, and violence is still the deciding factor in all disputes; but those countries are universally recognised as undesirable places of habitation and as lagging behind the progress of the world.

There are other crimes besides robbery and murder which are universally condemned in all civilised countries, and in all these directions the pressure exerted by public opinion is a pressure in the right direction, tending to restrain those erratic spirits who might otherwise think only of their desires and not at all of the welfare of the community.

The occultist, seeing so much more of what is really happening, establishes for himself a far more exacting code of morals than does the ordinary man. Many things which the ordinary man would do, and constantly does do, without thinking twice about them, the occultist would not permit himself to do under any consideration, because he sees their effects upon other planes, which are hidden from the less developed man. This is a general rule, though here and there we meet with exceptions in which the occultist, who understands the case, will take steps which the ordinary man would fear to take. This is because his action is based upon knowledge, because he sees what he is doing, while the other man is acting only according to custom.

The great laws of morality are universal, but temporary and local customs are often only ridiculous. There are still many people to whom it is a heinous crime to go for a walk on a Sunday or to play a game of cards. At such restrictions the occultist smiles, though he is careful not to hurt the feelings of those to whom such quaint and unnatural regulations seem matters of primary importance. In many cases, too, the superior knowledge gained by occult study enables him to see the real meaning of regulations which are misunderstood by others.

A good example of this is to be seen in regard to the caste regulations of India. These were established some ten thousand years ago by the Manu in charge of the fifth root-race, when he had moved down the main stock of that race from Central Asia to the plains of

India. This was after the sub-races had been sent out to do their colonising work, and the remnant of the main stock of his race was but small as compared to the teeming millions of Hindustān. Wave after wave of immigration had swept into the country, and mingled freely with the ruling race among its previous inhabitants, and he saw that unless some definite command was given, the Āryan type which had been established with so much trouble would run great risk of being entirely lost. He therefore issued instructions that a certain division of his people should be made, and that the members of the three great types which he thus set apart should remain as they were; that they should not intermarry with one another or with the subject races.

This was the only restriction that was laid upon them. Yet this very simple and harmless regulation has been expanded into a system of iron rigidity which at the present time interferes at every step and in every direction with the progress of India as a nation. The command not to intermarry has been distorted into an order to hold no fellowship with the members of another caste, not to eat with them, not to accept food from them; and not only that, but the great race divisions made by the Manu have been again divided and subdivided until we are now in the presence of not three castes but a great multitude of sub-castes, all looking down upon one another, all foreign to one another, all restricted from intermarrying or from eating together. And all this in spite of the fact, well-known to all, that within the written laws of Manu (though they contain much which the Manu himself certainly did not say) it is stated quite definitely that the man of higher caste may eat with one of the lowest caste whom he knows to be living in a rational and cleanly manner; and that in the *Mahābhāraṭa* caste is declared to depend not upon birth but upon character.

One's own ploughman, an old friend of the family, one's own cow-herd, one's own servant, one's own barber, and

whosoever else may come for refuge and offer service—from the hands of all such shūdras may food be taken.

(*Manu Smṛti*, iv. 253).

After doubt and debate, the Gods decided that the food-gift of the money-lending shūdra who was generous of heart was equal in quality to the food-gift of the Shrotriya brāhmaṇa who knew all the Veḍas but was small of heart. But the Lord of all creatures came to them and said: Make ye not that equal which is unequal. The food-gift of that shūdra is purified by the generous heart, while that of the Shrotriya brāhmaṇa is befouled wholly by the lack of good-will.

(*Manu Smṛti*, iv. 224, 225).

Not birth, nor sacraments, nor study, nor ancestry, can decide whether a person is twice-born (and to which of the three types of the twice-born he belongs). Character and conduct only can decide. (*Mahābhāraṭa*, Vanaparvan, cccxiii. 108).

Yet obvious as all this is, and well-known as are the texts to which I have referred, there are yet thousands of otherwise intelligent people to whom the regulations made (*not* by religion but by custom only) are rules as strict as that of any savage with his taboo. All readily agree as to the absurdity of the taboo imposed in a savage tribe, whose members believe that to touch a certain body or to mention a certain name will bring down upon them the wrath of their deity. Yet all do not realise that the extraordinary taboo which many otherwise sensible Christians erect round one of the days of the week is in every respect as utterly irrational. Nor do our Indian friends realise that they have erected a taboo exactly similar and quite as unreasonable about a whole race of their fellow-men, whom they actually label as untouchable, and treat as though they were scarcely human beings at all. Each race or religion is ready enough to ridicule the superstitions of others, and yet fails to comprehend the fact that it has equally foolish superstitions itself.

These very superstitions have done irreparable harm to the cause of religion, for naturally enough those who oppose the religious idea fasten upon these weak points and emphasise and exaggerate them out of all proportion, averring that religion is superstition; whereas the truth

is that there is a great body of truth which is common to all the religions, which is entirely unmarred by superstition, and of the greatest value to the world, as is clearly proved by Mrs. Besant's *Universal Text-Book of Religion and Morals*. This body of teaching is the important part of every religion, and if the professors of all these faiths could be induced to recognise that and—we will not say to abandon their private superstitions—but at least to recognise them as not binding upon any but themselves, there would be no difficulty whatever in arriving at a perfect agreement. Each person has an inalienable right to believe what he chooses, however foolish it may appear to others; but he can under no circumstances have any possible right to endeavor to force his particular delusion upon those others, or to persecute them in any way for declining to accept it.

It therefore becomes the duty of every student of occultism to examine carefully the religious belief of his country and his period, in order that he may decide for himself what of it is based upon reason, and what is merely a superstitious accretion. Most men never make any such effort at discrimination, for they cannot shake themselves free from the influence of the great crowd of thought-forms which constitute public opinion; and because of those they never really see the truth at all, nor even know of its existence, being satisfied to accept instead of it this gigantic thought-form. For the occultist the first necessity is to attain a clear and unprejudiced view of everything—to see it as it is, and not as a number of other people suppose it to be.

In order to secure this clearness of vision, unceasing vigilance is necessary, for the pressure of the great hovering thought-cloud upon us is by no means relaxed because we have once detected and defied its influence. Its pressure is ever present, and quite unconsciously we shall find ourselves yielding to it in all sorts of minor matters, even though we keep ourselves clear from it with regard to the greater points. We were born under

its pressure, just as we were born under the pressure of the atmosphere, and we are just as unconscious of one as of the other. As we have never seen anything except through its distorted medium we find a great difficulty in learning to see clearly, and even in recognising the truth when we finally come face to face with it; but at least it will greatly help us in our search for truth to know of this hidden side of public opinion, so that we may be on our guard against its constant and insidious pressure.

All our virtues need widening out so that they will cover a greater area. At first man is frankly selfish, and takes care only of himself. Then he widens his circle of affection, and loves his family in addition to himself. Later on he extends a modified form of affection to his neighbors and his tribe, so that he will no longer rob them, though he is quite willing to join with them in robbing some other tribe or nation. Even thousands of years ago, if a dispute arose within a family the head of the family would act as arbitrator and settle it. We have now extended this as far as our neighbors or our fellow-citizens in the same State. If we have a dispute with any of them, a magistrate acts as an arbitrator, in the name of the law of the land. But we have not yet reached a sufficient state of civilisation to apply the same idea to national quarrels, though we are just beginning to talk about doing so, and one or two of the most advanced nations have already settled some difficulties in this way.

In the same way the brothers of a family stand together; in dealing with one another they will not take advantage, or state what is untrue; but we have not yet reached the level in which they will be equally honest and open with those outside of the family, in what they call business. Perhaps if a man meets another in private life or at a friend's house, and enters into conversation with him, he would scorn to tell him a falsehood; yet let the same man enter his shop or place of

business, and his ideas of what is honorable or lawful for him at once undergo a sad deterioration.

It is clear that a student of the occult who has to engage in business needs to watch what are called business methods very closely, lest the pressure of public opinion on this matter should lead him to perform or to condone actions not perfectly straightforward or consistent with true brotherhood.

This applies also in the case of the public opinion about a particular person. There is an old proverb which says: "Give a dog a bad name and you may as well hang him at once." The truth which it expresses in so homely a manner is a real one, for if the community has a bad opinion of any given person, however utterly unfounded that opinion may be, the thought-form of it exists in the atmosphere of the place, and any stranger who comes will be likely to be influenced by it. The new-comer, knowing nothing of the victim of evil report, is unlikely to begin his acquaintance with him by charging him with specific crimes; but he may find himself predisposed to think ill of him, without being able to account for it, and may have a tendency to place a sinister interpretation upon the simplest of his actions. If we are trying to follow the truth we must be on our guard against these influences also; we must learn to judge for ourselves in such cases and not to accept a ready-made public judgment, which is just as truly a superstition as though it were connected with religious subjects.

An influence which often bears a very large part in a man's life is that of his friends. This is recognised in a popular proverb which says that a man may be known by his friends. I take that to mean that the man usually chooses his friends from men of a certain type or a certain class, and that that in turn means that he finds himself in sympathy with the ideas of that type or that class, and so is likely to reproduce them himself; but it also means much more than this. When a man is with a

friend whom he loves, he is in the most receptive attitude. He throws himself open to the influence of his friend, and whatever characteristics are strongly developed in that friend will tend to reproduce themselves in him also.

Even on the physical plane the belief of a friend commends itself to us merely because it is his belief. It comes to us with a recommendation, which assures for it our most favorable consideration. And the hidden side of this is in truth merely an extension of the idea to the higher plane. We open ourselves out towards our friends, and in doing so put ourselves in a condition of sympathetic vibration with them. We receive and enfold their thought-waves; whatever is definite in them cannot but impress itself upon our higher bodies, and these undulations come to us enwrapped in those of affection; an appeal is made to our feelings and therefore to a certain extent our judgment is for the time less alert. On the one side this may imply a certain danger that an influence may be accepted without sufficient consideration; on the other hand, it has its advantage in securing for that opinion a thoroughly sympathetic reception and examination. The path of wisdom will be to receive every new opinion as sympathetically as though it came from our best friend and yet to scrutinise it as carefully as though it had reached us from a hostile source.

For it must be remembered that superstition is by no means confined to religious matters. Most travelled Englishmen are aware that in certain parts of the Continent there exists a very decided superstition against the admission of fresh air into a room or a railway carriage, even though science teaches us that fresh air is a necessity of life. We know without a shadow of doubt, from scientific teaching, that sunlight destroys many disease germs, and vitalises the atmosphere, so that is impossible to question that it ought to be admitted to our houses as freely as possible, more especially in those unfortunate countries where we see so little of it. Yet instead of accepting

this blessing and exulting in it, many a housewife makes determined efforts to shut it out when it appears, because of a superstition connected with the colors of curtains and carpets. It is not to be denied that sunlight causes certain colors to fade, but the curious lack of proportion of the ignorant mind is shown in the fact that faded colors are regarded as of greater importance than the physical health and cleanliness which the admission of the sunlight brings. Civilisation is gradually spreading, but there are still many towns and villages in which the superstitious following of the customs of our unscientific forefathers prevents the adoption of modern methods of sanitation.

Even among people who think themselves advanced, curious little fragments of primeval superstition still survive. There are still many among us who will not commence a new undertaking upon a Friday, nor form one of a party of thirteen. There are many who regard certain days of the week or of the month as fortunate for them and others as unfortunate, and allow their lives to be governed accordingly. I am not prepared to deny that a larger number of instances than can reasonably be accounted for by coincidence can be adduced to show that certain numbers are always connected in some way with the destiny of certain persons or families. I do not yet fully understand all that is involved in this, but it would be silly to deny the fact because we have not immediately at hand an adequate explanation of it. Those who are interested in pursuing this question further will find some of the instances to which I am referring in the appendix to Baring-Gould's *Curious Myths of the Middle Ages.*

I do not doubt the existence of what are commonly called planetary influences, for I have long ago explained the hidden side of them; but I say that, while these influences may make it easier or more difficult to do a certain thing on a certain day, there is nothing whatever in any of them or all of them combined that can prevent

a man of determined will from ordering his life precisely as he thinks best. As has been said, the wise man rules his stars, the fool obeys them. To let oneself become a slave to such influences is to make a superstition of them.

Perhaps the greatest and most disastrous of all the taboos that we erect for ourselves is the fear of what our neighbors will say. There are many men and women who appear to live only in order that they may be talked about; at least that is what one must infer from the way in which they bring everything to this as to a touchstone. The one and only criterion which they apply with regard to any course of action is the impression which it will make upon their neighbors. They never ask themselves: "Is it right or wrong for me to do this?" but "What will Mrs. Jones say if I do this?"

This is perhaps the most terrible form of slavery under which a human being can suffer, and yet to obtain freedom from it it is only necessary to assert it. What other people say can make to us only such difference as we ourselves choose to allow it to make. We have but to realise within ourselves that it does not in the least matter what anybody says, and at once we are perfectly free. This is a lesson which the occultist must learn at an early stage of his progress. He lives upon a higher plane, and he can allow himself to be influenced only by higher considerations. He takes into account the hidden side of things of which most people know nothing; and, basing his judgment upon that, he decides for himself what is right and what is wrong, and (having decided) he troubles himself no more as to what other people say of him than we trouble ourselves as to the flies that circle round our heads. It never matters in the least to us what any one else says, but it matters much to us what we ourselves say.

Happily this mighty power of thought can be used for good as well as for evil, and in some ways the

pressure of public opinion is occasionally on the side of truth and righteousness. Public opinion after all represents the judgment of the majority, and therefore the pressure which it exercises is all to the good when it is applied to those who are below the level of the majority. It is indeed only the existence of this mass of sentiment which renders social and civilised life possible; otherwise we should be at the mercy of the strongest and the most unscrupulous among us. But the student of occultism is trying to raise himself to a level much *above* the majority, and for that purpose it is necessary that he should learn to think for himself, and not to accept ready-made notions without examining them. This much at least may be said —that, if public opinion does not yet exact a very high level of conduct, at least the public ideal is a high one, and it never fails to respond to the noble and the heroic when that is put before it. Class feeling and *ésprit de corps* do harm when they lead men to despise others; but they do good when they establish a standard below which the man feels that he cannot fall.

In England we have a way of attributing our morals to our religion, whereas the truth seems to be that there is little real connexion between them. It must be admitted that large numbers of the cultured classes in almost any European country have no real effective belief in religion at all. Perhaps to a certain extent they take a few general dogmas for granted, because they have never really thought about them or weighed them in their minds, but it would be an error to suppose that religious considerations direct their actions or bear any large part in their life.

They are, however, greatly influenced, and influenced always for good, by another body of ideas which is equally intangible—the sense of honor. The gentleman in every race has a code of honor of his own: there are certain things which he must not do, which he cannot do because he is a gentleman. To do any of those

things would lower him in his own estimation, would destroy his feeling of self-respect; but in fact he has never even the temptation to do them, because he regards them as impossible for him. To tell an untruth, to do a mean or dishonorable action, to be disrespectful to a lady; these and such as these, he will tell you, are things which are *not done* in his rank of life. The pressure of such class feeling as this is all to the good, and is by all means to be encouraged. The same thing is to be found in a minor degree in the tradition of our great schools or colleges, and many a boy who has been strongly tempted to escape from some difficulty by an act of dishonor has said to himself: "I cannot do that, for the sake of the old school; it shall never be said that one of its members descended to such an action." So there is a good side as well as a bad one to this matter of public opinion, and our business is to use always the great virtue of discrimination, so that we may separate the desirable from the undesirable.

Another point worth remembering is that this great clumsy stupid force of public opinion can itself be slowly and gradually moulded and influenced. We ourselves are members of the public, and under the universal law our views must to some extent affect others. The wonderful change which during the last thirty years has come over modern thought in connexion with the subjects which we study is largely due to the persistent work of our Society. Through all those years we have steadily continued to speak, to write, and above all to think sanely and rationally about these questions. In doing so we have been pouring out vibrations, and their effect is plainly visible in a great modification of the thought of our day. Only those men who are fully ready can be brought as far as Theosophy, but thousands more may be brought half-way—into New Thought, into Spiritualism, into liberal Christianity. In this case, as in every other, to know the law is to be able to wield its forces.

C. W. LEADBEATER

JOHANNESBURG

1905

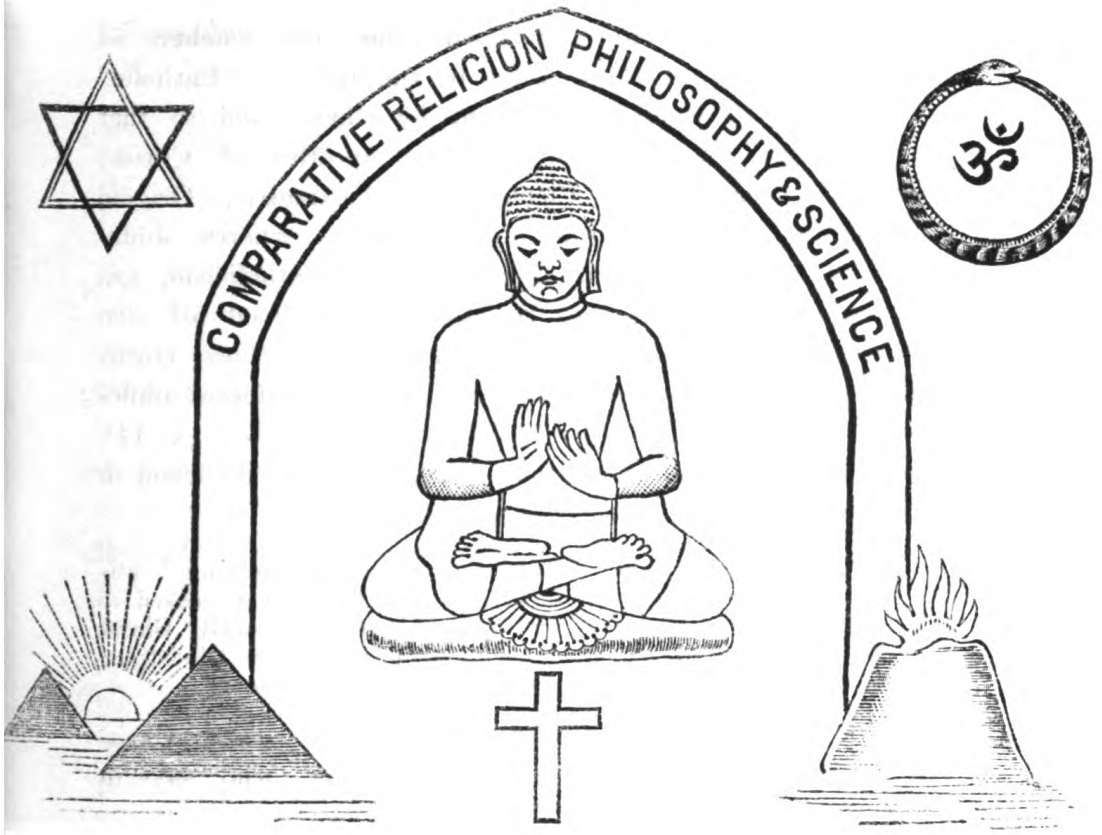
Above the tide of the traffic, above the sound of the street,
In anxious eyes reflected, on every face that you meet,
Out-dazzling even the sunlight, and making the town look cold,
With his shining, icy glamour, there hovers the Spirit of Gold.

His eyes have a covetous longing, that covers an aching greed;
For food, and for thought and for being, red gold is his bitterest need.
His claw-like hands he outstretcheth as he gathers the red gold in,
For his golden presence absorbeth this city of golden sin.

Long ago were Art and Music, long ago there were Beauty and Fame,
But now, 'tis but coins make music, and beauty is only a name,
And souls are lost in the clamour, as ideals are bought and sold,
For, obscuring the guileless heavens, soars the greed of the Spirit of Gold.

His influence awful and subtle increaseth by leaps and bounds,
And the echo of rapturous praises of his golden name resounds,
But only his slaves know the tortures that their own desires compel,
And the end of their greed and their madness, is a golden and ghastly hell!

ISABEL FOULKES



CATHOLICISM

CHRISTIANITY is the religion born in Galilee nearly nineteen hundred years ago from the teaching given forth by Jesus Christ, in opposition to the Jewish priesthood. In spite of the persecutions of the Cæsars and the bitter railings and attacks of rhetoricians and philosophers, it spread throughout the Roman Empire within the short space of two centuries, meeting with such a degree of success that Constantine, the conqueror of Licinius, considered he was doing a wise and politic act by declaring himself a Christian, and from that time forth constituting himself the protector of the religion

which had been persecuted by previous emperors. From the word 'Christ,' by which they designated their divine Teacher, the Christians derived their name, as also that of their doctrine. This latter, said the early teachers of the Church, had a claim alike to the title of 'Catholic,' to that of 'Christian,' as taught by Christ, and to that of 'Apostolic,' as preached by the apostles of Christ; because, according to Clement of Alexandria, Origen, Athenagoras, Minucius Felix and Lactantius, whereas Judaism was a particularism, Christianity is Catholicism, *i.e.*, Universalism, receiving into the same brotherhood all men and nations, and collecting into one body all those truths that had hitherto been scattered amongst different philosophic systems. S. Augustine, in the *City of God* (x. 14), also upholds this interpretation of the word Catholicism in the sense of Universalism, when he writes:

> What is nowadays called the 'Christian Religion' was in existence amongst the ancients, and has never ceased to exist from the very origin of the human race, until, Christ himself having appeared, they began to designate as 'Christian' the true religion which had hitherto been in existence.

This was the reverberating echo of the early Christian teachers, of Justin Martyr, for instance, who says in his first *Apology* § 46:

> Christ, the First-Born of God, is Reason, the Logos, in whom the whole of mankind participates. All who have lived in conformity with Reason are Christians, even though they may have been looked upon as atheists. Such, among the Greeks, are Socrates, Heraclitus, etc.

Had he been acquainted with them, he would have given the same name to all the great philosophers, Initiates and teachers of China, Persia, India, and of all nations, East and West alike.

Christianity, regarded in this light from the intellectual point of view, was identical with what the Alexandrian School, before the time of Jesus Christ, called Theosophy; the sole intellectual authority for Christians and Pre-Christians alike; it was the 'Divine Wisdom,' the Light

of God irradiating human reason. The *First Epistle of S. Paul to the Corinthians,* more particularly the 14th chapter, bears witness to this mental attitude, for it acknowledges that the Spirit of God is free to reveal Himself. Indeed, there is no doubt, from the theoretical point of view, that the revelations of God are not under the control of men. For instance, we find S. Paul ordering the Corinthians to allow the prophets entire freedom to speak even in unknown tongues, whilst the teaching of the *Didachē,*[1] xi. 7, is that one must neither condemn nor even judge a prophet under penalty of committing the unpardonable sin. Nevertheless, continues the *Didachē,* since every man who speaks in the name of the Spirit is not necessarily inspired by God, there is forced upon us the practical necessity of judging those who lay claim to divine inspiration (*Didachē,* xi. 8), and S. Paul had also said that prophets must be judged (I *Corinthians,* xii. 10, and xiv. 29) that a true believer must "prove all things, hold fast that which is good" (I *Thessalonians,* v. 21). Herein lay the intellectual freedom of the early Christians; but herein also lay their peril. According to the oldest and most authentic documents dealing with the life of the primitive Church, the prophets (the inspired ones) are the "high priests of the Christian communities" (*Didachē,* xiii. 3). They need no administrative right for the performance of the liturgical functions of worship; they celebrate the Eucharist and improvise the prayers accompanying "the breaking of bread" (*Didachē,* x. 7).

The Spirit of God, directly inspiring all believers of every race and class, was indeed the performance of the promise, the realisation attributed to Jesus (*S. John,* xvi. 13; *Acts of the Apostles,* i. 8; ii. 4; x. 44; xi. 15; etc.). In this early constitution of the Christian Society, the settled and local hierarchy by no means held the place it has

[1] The Teaching of the Twelve Apostles: the title of the oldest Church manual, a post-Apostolic production, which, after having been lost for 800 years, was discovered in 1873 by Bryennios, Bishop of Nicomedia.—(TRANSLATOR'S NOTE.)

won for itself since that far-off time. It is the Holy Spirit which chooses, at will, apostles, prophets and teachers, and gives them authority over the faithful in every country and tongue throughout the universal Church. In contradistinction to these itinerant ministers, the local dignitaries of the communities are chosen for and by the community to which they belong; they are chosen by election, in which all the faithful participate, (II *Corinthians*, viii. 19; *Acts of the Apostles*, xiv. 23; *Epistle of Ignatius of Antioch to the Philadelphians*, x. 1; *To the Smyrniots*, xi. 2; *To Polycarp*, vii. 2); they are subordinate to the inspired ministers of the word, whose delegates they may be in the celebration of the Eucharist and the presidency of the assemblies on the first day of the week. "It is for this," says the *Didachē*, xv. 1 "that bishops and deacons are needed to perform the different ministries, in the absence of the ministers of the word." The true speciality of the bishops and deacons—the *Didachē* does not mention the priests, nor does it state anything regarding the respective rights of bishops and deacons—consisted of a moral magistracy and charitable aid as regards the faithful in their own group: it was not yet an administrative authority, but rather a post of devotion and edification; the entire community alone could judge, excommunicate, or inflict penance upon any member thereof.

Nor was theology any more official or tyrannical than the administrative organisation in the early years of the Catholic Church. When Noëtus, the heretic, at the end of the second century, is cited to appear before the priests of Smyrna to give a reason for his innovations, the priests merely confront him with their traditional formulary, consisting of five or six short articles, and simply add: "We teach what we have learnt." No scientific speculation, but only the affirmation of the Fatherhood of God, the Messiahship of Jesus, baptism by water and the Spirit, Christian brotherhood, forgiveness of sins by repentance, and life eternal free to all.

In this early Christianity, it is universally admitted that the gnosis, or theological science, is something quite different from Christian faith: just as there is no necessity for a babe to become acquainted with the physiology of woman, in order to know and love his mother, so there is no necessity to dissect the Infinite and to become acquainted with cosmology and scholastic theology, in order to believe that there is a God, the Father of Life, Fount of all beauty and virtue, to love this God and acknowledge that He became manifest in that ideal man, Christ Jesus, "that man approved of God, that man with whom God was," as we find simply stated in the *Acts of the Apostles*, ii. 22; x. 38. It was not the Apostles or preachers, nor even the primitive teachers who wished to turn the Christian Church into a purely religious and social work, a School of Philosophy. It was the laity, philosophers by profession, who, defending Christianity as a society in the name of human right, also wished to glorify it as a religious philosophy, and embarked first upon dialectic and then upon exegesis. It was certainly not the ecclesiastical hierarchy that took this initiative in human science; only at a later period, when the subtleties of the Greek mind began to unsettle the faith of the simple-hearted, were the hierarchs (upon whom the entire burden of the Christian communities fell, on the disappearance of the inspired prophets) induced to deal with these scientific discussions, and afterwards, hoping to put an end to all discord, they took upon themselves to substitute authority for science, and to explain administratively questions that were anything but administrative in their nature.

The conversion of the Emperor Constantine was destined to bring about—as it actually did—this perversion of the original simplicity. In the year A.D. 325, in order to put a stop to the discussions of the Christians regarding the divinity of Christ, he gathered together at Nicæa, in Bithynia, a number of bishops, two hundred at first, though they finally numbered three hundred and eighteen,

out of a total of about fifteen hundred in the Christian society of that period. It was the decrees of this Council, sanctioned by the Emperor, that began the official theology which was absolutely added on to primitive Christianity, and henceforth, instead of attributing the title of Catholic to the universalistic doctrine, which summed up in a perfectly simple form of instruction the truths contained in every religion, this same Council decreed—after the likeness of the universal Empire, that of Constantine—a Universal Church (in Greek, the word for Universal is Catholic) constituted by the bishops, whose functions during the past ten years, and doctrines from that day henceforward, were officially recognised by the Universal, or Catholic, Emperor. The three hundred and eighteen bishops who, at Nicæa, assumed the title of the Catholic Church, had not yet imputed to themselves infallibility; that was a step to be taken at a later date; they contented themselves with uttering anathemas against all who did not recognise their theology. As a large number of Councils, subsequent to the one held at Nicæa, gave forth contradictory doctrines, including the so-called "œcumenical" Councils—another Greek word meaning Catholic, or Universal—the last of these, held in Rome in the year 1870, restricted the claim of infallibility to the Bishop of Rome, the Pope, speaking *ex cathedra*—that is, as the Council explains, addressing himself, as Sovereign Pontiff, to all the faithful throughout the world, and commanding them, under penalty of anathema, to believe any doctrine which he distinctly defines in express terms as part of the Catholic faith. The present Pope, Pius the Tenth, by the authority of the same Council, looks upon all the bishops of the Catholic world as his delegates, and they all acknowledge themselves to be simply his vicars, without any right or authority beyond what he in his sovereign authority is pleased to grant them. The priests, too, are absolutely dependent on the bishops, whereas the faithful have no rights whatever; they have only the duty of blind faith and obedience.

And this, in the twentieth century, is the characteristic note of the Christians who attribute to themselves the somewhat contradictory title of Roman Catholic—Catholic meaning Universalist, and Roman being a particularism—and who, by acknowledged custom, are called simply Catholics. A real comparison of the present state of Catholicism with its starting-point, even with the Imperial Council of Nicæa, and still more so with the Apostolic Council referred to in the New Testament, (*Acts of the Apostles*, xv.) makes the divergence as serious as it is undeniable. Only in the Middle Ages began the evolution culminating at the present time in papal autocracy.

The word 'pope' is a Latin word, meaning simply 'father;' at first every bishop, even every priest, assumed this title. In the eighth century, the Bishop of Rome had no particular title; it was John the Eighth who, at the Councils of Pavia and Rome—A.D. 876 and 877—was the first to be called 'Papa universalis' by his Italian suffragans; replying to John the Faster, the Byzantine patriarch, who called himself the Universal Bishop, S. Gregory the Great—A.D. 590 to 604—declined that title, which he regarded, he said, as opposed to the rights of all bishops.

Still, it was the force of circumstances, quite as much as human ambition, which gradually brought about the supremacy of the Pope of Rome. First, there was the struggle of the Europeans against the claims of Constantinople, which had become the residence of the Emperor; then, the necessity of establishing in Europe an ecclesiastical organisation capable of overawing the barbarians, and substituting itself for the political hierarchy it had overthrown; then again, tradition, which regarded Rome, many years even before the time of Jesus Christ, as the capital of the world; shortly afterwards the recognition of Christendom, founded over all Europe by Latin missionaries; later on, the support, nay, even the opposition of the European Emperors, established along with Charlemagne by the Bishop of Rome; and lastly, most

important of all, the preaching, theological teaching and disciplinary power of the religious congregations, mainly Jesuits, who, with greater skill and efficacy than the Inquisition, brought all who upheld social and political order as well as religious tradition under the absolute authority of the Pope, their pretext being that they were defending Catholicism against Protestantism or Free-Masonry.

Consequently, through the action of the men who represent it, Catholicism has come to be regarded in the public mind as the personification of Religious Absolutism, just as Tsarism is political absolutism; whereas the law of the primitive Christianity of S. Paul and S. John was the law of universal freedom and brotherhood: "God, the Father of all men, who are brethren as being sons of the same Universal (in Greek, Catholic) Father."

As at present constituted, the Catholic Church is a Theological School, an administrative hierarchy of rather too absolute a type; it has almost or entirely suppressed that variety of biblical interpretation and scholastic opinion which gave interest and life to religious study up to the time of Thomas Aquinas and Bonaventura; it has degraded the Mysteries, imparting them even to little children; and it imposes on the intellectual the erroneous understanding of the vulgar, and even their utter lack of comprehension. To minds, however, that are able and willing to perceive the secret meaning hidden away beneath forms and formulas, the Catholic tradition, even at the present time, has preserved the revelations of Divine Wisdom, and the liturgy of the various rites has handed down, along with psychic asceticism, the sacraments or sacred instruments of Union and Communion with God.

The Sacraments

"A Sacrament," says the Catholic *Catechism*, "is a sensible sign appointed by Our Lord Jesus Christ for the imparting of grace to our souls." The Christian Initiate will understand by "Our Lord Jesus Christ" not only the man, Christ Jesus of Nazareth, who appeared in

Judæa nineteen hundred years ago in order to restore the primitive religion, but also that eternal Christ who was yesterday, is now and shall be eternally the same for ever, as says the *Epistle to the Hebrews*, xiii. 8. Besides, however ignorant he be regarding divine secrets, the humblest Catholic, if he worthily prepares himself and comes with pious heart, will receive, through the mystic formula and the sacramental substance, an inflowing of psychic, spiritual and divine life—of supra-terrestrial might, in a word; and this life in order to enter the physical plane and these earthly conditions of ours, must adapt itself—as does the ether in giving life to the blood and the sunbeam in bringing light to the eye—to our physical plane and environment, the normal or abnormal conditions of our human nature.

Annie Besant, in her *Esoteric Christianity*—Chapters xii and xiii—gives a perfectly true explanation of the *rationale* of Sacraments and of their religious efficacy. Consequently it is not necessary to insist on this now. She also demonstrates the existence of Sacraments in pre-Christian religions, so we need not demonstrate it over again. I will give Catholicism the credit of having retained all the Sacraments of the Early Religion; on account of the abuses to which they gave rise, the Protestants suppressed four of the whole seven; still, were it a wise thing to do away with everything that men misuse, the entire seven would have had to be suppressed, and the human race along with them!

The testimony of the Christian Fathers enables us to establish the existence of seven rites of a sacramental nature from the first organisation of Christianity: Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders and Marriage.

1. Baptism, says Origen, regarded as "the principle and origin of the divine charismata"[1] for the soul that

[1] Charismata are gifts or powers bestowed by the Holy Spirit for use in the propagation of the truth or the edification of the church, as in working miracles, healing, prophecy, or speaking with tongues, as in the Early Church—TRANSLATOR'S NOTE.

is buried in matter, is preceded by exorcisms, the purpose of which is to denounce and drive out the principles of corruption which man has brought with him into this world, or which have been implanted within him by the evil beings that dwell on the astral plane, the one next to the earth. In former times, Baptism was effected by the immersion of the whole body in the baptismal font, when there was only one postulant or just a few; when the catechumens came in large numbers, on Easter Eve and at Whitsuntide, water was simply poured upon the head, as is done now-a-days, or they were sprinkled with it; but it was the custom to use holy water that had been expressly blessed for that special purpose. In order to offer greater security to the pledge, which, by their Baptism, the neophytes contracted towards the Christian Society or Church, godfathers and godmothers became sureties for the promises entered into by the newly-made Catholics. There was a significant custom, peculiar to Italy, whereby the neophyte, after being baptized, received a piece of money; a symbol of the spiritual capital entrusted to him, which it was his duty to fructify, in accordance with the Gospel injunction: "Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more." From the fourth century onwards the catechumen, before receiving the baptismal water, turned to the West and said: "Satan, I renounce thee and thy bondage;" then, looking to the East, he added: "O Christ, I give myself to thee."

Whether from hesitation before the pledges to be entered upon, or from superstition regarding absolute purification and the immediate certainty of heavenly bliss which catechumens attributed to the sole act of Baptism, the fact remains that many of them, from the time of Constantine to the invasion of the barbarians, postponed the taking of this sacrament until they lay on their death-bed. The present-day Catholic *Catechism* orders that it be administered to babes *at as early an age as possible* in order to

cleanse them from the sin of Adam; it is even the general teaching of theologians that the child who dies unbaptised is eternally excluded from heavenly bliss, by reason of this so-called original sin, which not one of them has committed, though all have inherited it from the first human couple.

And so we find, in a Catholicism whose native grandeur has become dimmed, a number of mediocre theologians who have done away with the inspired prophets and have themselves taken the places of the Initiates; for indeed nothing but mediocrity of mind and coldness of heart could be so absurd and blasphemous as to represent God as a tyrant who creates human beings in order to damn them by regarding them as born, without any other personal responsibility, of parents who at the beginning of the human race ate fruit in a garden at the instigation of a serpent. So, too, we find in the first theological dogma of so-called original sin, the rational motive that causes intelligent men to break away from this degraded Catholicism, which converts the God of Jesus into a judge and torturer even more unjust than those who judged and tortured Jesus himself.

According to primitive Catholicism, sin could only be personal, and not atoned for by proxy; and innate vices and defects, as well as natural virtues and good qualities, in human souls were the result of their former lives. That the child, even on becoming a man, no more remembers his former lives than he does his nine months' existence in his mother's womb, is certainly a feebler objection than the one of injustice brought by all reasonable beings against the scholastic dogma of hereditary sin and everlasting fire. Theological Dogmatism is to Catholicism what leprosy is to the physical body. Pure Catholicism was the tradition of universal Revelation, handed down by Jesus; and (as is shown by the diversity of particular natures in that general unity, the human species) universal tradition distinguishes four different categories in mankind: at the

lowest stage, human beings just evolved from animals—those who were animals in their last incarnation; secondly, reincarnated human beings, who bring into their present incarnation the good or evil results of their former existences; thirdly, beings that have fallen, through their own fault, from a higher world into our earth; fourthly, beings from higher worlds sent on to our planet for a special purpose.

2. Confirmation. "Until the fifth century, infant baptism was exceptional" (Kraus, *Histoire de l'Eglise*, i. 190), and the preparation and teaching given to the catechumens generally lasted three years, and it was entrusted to teachers remarkable for intelligence and knowledge; Origen, for example, was engaged upon this work for many years in Alexandria. Baptism by the Spirit in the case of disciples thus prepared immediately followed upon Baptism by water; after the gift of psychic purity, this constituted the gift of spiritual light: "Sacramentum spiritus." At the dawn of Christianity, the Spirit visibly came down from Heaven in the form of flashes of light, tongues of fire (*Acts of the Apostles*, ii. 3; and x. 44). The apostles, however, "chosen vessels" (*Acts of the Apostles*, ix. 15), and dispensers of the divine Spirit dwelling within them, after purification by Baptism, communicated this Divine Spirit, which is the true life, and this they did by the laying on of hands (*Acts of the Apostles*, viii. 17). Instead of the divine, the human sign has continued until now; and bishops lay their hands on children of about twelve years of age, in the Sacrament called by Catholic theologians 'Confirmation,' which, *ex opere operato* as they say—that is, by the act in itself—confers the seven gifts of the Spirit.

Unfortunately, the efficacy of the episcopal sign is no longer manifested as it was in the days of the Apostles; consequently, certain theologians, more positive than scholastic, more spiritual than administrative, are now of opinion that children being baptised as a token of

their entrance into Christian Society, at the request of parents, and without any participation on the part of the children themselves, who had not then attained to the age of discretion—the second Sacrament, if it is to deserve its title of 'Sacrament of the Spirit,' and its name of 'Confirmation,' ought indeed to be—after a long and serious catechesis like the one that formerly preceded Baptism—the voluntary and well-considered adhesion, given knowingly by men of mature age to Catholic teaching and discipline. It might be that under these more serious conditions the layings on of hands by the bishops would be fewer in number. Certainly the 'perfect Christians' now-a-days produced by confirmation are mostly, whatever the *Catechism* may say, in so slight a degree either perfect or Christian, that under a less administrative *régime* quality might advantageously be made to take the place of quantity.

3. The Eucharist. Baptism and Confirmation gave the right of entrance into Christian Society; to obtain this admission, one had to be proved worthy and elected by the members of the Society. From that time forward he ceased to be called either a catechumen or a received candidate; he was one of the elect, and, *de facto*, belonged to the Church, to the Society of the Elect —for this is the meaning of the Greek word *Ecclesia*. Hitherto he had not been allowed within the meetings for the purpose of worship, the object of which was a secret never disclosed to the profane. This law of secrecy gave rise to the most ridiculous accusations on the part of the heathen. Origen himself, in his *Homilies on the Bible*, maintains the prescribed degree of discretion in the simple formula: "The Initiates know what I mean" (*Homily*, viii. §4, On the Exodus). What, then, was the mystery in these meetings of Initiates, in this official prohibition of the profane?

S. Paul writes to the Corinthians (I. xi. 23—27):

> For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given

thanks, he brake it, and said, Take, eat; this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

After this mention of the mysterious secret, the Apostle is compelled to confess that many of the recently converted Christians are incapable of rising to these sublime heights, and that most of them have no desire to do so. From the very first there was seen the disadvantage of not following the example of the Master, who had invited all His listeners to sit down and in brotherly fashion partake of food for the nourishment of the body (*S. Matthew*, xiv., xv; *S. Mark*, vi; *S. Luke*, ix; *S. John* vi.); but had summoned to partake of the Lord's Supper none but the twelve apostles—not even the seventy disciples (*S. Matthew*, xxvi; *S. Mark*, xiv; *S. Luke*, xxii).

In most of the meetings at Corinth, as S. Paul informs us (I *Corinthians*, chap. xi. 16—22), and probably elsewhere, the Lord's Supper was omitted, and the brotherly repast itself consisted of nothing more than discussions between the brethren and the humiliation of the poor by the rich. The intellectualists of Hellenism converted to Christianity themselves quickly understood, and also brought the 'episcopate' or directors of the brotherhoods to understand that the Lord's Supper must be kept distinct from the love-feasts or *agapæ*, and that the celebration of the Sacrament must be made a true cult, strictly reserved for those worthy to partake thereof and invested with the liturgies which, in all great religions, accompanied and symbolically explained the offering of bread and wine to the Supreme God, the Father of life (*Genesis*, xiv. 18; *Epistle to the Hebrews*, vii).

This was the origin of the liturgies which then began to develop, bringing into being both in East and West such different rites regarding the three identical acts of offertory, consecration and communion.

The contentions of which S. Paul complained did not cease on that account. "If any man seem to be contentious," wrote the Apostle (I *Corinthians*, xi. 16), "we have no such custom, neither the churches of God." But as the Spirit of God was silent, the human mind took utterance in words, and dissertations took the place of inspiration. The new adepts, drawn to the Christian Society by its organisation, which would now-a-days be called 'socialistic,' mostly belonged to the people; there were even slaves amongst them. "Simplices ne dixerim imprudentes et idiotæ, quæ major semper credentium pars est," writes Tertullian shortly afterwards (*Contra Praxeam*, iii). It was indeed difficult for such ordinary minds to grasp the secrets of divine Science; pagan converts were convinced that in "the breaking of bread," it was really Jesus' body of flesh that was broken anew as it had been on the cross, and that when partaking of the Lord's Supper they received this material body and blood, just as in pagan sacrifices the priests handed round to all present the flesh and blood of the sacrificed victims.

The Gospel according to John, as well as all the great Teachers down the ages, teach that the Logos *Prosphoricos*, the divine Logos, capable of being externalised, is present in the Eucharist as He was in the Man-Christ Jesus; no longer in a body of flesh for the manifestation of the divine Word and the teaching of divine Science, but in the mystery of the bread and wine for the communion of divine Love; no longer in a single superhuman man, chosen above all others in this world, but in the material food common to all men, for the purpose of inspiring, feeding and developing in them the hunger and thirst after everlasting life.

Just as infinite light spread throughout the infinitude of space finds its embodiment in the sun, so the manifested God, the Logos capable of being externalised, is embodied in the Man-Christ Jesus; and just as the sun, shedding his glory throughout the boundless ether, makes each particle of air a vehicle, a body luminous with his own living light, and pours it upon us (by way of our eyes for the most part, but also through every pore of the body) making it one with us and giving us life; so the Heavenly Logos, the Exterior Word of God, interpenetrating the bread and wine, effects their transubstantiation, and animates them with His own divine life. Consequently, He converts them into His own body and blood, for they are united to His own divine life more closely than the flesh and blood of a man are united with his life, and the soul, tortured by desire for the Beyond, and the Spirit, prepared by the thirst after the divine, enter into communion, through the semblance and rite of the Sacrament, with the hidden God, the dreamed-of Infinite, boundless life and stainless love, all-purity, all-beauty and all-goodness.

There can be said of this divine communion especially what S. Paul says of the union of man and wife: "This is a great mystery; but I speak concerning Christ and the Church." Accordingly it far surpasses the understanding, the ideas and feelings of the vulgar; and the falling away of the Spirit, as nominal Christians grew in numbers, compelled those of the Christian Church, who were inspired by God, to raise up again for the reception of the Eucharist the very barriers which had been thrown down for the reception of Baptism. The sanctity of the Lord's Supper gave rise to two other Sacraments: Penance and Orders.

4. Penance. S. Paul had said: "Probet autem seipsum homo, et sic de pane illaedat et de calice bibat."—"But let a man examine himself, and so let him eat of that bread, and drink of that cup." According to a less

authenticated text in the Gospel later attributed to S. John, Jesus, after his resurrection, says to his disciples: "Receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained" (*S. John*, xx. 22, 23). Not one of the three synoptics relates this saying of Jesus, but if it be authentic it is evident that the interpretation that has become general amongst Catholics cannot be accepted. The ritual absolution pronounced by the priest—as all theologians agree—is of no effect unless the sinner is repentant; it is useless, for the sin is already pardoned in the case of the sinner who is fully contrite. The Gospel of the Spirit, then, simply means that the true Apostle, filled to overflowing with the breath of God, purifies souls by casting out, with the aid of this divine breath, the ideas, desires and interior results of the sin or psychic evil. Unfortunately, very few saints throughout the centuries have been in possession of this gift of the Spirit; and the facts of every-day life abundantly prove that the liturgical formula does not alter the psychic reality.

The early Church, nearer than we are to the authentic sources of information, did not think it had the right to remit interior sins; this right is attributed to God alone. When a Christian had committed an exterior wrong, capable of doing harm to any of his brethren, or above all, of dishonoring the name of Christian, he had to make:

> Solemn confession thereof in the assembly of the brethren, and public penance was exacted, of a very humiliating, even very rigid nature, often lasting twenty-five years, sometimes throughout life; nine years for simple fornication (Kraus, *Histoire de l'Église*, 9th French edition, i. 1927).

When Popes Calixtus and Cornelius thought they could pardon, under very painful conditions, the libellers and even the renegades in the persecutions of Severus and Decius, it was more especially to the martyrs and the whole assembly of the faithful, not merely to the bishop and priests, that these two pontiffs attributed this power of pardon, and it was in the name of all the brethren

that the deacon was empowered to grant pardon to the dying (Batiffol, *Etudes d'Histoire et de Théologie Positive*, 2nd edition, i. 43 and 143).

When persecution and martyrdom were replaced by the protection of the Cæsars, and the covenant with the imperial administration gave administrative form to the Church—now become an official power—the rights of the people gradually died away, and ecclesiastical functions became an aristocratic, hierarchical organisation, a delegation of superiors to their vicars; no longer a democratic organisation and charge conferred by the votes of 'all the members of the Community' or 'Catholic Church.' Formerly the whole assembly of the brethren together imposed their hands on the heads of priests or deacons elected for some sacred function; henceforth, the bishops alone reserved to themselves the right of ordaining priests and deacons; later on, only the patriarchs could ordain the bishops, and so what theology calls Ordination or the Sacrament of Orders took precise form. The true minister is always the Holy Spirit, but since the manifestations of the Holy Spirit are no longer general, as at the origin of Christianity, over the whole of the assembled community, the hierarchs centralised the right that had lapsed, reserving to themselves alone the power to confer the Spirit of God.

Henceforward, Penance, like the Eucharist, also assumed another form. S. Paul reproached the Christians of Corinth for not thinking of celebrating the Lord's Supper at their meetings; this celebration was henceforth reserved for the bishop surrounded by his priests, and there were strictly defined conditions, non-accordance with which involved the exclusion of the 'laity'. The confession of secret sins to a 'penitentiary priest' was one of these conditions; and here began an evolution which became more and more complicated, a degree of administrative interference which has caused the rights of Christian reason and liberty in the government of conscience to mean very little to Roman Catholics at the present time.

Amongst the Orientals, even those subject to the Pope of Rome, it is the custom to confess sins (not aloud, doubtless, though in public) kneeling on the step of the sanctuary before the priest who is seated, listening to them. The brevity of this preparation is in striking contrast with the intolerable length of the eucharistic celebration. For the purpose of confession in the Latin Church, the small cabinet called the 'confessional' has been introduced by the Jesuits, and here those who go to confession stay a considerable length of time, for confession is complicated by the questionings of the priest, the result being that the confessor has become a spiritual adviser more than anything else.

5. Orders. This *rôle* of confessor and spiritual adviser has now-a-days become, amongst Catholics, the main occupation and influence of the priest. S. Paul had not anticipated this result when he wrote to his disciple Timothy:

> Neglect not the gift that is in thee which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee. (I *Timothy*, iv. 14, 15, 16).

S. Paul, however, was afraid that the youthfulness of his disciple might not command the degree of respect demanded by his post. Indeed, the very word, presbyter, means in Greek, older (comparative of presbys=old); and though in the Latin Church the present custom has prevailed of conferring priesthood on young men of twenty-three years of age, by imposing the vow of celibacy from the time of their subdeaconship at the age of twenty-one, still, the Roman breviary itself condemns the practice, reminding us that Pope Leo the Great insisted on a forty years' test before granting the vestal veil to a cloistered nun. The Orientals, too, even those subject to the Pope of Rome, required that the candidate should either be married or have reached the age of forty years,

before conferring subdeaconship on him. And so we find the condition of celibacy to be peculiar to the Latin rite. What constitutes priesthood is the uninterrupted transmission of the psychic virtue or spiritual charisma, conferring the divine influx on the words, rites and substance of the liturgy, and effecting sacramental transubstantiation in the consecrated bread and wine. Annie Besant and Mr. Leadbeater, who are at the head of Theosophy in Europe at the present time, have proved the survival of the original efficacy of this sacrament by experiments which confirm the existence of the efflux of light which, in Catholic Churches, radiates from the host and the chalice after the consecration. Says Annie Besant:

> If a clairvoyant examines what takes place when a Sacrament is administered, he sees that when the words of consecration are uttered and the sign of authority is given, a visible change takes place in the consecrated object; this is specially noticeable in the Mass or the Holy Communion. (*Mélanges Théosophiques*, édition française de 1910, p. 101).

6. Marriage. The letter of Ignatius of Antioch to Polycarp (ii. 5), proves that from the second century onwards the Christian man and wife asked the episcopate for a special blessing. "Nevertheless," says the theologian Henri Klée (*Histoire des Dogmes*, ii. 404) "it was not until the sixteenth century that the doctrine of marriage received its definite, dogmatic form, at the Council of Trent." Unfortunately, marriage in Church, amongst nominal Catholics, has to all intents and purposes become a purely mundane formality. To be truly religious, marriage must not be a matter of propriety, vanity or interest, but rather a union of love. The words 'amour' (love) and 'âme' (soul) spring from the same root. In order that love may be really true, it is the souls of the lovers that ought to love each other; it is really to souls that religion applies; the union of the two souls alone sanctifies the union of the two bodies. The exterior benediction is not sufficient, and the frequency of divorce, even amongst Catholics, is a present witness to the small

number of marriages, even of those blessed by the priest, that are true Sacraments.

7. Extreme Unction. The theologians of scholastic Catholicism have no real sense of proportion; they have regretfully abandoned the dogma they held before the time of Galileo, that the earth is the centre of the world, and that not only our sun but all the stars move round the earth; and yet they still teach that a single life on earth is, for every soul, both the beginning and the definitive decision of eternal destiny. Reason may regard as excessive and somewhat unjust this adjustment in a few hours of an endless future; but the Catholic liturgists, if not the dogmatists, are overcome with emotion in spite of themselves, and the sacramental prayers are really touching, when, as death is about to separate the soul from its body, the priest kneels by the dying man's side, and then, as though to mitigate the pain of separation, pours holy oil over all the limbs wherein the soul is still dimly living the physical life.

The Christian School of Alexandria, in the second and third centuries, believed in pre-existence and reincarnation; in the time of Origen neither the bishops nor the faithful forbade the teaching of this doctrine in their catecheses, nor has any *ex-cathedrā* definition condemned it since that time. The Council held at Alexandria against Origen, with his enemy Theophilus at its head, consisted only of provincial bishops, and, whatever its decrees may have been, they have not come down to us. At Constantinople, in the year 545, it was a provincial council, directed by the patriarch Mennas, which, by order of the Emperor Justinian, also condemned certain doctrines attributed to Origen. The fifth so-called œcumenical Council, which met at Constantinople in the year 553, was therefore the only one summoned by the enemies of Origen and of reincarnation. Now, we are in possession not only of the transactions of this Council, but also of the minutes of each of its eight sessions, and in not a single one of

these do we find either the name of Origen or even the most superficial examination of any article of his doctrine. A complaisant copyist, however, in the final designation of authors examined and condemned, after the names of Arius, Eunomius, Macedonius, Apollinaris, Nestorius and Eutyches, adds that of Origen at the end. The proof that this is a purely arbitrary addition lies in the fact that all the persons after whom Origen is mentioned lived subsequently to himself, so that his name ought to have come before them, not after.

From sheer credulity the Roman theologians, copying one another without taking the trouble to make a critical investigation, condemned Origen; whilst the Roman Catholics, either from indifference regarding the dogma of Purgatory, or incapacity to understand it, believe themselves under the obligation of rejecting the truly Catholic—that is, universal—teaching of the plurality of lives.

The Mysteries

The Religion of Jesus, which by its rapid propagation was brought into contact with Greek philosophy, could not be restricted to that social morality the Early Christians called 'charity,' 'brotherhood,' or even to the mystic psychology represented by the Sacraments. From the second century onwards, theologians were called upon to present dissertations on God and the metaphysical relations they conceived to exist between God and Christ, the Founder of their religion. This is the origin, both human and divine, as is everything of a transcendental nature that appears in this world—of the three mysteries: the Trinity, the Incarnation and the Redemption. The *Acts of the Apostles*, when quoting the earliest apostolic preaching, simply call Jesus: "A man approved of God," "with whom God was," ii. 22, and x. 38. In the case of converted Jews, Baptism was administered simply in the name of Jesus Christ, the Son of God (viii. 37) when an apostle uttered the formula that has now become liturgical: "In the name of the Father, and of the Son, and of the Holy Breath"—

for Spiritus, in Latin, and Pneuma, in Greek, mean Breath. The Father meant the invisible God, the Son meant Jesus, and the Holy Spirit meant the Breath of God then manifested by "tongues of fire" in the heavens, and by the inspiration given to baptised believers.

To carry the Gospel to the Greeks, however, it was necessary to philosophise after the fashion of their own philosophers; the *Epistles of S. Paul*, especially the one to the Ephesians, and later on the *Gospel of S. John*, show us the beginnings of this Christian metaphysic or Theosophy. The persecutions and practical organisations of the second and third centuries drew away the thoughts of the bishops from these abstractions; no sooner, however, had Constantine declared himself the protector of the Christians, than the Greek mind began to practise its subtlety on the absolutely simple doctrine which the traditional teaching had hitherto been, and not only bishops and teachers but even the mass of the people with their vague notions of Neo-Platonism, began so ardently to dispute regarding the Begotten and the Unbegotten that, in order to put an end to these disputings, the Emperor summoned and presided over the first Episcopal—so-called œcumenical—Council. From this Council and the four that followed it, all held in the East, sprang the theology of the three mysteries: the Trinity, the Incarnation, and Redemption.

1. The Trinity. Philosophically, reason reveals to us God as the source of Being, in the triple form of Being (Life), Thought, and Love in the unity of a single substance or essence. The first œcumenical Council at Nicæa formulated this unity in express terms, commanding it to be taught that in God there is "one single hypostasis"; 'hypostasis' is the Greek equivalent of the Latin word Substantia, 'Substance'. The following œcumenical Councils, for fear of confounding "Father, Son and Holy Spirit," commanded it to be believed and taught that in God there are "three hypostases," thus denying

the infallibility of the first Council; and the Catholic *Catechism* of the present day, translating the Latin word 'persona' by the word 'person,' which has quite a different meaning, teaches that there are "three persons in God." Pope Pius the Tenth orders that children of seven years of age, before partaking of the Lord's Supper, should be made to recite this metaphysic, which is altogether unintelligible not merely to children, but to the vast majority of mankind. Unfortunately, this popular teaching has degraded the transcendental meaning of the divine mysteries, interpreting them in a way absolutely indefensible not only by Initiates but by any really intelligent man. The Catholic priest answers even the most respectful questions with the dilatory plea: "Believe, but do not try to understand;" thus giving the intelligence anything but an intelligent part to play in the Church of the present time.

2. The Incarnation. All religions teach that God is manifested in creation; our spirit feels him present in each of us; the history of mankind shows him as incarnate, in a special manner, in the transcendental men called Messiahs in Hebrew, and Christs in Greek; the early believers were convinced that the Man-Christ Jesus was a more perfect incarnation of God than all other incarnations. This was a theology within the reach of all. The spirit of strife descended into Christians when the Spirit of God withdrew; first the Councils, then the theologians, and finally elementary catechisms, engage in dissertations on the unity of person and the duality of nature in Jesus Christ in so intelligent and enlightened a fashion that Jesus and God are altogether synonymous in the minds of most Catholics.

3. The Redemption. The great philosophies of the East, and the Neo-Platonic philosophy, the *résumé* of them all, taught that the creation of worlds and beings by the Exteriorisable God, the Logos Prosphoricos, was a true crucifixion of His divinity, a burial and death inflicted

by Him on His eternal life, by His voluntary descent to the lowest stage of unconscious if not inert being, afterwards to rise again by evolution and mount step by step, in progressive ascent, to the Bosom of the Father, and eternal union with the transcendent God.

Christianity, a religion as well as a philosophy, which consequently is positivist and not only idealistic, sets forth this metaphysic as physically realised, first by the incarnation and crucifixion, then by the resurrection and ascension of the Logos in the man Jesus, the Word of God. S. Paul says distinctly to the Neo-Platonist philosophers he meets throughout Asia and Greece:

> We not only preach Christ, but Christ crucified in the Man-Christ Jesus for the redemption of all throughout the world, and on earth for the destruction of social slavery in Christian brotherhood, for the uplifting of souls by the abounding grace of the sacrifice of the crucified Jesus.

This theology of the great Apostle was bound to lose something of its sublimity when spread broadcast amongst the ignorant and simple-minded: the mystery, however, endures in all its beauty beneath the popular interpretation and realisation. The mystery of the cross is still the mystery of spiritual and social redemption for all, on to the end of time, as an atonement made to God the Father by the willing immolation of Jesus, as well as by the idea and the virtue of sacrifice which the preaching of the Cross will eternally spread amongst the nations.

The idea of the atonement of Jesus Christ to God his Father for the sins of men, and of his substitution as victim in the place of guilty humanity, is set forth in every possible form by the early Christian teachers. The Reformers carry to such extremes their ideas on the atonement of Christ for man, that they even look upon Him as enduring the pains of hell; they by no means ascribe eternal salvation to good works or human virtues, but solely to faith in the merits of Christ. Catholic theology

teaches that through the merits of Jesus Christ, God accords to all men the grace of justification, and that no one is either excluded from salvation or predestined to evil (Council of Trent; Session vi, canon 17).

From this logic might perhaps deduce plurality of lives, since the majority of men are so little worthy of, or qualified for, heavenly bliss, if we are to judge by the virtues they now possess. Were theologians to regard this logical conclusion as heresy, perhaps Catholics might have the right to say in reply that the Inquisition—an institution of far greater official importance than all the teachings of theologians—condemned Galileo's opinion "that the earth was not the centre of the world and was not immovable" as an absurd and false proposition from the philosophical point of view and destructive to faith from the theological standpoint (*La question de Galilée* par Henri de l'Espinois, pp. 156—161). A Catholic, even when confronted with a formula of faith, and not merely an affirmation by theologians, should ever bear in mind that unity of formula does not do away with diversity of interpretation. A treatise on classic theology teaches this *ex professo*, and affords an example of it by maintaining an opinion held by the Jesuits and seemingly opposed to a decree of faith given by the Council of Florence (Elementa theologiæ dogmaticæ, auctore Francisco Xaverio Schouppé, Societatis Jesu, 4th edition, ii. 120).

In Catholicism it is the ignorance of the faithful that constitutes the authority of theologians, and the clergy show great lack of intelligence when they degrade and even ridicule the noblest dogmas of Esoteric Christianity: the Eternal Masculine incarnate in the Man-God, Jesus; and the Eternal Feminine, personified in the Immaculate Virgin, Mary.

DR. ALTA

"GROUND OF APPEARANCES"

THE philosophy of Mr. E. D. Fawcett should be particularly interesting to modern Theosophists because of its taking into account nearly all of their more important problems. This is, indeed, the only philosophical system so far existing in the genesis of which Theosophy has played an important, though often negative, part. One might point to Dr. Steiner as the philosopher of Theosophy. But a recent academical critic (Prof. Lutoslawsky) seems to be right in stating that the only unobjectionable way of treating Dr. Steiner is by regarding him not as a philosopher, but as a sort of prophet or religious instructor. Mr. Fawcett, on the other hand, is a born philosopher who repudiates everything smelling like a dogmatic statement with an energy which, in our opinion, has carried him just a little too far.

Mr. Fawcett's former standpoint, as explained in his book *The Riddle of the Universe*, may be shortly characterised by his words on palingenesis as "the expression of the progress of the Universal subject, or Metaconscious, to self-realisation through Monads." In the place of the Monads we find now the centres, and in the place of the Metaconscious the ground, and we hear no longer of a Universal subject nor of its 'self-realisation,' palingenesis being however, maintained with even greater emphasis than before.

Why has Monadism been abandoned? Because our philosopher has made the discovery that the "discrete self-contained centres" called Monads do not exist; that "the statement that I appear in a self-contained Monad

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See *Mind*, edited by Prof. G. F. Stout, April 1911, pages 197—211, and E. D. Fawcett, *The Individual and Reality*.

does not express an empirical fact," it being, on the contrary, just as well imaginable that my centre is *not closed* except in that "the conscious processes of alien centres, *as they are for themselves*,[1] do not appear in it." My centre is spatial, and it is literally invaded by the contents of contiguous centres, just as it penetrates these.

The Metaconscious, on the other hand, has changed in a less perceptible way. It is still the Subconscious transforming itself into the universe, but it has become more problematical and accordingly received the less definite name 'ground'. It is no longer (if it ever really was) the one entity, the one subject of idealistic philosophy, but a chaos of genetic possibilities, a mere "mind-stuff" which in itself, as a whole, has no pursuit or tendency whatever except that to change. If, then, the system was before called "a synthesis of Leibnitz and Hegel,"[2] not only Leibnitz but also Hegel must now be said to have abdicated.

In an article which has recently appeared in the philosophical journal *Mind* Mr. Fawcett makes a further step forward with regard to the ground, his main contention being, so he informs us, "that Nature and conscious individuals are evolved in time out of what can be best likened—not to a Cosmic Reason or Will, but—to *Imagination*. "For note that from Imagination it seems practicable to derive all appearances, while if you try to 'deduce' anything (*e.g.*, Krug's pen) effectively from Reason or Will or a unity of a Logical Idea and Will or what not, you fail utterly." The ground, then, is a giant Cosmic Imagination whose creative work we individuals "are continuing within our small territories."

This is doubtless a grand hypothesis, but it is not 'revolutionary,' as Mr. Fawcett proudly calls it (p. 203). It was proclaimed as early as 1877 by the German philosopher Jakob Frohschammer in a work entitled *Imagination*

[1] Italics ours.

[2] *The Riddle of the Universe*, p. 305.

as the Fundamental Principle of the Cosmic Process and this was followed by *Monads and Cosmic Imagination* and similar works, and finally the *System of Philosophy in Outline* which appeared in 1892, one year before Frohschammer died. It is extraordinary that Mr. Fawcett evidently knows nothing of the works of this Bavarian thinker, but this of course makes his attempt the more interesting. However, it is, after all, not surprising that a philosopher who wants for his Cosmic Principle some name from psychology, after rejecting Reason, Will, and Will+Reason (Hegel, Schopenhauer, and Ed. v. Hartmann) hits at last upon Imagination. For, what else was left? And if we ask what has been gained by the new hypothesis, it is in reality not much more than the name. Neither Ed. v. Hartmann nor any other remarkable philosophical critic has accepted Frohschammer's hypothesis. It suits Fawcett, because it enables him to characterise the ground with one word as both 'mind-stuff' and creative, but in speaking of 'the giant Cosmic Imagination' he relapses into Absolutism, forgetting that his pluralistic ground is nothing like a Subject, in relation to which alone the word imagination has any meaning for us.

The ground, whether we call it Imagination or otherwise, has hardly any right to existence. This has been occasionally felt by Mr. Fawcett himself, as on p. 250 of *Individual and Reality* where he says that the ground "may be myth." As a consequent thinker he should have dropped it altogether. The Metaconscious was necessary, because the relations of the Monads could not be explained otherwise. But from the moment you have no longer Monads "without windows" but centres "open to all the winds that blow," the reason for which the Metaconscious has been postulated falls away, and a sworn enemy of all Absolutism, as Mr. Fawcett has more than once declared himself to be, should have been glad to get rid once for all of all grounds and similar metaphysical concepts.

For let us not deceive ourselves by supposing the ground to be anything else but a last remnant of a standpoint with which Mr. Fawcett has broken, a shadowy Absolute. We do not see that any necessary use of it is made in the system. It becomes, on the contrary, obvious everywhere that it can be dispensed with, as in the chapter on Penetration (*The Individual*, etc., p. 141) where the author informs us in a foot-note that the ground has been left out of the question "for the sake of simplicity." In another place (*Ibid.* p. 253) we learn that "the ground serves to explain how conscious centres are kept apart." But may these not be kept apart by subconscious centres or eventually by space? Is not ground a mere collective designation for the totality of subconscious centres and germs of such? If so, why not become Pluralists openly and frankly and cease altogether to speak of a ground? Is it because then we cannot tell whence the centres arise? But must they arise from somewhere? And are we omniscient? May not, as both Veḍānta and Buḍḍhism teach, the palingenetic chains be without beginning, or without a recognisable beginning? Or may not centres arise from centres, through the destruction of centres, as new solar systems are said to arise out of the cosmic mist into which their predecessors had been dissolved?

There is another grave difficulty besetting the ground, and it is this. "An 'Harmonious System of Selves'," says Mr. Fawcett (*The Individual*, etc., p. 260) "is not the basic fact of the universe." The primeval ground appears, on the contrary, to be or have been "almost a chaos anteceding cosmos; an arena of warring differences rather than a harmony" (*Ibid.*). And the relation of manifest Nature to this primeval ground is not that of the actual to the potential. The ground does not contain what it is to become, *except to a certain extent.* It does not contain "late forms of reality," "but it was such that it passed inevitably in the time-process into

these;" it was not a "*mere* chaos," but ever contained, as primeval as itself, "a germinal system which is to change into a Nature and individuals in most respects differing from itself." "The nature of things shows itself to have been no original chaos" (*loc. cit.*, p. 408). Now this means giving with the one hand what has been taken away with the other. Consequent thinking cannot accept such mid-courses. If the ground changes itself into Nature according to a "system" and "inevitably," well, then Nature is contained in it potentially, then Determinism is a fact, then we are driven back to the very Absolute which the author has dismissed so emphatically.

And there is a further consideration which should lower considerably our estimation of the ground. The latter is said to transform itself into Nature, to "abdicate its throne" by slowly passing into experience, and we hear even of a "history of the universe" and of a "far-off divine event" when the goal will be reached and all individuals will have amalgamated, so to speak, into one conscious "Absolute." And then? Well, then the ground as well as "time-succession" will have disappeared and all will be well, just as it seems to have been before *mundus cum tempore* arose. But this is a conclusion in which we cannot possibly acquiesce, though Mr. Fawcett may be right in telling us that "the matter is seemingly not one of practical concern" (*loc. cit.*, p. 261). Being no Pragmatists we have to continue our path by inquiring now after the *beginning* of the ground. Mr. Fawcett leaves it *in dubio* whether or not there was such a beginning, and he discusses instead the beginning of what in his system corresponds to the Indian 'Day of Brahman.' This cannot help us. But there is, of course, no possibility of denying that a ground like the one described by him, even setting aside the "divine event," must have had a beginning. The question then arises: "Whence did it come?" and, it being meaningless to answer "From nothing," we have to state that there must be a still deeper and more lasting ground than the

one taught by the author. It is the Mūlaprakṛti of Indian Philosophy, the First Logos of Theosophy, at which we have arrived here.

It is, besides, a misleading statement that "appearances, if they reveal anything, support this history" of the universe. We know of a history of mankind, of our planet, and perhaps of our solar system; but to jump from here to a totality of all celestial systems and bodies, is a step to which experience surely does not compel us and which is the more surprising and questionable in an essentially pluralistic metaphysics like Mr. Fawcett's, which in this point we might expect to agree with Buḍḍhism, with its plurality of unconnected cosmic systems (Cakkavālas). It does not help us at all to speak of a 'history' of that which is infinite in either space or time or both of them. We may, on the other hand, imagine an island in infinite space arising out of the void, having a "history" and disappearing again, but it is clear that we are able to do so only on the conscious or silent presupposition that the 'void' is not merely space, not merely a condition, but the infinite source of existence. And there is no good in objecting that the source may not be infinite. For then we should anyhow be compelled to go further back from it, immediately or mediately, to an infinite source, and so it becomes obvious once more that the ground is not what it claims to be.

Pluralism is unsatisfactory, and it is remarkable how energetically philosophy has ever since endeavored to get beyond it, though this is exactly the standpoint of 'common-sense.' Mr. Fawcett's ground too, appears to owe its existence before all to this "monistic trend in the human thinking of the world" (Windelband). But at the same time there was the idea that from the One the Many must be derivable (unless the idea of the One would not "work"!), and this was unduly insisted upon. The ground, says the author is "a variety-in-unity, a Many-in-the-One—(with the emphasis on the Many)—rather

than a unity-in-variety, or One-in-the-Many." But the "emphasis on the Many" has succeeded in practically abolishing the One. We fail to discover how the ground is a unity at all except in a purely materialistic sense as a heap of "mind-stuff." We need not wonder, indeed, at the statement that the ground is "not a fit object of worship"!

Mr. Fawcett does not want "an Absolute," and surely his ground cannot well be mistaken for one, but it is an error to believe that the ground *excludes* the idea of the Absolute. It leaves, on the contrary, plenty of room, not, indeed, for 'an Absolute' but for *the* Absolute. It is the *prôton pseûdos* of Mr. Fawcett that from the Absolute, as from his ground, the differences of the world must be derivable. This must, on the contrary, *not* be the case, because an Absolute used for empirical explanation shows by this very fact that it is *not* absolute. We agree with him though for quite a different reason, in rejecting the "Absolutes" of European philosophy. And we hold fast to the Absolute of strict Advaita and of *The Secret Doctrine*[1] principally because the foremost problem of philosophy, the problem of the substance, defies solution without this hypothesis.[2] We say this, of course from a standpoint which Mr. Fawcett does not approve, because he believes that he has done with the doctrine of the "categories." But we cannot admit that his treatment of this subject is adequate, and we trust that he will change his opinion after having studied some more modern works on it, such as Ed. v. Hartmann's admirable *Kategorienlehre.*[3] Indian Absolutism, it may be added here, owes its origin not, as do

[1] Was perhaps the seeming superfluousness of the Absolute in this system the first cause of Mr. Fawcett's treating it as a *quantité négligeable*? I confess I do not know what the "modern theosophical Absolutes" are of which he speaks in the note on p. 293 *loc. cit.*

[2] F. Otto Schrāder *Māyā-Lehre und Kantianismus*, p. 22 fll.

[3] The *Philosophy of the Unconscious* so often quoted by the author has in Germany long since been classed with philosophical romances. It represents the first period of a philosopher who was becoming constantly more scientific and less popular. The *Kategorienlehre* (1896) was his last great work. (We do not agree with his metaphysics, but only, to a certain extent, with his epistemology).

some (not all) Western "Absolutes" (*The Individual*, etc., p. 292), to a *metabasis* from logics into metaphysics, nor to any philosophical construction at all, but to the natural conviction or feeling characteristic of deep religious natures that plurality and change cannot be real in the highest sense, but point to something else altogether different on which they ultimately rest. That *this* Ground has nothing whatever to do with the "frozen reality" by which Mr. Fawcett designates the Absolute (*loc. cit.*, p. 294), need hardly be explained. We cannot say what the Absolute *is*, but only what *contradicts* our idea of it. Nor is the Absolute in the "fix" (*loc. cit.*, p. 293) of having either to contain "all sorts of content just as they are" or to hold these "transformed." Such alternatives do not exist for it, because there is logically no possibility of any relation at all between the Absolute and the world (as the totality of Nature manifest and unmanifest). The moment you think of any, you dethrone the Absolute by imagining the world as somehow existing *beside* it. And the moment you identify it with the world, it is likewise dethroned. How it is different from the world and yet not different—this is the great enigma which no philosophy will ever be able to explain. One must be badly caught in the net of empiricism to deny that the problem of the One and the Many points to an eternal mystery.

Mr. Fawcett's hypothesis of the ground, then, appears to us not very fortunate. But we are not blind, therefore, to the many good sides of his philosophy, though we must here renounce the discussion of them. We gladly confess that *The Individual and Reality* is one of the most attractive and instructive philosophical works we have ever read, and one of the few with regard to which one might repeat what Schopenhauer said of his system, namely, that it has such a broad basis that it will keep its value irrespective of all shortcomings which might be discovered in it.

DR. F. O. SCHRĀDER

RENTS IN THE VEIL OF TIME

The Lives of Orion

XV

THE island of Poseidonis was again chosen as the birthplace for Orion, who was born in 9603 in the hill country in the north, among the white race from which the Āryans had been segregated. Sirius had been born fifteen years earlier in another valley not a hundred miles away, but they knew nothing of one another until many years later. Orion's father Betelgueuse had a large estate, and lived upon it in the old patriarchal style, with many retainers and vast herds of cattle and flocks of sheep. She was

a handsome child, very active and healthy, and learned, when very young, to be a daring rider. The father idolised the child, and the mother Sagittarius gave way more than was wise to the imperious little will. All the servants vied with one another in trying to find pleasures for her, gratifying all her whims and fancies.

Naturally she became vain and wilful, resisting any sort of control and insisting upon having her own way, even in the most unimportant details. If anyone told her to do anything, she at once wanted to do exactly the opposite, even though her reason showed her that the request was reasonable. Her little schemes rarely failed, so she was generally good-tempered and kindly disposed, but when crossed she was sulky and even passionate at times. Altogether she was certainly self-centred and inconsiderate, though capable of strong affection. Various young men fell in love with her, and it is to be feared that she distinctly enjoyed playing them off one against the other. Before she was sixteen, her coquetries had already led to a fight between two aspirants for her favor, Hebe and Stella, in which the latter was killed. Many blamed her in the matter, and she was indignant that it should be so. However, about this time she herself began to fall in love with Atalanta, who was an eligible young man, and probably her character would have been greatly improved thereby. But just at this crisis the valleys were invaded by the Toltec armies.

These white races of the north always maintained a good deal of independence, even though nominally subject to the Toltec emperor. But perpetual quarrels arose as to the amount of tribute to be paid and the manner of its collection, and occasional Toltec expeditions were the result. The country was so irregular and difficult to traverse that it was never permanently occupied by the armies, but descents were made at intervals upon individual estates, the people were killed and cattle were seized. Such a descent was made upon the ranch of Orion's

father; he, the lover and many others were killed, and all the younger women were captured and carried down to the city as slaves. A month previously the same expedition had raided the valley where Sirius lived, and she had been carried off in exactly the same way. She had been assigned to the harem of Eta, a rich Toltec, and plunged into a life of servitude of the most intolerable character. She suffered much, but tried to bear it philosophically, hoping always for some amelioration of her condition.

It happened that Orion was given over to the same man, or bought by him, so she and Sirius met for the first time in this life. Orion was filled with indignation, and was in a condition of passionate protest against all the outrages offered her. The brutal passions of the master and his boon companions, and the venomous spite of the elder and more neglected wives (among whom were Daphne and Gamma), made the life a very real hell; and the petted and idolised girl, whose every wish had been law, seemed almost unable to endure the change. Her pride and caprice were quickly crushed out of her, and she was compelled to instant obedience to the most abominable demands, but the passionate sense of outrage never left her for a moment, and by the end of a week she was half-insane with the horror of it all—in fact, had already made two attempts at suicide.

Then she met Sirius, and the fact that they were country-women at once drew them together. Sirius had suffered in the same way, but being older and less delicate, and seeing that escape seemed utterly impossible, was trying to make the best of a very bad situation, though watching with unceasing vigilance for any opportunity that might present itself. She was filled with pity for poor Orion, so young and beautiful, and so unused to hardships of any kind. She tried hard to protect her and make her lot more bearable, often contriving to offer herself as a substitute for her, so as to save her some

at least of the unnecessary horrors of their life. Orion clung to her country-woman in return with an eager gratitude and devotion that was beautiful to see—a welling up of unselfish affection such as her pampered life on the estate had never evoked. Sirius spared no efforts to shield her, but even with all that she could do, it became increasingly evident as the weeks rolled on that Orion could not bear the strain, and would presently sink under it. The free and joyous child of the mountains was becoming a shrinking and terrified creature who started at a shadow and burst into tears at a sudden sound.

The penalty of an unsuccessful attempt to escape would be death by unspeakable tortures, and the effort seemed so hopeless that Sirius had never seriously contemplated the idea; but compassion and love for Orion made her willing now to risk even these awful consequences in the hope of saving her from the insanity or death which seemed imminent. They spent much time in consultation over the problem as to how escape could be attempted, and Sirius at last conceived a plan which, though desperate enough, seemed not quite absolutely impossible. To get out of the house at all was their first great difficulty, but even if that could be achieved, their white skins would betray them as slaves, and they could not walk a hundred yards without the certainty of exposure and capture. Also it was equally certain that young and unprotected women could not pass unscathed through a single street of that city at that time. Obviously, therefore, disguise was necessary, and there seemed no means of procuring it.

However, Sirius constrained herself now to take part in conversation with the other women (which hitherto she had never done), and thus was sometimes in their rooms. In this way she was able to obtain possession of some complexion paint which, being intended for a Toltec woman, gave the darker tint

which would make the fugitives resemble the conquering race. Then came the question of clothes, and this baffled them for some time, till one day Sirius saw an opportunity to purloin a suit which belonged to one of the male visitors. Hurriedly she applied the paint to her face, hands and arms, and also carefully painted Orion. She put on the male garments, dressed Orion in the clothes of a Toltec woman, and made her veil herself thoroughly. Then she took her boldly by the hand and made her way into the more public part of the house, contriving skilfully to elude the servants and the older women. In the public apartment they mingled with the guests, and then quite naturally walked out of the house by the front entrance amidst bowing servants. This happy audacity carried them safely into the street, and, as they wore the appearance of a Toltec husband and wife, no one interfered with them. Orion had been so broken down by her sufferings that she trembled violently, and was so nervous that she walked with difficulty. Sirius was equally frightened, but tried not to show it.

Of course, their first object was to put a considerable distance between them and the house in which they had so long been confined. As they knew nothing of the city, they just pushed on in the direction which they had taken by hazard when they turned out of the gate. They were entirely without money, but Sirius had some trifling jewels. She had been wearing these when captured near her northern home; they had been taken from her by one of the older women, but she thought it no harm to steal them back again before she started. When she saw a jeweller's shop, she swaggered in as nearly in the lordly Toltec manner as she could, and tried to assume a deep and reasonably manly voice. She offered a necklace for sale, and after a little bargaining for appearance's sake she accepted the jeweller's valuation, though she knew that the necklace was really worth far more than he offered. Small as the amount was, it gave them a little ready cash, and they accordingly felt safer.

After a few miles, Orion seemed ready to fall with fatigue; but Sirius, though sympathetic, felt that they *must* get away from the city before they stopped to rest, as the spectacle of people, dressed as they were, sitting down to rest in the street would be sure to attract undesirable attention. Somehow or other they managed to reach the suburbs, and then turned into a tavern, where Sirius ordered food, and in this way they were able to rest for a couple of hours. It was night before they were entirely free from the city, and Orion was quite worn out. They consulted as to the advisability of going to an hotel, but decided that it was hardly safe, so they spent the night in a convenient barn. When further away from the capital they tried an inn for one night, but resolved not to risk it again. The people were quite polite and did not appear suspicious, but were greatly surprised to see persons of rank travelling on foot, without servants or luggage.

As the days went on, their money began to run short; and they were in the difficulty that Sirius did not know how to do any ordinary work which could earn more, nor could she apply for any work while wearing the dress of a city gentleman. At last, seeing an inferior kind of clothing-shop in the town through which they were passing, it occurred to Sirius to barter their somewhat fashionable garments for the ordinary dress of the respectable working-people of the country, representing that these clothes were required for a frolic in which they were engaged. This saved them trouble in certain ways, but on the other hand there was the objection that they did not look or walk like working people. Another source of trouble was that they were no longer surrounded with the awed respect accorded to the higher classes, and so were sometimes liable to rough words, and even to insult.

On one occasion a person dressed like a gentleman caught a glimpse of Orion's pretty face, and offered some impertinence. Sirius repulsed him vigorously, and for the

time he seemed to abandon them; but he secretly followed them and, during the following night, reappeared and offered violence to Orion. Sirius, though strong for a woman, could not struggle with him as a man could have done, and was at last compelled to snatch his dagger from its sheath and stab him with it. Fearing arrest for this, they started on at once and walked all night. When day came they concealed themselves; indeed, they did not travel openly again until they were quite away from that district.

Their progress was necessarily slow, and they were several months upon their journey. They were often put to serious shifts to obtain food, the difficulty being that so few lines of casual work were open to them. Orion grew rapidly stronger with the regular exercise and open-air life, and became more like her old self. She was in reality but a girl of seventeen, though those few weeks of hell in the city had for the time made her look twice that age. Though she recovered to some extent her youth and elasticity, she never entirely lost the nervousness and timidity which those weeks had developed in her. They were very thankful when at last they gained the hills, and were able to wash off the horrible paint which it had cost them such ceaseless trouble to renew. Even though they were once more among their own race, that part of the country was directly under the Toltec government, and therefore the law would unquestionably have handed them back to their 'master' in the capital.

To live in safety they must adopt one of two alternatives; either they must make their way to that part of the mountains which was still independent, or they must seek refuge in a nunnery. This latter was possible because in the treaty which established the Toltec power in this country there had been a special clause guaranteeing perfect religious liberty and non-interference with any of the existing religious establishments. Orion

was so overpowered by horror at the mere thought of being carried back, and so haunted night and day by a nervous dread of recognition, even where it seemed most improbable, that when they reached one of the great conventual establishments of their own race, Sirius decided that the long strain of their flight should end there for the present, so she demanded an interview with the lady abbess, Helios, revealed to her her sex and told the whole story. The abbess was full of sympathy, and assured the two fugitives that they were heartily welcome either to temporary asylum or permanent residence, and that even if by some improbable chance their identity should ever become known, they would still be perfectly safe. Sirius, hearing that, broke down at last and had a long illness, during which Orion attended upon her most devotedly. The two comrades in danger had become fast friends, and were not happy unless together.

It took them some years of peaceful life within the convent walls to recover from the effects of that long nightmare of danger and hardship; but during this time they became deeply interested in the religious life which surrounded them. The abbess had wisely recommended them to try the healing influence of prayer and meditation, but for fully two years they could do little in this way, for whenever they allowed themselves to think quietly for a few minutes the memory of the horrors of the city rushed upon them and overpowered their minds like an obsession, so that they were compelled to turn to active work for a distraction. This condition of nervous prostration persisted much longer with Orion than with Sirius, and when the thought of fear came upon the former with overwhelming force, the only thing that would soothe her was to rush at once in search of Sirius and cling to her half hysterically. These fits of terror became rarer as time passed, and after five years Orion was entirely free from them, though general nervousness and extreme sensitiveness still remained.

The two friends at first had the idea of moving on, when fully recovered, into some of the states which still retained complete independence, but they finally resolved to stay where they were. They both knew that their ancestral homes had been destroyed and all their friends and relations killed, and there was therefore no sufficient inducement to resign the peace and security of the convent for the dangers and uncertainties of life outside. This convent was a vast establishment—quite a town in itself—and many branches of activity were carried on within it. There were nuns who spent their lives almost entirely in spiritual exercises of various kinds, but there were also many who gave their time to study, others who made garments or prepared food for the poor, and others who devoted themselves to the service of the large and excellently managed hospital which was attached to the establishment.

A monastery of equal size existed side by side with this convent, and the two together made a kind of religious town, which stood at some little distance from the town devoted to business and ordinary residence. This religious town was within a huge rambling old wall of its own, which no one ever passed uninvited, as great respect was paid to the monks and nuns. Quite a large tract of country was included within this wall, and there were many beautiful gardens of which the monks took the most loving care. There were, of course, some black sheep in this flock, but on the whole, the life was very happy and useful—quite the brightest spot that we have yet seen in these last days of the decadent Atlantean Race. Some of our *dramatis personæ* have been recognised, both in the abbey and among the townspeople. Their names will be found in the usual list at the end of this life.

Among the Toltecs generally magic was at this time very extensively practised, and almost always for the most selfish purposes,—and these studies had their representatives among the monks of this northern race. One of

these monks, Scorpio, observed in Orion the characteristics of a good subject for hypnotism, and invited her to take up the subject, and experiment with him. She would go nowhere and do nothing without Sirius, and Sirius was somewhat suspicious of this monk. However, the latter persuaded the two women to attend one of his magical séances, and there he produced phenomena which impressed them both profoundly.

In a darkened room amidst gruesome surroundings was set a huge brazier of incense, and as thick stupefying clouds arose from this, a strange but imposing figure appeared floating amidst them, and in a hollow voice ordered Orion to submit herself to the hypnotism of the monk. Both the women were much affected and rather frightened, though neither of them liked the general influence which they felt, and Sirius's suspicions were strengthened, though she could not tell why. After this, Orion was mesmerised several times by Scorpio, Sirius always being present, as Orion would never go alone, although importuned by the monk to do so. She showed considerable clairvoyant power, and through her, Scorpio was able to obtain a great deal of information about the private affairs of people in the neighboring city, which he no doubt employed either to impress them with his supernatural powers or to extract money from them. The monk was gradually gaining great influence over Orion, which she somewhat dreaded, while Sirius continued vaguely suspicious and instinctively disliked the whole thing.

Presently the monk began to throw Orion into a trance from a distance, appointing a time when she should sit quiet in her own room, and then acting upon her from his cell, just as though he were physically present. Later he was able to do this when he chose, *without* arranging a particular time beforehand. Orion submitted to this domination, but Sirius found it intolerable—really thinking it a bad thing for Orion, but also moved by a sort of

half jealousy of an influence that seemed to take her friend temporarily away from her.

In order to overawe this rising spirit of protest another magical séance was arranged, and once more the terrifying figure appeared amidst clouds of smoke. Orion trembled, but Sirius, though inwardly quaking, nevertheless watched the proceedings closely. She soon noticed certain curious facts, especially that when the apparition spoke its lips did not move, and that at those moments the monk was never looking at it, as would have seemed natural, but always had his face pressed against the wall as though in fear. The voice of the apparition also had a certain resemblance to that of Scorpio; so instead of remaining within the magic circle which had been marked out for them as the only place of safety, Sirius prowled about a little when opportunity offered. Presently she discovered that when she placed her hand in a particular place, part of the apparition disappeared. Following up this clue, she found a carefully masked recess in the wall, in which was an ingenious arrangement of a concave mirror, with an image in front of it which was the exact counterpart of the apparition. A very strong light was focussed upon this image, and the concave mirror threw a vivid, solid-looking reproduction of it upon the incense smoke. Sirius had already observed that whenever the column of smoke failed for a moment, the image was no longer there.

She said nothing while they were still in the power of the monk, but the next day she made some excuse to enter Scorpio's room when he was absent. Examining the part of the wall against which he had pressed his face, she found a hole there. Greatly daring, she pressed her lips to the wall and spoke into it, and was startled to hear a hollow voice from the other end of the room repeating her words. Trying this again and again, she became satisfied that it was her own voice that she heard, and that it was somehow conveyed through

the wall to the spot from which it appeared to issue. Searching carefully, she found, concealed among some carving, the hole through which it came, and when she spoke into that hole, the voice appeared to come from the other place, so that she now knew exactly how the illusion was produced.

She then went home and explained the entire fraud to Orion, who was much horrified and yet also relieved, and at once promised to have nothing more to do with the dishonest monk. Scorpio had real mesmeric power, and used his reprehensible trick only to overawe his subjects and frighten them into submission to his experiments. The women did not wish to quarrel with him or make an enemy of him, so they steadfastly refused to continue the sittings, but declined to give any reason, beyond alleging that a dream had forbidden them. The monk tried again and again to throw Orion into a trance from a distance, but Sirius exhorted her to resist, and worked with frenzied efforts to keep her awake when she was threatened.

This constantly renewed struggle was impairing Orion's health and bringing back the old extreme nervousness, so Sirius determined that violent measures were necessary, as she had repeatedly but unavailingly begged Scorpio to desist. She therefore obtained an interview with the abbess and revealed the whole story to her, begging that if any steps were taken her name might not appear in the matter, lest the monk in revenge should lie in wait to kill her. The abbess reassured her, and without mentioning any names sent an account of the apparatus to Siwa, the prior at the head of the monastery, who was a great friend of hers, simply asking him to have Scorpio's room searched to see whether this was true. The prior promptly investigated, found the concave mirror and the speaking-tube, confiscated the entire outfit, expelled the monk from the community, and obtained great credit for his supernatural acuteness in detecting fraud. No one knew where Scorpio went, but from his distant retreat he still occasionally troubled Orion.

As the latter was encouraged to vigorous resistance, the efforts to control her gradually became fewer and fainter, but it was perhaps eighteen months before she was left entirely in peace. The women lived on to middle age as devoted friends, and their life, though quiet, was interesting and happy. Orion developed great skill as a player on the harp, and while playing used to pass into a kind of ecstasy in which she was entirely oblivious of earthly things—could not hear if addressed, or feel if touched, yet could play the most inspirational music, such as had never been heard in that country before. This power was first developed as an antidote to the mesmeric influence of the monk, for Sirius found that if, when Orion was almost yielding, she thrust the harp into her hands, she instinctively began to play, and the music strengthened her to throw off Scorpio's influence. If under such circumstances the ecstasy descended upon her she would appear transfigured, and would be absolutely free from the monk for many days. Sirius did not understand all this at the time, though she knew that it was good. Now, looking back, it is clear that one of the musical devas had been attracted to her, and was trying to uplift the people through her.

The sinking of Poseidonis was foretold by the priests of this northern race, and though of course many did not believe or pay attention, there were also very many who did. As the time approached the abbess called her great army of nuns together, and dramatically described to them what was coming. She stated that as money would no longer be required, all the great wealth of the convent was at the disposal of those who wished to leave the country, and all were left perfectly free to do what they chose. For herself, she said, she cared very little about life, and did not wish to begin it all over again in a new land, as she was too old, so she intended to stay and perish with her country, upholding the flag of her order to the last. Our two heroines, full of affection for her and

fired by her enthusiasm, resolved to stay with her, as did a good many of the nuns. More than half, however, took advantage of her offer, and eleven large ships were fitted out to convey them to other lands. Others also returned to their homes in different parts of Poseidonis.

Though those who were left behind expected it, they were terrified when the first great shock came, and rushed together into the garden. There the abbess met them, gave them with splendid courage a short and stirring address, and then asked Orion to play to them, to play as she had never played before. Orion was no longer the nervous shrinking woman, but was absolutely transfigured. The ecstasy descended upon her, and she swept the strings with a gesture like that of a queen who issues her orders. She played—or the deva played through her—as no human being had ever played before. She called forth such a volume of sound as no harp had ever before given. She swayed that great crowd of women like one soul; she held them entranced while the earth was rocking and the walls were crashing down all around them. So tremendous was the power of that divine music that when the sea rushed in and swept them all to destruction not a single cry was raised. All were so wrapt from the lower world, that the passage from this plane to the next was unnoticed; and though the harp and harper were whelmed in the Atlantic, the same music still soared triumphant to far grander heights before the same audience on the astral plane.

DRAMATIS PERSONÆ

Fifth Sub-race (*Mountaineers*)

ORION: ... *Father:* Betelgueuse. *Mother:* Sagittarius. *Suitors:* Hebe, Stella. *Lover:* Atalanta. *Country-woman and friend:* Sirius.

PERSEUS: ... *Wife:* Arcturus.

BELLATRIX : ... *Wife :* Aquarius.
MIRA : ... *Husband :* Juno.
ERATO : ... *Father :* Egeria. *Mother :* Canopus.
HELIOS : ... *Abbess. Nuns :* Lyra, Clio, Chamæleon, Pallas, Pomona.
SIWA : ... *Prior. Monks :* Sappho, Fortuna, Eros, Epsilon, Flora, Scorpio.
SCORPIO : ... *Mesmerist.*

Third Snb-race (in the City)

ETA : ... *Rich Toltec. Wives :* Daphne, Gamma.
ALASTOR : ... *Wife :* Melpomene. *Sons :* Ursa, Lachesis. *Friend :* Castor.
CASTOR : ... *Wife :* Dolphin. *Son :* Mu. *Daughter :* Cygnus.
URSA : ... *Wife :* Erato. *Dissolute Companions :* Thetis, Avelledo, Aglaia, Sirona, Adrona.
BOREAS : ... *Servant of* Mu. *Elopes with Cygnus.*

NOTE.—A list of the remaining *Dramatis Personæ* will be found in the eighteenth life of Alcyone, Vol. XXXII, page 403.

A BLUEBELL FANTASY

Such a sea of sapphire shone
Bathed in floods of burning gold,
Pluck no flower, else charm were gone,
E'en to sing their praise, how bold.

In the glow of May's high noon
Burst their glory on my gaze.
Sorrow slept in trancéd swoon—
Dreaming smiled, 'mid pleasure's maze.

Then the poet's genius woke
Woke, and laid a thought of thee
Gently, not one blossom broke,
On that surging bluebell sea.

L.N.

INVESTIGATIONS INTO EARLY ROUNDS

Introduction

IN the year 1896, Mrs. Annie Besant and Mr. C. W. Leadbeater made certain researches into the evolutionary work done in early rounds, and the report of their investigations is now published for the first time. There was then much uncertainty among students as to what facts were really described by such terms as Solar and Lunar Piṭrs, Mānasaputras, Chhāyyas, etc., and hence the two investigators determined, when an opportunity should occur, to "look up," by reading the record of events in the Memory of the Logos, what actually took place in early rounds.

When the opportunity occurred, a week-end visit to the country was arranged, and a party of four went to spend from Saturday to Tuesday at Lewes Park Farm, Surrey. The party consisted of Mrs. Besant, Mr. Leadbeater, Mr. Bertram Keightley, and myself. There also accompanied me my faithful dependant, "Ji," in outward appearance a cat, who, however, it will be seen, has earned immortality for herself by having a humble part in the investigations. The farm was some three miles from the railway station, and about a mile and a half from the nearest village. In front of the farm was a wild common, a wide expanse of bracken and heather, and travellers were few and far between. Hence the locality was admirable, in that it gave peaceful surroundings.

It was planned that while Mrs. Besant and Mr. Leadbeater were looking at past events in the Memory of the Logos, they should describe and compare notes, by word of mouth, as to things seen and heard, in order that, so far as

possible, some record might be taken down. This record might later be gone over by the investigators, to remind them of things observed, without actually reading the Memory of the Logos a second time. It was for the purpose of being recorders that Bertram Keightley and I were present. We were both to act as scribes, and to take down what was said, and our accounts were later to be used, after checking and corroborating each other, for articles.

The investigations began on Sunday morning, August 23rd, 1896. After breakfast, the party moved out with rugs and cushions to the common, and selecting a suitable place the rugs were spread. The two seers lay at full length on their backs, their heads propped up on cushions; the two scribes disposed themselves as best they could, ready with pencils and paper.

Neither of the scribes knew shorthand. Bertram Keightley mostly listened, and wrote little. On the other hand, the second scribe realised that every word would be of consequence for students of later generations, and though handicapped by not knowing shorthand, wrote as swiftly as he could, inventing signs and symbols for words and phrases, to keep up with the speed of utterance of the seers.

As the seers observed the events of the past, the comparison of notes by them was not unlike the investigations of two microscopists, each of whom, while looking through his instrument and observing, might at the same time be making remarks to his fellow-student, without taking his eyes from the microscope; or, better still, the seers might be likened to two people on a ship with two separate telescopes looking at one scene on land. But the difference lies in the fact that not only did both seers *see* the same scene—they were both *in* it, and *of* it; it was not a picture passing before their eyes, being reviewed as it passed—it was an event happening all round the observer, and described from that standpoint.

In comparing notes, the seers would often speak very briefly, sometimes disjointedly; articles, verbs, conjunctions, would often be omitted. Sometimes a minute or two might elapse between remarks; at other times the conversation would be at the normal speed, and too swift to be taken down fully by one who knew no shorthand. Sometimes a phrase would be begun and not completed.

After the investigations were complete the party returned to London. I had some thirty pages of pencil notes, full of contractions for words and phrases, and probably legible, some of it, only by myself. This is Report No. I, and it is still in my hands. Immediately on the return to London, lest I should forget, I at once wrote out this report more fully, so that it might be read by all; this is Report No. II, and it is in ink. A copy of it was made at the time for Mrs. Besant's use. Of this also I have a copy with me, and Reports I and II will presently be deposited in the archives at Adyar. It is from Report No. II that the present transcription is made for publication.

The letter at the side, B., of course stands for Mrs. Besant, and L. for Mr. Leadbeater. Wherever appear dots . . . there was an interval of time, perhaps a minute or more, before the investigator made the next remark; where the intervals were considerable I have put the word *Silence* in brackets. Words with round brackets ( ), are those not in Report No. II, but put in now by me to make the phrases clearer; words in square brackets [ ] are also my own, offered tentatively to replace words missed in the original reporting or as explanations. I have also supplied explanatory foot-notes, hoping they will help to make clear the remarks of the two seers. The headings, too, have been arranged by myself, for purposes of reference.

C. JĪNARĀJADĀSA

SEATTLE, U. S. A., *April 16th*, 1911

Sunday, August 23rd, 1896

THE INVESTIGATIONS OF THE FIRST DAY

The Moon Chain

L. I am going after (the) classes. (They are) very active little brutes. (They) hop about like fleas! Find yourself on the moon and get back to it. (What a) curious sensation! Well, if ever I was such a thing as that!... This is purely out of order, but having got hold of ourselves (we) can follow ourselves (and see) what we did in this period... Perhaps better not... He[1] is like a little ape; (he) can jump about a mile high;[2] quite an impossible kind of little beast! I seem to have liked it and taken a mad delight in jumping. Bother all that! Let's settle down to business. Find your first-class pitṛi. Why, they haven't any sex as far as I can see; all this is so hopelessly different!

B. Rather like a ... (*Silence*).

L. You get a sort of cloud; yet they are separate things like individuals, aren't they?

B. They are more like individualised animals; they will get on in pralaya.

L. When you get behind the other classes, they are more like a mass of clouds broken into balloons and blocks; those distinctions seem clear enough. Do you see how... (*Silence*). But who are these who have drawn us up, the greater beings? Our devotion to them has individualised us. They can't be Manus, *et cetera*; too many of them. They are like a humanity; where are they now?... Do you know, this evolution is much bigger than we have been thinking. It seems they are

[1] The first-class pitṛi.

[2] In comparison to his size, speaking graphically.

connected with us, and we are . . . There is not any beginning to this! The people who are humanity there are those who succeeded there, and we are those who didn't. They are the product of an evolution of seven chains[1] which preceded our seven. There! it's no use! We shall go mad! (*Silence*). We are the rough material that was vegetable further back—wait a moment! (It is) all getting different; nothing you call vegetable... Well, never mind! We must drop it. Let's get back to practicalities.

We are monkeyish in shape—like magnified fleas! What principles has he?[2] Let me see. He...

B. Four.

L. Oh! this is where the first class differs from the second.

K. How many has the first class—four?[3]

L. No, no. Wait a moment! (I) was on the brink of understanding when that horrid fly brought me back![4] We shall understand it shortly... There is one point that eludes me . . . The first class piṭṛi is the only creature who has a definite egg; he is the only one who has made the junction and (has) a proper causal body as yet. That is what takes the first class away from . . . The moment he makes the junction by virtue of devotion to the [word missed] he disappears; he is not born on the moon.

B. He has (a) baby fifth principle.

L. He has behind him ātma-buḍḍhi. I suppose he is in the same position as an animal individualised.

B. Look at the second class.

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[1] Thus in the report. But probably L. meant "rounds."
[2] To question from B. Keightley.
[3] Question by B. Keightley.
[4] A fly had settled on L.'s nose, and he had to brush it aside.

L. First and third seem to show out clearly. The second class bother me. (The) second haven't the junction; they have an expansion above and an expansion below. The third class is a separate block; he is a creature; he will return, but (he) has no kāraṇa sharīra.

B. I see what this thing is.

L. Please expound.

B. This second one has his buḍḍhic thread, and he has a vortex at the end of it; and if you will look at the creature below he has (a) thread with vortex; and he has delicate threads from vortex to vortex—you (will) see them if you jump up and down quickly.[1]

L. They are not real.

B. But going to be.

L. They don't join if you are on the arūpa plane. That is āṭma-buḍḍhi; (it) is beginning to spray down upon him.[2] But when you come to (the) third (the) vortex is there, but not (the) thread. They are . . . in the same way that the second are on . . . Oh! it is those vortices that have broken the thing up . . . Four-five-six-seven haven't that. Lowest class is like a soupy mess, with no divisions or stratifications.

B. (In the) fourth, (an) incoherent third principle and fourth principle (are) beginning in (a) feeble way! what will in future time develop into kāma . . . Oh! I see what the principle of it is!

L. That's a blessing!

B. Look! If you—I will tell you what I want you to look at; you will have to go up—you will see [word missed] threads of āṭma-buḍḍhi going all

[1] If L. were to transfer his consciousness from arūpa mental to buḍḍhic, and back again.

[2] The second-class piṭṛi, presumably.

the way down—wait a minute before you go!—and these stimulate the unfolding of the matter which will become kāmic. They are the moving powers, as it were.

L. If you follow those threads down, why, they are *here*, in minerals! They are like jīva.

B. I suppose it is (the) monad of the Second Outpouring.

L. Co-ordinating force is a will, the life in everything; I mean jīva, not monad.[1] Is not that monad (the expression) of another will? These threads are intimately connected with jīva, (as if) jīva (were) a reflexion of them.

Look! there is jīva on all planes, and what we call jīva is the very same thing. See; for a moment I thought I (had) it! The universal Logos[2] of all is the ātmā of the sun, so to speak; the sun we see is His physical body. When He brings jīva down through His own principles and pours it from His physical body, it is jīva; and when from His astral body, it is something else. (*Silence.*)

B. You have triple above with four to work with (below), while here we have seven to work with.

L. Taken through to what to us would be manas, it would make those threads you mean, wouldn't it? kind of jīva raised to the third power?

B. Yes, in a sense it would be.

L. Because there . . . it is manas and it is not . . . that when you have them . . . is what we call it. Doesn't it strike you that the critical period in the fifth round is rather a farce? Wasn't it decided on the moon? Practically the division is made; if we are ahead, it is because we started earlier.

[1] C. W. L. at this period used to employ the word "monad" for the group-soul; as, mineral monad, vegetable monad, etc. Presumably it is so used here.

[2] By "the universal Logos" evidently the Solar Logos is intended.

Round I. Globe A.

Earth Chain

B. Now, I am going to Globe A; one needn't go out for it!

L. We'll get into our bodies. Wait a moment! Your Globe A isn't a globe; it is the end of a ray coming out.

B. (Like the Lotus floating on the water with its long stalk growing out of the navel of Vishṇu[1]).

L. The whole thing is a kind of a dream. (I am) reminded of Lewis Carrol, that we are creatures in the Red King's dream![2] This globe is nothing

[1] A. B. here spoke too rapidly to be taken down, but alluded to the picture of Vishṇu sleeping under the waters, with the Lotus rising from his navel.

[2] "It's only the Red King snoring," said Tweedledee.

"Come and look at him," the brothers cried, and each took one of Alice's hands, and led her up to where the King was sleeping.

"He's dreaming now," said Tweedledee: "and what do you think he's dreaming about?"

Alice said: "Nobody can guess that."

"Why, about *you*!" Tweedledee exclaimed, clapping his hands triumphantly. "And if he left off dreaming about you, where do you suppose you'd be?"

"Where I am now, of course," said Alice.

"Not you"! Tweedledee retorted contemptuously. "You'd be nowhere. Why, you're only a sort of thing in his dream"!

"If that there King was to wake," added Tweedledum, "you'd go out—bang!—just like a candle."

"I shouldn't!" Alice exclaimed indignantly. "Besides, if *I'm* only a sort of thing in his dream, what are *you*, I should like to know?"

"Ditto," said Tweedledum.

"Ditto, ditto!" cried Tweedledee. He shouted this so loud that Alice couldn't help saying, "Hush! you'll be waking him, I'm afraid, if you make so much noise."

"Well, it's no use *your* talking about waking him," said Tweedledum, "when you are only one of the things in his dream. You know very well you're not real."

"I *am* real!" said Alice, and began to cry.

"You won't make yourself a bit realler by crying," Tweedledee remarked; "there's nothing to cry about."

"If I wasn't real," Alice said, half-laughing through her tears, it all seemed so ridiculous, "I shouldn't be able to cry."

"I hope you don't suppose those are real tears?" Tweedledum interrupted in a tone of great contempt.

"I know they're talking nonsense," Alice thought to herself; "and it's foolish to cry about it."—*Through the Looking Glass.*

but a collection of ideas, as it were. It is as though the whole thing were taking place in the body of the Logos. The things are forms in His mind, but His mental plane is not ours. But—Oh! bother these ghastly cross divisions!—our mental plane is the lowest subdivision of a big mental plane. The atomic part of arūpa ḍevachan is the tail-end of a cosmic mental plane. The whole thing is like a chess-board in four dimensions. The atomic part of each of our planes is the lowest of a cross division of a cosmic plane.

B. Lowest sub-plane of the Logos' mental body without His mind going into it—that will go in on the way up.[1]

L. Our mental bodies are expressions in three dimensions of His mental body . . . and here they are preparing matter for mental bodies into which . . . They build up a mind body then as part of the lowest.

B. Are they not building the higher matter? . . . it is topsy-turvy . . . they are making it into finer matter first.

L. Yes, I see . . . They make—Oh, dear me, they are making in this a seventh part of the matter of all sub-planes . . . Oh, that's the meaning of the gaps . . . What I mean is this . . . Great Scott! one subdivision of each of seven planes . . . These things that appear to be planes are really forty-ninths.

B. Take a bit of ḍevachanic matter now.

L. 'Three marked and four latent'.[2] We shall know seven divisions clearly down here.

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[1] In the latter half of the cycle when consciousness is developed in the form already made.

[2] A. B. asks C. W. L. to examine matter of the higher mental plane to-day. He does so, and finds that in its atoms three out of the seven spirillæ are in activity.

B. If we took a solid we should have four of its possibilities when this round is done with.

L. Yes—yes.

B. And each round brings out one of those . . . one of the seven aspects of each kind of matter of each of the great planes.

[At this juncture rain began to fall, and the party moved into the house, and there the investigations were resumed.]

L. Globe A—include arūpa, but seventh part of each; which seventh—lowest, highest, or middle ?. . .

B. Oh, that's awfully queer! Look here; take any atom of matter you like and expand it so that you make a round.

L. A what ?

B. A round.

L. Don't grasp the idea.

B. I will make you see it . . . Do you see, the evolution of it is a kind of miniature of the evolution of a round . . . Its evolution as an atom isn't, as it were, complete until the whole round is done. One of these subdivisions, one side of it, is developed going down and the other going up. Then it is a complete atom of one of these planes.

L. Brings out half the subdivisions going down and the other going up.

B. Atomic matter at the beginning doesn't seem like atomic matter now.

L. That's why past, present and future are all the same.

B. Because all the thing is taking place. . .

L. But they are queer sort of creatures when this globe is finished.

B. Could we think of an atom as cut into seven planes, all on one subdivision, I mean ?

L. As having its seven principles on its own sub-divisions.

L. It is the elemental essence part of these things that is developed . . . First they developed . . . "Darkness alone filled the Boundless All"[1]. . . It's bringing down the mind-images from the Logos, from His mental astral to His mental physical... and this mental physical[2] is our mental plane... It's only the *idea* of the mineral come down to a cosmic astral, materialised as low down as our thought of a mineral.

B. Our thought of the etheric body of the mineral.

L. So that, when the whole thing is done, an etheric body will be formed.[3]

B. But even at that it won't be a whole etheric body.

L. It will be whole for some of them, won't it? (*Silence*).

B. Man here is no sort of a creature . . . he is a thought ... he has what will be a mind body... he has a kind of thing you might call the germ of a mind body.

L. But marvellously little consciousness in this early stage!

B. Mind body is too advanced a word for it; (it is) no more like a real body than the embryonic form after the first month is a body.

ROUND I. GLOBE B.

L. (The Logos) brings the whole down on to the astral plane.

B. That is really what it comes to.

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[1] "Darkness alone filled the Boundless All; for Father, Mother, Son were once more One, and the Son had not yet awakened for the new Wheel and his pilgrimage thereon." (Stanza I, *Book of Dzyan.*)

[2] i.e., the lowest sub-plane of the cosmic mental plane.

[3] When the work of the first round is over.

L. You see, you have two kinds of elemental essence ... then you begin to get an astralisation of a kind of perspective of the whole business.

ROUND I. GLOBE C.

L. When you get him[1] to Mars you have him etherically; what was only an idea comes down to fact ... the lowest subdivision of each etheric division (is developed)... Incidentally it appears that we shall have to develop physical and astral bodies right up to the seventh round... (There are) only three ethers on Mars.

ROUND I. GLOBE D.

L. On the Earth ... four ethers, gas, solid, and liquid ... "Dhriṭarāshtra, Virūpaksha!"[2] Oh! dear me, what an object! It's exciting! It's volcanic—all but nebulous! It's a fiery mass!... But what is the evolution of the physical in this state of affairs? They are like nebulous forms, the third class piṭṛs.

B. They have four-sevenths of etheric forms.

L. They have some cosmic dust, I think!... kind of aggregation of dust particles—a cloud of hydrogen gas of no shape with some dust... The

[1] Man.

[2] The names of two of the four "Ḍevarājas" the chiefs of the kingdom of nature-spirits and Ḍevas, the four "Regents of the Earth".

They who write men's deeds
On brazen plates—the Angel of the East,
Whose hosts are clad in silver robes, and bear
Targets of pearl: the Angel of the South,
Whose horsemen, the Kumbhandas, ride blue steeds,
With sapphire shields; the Angel of the West,
By Nāgas followed, riding steeds blood-red,
With coral shields: the Angel of the North,
Environed by his Yakshas, all in gold,
On yellow horses, bearing shields of gold.

Light of Asia

Air-spirits, silver robes and targets of pearl; sea-spirits, blue steeds and sapphire shields; fire-spirits, steeds blood-red with coral shields; earth-spirits, in gold, bearing shields of gold.

earth is in the state that Jupiter is now in, raining molten metal... All the things are more or less essences stewing up in it... I say, world-periods are much longer than they are now, enormously longer... But you know, there's something wrong about this!... In the first round it's cooling down and hardening... I'll tell you what you are doing—you are building the basis of the mineral kingdom pretty definitely... Chemists' elements begin to combine... By the end of the time there's water—it may be boiling.

B. Besides, there are filmy creatures.

L. (They) don't seem to mind the temperature... (It) gets down to a temperature somewhere under 1,000° (Fahrenheit) by the end of the time.

B. It's the "first-round water."

L. You have oxygen and hydrogen combining in the form of water. If you had the "water" now, to what would it correspond? Etheric?...

B. These creatures absorb from the surrounding atmosphere and materials.

L. What are they? Going to be prototypes?

B. Third-class pitṛs—going to be men.

L. Temperature must vary at different parts... This is what we should call copper.[1]

B. It would probably fly up into ethers or the astral ... Fire is the dominant principle in this round.

L. It[2] acts as a liquid, by reason of its proportion to other things; it pours.

B. It only means that attraction and repulsion are balanced.

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[1] Examining an object before him.
[2] Copper.

ROUND I. GLOBE E.

B. He [1] has consciousness of a very poor kind.

L. (They've) brought up into it something from what they have done on the earth... I think they've only the three higher ethers ... yet there is much more to it. (They are) more alive than they were—as much alive as the average amœba... Look here! Do you see, it's like this: he begins developing...Oh! but this is complicated! he's developing, —[yawn, getting tired] he's developing the matter of the rūpa levels of devachan in himself and corresponding astral and corresponding etheric and physical, and now he has to work the matter of the arūpa levels backwards—working downwards —to make a vehicle, and upwards to make the vehicle conscious, and in doing that there is a sort of possibility for preparation for making an ego ... He is beginning to have to himself that kind of matter, and corresponding matters on the other planes.

B. If you imagine that he brings on consciousness, such as it is, as he goes up, but drops vehicle after vehicle ... but takes on (with him the) essence (of that consciousness), carries on the consciousness he had on it, and starts with it on getting the next vehicle ... consciousness working in the second sub-plane of astral matter on (planet) F, and on the first sub-plane on G, but always on the seventh sub-division of it ... He isn't developing his things in a coherent order, but like this: He begins, he runs down and up again somehow, and the lowest densest point is the middle, I think.[2]

(End of the investigations on the first day.)

[1] The third-class pitṛ.

[2] If the investigators examined Globes F and G, they said nothing that could be taken down.

CORRESPONDENCE

Plague and Rats

In the November issue of *The Theosophist* you comment on the report of the Punjab Plague Committee, appearing to find some satisfaction in the failures of the measures advocated for preventing plague. I wrote to you at the time pointing out that the Report did not bear the interpretation you put on it, but it appears my letter was lost in the post. May I ask you even at this late date to correct the wrong impression you gave your readers? Here is the paragraph, in the Watch-Tower, November 1910.

It is worthy of note that the Punjab Government has issued a report on the plague, stating that seven lakhs of rupees a year have been spent for three years, and that no effective remedy has been found. The slaughter of rats—how many tens of millions of rats have been slaughtered during the craze?—(1) is declared useless (2) inoculation is declared to be splendid for individual protection (ere long this will be found as useless as the rat-slaughter); (3) but useless before an epidemic; (4) and the report concludes that hygiene and sanitation (5) are really the only ways to prevent plague—a true and satisfactory conclusion. While the present medical tyranny based on the delusive theories now in vogue continues, we may be thankful to be led back to the sound preventives of hygiene and sanitation even at a cost of twenty-one lakhs of rupees, and an incalculable slaughter of animals. The Government is not to be blamed for the waste of money, as in the effort to save human life it must needs depend on the advice of experts, and these at present are treading the mazes (6) created by vivisection.

Some of us were bitterly condemned for declining to take part in the rat-killing, and for speaking against it, but Time was on our side, and Wisdom is justified of her children. So it will be with our protests against inoculation.

Now I have the *Report* before me and beg to be allowed to quote from it.

(1) You call the slaughter of rats a "*craze.*" In paragraph 7, of the report I read: "Two facts may safely be asserted as a general statement: first, that bubonic plague in man is dependent on a plague epizootic in the rat, and, secondly, in the majority of cases infection is

conveyed from the rat to man by means of the rat-flea." It cannot surely be a crazy idea to try to abolish the rat.

(2) *Rat-slaughter Useless.* In paragraph 10 it is stated: "While the theoretical value of this measure as a means of preventing plague is not open to question, its efficacy as a practical measure on a large scale still remains a matter of opinion," because (paragraph 8) "it is beset with difficulties of great magnitude . . . 'Rat-exclusion' rather than 'rat-destruction' should be the ultimate object. The committee, however, advocate the continuance of the policy of rat-destruction to the extent and in the manner hereafter suggested." One of the difficulties is that the people of India object to killing animals (paragraph 2); another is that the loss by poisoning and trapping is compensated for so rapidly by increased breeding (paragraph 8) that the medical officer, Captain Ross, stated (paragraph 23) "that he did not think he had been able in two years to effect any diminution in the rat prevalence in villages with a population of over 1,000."

(3) *Inoculation will be ere long found useless.* This oracular pronouncement requires elucidation. Why should inoculation, which is now useful, become at a later date useless?

(4) If *Inoculation* is useful for the individual (as it undoubtedly is) obviously the only reason that it is "of but little value as a means of suppressing epidemics" (paragraph 27) is, as the report points out, that that it is not advisable for political reasons to make it compulsory, and owing to prejudice comparatively few will avail themselves of its protection.

(5) For similar reasons (paragraph 34) "great caution is necessary in quickening the pace of sanitary reform, and they (the Committee) are of opinion that all such advances must be slow, and must follow rather than precede public opinion."

Unquestionably improved *Sanitation* is highly desirable, but paragraph 38 points out that "disinfection is a valuable measure when intelligently applied to prevent the importation of infection: but it is not to be relied on to mitigate or prevent epidemics in localities where there is evidence of any widespread plague epizootic in the rat."

(6) The results of *treading the mazes* in this connexion are: (1) the definite discovery of the cause and of the principal method of distribution of the plague, and

(2) the preparation of an antidote which has been proved to be most efficacious in all cases in which it has been used. Plague, in fact, thanks to the 'medical tyrants,' can now be stamped out certainly and finally, if the people of India and other countries will co-operate, and will cease to resist the measures proposed for their benefit based on the 'delusive theories now in vogue.'

It might not be out of place to remind readers that Dr. Haffkine, who succeeded in making the best kind of anti-plague vaccine—a broth-culture of plague-germs killed by heat and filtered—was so "tyrannical" as to forbid its use until he had experimented on his own body.

Finding no harm resulted, he allowed two other medical theorists to be inoculated. When they also appeared to suffer no physical, moral or intellectual damage, it was issued to the public. Unfortunately here the 'tyranny' ceased, for the people are left free to choose between immunity and disease; and, being ignorant, they mostly prefer their old familiar friend. So they die; but plague remains. And plague will remain, so long as white people are found to encourage them against their benefactors. For wisdom is justified of her children—yes!—and folly is by its fruits.

We white people, who with all our faults are endowed with more intelligence than the dusky millions under our rule, are responsible to the Hierarchies for the way we keep our trust. Either we should by study become experts ourselves in all that concerns their welfare; or, if that is impossible, we must refrain from hindering as amateurs the work of those who have devoted their lives to this special study. Above all as Theosophists we should not let prejudice blind us. However disconcerting they may be, facts must be faced—lest we forget our own motto: "THERE IS NO RELIGION HIGHER THAN TRUTH".

E. MARIETTE, M.D.

SOME RECENT CRITICISMS OF THEOSOPHY

> In dealing with really great thoughts it is not only unjust but above all useless and noxious to dwell on errors which are conditioned by their times and which as such are in a measure impersonal; because for us who are living, only the positive merits consideration and the continuous contemplation of what is insufficient hampers the conception of what is real.
>
> HERMANN GRAF KEYSERLING

EVIDENTLY it is well-nigh impossible in a movement like ours, even from a central watch-tower, to keep posted in detail as to the manifold actions and reactions provoked by its spread in more than twenty different countries and verbally expressed in a corresponding number of different languages. It would be desirable to organise some regular 'scout' service amongst private members all over the globe, or of the various Sectional Officers, to watch the literature of their respective domains and to report regularly all serious discussions on Theosophy or Theosophists in magazine, essay, pamphlet, book, novel or even newspaper. Above all it would be desirable if many friends scattered over this globe of ours would make it a practice not only to report such details to some central office established for the purpose at the Headquarters at Adyar, but to send regularly copies and files of such productions as presents to the Adyar Library, which ought to become the central and representative, and thus complete, depository for all such kind of literature. It is difficult to overrate the importance for the future historian which such a collection of documents, especially when at all of some degree of completeness, would ultimately have. Some few friends have already

shown that they share this view by occasionally sending copies of such works to Headquarters, and other works are collected more or less at haphazard from Adyar itself, but we are convinced that a large percentage of such discussions on Theosophy escapes our notice altogether, and that amongst this portion there must be much which would quite merit preservation and notice. I therefore appeal to our members to consider these points, and to assist our library and movement by co-operating in creating at Adyar a really comprehensive collection of the controversial and critical literature on Theosophy.

I propose to give in the following pages a short summary of the main features of some of the more important publications along this line which have reached us within the last year or so. Some of them are quite interesting and one, at least, seems to me of real importance. It is interesting to note that three of the articles are by University Professors. Two are by Roman Catholic dignitaries. One is a novel, also by a Roman Catholic and one is contained in a description of a voyage through India by a German writer of merit, whose sympathetic treatment of the subject in no way interferes with frank outspokenness.

There is a recent work on the *General History of Religions*[1] by Samuel Reinach, a work which will always be famous for the neat sense of proportion with which it allots to Lao Tsz two paragraphs of thirteen lines in all, whilst twelve lines short of two pages are devoted to Alfred Dreyfus, (not to speak of the mention made of him in four other places in the book)—a book which merits immortality by the following profound summing up and psychological analysis of the Buḍḍha's character :

> Being incapable of introducing themselves into the Brahman caste, certain warriors turned monks or ascetics and sought thus to gain the veneration of the people. Gaṭama was of those. (p. 82.)

[1] Sixth and tenth editions, Paris, 1909.

In this work the author deals with Theosophy with the same admirable candor, simplicity and naïve finality. He says:

> § 79. Whereas the spiritualists dogmatise, they have the tendency to mix up the existing religions in order to elevate themselves to forms they deem superior. The most striking example of this childish syncretism is furnished by the so-called *Theosophical* or *Occult* sect, founded about 1875 in New York by Colonel Olcott and Helena Blavatsky. This sect pretends to unite in one body both Buḍḍhism and Christianity, but is generally composed of people to whom the Buḍḍhist scriptures are a closed book. I will not advertise the leaders of this chimæra by naming them here. (p. 569.)

We, on the contrary, have no objection to advertise Monsieur Reinach's wit and wisdom; it is at *his* risk, not *ours*. Yet, knowing something about modern Theosophy, we cannot help seeing that this kind of criticism is crude and on a low level. Happily most of the books and articles to be mentioned, though not all, are of better quality; otherwise there would be little use in discussing them at all.

The first book of which we will treat was published some years ago, late in 1907 or early in 1908. Its author is Alfred Meebold, a writer and artist of ability and, if I am rightly informed, a member of the Theosophical Society in Germany, who seeks his inspiration mainly in Dr. Steiner's school of teachings. In his work[1] a special chapter is devoted to *India Mystica*, a chapter we would be glad to see in English dress in the pages of this or any other Theosophical magazine. Specially in this chapter Theosophy and Theosophists are discussed, though an occasional reference to these topics also occurs elsewhere in the book. Mr. Meebold's point of view is fresh, sympathetic and independent. Where he criticises one may disagree (though I myself do not do so everywhere) yet one can never be angry with him.

He saw no miracles in the year and a half he was in India, though he heard of two wonder-working yogis.

[1] Alfred Meebold, *Indien*, München 1908.

I have not moved a foot to see either of these men, though I personally admit in principle that the miracles can happen—not only such as rest on suggestion. Only, I do not consider them as miracles, but as expanded physics. But what is the use of seeing these things when we cannot understand them? Then we are only pandering to our desire for sensation, and that also I do not hold to be mysticism, though many people confuse the two—for instance, most of those who call themselves Spiritualists, and a great many Theosophists. It is as though we put an Indian from the jungles before a phonograph. And the phonograph is fundamentally nothing else than the tea-cup made out of 'nothing'. The latter is only material, the former transcendental physics. (pp. 29—30.)

He complains that India *has been* mystical, but is so no longer; he has little hope even of India's regeneration as a spiritual country.

Speak with learned paṇḍiṭs, read the books of Indian Theosophists. In conversation they oppress you with quotations, in print they show they are well-read, intelligent and painfully conscientious. Only, the spirit of the ancient wisdom is lacking, the mystic intuition has almost entirely left this race which once unfolded it in fragrant bloom. (p. 38.)

Later on he discusses H. P. Blavatsky and Mrs. Besant.

It is impossible to speak about modern mystic India without mentioning the names of two women: H. P. Blavatsky and Annie Besant. Every Anglo-Indian and all Hinḍūs who have received a good education know their names, though with a very different appreciation. There are only few amongst the English who see in Madame Blavatsky anything else than an adventuress. One contends that she has given spiritualistic séances at Simla with her 'disciple' Hume, another knows only that she has been 'unmasked' by the Society for Psychical Research, a third calls her summarily a Russian spy, and so forth. None of them knew her personally. Those, however, who came in contact with her—and I have conversed with some of them—declare her to have been an extraordinary woman. (p. 45.)

And then follow a few delightful anecdotes about H. P. B., and the story of one of her less well-known phenomena. He goes on:

Concerning Annie Besant the wildest rumors circulate in Anglo-Indian society, all of them of scant friendliness. This is in the first place because Mrs. Besant likes to live in India in the Indian way. . .

A much weightier cause is furnished by the fact that she is the founder and leader of the Central Hinḍū College. Here

I dare not decide who is right. This much is certain, that Annie [*sic*] regards this undertaking in such a selfless and idealistic way that one can only admire and honor her for it. But to myself it seems as if her idealism in this matter is not quite justified by the facts. . .

Because the Anglo-Indian has the unpleasant consequences before him [of a liberal education given to a race that is not yet indiscriminately ripe for it] therefore he is so bitter towards Mrs. Besant, whose undertaking he considers anti-English. In principle there he is wrong, as she has only ideal aims. But she makes, it seems to me, the great mistake of overestimating the present-day Indians. She has evidently a strong personal bias for the old Indian form of esotericism. This predilection she transfers to the race as such, and she overlooks the facts that at present there exist no longer in this people such possibilities as in the times when the scriptures originated, and that the centre of spiritual gravity has passed over to Europe. Certain Indian circles who pursue quite other aims may perhaps make use of her error and move her to [political] actions which have nothing to do, either with Theosophy, or with the leadership of a school. . . But here also Mrs. Besant's motives are unselfish. Whoever knows her more intimately can only say: If things become as she wishes and means them, then they will only become good and cannot harm anyone. I say this, though I am not myself an adherent of her method. (pp. 49—53.)

Herewith we end our extracts from this interesting book, which, even in its critical parts, proves the friendly attitude and sympathy of the author. The whole book is delightfully written; specially, the witty analysis of 'The Anglo-Indian Lady' should not be omitted; that chapter is very clever indeed.

The second book[1] we take up is one recently published by Dr. J. S. Speyer, Professor of Samskṛt at the Leyden University, under the title of 'Indian Theosophy and its Significance for us.' It is a bulky tome in which the well-known authority on Samskṛt studies has given a valuable and eminently readable epitome of the old Indian Theosophy. Had the writer contented himself with dealing with his immediate theme he would have earned our unrestrained thanks for his valuable addition to the material

[1] Dr. J. S. Speyer. *De Indische Theosophie en hare Beteekenis voor ons.* Leiden. 1910.

for study of this subject. Unhappily he has been moved to add to the main body of the work a section on 'Indian Theosophy in the West,' divided into two Chapters: (1) Western influence on Indian Theosophy, and (2) Western Theosophy under Indian influence. And in this second chapter we find 'the viper in the grass'. It deals with 'modern' Theosophy, with the Theosophy of the Theosophical Society.

The present article is not meant as an essay in polemics. I only propose to put before my readers, or to characterise, some of the principal opinions about Theosophy of some recent critics, especially if they are well put or indicate either originality or careful research and study of sources. But what am I to say of a professor and an undoubtedly learned man who writes on modern Theosophy, and yet calls our good friend Dr. J. W. Boissevain the President of the Society (p. 314) and who professedly takes an estimable but innocent first introduction to Theosophy, written by the same gentleman (about 100 pages, price ten pence) as his guide and text by which to judge the system! (p. 314.) Certainly, he has also read the famous Report of the S. P. R., and accuses Dr. Boissevain of lack of fair play in not recommending this work to the readers of his booklet, in the usual list of books to study appended to it! Yet *he* on *his* side does not cite one of the many responses elicited by this Report, nor does he seem aware even of their existence. His main contention in the preface of his book, and the professed reason for writing it at all, is that he has gone to the *sources* of ancient Indian literature concerning its Theosophy. Sciolists and half-knowers are misleading and dangerous, he says. But the learned professor, having performed his task so well in the earlier part of the work, has degenerated in this last chapter, and is utterly unqualified to speak on the subject. It is curious that common-sense and self-criticism have not restrained him from attempting a task so much beyond his power.

Yet the explanation is simple. Having read only some of the simpler introductory literature on the subject, helped by the aforesaid Report (whose authority is magic and gospel to the orthodox savant, even though he denies that magic or revelation really exist) and further aided by some authors of the stamp of Arthur Lillie, he has at the outset judged Theosophy to be a *quantité négligeable*, and has summarily dismissed the subject without suspecting that there was really anything of great value to look for in it. He has not struck Theosophy at all. He has dabbled a little in its nomenclature, in its formal anachronisms in statement, in its reported history; but as to its *wisdom side*, he does not yet know that it exists. We formally accuse Professor Speyer, in direct contradiction to his promises in his foreword, of *not* having studied the 'sources' of modern Theosophy and yet of having written authoritatively, even apodictically, about it. Once more a case of *abuse* of official position on a matter foreign to the critic's field of study! I defy Prof. Speyer to publish a veridic statement as to the extent of his reading on Theosophy up to the time that he published his book, without making himself ridiculous. On this point we, within the Theosophical Society, cannot be too explicit whenever authority is assumed against us under false pretexts.

If a man of position comes forward and condemns us, we have a right to ask: What do you know of this particular subject? not what do you know of other things, of physics or Samskṛṭ—but of Theosophy? This should always be the test by which to measure the value of the verdict against us. A second point is that it should never be forgotten that Theosophy as a religious or philosophic system can only be judged according to religious or philosophic standards. No amount of clever philological arguments about terms can do away with the living value of a doctrine. The New Testament would, measured by the standard of physical science and philological criticism, contain no wisdom, because it contains statements contrary to

admitted scientific fact. Even learned professors are apt to forget this sometimes. *Summa summarum*: Professor Speyer's book is a fine book with an ugly blot on it; the earlier this is removed the better. His criticism, as such, lacks authority through the ignorance of its author *on this particular point*, through his not having studied modern Theosophy in its essence, but having stood still to cavil at its outer husk. I admit that this husk is 'cavillable,' that its improvement would be useful and will demand a long time and much serious work. But because the coat shows a hole the man inside need not be a fool.

The third work[1] we have to examine is by Monsieur Th. Flournoy, Professor at the University of Geneva, and best known to the general public by his work *From India to the planet Mars*. Though the present book was published only a few months back, it contains reprints of some articles written some time ago. Amongst these in a short essay 'Concerning Theosophy,' forming chapter XII of the second part (p. 558). It was originally published in a local paper, and dated the 17th of January, 1901. It is written in that polished and attractive French which never fails to evoke the admiration of its readers, and the author handles his subject gracefully and honestly. His attitude is that of the sympathetic but rigorously scientific student of life. He shows both wit and sarcasm, but in a kind spirit; and altogether his little essay cannot be held to be offensive or abusive, though his conclusions concerning the value of Theosophy are frankly negative. Let us follow his main arguments.

1. In so far as Theosophy is a *religion* it merits our whole respect, and I believe that it can do good to certain persons.

These persons are, he explains, those who have realised the insufficiency of our current dogmas and having lost all belief, find new inspiration in Theosophy. He continues:

[1] Th. Flournoy. *Esprits et Médiums*. Genève-Paris, 1911.

Let us, therefore, throw no stone at those who declare that they have found in Theosophy the satisfaction of the deepest needs of their heart or their conscience, and let us remember that—if the ideas be a matter of controversy (which is the business of theologians)—one cannot any more dispute of religion itself, in so far as it is an experienced and lived reality, than of tastes and colors.

2. As to *morals*, Theosophy preaches to us love, peace, justice, devotion, etc. That is excellent in every sense. Might it please Brahma that we should have on the thrones and ministerial seats of Europe (to speak only of the mighty of this world) real Theosophists, both convinced and living the life, instead of so many false Christians blaspheming, by their cannibalistic policy, the holy name which they invoke on their lips! And it is certain that we, simple pietists and virtuists, who are engaged, each in a different degree, in the struggle against social iniquities, from war to gambling, shall never have better allies than serious Theosophists.

But apart from this, says the author, we must not forget that these elevated morals are not proper to Theosophy. Every civilised and good man, even every serious modern movement manifests the same ideals and, judging from the results of European moral teachings and those of India, it seems to him that more moral progress has been made in the West within fifteen centuries than in the East in double that time. Therefore, he concludes:

Judging the tree by its fruits it does not seem to me that in a general manner our occidental culture has very much to expect from Theosophy.

3. As a *metaphysical* speculation Theosophy rivals the philosophy of Hegel by its naïve pretension of being the latest word [*dernier cri*] of wisdom and of agreeing with everyone by the conciliation of all contraries in a vast synthesis, in which the most divergent ideas are justified and harmonised to the entire satisfaction of those minds who are advanced enough to relish such an exquisite hodge-podge.

But, he adds, though it would be interesting to compare the two—the Hegelian and the Theosophical systems—closely, one can already at the outset see that with Hegel everything is conscious and definite; with the Theosophists we find the imagination at work, which induces dreaming.

It is all Orient, it is all woman.

Finally Professor Flournoy discusses the scientific aspect.

> 4. There is further in Theosophy quite a complex of profound *science*. Thanks to their familiarity with the Mahāṭmās of Tibet and with the six [*sic*] Great Reincarnated ones (of whom two live in Europe) who at present preside over the destinies of humanity, the Theosophists possess 'tips' [*tuyaux*] which the vulgar non-initiate does not possess. This permits them to present us with a mass of ready-made truths which our modern science, with its slow methods, will only discover in a more or less distant future. Unhappily all those beautiful things seem to me somewhat lacking in clearness. I believe that I am not ripe for Theosophy, which is due, no doubt, to my nature, which is still rough and little evolved.

No doubt the latter sentence is written half in jest and half as a sarcasm. But in jest many a truthful word is spoken. We too believe that predisposition towards Theosophy, as well as towards everything else in the world, is a matter of temperament or ray, and previous karma above all. Therefore we absolutely assent to the last sentence we quote from this interesting article:

> I feel very clearly that the manner of observing and reasoning to which I am accustomed has vaccinated me irrevocably against Theosophy, and I think I have perceived that Theosophy, from its side, jolly well [*ioliment*] immunises its adherents against any attack of what we call the scientific spirit. We have therefore to make our choice, for I do not see any possible understanding.

We see that we have to do here with one fundamental standpoint clashing with another, without malice, and with a generous admittance of what is good in the opposite point of view. As a psychologist, Professor Flournoy has approached the subject from the psychological side, and this is already a much higher standpoint of judgment than we are accustomed to encounter as a rule. Such adversaries are therefore rather to be welcomed than to be resented, for it is always valuable to hear what an honest, broad-minded and philosophical man has to say concerning our own ideals.

The fourth book[1] to be dealt with is in French and is a novel. This work proceeds—as do the next three

[1] Charles Nicoullaud. *Zoé la Théosophe à Lourdes* (Etudes de Psychologie Mystique). Paris. 1911.

essays—from a Roman Catholic source. Its writer is evidently a layman. The title of the work is *Zoé the Theosophist at Lourdes* and a sub-title describes the work as belonging to a series of 'Studies in Mystical Psychology'. The book is a rather curious one, but not uninstructive, because of the insight it gives into certain phases and modes of Roman Catholic thought and mysticism. Its main theme is the struggle between Theosophical 'pride' and Christian 'humility' in the soul of a young girl. A minor *motif* is that of a polemic against the Jesuits, who are far more roughly handled than the Theosophists. For the latter are represented as being only in spiritual error, while the former are painted as conniving at and instigating bad living and nauseous practices.

Were it not that the book contains some disgusting situations, without which a certain section of French writers do not seem able to construct a work, it would be quite commendable. Of course the antithesis between this humility (so-called) and pride (equally so-called) is purely artificial. Karma is here the blessed word Mesopotamia which is the *fons et origo omnium malorum*. The conception that the world is ruled by justice seems to have inspired the author with the idea that therefore 'prayer' is impossible to a Theosophist, and that to the latter God cannot be loving and compassionate and merciful. We will not discuss the point, as any reader will understand that no such discussion is possible without a careful previous definition of the words used in the premises, especially of the terms God and prayer.

The young lady in question is somewhat of a prig, and has only our very moderate sympathy. The Theosophy inserted piecemeal in the work is sometimes directly quoted from Theosophical writers, and otherwise tolerably accurate if we measure it leniently, but the Theosophical *attitude* of the heroine is unlike anything we are acquainted with in actual practice. The story runs in short as follows. The young lady is educated in a pious Catholic

milieu. She turns Theosophist and comes to believe in karma. Further, she is affianced to a brilliant young officer in the army, who takes to flying. Of course he comes to grief—the most lifelike incident in the book. His aeroplane is wrecked and he loses his eyesight. The whole family then moves to Lourdes. The young lady does not assist at mass, and does not pray to the Virgin. Karma is rigorous justice; why ask a higher Power to change what is just? Her lover's blindness must have its kārmic reason. One evening, however, under emotional stress and on an appeal from her sister she *does* pray, 'she utterly humiliates' herself, and the whole family unite in pious supplication. Lo and behold! the blind man is healed: *le tour est fait*. The finale is of course the apotheosis of the old faith.

There is not much of a tangible nature to be extracted from the work in order to illustrate the author's fundamental objections to Theosophy; the treatment is too vague, too discursive, and too fragmentary for that. But as a whole it may be usefully studied by the Theosophist in order that it may reveal to him the general picture of our mental atmosphere as painted in some Catholic minds. The reason why the criticism embodied in the book is essentially a failure is, as said before, because the writer has depicted an attitude towards life which is foreign to our circles. In a way the work may be regarded as useful, as it illustrates how lack of commonsense, and silly, puritanic or unintelligent applications of Theosophical teachings might easily produce unsympathetic caricatures. Another fault in the composition of the work is that the writer has painted his heroine as a hybrid character. She has either learned too little Theosophy or else given up too little of her Catholicism. Her problems might have been solved more satisfactorily with less amphibious irresoluteness in thought and above all in action.

The next contribution[1] to the subject is by a Roman Catholic priest, and is a pamphlet of 44 pages, being an

[1] Kanunnik Jos. Laenen. De Theosophie. (Verhandelingen van de algemeene Katholieke Vlaamsche Hoogeschooluitbreiding. No. 8 van den 12den Jaargang 1910. No. 132.) Antwerpen, n.d.

issue of the Transactions of the General Catholic Flemish University Extension. The author, Canon Jos. Laenen, gives his full titles as Doctor of Philosophy and Literature, Member of the Royal Archæological Academy of Belgium, Archivist of the Archbishopry, and the back of the title-page enumerates, as members of the Council of Protectors of the Society under whose auspices the pamphlet appears, a formidable list of some twenty-five university professors and one cabinet minister. We might thus expect much—though our expectations would not be fulfilled. The analysis given of Theosophy is anæmic and superficial, and the history of the Theosophical movement is represented in a most contorted way. I do not impute bad faith to the reverend author, but it is passing strange that his sources are mostly Tingleyite pamphlets, with the exception of H. P. B.'s *Key to Theosophy* and Judge's *Ocean of Theosophy*, both relatively old works. Annie Besant and Colonel Olcott are each quoted once *via* a brother Catholic, Léonce de Grandmaison. Mrs. Besant's *Short Introduction to Theosophy* is also mentioned once. Really, an imposing array of material upon which to base a University Extension Essay under the auspices of twenty-five professors and duly provided with the clerical imprimatur! Of Messrs. Leadbeater, Sinnett, Colonel Olcott, Mead, Dr. Pascal, Dr. Steiner, Subba Row, or Mrs. Besant as contributors to Theosophical literature we hear no further word. It is curious that the first—historical—part is altogether on a Tingleyite basis; it is as ludicrous as untrue. Is it wicked to ask if the reverend author judged it subtle tactics to play off this faction against the older and greater organisation? For he knows of the other (our) Society, as he has seen some of its magazines. Yet he mentions it as much *en passant* as he decently can.

The text of the booklet may be summarised by its opening and concluding paragraphs.

> At the present day the name Theosophist has been specially appropriated by the followers of a theological and

philosophical sect who united for the first time into a regular Society in the year 1875 in New York, and who have since found a considerable group of followers throughout the civilised world, but chiefly in Protestant countries. (p. 5.)

The last sentence reads:

And though, then, the onesided, yet higher, tendency of Theosophical morality gives the illusion of a perfect satisfaction to the noblest feelings of the soul, it remains indisputable that, had these same people—who now hanker with such avidity after the lessons of Universal Brotherhood—had they learned, understood and practised their catechism, then they would have found a much higher ideal of Christian love and of true brotherhood. (p. 44.)

In short, not much can be learned or gained by the Theosophical student from a perusal of this pamphlet. It is far less able than many another Catholic production of the kind, a fact well illustrated by a comparison between it and the next two articles we have to mention. It is superficial, incomplete and not very correct, and in reality merely a fairly naïve apology for the Church of Rome against the possible inroads of Theosophical propaganda.

A gem worth quoting, before we proceed, is:

'God is God,' says the Musalman, 'and Allah is His Prophet.' The Theosophist omits these last words, but says with the more conviction: 'Blavatsky is the prophet'. (p. 18.)

The ubiquitous S. P. R. Report is, of course, mentioned.

The next criticism we have to review comes also from a Catholic pen, and is a far abler production than the one dealt with above. It consists of two magazine articles,[1] and its author is O. Zimmermann of the Society of Jesus. His study of the subject is incomparably more thorough than that of Canon Laenen, and his argument more solid. Though we do not find, from an examination of his numerous literary references at the bottom of the pages, that he has studied either H.P.B.'s *Secret Doctrine* or *Isis Unveiled*, or that he has read

[1] Die neue Theosophie, by Otto Zimmermann, S.J., in 'Stimmen aus Maria-Laach', year 1910, numbers 9 and 10 (LXXIX nos. 4 and 5, October and November 1910), Freiburg im Breisgau.

much of Olcott, Leadbeater, or Sinnett, still he has consulted a number of various smaller works and some journals. He begins with a compact but fairly extensive summary of Theosophical thought and doctrine. And here at once we meet with a curious and startling fact. This summary has been put together conscientiously and with great acumen; we think it one of the best summaries of our doctrines we have ever met in so small a space. It is just and moderate, and we have to find fault only with some mistakes in minor matters which could be easily remedied. For instance, the author has not quite correctly represented our view of the relation between rounds and races, and he has also slightly mixed up our theory of the superhuman hierarchy (the place of the Manus and the Buḍḍha *in casu*). Also Mr. Leadbeater's and Mrs. Besant's latest data concerning the Masters were necessarily unknown to him (though he reports already about koilon and the restaurants in the future colony in California). Now the remarkable fact is this. This summary alone is, according to the author, enough to prove:

> That, however, Theosophy is an impossible and ill-founded [*unbegründete*] doctrine is already so evident at the first glance that one may fear to commit oneself by any further arguments for the necessity of its rejection. (p. 484.)

Now in our own opinion (preferably, but not even necessarily, with the few corrections of the passages indicated above) that same piece might be *verbally* reprinted and used as a propaganda pamphlet issued by members of our Society! And so the same with the whole article, which might be used similarly, if we again except two or three personal remarks which, being unpleasant, though they need not necessarily be interpreted as evidences of any malice on the writer's side, would be out of place in a pamphlet issued from our side. Prefaced by some such remark as: "Here follows an exposition of Theosophy by a learned Catholic writer. We invite the public to weigh his arguments and objections carefully. Even in their light we esteem that the grandeur and *inherent rationality*

of our system as here expounded will be evident and will appeal to many minds. So we republish the essay in unaltered form in order that interested readers may form their own judgment about the matter"—republished in that way, we deem that this criticism would gain us new sympathisers and would not alienate any old ones.

What does this prove? It proves that the writer, to our mind, has not made out a *prima facie* case against us, but has only faithfully portrayed one theory of life as seen by another one. But contrasting view with view, faith with faith and conviction with conviction, has in itself no convincing value; it only brings matter for choice in belief or sympathy, which will be ultimately determined by the personal temperamental and evolutional standpoint of the judge. Therefore we have no fault to find with this exposition, strictly from the Catholic standpoint, of Theosophy. But we conclude that its nature is more illustrative than argumentative, and that it lacks convincing force. The final sentence of the article throws a vivid light on the real thought, motive and aim of the author. It runs:

> However this be, the new Theosophy proceeds on a false road towards a false Deity. (p. 495.)

There are in the article some very good remarks of which we will quote only two; and on the other hand there are several passages which require a little marginal gloss to set them quite right, but we shall pass them over.

Of the first class we mention:

1. The Theosophical God-conception is pantheistic [which seems to me a doubtful statement, as various Theosophists hold different views, and secondly as there is of course no monopolised Theosophical God-conception anyhow]. But the writer shows quite rightly that various Theosophical writers have presented such pantheism variously as emanatory, as immanent and as idealistic. (p. 390.) Though we readily admit that the Theosophical God-conception is as yet very chaotic, we shall do well to remember that

in words we are quite able to cut up even God into slices, but in reality humanity has not yet achieved this particular feat. It may be that all these objections, as well as the original descriptions which evoked them, are all merely the toying with words about an inconceivable and stupendous reality which gathers up all these meanings as well as those of terms like pantheism, deism and theism. All of them are, after all, modes of viewing existence but not limitations of it.

2. Theosophical literature consists [in non-English countries] mostly of translations produced by pens the reverse of brilliant. This is a true remark, and some 'skill in action' in this matter should really be studied by those devoted helpers who not only share the privilege of presenting Theosophy to the world, but also share the responsibility of presenting it well.

We see therefore, in conclusion, that the author rejects Theosophy on the basis of his faith, and on its premises applies his intellectual arguments. But here the Theosophist might simply answer that his faith accepts Theosophy, and that therefore our critic's premises do not apply to him at all, do not touch him, cannot even be argued about. No two faiths can argue together on their own bases. The discussion, to be fruitful, should have some independent forum, quite outside the sancta sanctorum of each separately.

The last, and, perhaps, most important contribution [1] comes also from a Catholic source, but from a layman this time, a University Professor. The author is Dr. Wincenty Lutoslawski, a man who himself has an interesting religious history. After having lost all faith as a youth, and after having lived the life of a scientist for some twenty years in absolute indifference to religion, he became suddenly and spontaneously converted and re-entered the Catholic Church. The outer incident which was the visible

[1] Rudolf Steiners sogen. 'Geheimwissenschaft'. Von Wincenty Lutoslawski, in 'Hochland', Vol. 8, No 1. München. October, 1910. p. 45.

cause of this inner change was merely the taking of a bath, during which the thought arose with irresistible strength: as I cleanse my body, so must I cleanse my soul also. Professor Lutoslawski has also been in personal contact with Madame Blavatsky, Colonel Olcott, Mr. Sinnett, Mr. Mead and Mrs. Besant, and he has even been a member of the Theosophical Society. He himself describes this phase as follows:

> It did not help me to become a member of the said Society and to write letters to the Mahāṭmās, which remained unanswered. I soon convinced myself that this Society did in reality not at all prosecute the publicly declared objects, but quite secretly (and notwithstanding the apparent neutrality) waged war against Christianity and wished to propagate pre-Christian conceptions in western Europe and America. As, however, these same so-called 'Theosophists' who claimed for themselves a certain monopoly of the knowledge of God and who ignored all Christian Theosophy, betrayed a bottomless philosophical ignorance and stood not only on a pre-Christian basis in religion but remained also on a pre-Platonic standpoint in philosophy, therefore I could only psychologically explain the certainly remarkable success of this Society by the assumption that this movement attracted those numerous souls who had lagged behind in their spiritual and intellectual evolution, and who could digest neither the higher demands of Christianity nor the intellectual progress of humanity since Plato. (p. 45.)

Then he formulates his first fundamental objection to modern Theosophy as follows:

> The difference between opinion and knowledge, rigorously adhered to by Plato, has been conserved in the whole development of European philosophy, as also the difference between perception and thought. (p. 46.)

These two pairs of distinctions, the author complains, are mostly neglected by the Theosophists.

The next observation is of importance.

> No wealth of observable data will increase our knowledge without a development of clearly defined conceptions and thought-methods parallel to the increased power of observation. (p. 46.)

In several place the author reiterates this idea, that it is necessary to increase thought-power and improve canons of judgment in proportion to the increase in power to observe. Otherwise, he contends, no reliable results will follow. And

according to him it is exactly here that Theosophical seers fail.

Another interesting objection is:

> In no serious manual of Physics or Chemistry do we encounter phrases like 'Physics teaches' or 'Chemistry proves'; but we learn each time who has observed or proved something and when and where this has happened. (p. 48.)

In Theosophical books, his reproach is, it is otherwise; no sources or specifications of the sort are given, contrary to the good example of Swedenborg or Thomas Lake Harris, "the most important seers of modern times." (p. 51.)

Then again we ignore the result of the philosophical activity of humanity during the last twenty centuries in three main points. These are the sharp contrasts posed by philosophy between three pairs of opposites: (1) the psychic and the physical, (2) the psychic, metaphysical Ego and the material body, (3) God and the world. These three contraries are not clearly realised as such in Theosophy, but are vaguely mixed together. We apply, in short:

> Methods belonging to the lowest levels of the human attempts at understanding (p. 53.)

even though

> We in West Europe have long since transcended all primitive hylozoism and pantheism. (p. 51.)

The whole article is, as the title indicates, written as a criticism of Dr. Steiner's book *Die Geheimwissenschaft im Umriss*[1], but *mutatis mutandis* much in the article is equally applicable to H. P. B., to Mrs. Besant, and to Mr. Leadbeater. It is indeed a criticism of Theosophical methods more than of special Theosophical doctrines. The author speaks sympathetically of the doctrine of reincarnation, seems indeed to adopt it himself. He admits the possibility of the existence of higher powers and bodies, and complains that Dr. Steiner does not quote those who have, in the West, done most to disclose the higher worlds

[1] Berlin, 1910.

and their secrets to mankind; they are the Saints of the Catholic Church. Equally, he disapproves that Dr. Steiner does not quote the bible. If we have to take Dr. Steiner seriously, he says, we have to take him as the founder of a new religion, but that has nothing to do with science, though the book criticised claims to give an outline of the secret science. Secret science is in itself a *contradictio in terminis.* (Nearly all of the above arguments may be applied to other Theosophical revealers.) And so he comes to the proposal that Dr. Steiner (*ergo* the others also) should leave his propaganda and teachings, cease to be a prophet and inspirer, and submit himself to a scientific committee, in order that the holy university may have a new study-object, which "might exercise an important influence on modern science, on natural science as well as on historical science." (p. 57.) But first of all it would be necessary for Dr. Steiner (and the others) to limit and condition himself to the extent demanded beforehand . . . by his ultra-scientific examiners.

We cannot help pondering over the question: What would happen if Jesus accidentally came back to us and had the honor of being remarked by the genuinely pious and learned Professor? Has he himself ever reflected on this simple point? Does he wish that Jesus and the Apostles (assuming them all to be equally historical) should have been treated according to his present-day principles?

In conclusion:

The seven books and articles we have examined show plainly that in the ultimate problems of life not too much must be expected as yet from the average academical or religious experts of our times, and that the outward semblance of authority often masks but shallow and superficial insight.

Great concrete knowledge and acumen of and about details and externals still go hand in hand with absence of communion with the essential and living reality.

Secondly: If we take these various essays as the high-watermark of present-day criticism of Theosophy, we feel we have as yet little to fear and that our position must be an essentially strong one.

Some of the articles contain suggestive remarks, just criticisms of details and interesting considerations. Professor Lutoslawski's essay seems to us, in a certain sense, the best, and we recommend its perusal to serious and philosophically-minded Theosophists, to weigh and consider. Some wisdom can undoubtedly be extracted from it. Next comes Professor Flournoy's essay, which in its *bonhomie* and outspokenness is both natural and interesting. Monsieur Nicoullaud's novel and Father Zimmermann's productions are worth reading because they show us the attitude towards Theosophy taken up by two different representatives of Catholicism. Professor Speyer's and Canon Laenen's essays may well be omitted, as they are neither thorough nor true enough to be of use to a Theosophist or to give weight to the criticisms themselves. Finally, Herr Meebold's remarks are both interesting and welcome, because of their intelligent and sympathetic essentials.

And after having thus for a moment seen 'oursels as ithers see us,' we can turn round and plunge once more and with renewed enthusiasm into the study of the positive expression of Theosophy, in order to understand, realise and assimilate yet more than we have done hitherto.

JOHAN VAN MANEN

ANSWERS TO PRAYERS

I prayed for Wealth
God gave unto me none—
To teach me that His crown
Is not by riches won.

I prayed for Fame—
God made my life obscure,
To show me through simplicity
The things more sure.

I prayed for Beauty—
God looked upon my face.
"All I have made is beautiful
Which sin does not deface."

I prayed for Joy—
God sent unto me pain
"Suffer," He whispered, "thus alone
My heaven canst thou gain."

I prayed for Love—
A small still voice replied
"Thou hast my Love,
For thee Christ Jesus died."

MARGUERITE KIRKPATRICK RICHARDS

REVIEWS

What is Religion? Wilhelm Bousset. Translated by T. B. Low. (T. Fisher Unwin, London. Price 5*s*.)

The Editor, in charging us with the task of reviewing this work, has put us in a singularly difficult position. We have seldom read a book which has raised in us such a storm of passionate antagonism as this one did. We feel moved to desire for it such treatment as that meted out by Nietzsche to D. F. Strauss. The work is the outcome of a viewpoint which is diametrically opposite to that of Theosophy. The two tendencies are irreconcilable and mutually exclusive. The learned author uses a facile and plausible rhetoric which can be combined with neither depth nor philosophy. As the preface has it correctly (p. vii) this work is "permeated by the spirit of modern democracy," but, unhappily, a democracy in the worst possible sense of the word. In short the learned book is a big pamphlet purporting to answer the question 'What is Religion?' but in reality it is a sectarian propagandistic apology *ad majorem gloriam* of modern, liberal, German, evangelical Christianity. Its confusion, rhetoric and shallowness are immense; its unfounded generalisations countless. Every page bristles with statements that invite protest; the perplexity, the amazement, the bewilderment it raises are astounding.

We know its author only as a commentator on the Revelation of St. John. There we found him at his best as a clever historian, a painstaking critic, a careful collator of documents in so far as he kept to these aspects of the problem. Here we find him working at an utterly uncongenial task; he attempts the rôle of a philosopher of religion, and he shows that he possesses neither philosophic instinct, nor the requisite inborn impartiality of temperament, nor insight into the living values of religion wheresoever

they manifest in forms unfamiliar to him. He proves abundantly that he is bound by an invincible bias to his own *form* of belief: that of evangelical Christianity, once more. The same beliefs, the same spirit of faith, the same living religious aspirations and experiences, are not recognised as such as soon as name and form vary from those of his own pattern.

Now how can one prove all this in any short space? How is one to criticise the work justly and minutely, honestly and yet in a friendly manner, with any completeness? And how again to add to all this a frank appreciation of what is good in the book? It is impossible to us in the space at our disposal; it would be impossible in a space less than that of the original work. The only thorough critique possible would be a complete volume on the opposite thesis. But Professor Bousset is of course no fool; he is educated, learned and the master of a facile pen. So he easily masks the insufficiency of his treatment by the method of plausibility—such a plausibility! His presentment makes the subject so seemingly simple that a superficial reader might never realise that it treats in reality of the most difficult of difficult subjects, the most complex of complex problems.

"To the negroes the ass is only dumb out of idleness." (Note: to THE negroes!). There we have it! *therefore* it is proved that the lower races ignore the difference between the man and the animal! In another place (p. 32): "Writing does not exist. Thus there is no history, no past, no carefully collected experience." Ancient India, ancient Gaul, and ancient Greece with their huge amount of mnemotechnic tradition are all forgotten! And such unsound generalisations abound.

In the first chapter alone we find the following definitions of religion:

> Religion is everywhere seen to be a striving after life, after possessions.
>
> Thus, the basis of all religion is seen to be trembling with fear and reverence for the great realities amid which we live.
>
> Religion is personal relation with the Godhead.
>
> All religion is a casting of the self into the abyss, a wondrous miracle of human confidence.
>
> Where there is no trembling, timid fear of God, there is no religion.

To our mind these quotations alone are sufficient in their conjunction to show the confusion of the writer's mind.

Sectarianism, if not actual ignorance, is shown in passages like the following:

First of all it must be said that the question of the future of Christianity is the question of the future of religion. (p. 265).

Compared with Christianity, how overburdened with outward ceremonies, for example, Islāmism [*sic*] is. (p. 267).

The acme of onesidedness in statement (not to call it by a harsher name) is to be found on p. 266.

In Christianity every specific national element in religion was finally overthrown, and yet Christianity, in a far higher degree [*sic*] than Islāmism and Buddhism, was able, in the long course of its history, to penetrate into the innermost being of the most different nations, so that we now speak of a Roman and a German, a Slavonic and an Armenian, an English and a North American Christianity.

To show the author's real viewpoint, we may quote the following sentence from p. 270, which does away with any claim to impartiality which our author might offer:

Christianity is the only living religion that concerns us.

Later, on the same page, we find even:

He who proclaims in this round fashion that Christianity is a failure, proclaims at the same time that he is without religious feeling.

On page 274 two eminent models for and representatives of what is best in Christianity are named. They are—Goethe and Bismarck!

We have only touched on a few, a very few, topics from this book, which we reject utterly and *in toto*. Its faults are, however, not, wholly those of its author, but mostly those of modern liberal theology. The maudlin poverty to which this discipline has reduced itself by stripping itself of nearly all the essentials of religion, together with unessential accretions and excrescences, is sad to behold. From the ignorance concerning things spiritual, partly due to church and religion in Europe themselves, partly due to that cosmic fate which forced the West to seek for truth *through* matter, and which culminated in the last century in a period of crudest materialism, modern religion is still suffering; weak, anæmic, poor in its spirit, powerful and energetic mainly on its material side. The book before us is a natural outcome of these conditions, and betokens the low water-mark of religion as a dispenser of spiritual wisdom and knowledge, as conscious and full experience of the soul, as deep psychological understanding of the divine working in man or the human striving up to God, as a living Gnosis, as real Theosophy.

J. v. M.

The New Social Democracy, by J. H. Harley. P. S. King & Son, London. Price 6*s*.)

Although Mr. Harley writes in favor of Social democracy, he says in his preface:

> It is not the purpose of this book to help in the work of destruction. Its author's purpose is reconstruction, not destruction. There is no need to deny the necessity for thorough change. But there is no reason why we should allow ourselves to be carried helplessly and hopelessly down the rapids of Niagara. It is the purpose of this book to dispel the dark clouds which pessimism has stretched over some of the most hopeful of our social reforms.

He tries to take as optimistic a view as he can of the future; he hopes that what our President has called 'the many-millioned ignorance' may turn out to be not so ignorant as has been feared. But at least he recognises that without religion our prospect would be a dark one; and he quotes with approval a saying of Mr. R. J. Campbell:

> I do not believe that any form of collectivism, as a mere system superposed from without, can ever make the world happy. It must be the expression of the spirit of Brotherhood working from within. (p. 80).

In that we are thoroughly with him; but we can scarcely share the glee with which he hails the first action of the new Portuguese Republic. It appears that the first things that body did were to pass a law expelling the Jesuits, a law making divorce easier, and a law giving Trades Unions the right to strike. But are these actions good? To expel any religious body from a country is a confession of weakness; far better, surely, so to educate your people that you will no longer fear the Jesuits. To make divorce easier may give relief in some cases, but it is a very questionable boon, for it encourages people to enter more carelessly into marriage. To give men the right to strike is only to stir up strife and cause serious suffering; far better make a law to prevent oppression, so that there may be no excuse for strikes. Mr. Campbell's idea of awakening brotherhood from within is far more hopeful than the encouragement of strife, expulsion and divorce without.

C. W. L.

Tennyson as a Student and Poet of Nature, by Sir Norman Lockyer and Winifred L. Lockyer. Macmillan & Co., Ltd., London. Price 4*s*. 6*d*.)

This is a good collection of well-selected quotations from the late poet Laureate's works, critically classified and arranged.

Our author, being a man of science, has naturally shown the decided bent of his mind in this; and prominence is given to the many references to astronomy which are to be found in Tennyson. The introduction is very interestingly written by Sir Norman, who was a great friend of Tennysen, and it shows how the poet kept himself well informed, and was keenly interested in scientific information. We wish some Theosophist would cull out, collect and collate Theosophical quotations from Tennyson as Sir Norman has collected those bearing upon science; for we feel certain that there are many passages and poems which breathe the true Theosophical spirit. Lines that whisper of reincarnation rush to our memory; the poet seems to recall some experience of a past life:

> That touches me with mystic gleams
> Like glimpses of forgotten dreams—
> Of something felt, like something here
> Of something done, I know not where;
> Such as no language may declare.

We can quote passage after passage proving how near to Theosophical truths Tennyson was, but space forbids. We hope this delightful volume will inspire philosophical and religious students to undertake in their respective departments what Sir Norman has so admirably done in his. No student of Tennyson should fail to possess the book.

B. P. W.

Transactions of the Educational Conference, Adyar, 1910. (THE THEOSOPHIST Office, Adyar, Madras, India. Price 8 ans. or 8*d*.)

The little volume of transactions which lies before me is a creditable production from all points of view, the literary matter being of high value. It is, I suppose, almost inevitable that the earliest contributors to an Educational Conference held in connexion with the Theosophical Society should be members of the C. H. C. staff; but we may hope that in succeeding years members from other colleges and schools will see their way to send representatives and papers, and so widen the scope of the Transactions. Two main thoughts struck me on reading. First—how much light Theosophy throws on all subjects connected with education, and second—how very fortunate the Central Hindū College is in having among its professors and teachers educationalists with such high ideals as are expressed in these papers. Miss Arundale contributes many helpful suggestions for the education of girls and boys, and pleads for a wiser

scheme of teaching, in which the preparation for the essential functions of life shall not be ignored for the sake of accomplishments or examinations. Professor B. Sanjīva Row has a powerful paper on the use of emotion in education, and he has our entire sympathy when he remarks that "the fundamental defect of most of the present-day schools and colleges is the lack of inspiration, the lack of ideals." Miss Albarus shows how an ideal can affect the life of a country, taking as an example the influence of Fichte in the opposition of Prussia to the sway of Napoleon. Prof. P. K. Telang pleads for teaching Samskṛt by the help of the Indian vernaculars, instead of using English as the medium of instruction, and gives very good reasons for his opinion. The last paper is contributed by the Head-master of the C. H. C. Boys' school, and deals with the important subject of discipline. He emphasises the enormous effect on the child of the example of the parent and teacher. Looking at education from the view-point of Theosophy, he is not content to think merely of the present incarnation, but takes a broader view of the ultimate growth of the character of the child, and is not prepared to subordinate the formation of qualities to the acquisition of knowledge solely required for examination purposes.

K. B.

Medicine and the Church. Edited by Geoffrey Rhodes. (Kegan Paul, Trench, Trübner & Co., Ltd., London. Price 6*s.*)

This book is a series of studies on the relationship between the practice of medicine and the Church's ministry to the sick. It discusses the new Emanuel movement which has come into prominence in recent years. Six medical men and five eminent divines contribute to the symposium. It is a book that we can recommend to all who wish to see exactly the opinions held by religious and medical orthodoxy on matters relating to Christian and Mental Science, and what is usually termed the New Thought movement. The divines are practically all of opinion that the present arrangement of things is best, and that the practice of mental healing only leads to the establishment of pseudo-religious bodies whose only object is the exploitation of the credulous and unthinking. The doctors do not deny that there is something in mental healing, but they all cry out for accredited cases, and when these are forthcoming they are explained away as unsatisfactory. Also, in their opinion, it all

leads to the exaltation of quackery and charlatanism. Apparently there is an unholy alliance to-day between the exponents of religious and medical orthodoxy to keep things as they are. In the Middle Ages priestdom ruled the medical profession and everything else. To-day there seems to be a tendency to set up a medical autocracy to which all else must submit. New ideas in healing are looked upon with suspicion and discredited if possible. Even the high-priests of orthodoxy, religious and medical, are monopolistic and conservative. Already the Church has lost the sympathy and support of the vast mass of thinking people through its refusal to accept the deeper esoteric truths of religion. So also materia medica is, as Edison has said, "played out." Even to-day distinguished medical men, like Sir Frederick Treves, tell us that the doctor of the future will not give drugs. Dr. Mason Good, tells us that "the effects of medicine on the human system are in the highest degree uncertain, except, indeed, that it has already destroyed more lives than war, pestilence and famine combined." Professor Draper, M.D., said: "If all drugs were thrown into the sea it would be infinitely better for the human race, but infinitely worse for the poor fishes." So it were well to encourage drugless systems of healing, even though some of their exponents are not all that they ought to be.

M. H. H.

The Nature of Personality, by William Temple. Macmillan & Co., London. Price 2*s.* 6*d.*)

This is a well and brightly written little book, though not of special interest to the Theosophist. The learned author divides all objects into three classes: Things, Brutes and Persons (though I doubt whether there is any such thing in nature as a Brute according to his definition of it). The meaning which he attaches to the word 'person' is not quite the ordinary one; in fact, he eventually emerges with the theory that the only real and perfect Personality is that of God. Some of his remarks have quite a Theosophical flavor:

> Morality or Duty is one mark of personality, and for this to be perfectly realised the individual must know what is the good of the human race, and devote himself to it.

But then he continues:

> But no individual knows what the good of the human race is. We are linked to one another by a common purpose which we none of

us possess, and are in our fellowship loyal to an ideal which we cannot formulate or understand. (p. 62.)

which suggests once more the ejaculation that springs to our lips with regard to almost every book which comes up for review: "If only the writer could understand and accept Theosophy!" We agree most heartily with the sentiments which he expresses on pp. 76, 77:

If we want to find the right thing to do, we must ask what will do most to increase the volume of love.

Personality as we know it can only reach individual self-satisfaction through complete individual selflessness. It is misleading to speak of self-realisation *through* self-sacrifice. Self-sacrifice *is* self-realisation.

It is incomprehensible to the Theosophist how a man who can write such passages as we have quoted can also say:

To torture a brute is cruel but not criminal, and only indirectly immoral; I mean it is the act of an immoral person, but not an immoral act. (p. 9.)

The book is an ingenious attempt to justify the Christian doctrine of the Personality of God; but in so far as it succeeds, it is by adopting a new meaning for the word person. We strongly commend to the author the study of Theosophical literature on the subject.

C. W. L.

My Indian Reminiscences, by Dr. Paul Deussen. (G. A. Natesan & Co., Madras. Price Re. 1/4 or 1*s.* 8*d.*)

We welcome the English translation of the interesting reminiscences of the great German scholar. It adds one more to the already long list of books on India and Indians, one without which no such list will be fully complete, as Dr. Deussen's observations and views are naturally unique. It is an instructive narrative of what a sympathetic occidental mind learns in this great land of the Orient. On the other hand Indians will benefit a great deal from the impartial criticisms of a really great foreigner. The booklet provides an hour's delightful reading, and is not without its serious lessons, especially for the thoughtful reader.

B. P. W.

Christ for India, by Bernard Lucas. (Macmillan & Co., Ltd., London. Price 4*s.* 6*d.*)

This book has been written with the well-meant and serious intention of addressing one more persuasive word to India to accept Jesus Christ, cross and all, as the true means of salvation. As the Christ has ever been the Universal Teacher, through whom all religious forms have flowed out upon the world, Mr. Lucas's earnest recommendations seem a little superfluous. It would seem that Christian missionary effort thinks itself wiser than the Christ, who has seen fit, in His wisdom, to give a variety of paths along which humanity may tread its slow way to God. Happily "the foolishness of God is wiser than men," and a number of religions flourish and bear divine fruit, as they were intended to do. It is quite certain that religious belief in India needs reconstruction, as Mr. Lucas points out; but that is the need of the whole world at the present moment. We very much doubt, however, whether Christianity is to be the means of achieving that desired end. It is true that, "the Indian mind is a splendid loom for the weaving of religious thought, but it has been standing unused for centuries"; but has Christianity the power to bring back its activity? When we survey the sad social and moral disorders of the Christian West, we doubt it. Mr. Lucas tries to be broad and tolerant towards Hiṇḍū conceptions, but his estimates of them are sometimes very wide of the mark; for instance when he sums up the Veḍānṭic idea as the "most poverty-stricken conception of God to which human thought has given birth."

But there is much that is good in this book; there are some trenchant and deserved criticisms of the Hiṇḍū attitude in various matters. We do not find anything new in the claim put forward for Christianity except the assumed historical base of Jesus, which our author thinks is "of incalculable importance for Hiṇḍū religious thinking," as the Hiṇḍū's own is nothing but fiction!

There is, however, a distinct effort to be kindly and sympathetic throughout the book. If the author's Christian prejudices had been less deep he might have seen Hiṇḍū religious conceptions in a still more kindly and understanding light, and realised that in them the Truth about God and man is perhaps as clearly revealed as God, through the mouth of His Messengers, has revealed it at any time throughout the history of man.

J. R.

Nelson's Encyclopædia. Vols. I, II and III. (Thomas Nelson & Sons, London. Price Re. 1 each. A set of 25 Volumes for Rs. 25 post free. Obtainable at THE THEOSOPHIST Office, Adyar, Madras.)

We live in an age of cyclopædias large and small, expensive and cheap; and they are necessary adjuncts to all business and study and research. Naturally therefore we have cyclopædias written by specialists for students, by savants for scholars. We needed a cheap, good, handy cyclopædia written by experts for the ordinary enquirer, and we have it in this series. The volumes before us, each of about 500 pages, the first covering subjects from A to Ano, the second from Anq to Az, the third from B to Bk, are quite praiseworthy and commendable. They are nicely illustrated and have some fine full-page pictures. The volumes are handy, neatly but strongly bound, and the print is clear. Convenience in use and facility in reference have been well considered, and for the price the volumes are certainly cheap. We have no hesitation in recommending them.

B. P. W.

Man: King of Mind, Body and Circumstance, by James Allen. (William Rider & Son, London. Price 1*s.*)

This is an excellent little book of the ordinary New Thought type—a homily on the texts: "As a man thinks, so is he" and "The wise man rules his stars; the fool obeys them." If every one followed the sound practical advice here given, mankind would undoubtedly be far happier than it is. We quote a passage:

> When our social reformers condemn vice as they now condemn the rich; when they are as eager to abolish wrong-living as they are to abolish low wages, we may look for a diminution in that form of degraded poverty which is one of the dark spots on our civilisation... When the human heart is purged from covetousness and selfishness: when drunkenness, impurity, indolence and self-indulgence are driven for ever from the earth, then poverty and riches will be known no more, and every man will perform his duties with a joy so full and deep as is yet (except to the few whose hearts are already pure) unknown to men, and all will eat of the fruit of their labor in sublime self-respect and perfect peace.

C. W. L.

The Religion of Theosophy, by Bhagavān Ḍās, Adyar Pamphlet No. 3. (Price 2d. or 2 annas.)

Proofs of the Existence of the Soul, by Annie Besant, Adyar Pamphlet No. 4. (Price 2d. or 2 annas.)

The Emergence of a World-Religion, by Annie Besant, Adyar Pamphlet No. 5. (Price 2d. or 2 annas.)

The Opening of the New Cycle, by Annie Besant, Adyar Popular Lecture No. 16. (Price 1d. or 1 anna.)

The White Lodge and Its Messengers, by Annie Besant, Adyar Popular Lecture No. 17. (Price 1d. or 1 anna.)

(All published by THE THEOSOPHIST Office, Adyar, Madras.)

The first is the learned and much-admired paper read before the Convention of Religions at Allahabad in January, and deserves wide circulation. The second is an old lecture delivered in Chicago, one of the best and most useful lectures of our President, convincing and inspiring. The third is the now famous address delivered to the League of Liberal Christianity at Manchester, of which the Rev. R. J. Campbell spoke as "one of the most wonderful addresses I have ever heard;" and, further referring to it, said: "We have had a great spiritual uplift; to-night's meeting is our crowning blessing." These Adyar Pamphlets are specially issued cheaply with a view to spread Theosophic thought; every month one pamphlet is published, and regular subscribers can have twelve numbers for 2*s*. or Re. 1-8 post free.

The fourth is the opening lecture of our President at the last Theosophical Convention at Adyar. The fifth is the closing address delivered under the famous Banyan Tree at Adyar, which has such holy and inspiring associations for many who listened to it.

All the five pamphlets should be freely used for propaganda work, and no member or Lodge of the Society should fail to procure copies. They give us the best expression of Theosophical thought, and embody some of the greatest truths which it is at present so essential that the public should know.

B. P. W.

The Riddle of Life, by Annie Besant. (T.P.S., London and THE THEOSOPHIST Office, Adyar, Madras. Price 6d. or 6 annas.)

Questions on Hinḍūism with Answers, by Annie Besant. (T.P.S., Benares and THE THEOSOPHIST Office, Adyar, Madras. Price Re. 1-4 or 1*s*. 9*d*.)

The Bhagavaḍ-Gīṭā, Samskṛṭ Text and English Translation, by Annie Besant. (Messrs G. A. Natesan & Co., and THE

THEOSOPHIST Office, Adyar, Madras. Price Wrapper 2d. or 2 ans. Cloth 6d. or 6 ans.)

These are three new publications to the credit of our ever-busy President. The first book has already exhausted its first edition of 10,000, and orders are being registered for the second edition. They are reprints of articles on Elementary Theosophy from our own pages, and four colored plates of man's subtler bodies are added. The second book consists of answers to questions (originally given in the *C. H. C. Magazine*) classified and arranged in twenty-eight sections; they cover a considerable area of Hinḍū philosophy, ethics, customs, ritual symbology, etc. As a book of reference it is valuable, and both for the ultra-orthodox and the ultra-'civilised' among the Hinḍūs it has many good teachings. Those who want some outline ideas about Hinḍūs and Hinḍūism will find it useful. The third book is a handy little pocket volume, the cheapness of which is a surprise. Both the Samskṛṭ text and the well-known English translation of Mrs. Besant are neatly printed. We wish all the three books great success.

B. P. W.

In the Heart of the Holy Grail. By James L. Macbeth Bain. (Percy Lund, Humphries & Co., London. Price. 3*s.* 6*d.*)

This book is supplementary to the author's *The Christ of the Holy Grail*, and contains, as the sub-title states, "The Hymns and Prayers of the Christ-Child to the Christ-Mother." Most of the hymns were composed while the writer of them was travelling last year over various parts of the British Isles. Mr. Macbeth Bain is well known as a practical spiritual healer, and he has written several books on that view of health and healing. His leanings and sympathies are very much with the Theosophic presentation of Truth, but to him all philosophy and all occult research are but a preparation for the manifestation in the flesh of the Christ of the soul. The author is evidently one who takes the Path of Love and Devotion. His utterances all betray the mystic whose soul-longings are but vaguely expressed in language, who *feels* more than he is able to express. These hymns, he tells us, are "sung for the comfort of the little ones to the spirit of the Great Love, whom we in Christendom name the Christ, but who is named of other names by other peoples." The author is overflowing with enthusiasm, and has no doubt

dwelt long in meditation on the nature of the Christ-spirit. Therefore those who read this book carefully, who read behind the words, will be helped mentally and spiritually, and probably be fired with a similar enthusiasm. Perhaps the book may be best summed up in two lines which the author quotes:

> He prayeth best who loveth best
> All things both great and small.

M. H. H.

Veḍānṭasara of Saḍānanḍa, with the Commentary "Bālabōḍhini" of Apaḍeva, and a critical English Introduction by Professor K. Sunḍararāma Aiyar, M.A.

To all lovers and followers of the aḍvaiṭa the famous Veḍānṭasāra of Saḍānanḍa needs no introduction. Only half the book is devoted to this edition of the Veḍānṭasāra and Apaḍeva's commentary; the other half is a brilliant and convincing Introduction by Prof. K. Sunḍararāma Aiyar, M.A., of Kumbakonam. The Professor deals critically with Col. G. A. Jacob's and Dr. Thibaut's views on the Veḍānṭasāra. Both doubted that Ṣhankara's doctrines could be supported by tradition, or even that Ṣhankara evolved that tradition as authority; both doubted that the Upaniṣhaṭs and Bāḍarāyaṇa could be claimed as authorities for Ṣhankara's seeming independence of thought. Professor Sunḍarāma shows that these two noted scholars have mistaken the great Veḍānṭic teacher, and refutes entirely their conclusions. If space permitted we would give a full discussion of the Professor's arguments. He clears these century-old yet ever-interesting teachings from the misconceptions which had previously surrounded them. We should be glad to see more from his pen—and of a constructive nature.

J. R.

A Coronation Sermon, by Archdeacon Wilberforce. (Elliot Stock, London.)

A pamphlet which puts forward the view that in the Coronation Service "a public testimony is given that any divorce between secular and spiritual functions is based upon a radically false estimate of national life". The inter dependence of the two great lines of Kingship and Priesthood is strongly upheld. A suggestive sermon for our democratic days.

B. P. W.

ACADEMICAL MAGAZINES

Journal of the Royal Asiatic Society of Great Britain and Ireland. January, 1911. *April*, 1911

The January number opens with "Notes on the Classification of Bashgali," by Sten Konow, which are of interest, as the recent problem of the Mitani gods appears here again and in quite a new connexion. There was, it may be remembered, a violent controversy on these gods, who were worshipped in Mesopotamia in the fourteenth century B.C., according to a treaty brought to light by Professor Winckler between the Mitani King Mattiuaza and the Hittite King Subbiluliuma. The gods in question are Mitra, Varuṇa, Indra, and the Nāsatyas, and the problem was whether the form in which these names appear is Indo-European (Indo-Iranian), Iranian, or Indian. If Indian, the gods were clearly imported from India, which would shake the current views of the age of Vedic culture by pushing the latter back to about 2000 B.C. This is the hypothesis which Professor Jacobi had endeavored to maintain, but which all his critics have declined. In Bashgali, a language of the Siāh-pōsh Kāfirs of Northern Kāfiristan, described by Colonel J. Davidson in the Journal of the Asiatic Society of Bengal (1902), a vernacular has turned up which, though belonging to the Iranian family, does not show the well-known characteristic distinguishing the Iranian from the Indo-Aryan languages, namely, the change by the former of the Aryan s to h (Asura to Ahura-mazda, etc.), but has retained the Aryan s, and this is exactly the case with the rather frequent names of Aryan chieftains found in Assyrian cuneiform inscriptions from very early times, and with one or two of the mentioned deities, namely, the Nāsatyas which appear as *na-sa-at-ti-ia* as against Awestan *nāŋhaithia*. Sten Konow concludes from this that there was at least one Iranian dialect which did not change the ancient s to h, but retained it, and he suggests that we may look at Bashgali as a descendant of such a dialect.

"Āryabhaṭa's System of Expressing Numbers," by J. F. Fleet, is the first full exposition of this rather interesting subject.

It is of special interest in connexion with two topics, namely, the early use of the abacus in India, and the development of the decimal notation. Āryabhaṭa, the famous astronomer of the fifth to sixth century A.D., had a system of expressing numbers by letters which reminds one of and is probably connected with the Greek method of expressing the higher numbers.

Mr. Marshall's report on the "Archæological Exploration in India, 1909-10" shows satisfactory results, but also shows how much more remains to be done in this field. It sounds hardly credible, and yet is a fact, that the excavations at Bhīṭa near Allahabad now begun by Mr. Marshall himself "marks the first occasion on which a serious effort has been made to explore the remains of an ancient Indian town." The results of these excavations clearly show "what a rich harvest of finds may be expected when the sites of the great cities like Taxila, Pāṭaliputra, and Vidiśā come to be systematically and thoroughly investigated." Among the antiquities brought to light there are two wheels of a terra-cotta toy cart and many other remnants of similar carts from which it is easy to restore these little toys, so interesting in connexion with the well-known play of the Mṛcchakaṭikā. The Rev. A. H. Francke, whose services Mr. Marshall secured for a certain period, found in Western Tibet several inscriptions in the early Brāhmī and Kharōshṭhī scripts which testify to the fact that Indian influence had already penetrated into these mountainous tracts in the second or third century B.C. Mr. Francke discovered also some antiquities from the pre-Buḍḍhist period of Tibetan history—a manuscript containing a hymnal used on the occasion of human sacrifices at Poo. The Mathurā museum has been enriched by a great number of interesting sculptures procured through Paṇḍiṭ Radha Krishna, proving, among other things, to what a remarkable extent the popular cults of the Nāgas and Yakshas flourished in ancient Mathurā side by side with Buḍḍhism and Jainism. From Mr. Venkayya's report we extract the following interesting note on the rebuilding of ancient temples in Southern India: "When any temple had to be rebuilt, all the records found on its walls were first copied into a book and then re-engraved on the new walls on completion of the building operations." Hence it happens, we are further informed, that some temples possess old inscriptions written in comparatively later characters.

The harvest of Dr. Stein's explorations is not yet finished: an article by A. Cowley tells us that "Another unknown Language from Eastern Turkestan" has been discovered by him. A paper MS. written in the Aramaic alphabet was handed over by Dr. Stein to Mr. Cowley, an authority in that branch of palæography, and Mr. Cowley, who expected to translate the MS., found this impossible because the language, so he now declares, is not Aramaic nor any other Semitic dialect, even the characters being Aramaic merely in origin. The language appears to be some form of Iranian in which, as in Pahlavi, Aramaic words were used, and the documents are evidently letters or depatches.

The discussion about "The Translation of the term Bhagavat" may have come to an end by F.O. Schrāder's suggestion to translate *bhagavat* by "holy" because both *bhaga* and *hæl* mean "good luck, health, wealth," etc., and the word holy has a sufficiently wide content and is at once recognised as a religious term, though it is sometimes used as a mere courteous address (*cf. Mahārāj* in Hindī, etc.)

The first article of the April number is an edition and translation, by A. v. Le Cog, of the text of Dr. Stein's Manichæan MS. scroll from Tun-huang. The language is ancient Turkish, the characters Manichæan, and the contents are a prayer consisting of an enumeration of possibly committed sins, for which forgiveness is being implored with the constantly returning formula *Manastar hirza* "Our sin remit!" The prayer is pathetic, and fills one with admiration for this grand religion, which seems to have been so much more perfect in a good many points than the Christianity to which it succumbed. Probably the main cause of its defeat was that it was too advanced for its time. Read the fifth section (which follows here as a sample) and compare it with the Christian command not to kill: "If, [misbehaving against] the five kinds of living beings, (to wit) firstly, against two-legged man, secondly, against the four-footed living beings, thirdly, against the flying living beings, fourthly, against the living beings in the water, fifthly, against the living beings on earth, that creep on their bellies (livers): my God! in (our) sinful state, these five kinds of living and moving beings, up to the large ones and down to the small ones: if somehow we should have frightened or scared (them); if somehow we should have beaten or struck (them); if somehow we should have angered or pained

(them); if somehow we should have killed (them); and if thus we have ourselves become tormentors to such living and moving beings; now, my God! cleaning ourselves from sin, we pray: *Manastar hirza*!"

"The Kaliyuga Era of B.C. 3102" is the first half of a most thankworthy study by J. F. Fleet of a subject which though often touched upon, has on the whole remained obscure up to the present day. As is well known, the Kaliyuga is the Hinḍū Iron age—the fourth and worst period in a Chaturyuga or Mahāyuga, 71 (or 72) of which form a Manvantra, 14 of which constitute a Kalpa or æon, a day of Brahman, which thus contains 10,000 Kaliyugas. Now there are three schemes of the Kalpa, differing from each other by the different division into sub-periods, and lastly by the different length calculated for the whole period; namely, (1) Āryabhaṭa's system, (2) an intermediate system, and (3) the system of Brahmagupta and the present day. According to the first a Kalpa would last 4,354,560,000 years, according to the second 4,294,080,000 years, and according to the third 4,320,000,000 years. Mr. Fleet denies that in an early time a date was assigned to the beginning of any of the ages. This was only done when, under the influence of the Greek sciences, the Hinḍūs had to compute the courses of the planets, to which end they required bases for calculation going far beyond the system of luni-solar cycles to which they were until then accustomed. They then found that they had to adopt something like the Greek *exeligmos*, "that is, a period of evolution and revolution, in the course of which any given order of things runs through an appointed course and is completed by returning to the state from which it started. And they adopted an *exeligmos* beginning and ending with a conjunction of the sun, the moon, and the planets, at the first point of Mēsha (Aries); which conjunction of course involved a new-moon and the vernal equinox." This *exeligmos* was originally the quarter of a Mahāyuga, "namely, Āryabhaṭa's Yuga-pāda of 1,080,000 years, with the conjunction recurring at the beginning of each Yugapāda," and "the moment assigned to the assumed conjunction was according to one school mean sunrise at Laṅkā-Ujjain on Friday, 18th February, B.C. 3102, and according to another school the preceding midnight."

In a "Note on the Unknown Language and Characters of the Documents Stein-Cowley" (compare above p. 778) R. Ganthiot,

a French scholar, states that the language is Sogdian, and that the graphic system used for it "is to the Manichæans and the Christians of Sogdian tongue about the same as is Pehlvi to Pasend."

Journal Asiatique, November-December 1910, *and January-February* 1911

In France as elsewhere the antiquities from Central Asia occupy the centre of interest. Prof. Sylvain Lévi, the great authority on Saṃskṛt, Chinese, and Tibetan, publishes an exceedingly interesting article on the "Saṃskṛt Texts from Touen-Houang," *i.e.*, certain paper MSS. discovered, together with other antiquities in a country more distant even than Chinese Turkestan, southward of the ancient wall, in a grotto at Ts'ien fo tong, near Touen-Houang. Those MSS. are another incontestable proof of the existence in former times, ignored and contested so long, of the Buḍḍhist canon in Saṃskṛt. They belong to four texts, all of which are represented by them only in fragments, unfortunately. The first text is the Nidâna-Sûtra, that important Sûtra where the Buddha explains the concatenation of the twelve causes (*nidâna*) of pain, the Saṃsâra, which was so popular that it has been translated into Chinese no less than five times. In the Pâli canon it is found in the Saṃyutta-nikâya, and that in a form which is obviously more original than the Saṃskṛt redaction. The second text, the Daśabala-Sûtra, corresponds to Daśaka-nipâta xxi of the Anguttara-nikâya. The third fragment belongs to the Dharmapada, and more especially to the Śrutavarga and Âtmavâda, a most fortunate chance, as exactly these two sections are missing in the MS. brought by the Prussian Turfan expedition and analysed by Pischel. Now, then, four recensions of the Dharmapada are known to exist, *viz.*, (1) the Pâli recension represented in Chinese by the *Fa-kiu king* and the *Fa-kiu-p'iyu king*—a second edition of the former of which has been translated by Beal in his well-known "Texts from the Buḍḍhist Canon commonly known as Dhammapada;" (2) the Saṃskṛt recension corresponding to the Tibetan Udânavarga (translated by Rockhill) and to the Chinese *Fa-tsi-yas-soung king*; (3) the text of which the latter is a revised edition—the *tch'ou-yao-king*, which for its enormous extent and great importance may be compared to the Pâli Aṭṭhakathâ; and (4) the Corean recension, not noticed nor studied so far, though contained in the Tôkyô edition of the Tripiṭaka (xxiv, 9). Its name is *Tchou-Fa-tsi-yao king*, and it consists of no less than 2,684 stanzas

distributed over 36 sections. The fourth fragment is the hymn of Mātṛceṭa, which was for some time the most famous Buḍḍhist *stotra* existing. Its author, a former worshipper of Maheśvara, is said to be the author of two such hymns in praise of the Buḍḍha, namely, one of 400 Ślokas and this one of 150 Ślokas. These two hymns, says the Chinese traveller I-tsing, are as sweet as the flowers of heaven and comparable, as to the height of the principles they teach, to the highest mountains; they are imitated everywhere, and every one who becomes a monk has to learn them by heart, as soon as he has learnt to recite the five and the ten commandments (*śīla*). Of the two hymns the smaller one was considered the best. As its author the Tibetan translation names not Mātṛceṭa but Aśvoghoṣa. It is a great pity that the fragment now brought to light does not contain a single complete śloka, but, as the hymn was so widely spread, it is probable that a complete text may yet be discovered.

Of the remaining contents of this number and the preceding one of the Journal, the article, by R. Weill, on "The Hyksôs and the National Restoration in the Egyptian tradition and in History" may still be mentioned.

The January-February number has an article, by A. Foucher, on "The Beginnings of Buḍḍhist Art." These cannot be derived from any pre-Buḍḍhist Indian art, because none is known to us—the history of religious art in India before Buḍḍhism being "philologically a blank page, archæologically an empty glass-case." It seems that there were two incitements to art in primitive Buḍḍhism, namely, (1) The *stupa* or sepulchral hill containing relics of the Buḍḍha, and (2) the four sacred places which the dying Buḍḍha recommended for pilgrimage (Kapilavastu, Buddhagayā, Benares, Kuśinagara). At these places the events connected with them came inevitably to be represented by art for the benefit of the pilgrims. Mr. Foucher thinks that the most ancient monuments of Indian art preserved to us—certain rectangular copper-coins showing a tree, a road, a *stupa* and so on—are nothing but souvenirs of Buddhagayā or Benares, made for and taken with them by the pilgrims who visited these places.

Prof. Sylvain-Lévy treats in a "Preliminary Note" of the "Tokharien Documents of the Mission Pelliot." Tokharien is the Indo-Scythic language (of Aryan origin) which has lately become known through the Prussian "Turfan Expedition." Now the French have also discovered Tokharien MSS., in

the above-mentioned grotto at Touen-Houang. Besides the Dharmapada, which is in Saṃskṛt with a Tokharien translation of each *pāda* or quarter stanza, this collection contains also another bilingual text (medical), and the remains of two Buḍḍhist dramas of which no Saṃskṛt original is known to exist. "It seems, then," the writer concludes, "that this language, the existence of which has hardly become known, has been the organ of an advanced and flourishing civilisation."

The Journal of the German Oriental Society, vol. LXIV, No. 4, and vol. LXV, No. 1, and Vienna Journal for the Knowledge of the Orient, vol. XXIV, Nos. 2-3 and 4 have but the two following articles of which we are able to take notice here.

"The Story of Merchant Compaka," *Campakasreṣṭhi-kathānaka*, is a Jain tale of a rather high literary interest, which was first edited by Professor Weber from a single MS., and therefore not satisfactorily, and which is now re-edited, with sufficient material, by J. Hertel, the indefatigable explorer of Indian narrative literature. For the benefit of Indian readers, who for the most part do not quite realise what a critical edition means, Hertel gives his Introduction in English. In the latter special attention should be paid to page 13, where an answer is given to the objection raised by Gopal Raghunatha Nandargikar in his edition of Kālidāsa's Raghuvaṃśa (Bombay 1891), that European Samskritists "jot down all the blunders they meet with, not excepting printer's mistakes, as *varietas lectionis*." Hertel very rightly observes that many of these blunders afford the very basis for critical work, in that they show the relations which exist between the different MSS. The history of the Saṃskṛt Pañcatantra, for example, has been cleared up principally by obvious blunders which had passed from MS. to MS.

The Vienna Journal XXIV, 4 has an article, by F. Charpentier, on the history of the *Cariyāpiṭaka*, coming to the conclusion that there was an original Cariyāpiṭaka on which the present one as well as Nidāna-kathā and the corresponding Jātaka text are based. The present CP. is "a late, incomplete fabrication" of the time after 430 A.D.

Mind, a Quarterly Review of Psychology and Philosophy January 1911, *April* 1911

The January number has a thoughtful paper, by J. S. Stocks, on "Motive," in which a successful attempt is made to

clear away the many obscurities connected with the use of this word. It is of prime importance to understand the relation of motive to intention. The two may, but need not, coincide. They coincide in the perfect will and in the recurrent duties of the routine of life. Further, motive must not be confounded with feeling. If motive were feeling, why is it that neither pleasure nor pain are ever alleged as the motives of action? Motive is that side of character from which a given act is more particularly thought to proceed. It seems to stand midway between what is usually called 'habit' and the particular act or intention, and may in this regard perhaps be compared with the Aristotelian *hexis* as different from *diathesis*. Schopenhauer's, Höffding's, and T. H. Green's definitions of "motive" are examined and rejected.

Other Contents: "The Philosophy of Bergson," by J. Solomon; "A New Law of Thought and its Implication," by E. E. C. Jones.

The most remarkable article of the April number is "The Ground of Appearances" by E. D. Fawcett (see our paper p. 701). Other papers: "The Psychological Explanation of the Development of the Perception of External objects (III)," by H. W. B. Joseph; "The Humanism of Protagoras," by F. C. S. Schiller; "Dualism, Parallelism and Infinitism" by Alfred H. Lloyd.

DR. F. OTTO SCHRÄDER

THEOSOPHY IN MANY LANDS

GREAT BRITAIN

Writing on Coronation Day, our thoughts are naturally full of the historical events which have taken place to-day, and the hope that our newly-crowned King and Queen may have entered on a Reign which shall witness the drawing together of many nations in the bonds of brotherhood, and the inauguration upon earth of a time of peace in which the Great Teacher may be able to come again to bless the world.

The President, Alcyone and Mizar were to watch the procession from seats along the route, and some Theosophists cannot help a feeling of secret satisfaction in the

thought of the two days' enforced holiday from lecturing engagements that the Coronation festivities afforded the President!

Great indeed has been her lecturing work and the success with which it has met, during the past month. The hope that there might be a "full house" for the first Queen's Hall lecture has been more than fulfilled, and the crowds who poured in when the doors were opened on the first night dispelled any lingering doubt in our minds of the wisdom of taking so large a Hall for a course of lectures. Not only had we to use the "orchestra" behind Mrs. Besant to seat some hundreds of those who were disappointed of seats in the body of the Hall, but many were turned away.

The second lecture of the course was given last Sunday, when the lecturer outlined with her own splendid oratory and inevitably graceful touches the possibilities of a great World-Religion and all the changes that would follow in every department of life—and on this occasion the crowds were still larger than before, the seating capacity of the Hall (2,750) being stretched to its utmost, and over two hundred disappointed people being turned away. Never before has London responded as it is doing this year to the great Message of Theosophy, the friendly attitude of the general public being one evidence of this. Another is the large number of persons who are joining the section—a hundred new members and four new Lodges being the record for the last six weeks.

The President, who delivered the first of a series of Lectures to members on *Evolution in the Past* in the Kensington Town Hall last Tuesday, congratulated the Section on being able to take a Hall which would hold six hundred persons for a course of lectures to members only, remarking that times had changed since the days when a meeting of the principal London Lodge could consist of three persons—as she had known it to do on one occasion in the past.

At this lecture she told the members that she considered they had enough "sugar-plums" on Sundays, and meant to give them real students' lectures; but to judge by the interest and delight with which this first lecture was received it would appear that many of the audience felt that a good many of the said sugar-plums had been kept up the President's sleeve and produced on this occasion!

But we must not fill all our space with reports of the work in London, for our President spent a large part of the past four weeks in visits to Scotland, to Paris and elsewhere.

The Scottish tour was described by some of those who went round in her train as a splendid success, great enthusiasm being shown everywhere and fine meetings being held. The fine new Headquarters of the section were opened by the President during her days in Edinburgh.

Another noteworthy event in our part of the Theosophical field during the last few weeks was the President's Address in Manchester at the large Free Trade Hall, under the auspices of the Liberal Christian League. This lecture on "The Emergence of a World-Religion," besides being heard by many who must have listened to Mrs. Besant for the first time, must have been read by thousands more, for it was fully reported in *The Christian Commonwealth*, where the Queen's Hall lectures are also appearing every week and carrying to many who cannot hear them delivered at least something of their inspiration and hope.

In this connexion we must allude to the great sale of Theosophical literature which has been a noticeable feature connected with the Queen's Hall lectures. Every Sunday evening four bookstalls are surrounded by eager purchasers, and some twenty or thirty helpers are also disposing of books and pamphlets amongst the seat-holders. In this way Theosophical literature is reaching a wider public than it has reached before in London. Mrs. Besant's new outline of Theosophical teachings, which has been published at 6d. under the title *The Riddle of Life, and How Theosophy Answers It* with four plates from *Man Visible and Invisible* to illustrate it, has so far exhausted its first edition of 10,000 copies at the time of writing as to necessitate the putting in hand of a new edition.

Before closing this account of the month's events, which, as will be seen, is almost entirely a record of some of our President's work in our midst, we must allude to another event in which she and a number of other Co-Masons took part—the historical march of women through London to urge again in the year of George V's Coronation the justice of giving to both halves of the nation a share in the government of the people. Those who looked on at the procession declared it to be a wonderful sight, but we who walked in it could

naturally see but little of the long snake which wound itself for some miles through the streets of London. To us perhaps the chief wonder and interest was to see the way in which our President first stood for two hours waiting for the line to start, and then marched patiently through the crowds that lined the route for another hour and a half, and then on reaching the Albert Hall, where a packed audience hailed with cheers her arrival on the platform, delivered a speech in which she appealed to the best side of her audience, urging them to work hand in hand with men and not against them, and to fit themselves for the great responsibility which would rest on their shoulders when—as was inevitable in the near future—their strenuous efforts to obtain justice would be crowned with success.

Space forbids us to tell of the many inspiring talks and lectures which we have been privileged to hear, and in conclusion we must only allude to the Round Table Meeting on May 28th, when the large gathering of children and young people assembled at Headquarters were made very happy by the presence among them of their revered Protector, who was accompanied by Alcyone and Mizar. Hopes concerning this Meeting had been high, and the young folk were not disappointed, for not only did their Protector address them, and smile upon them in her own inimitable way, but Alcyone said a few words also, telling them how glad he was to be among them, and encouraging them to work hard in order that they might be worthy to take part in the great future that lay ahead.

Truly is our Section basking at this time in the sunshine that is being poured out over it, and the prayer goes up from many hearts that we may prove worthy of all the help and encouragement that is being given to us, and become better tillers of the soil and more earnest sowers of the seed of the glad tidings.

E. M. W.

Scotland

The Lodges in Scotland are deeply interested and engaged in work in connexion with the President's visit. Highly successful public meetings have been held in all the towns visited, and everywhere the reception accorded to Mrs. Besant has been most cordial. In Edinburgh, on June 3rd, the first annual

convention of the Scottish National Society was held, and was presided over by Mrs. Besant. The meetings in connexion with this event were held in the new headquarters premises, which were also formally opened by the President. The Scottish Society marks the close of its first year with a record of a membership nearly doubled, and with the number of Lodges increased from eight to fourteen.

In Glasgow and the West great activity reigns, and success attends the many and varied efforts put forward to extend the Society. The Orpheus Lodge (Edinburgh) has commenced a series of five meetings for the study of *Parsifal* on the same lines as were so successfully followed in the study of the *Ring of the Nibelung*. Applications for Charters have been received from Misselburgh and for a new Lodge at Glasgow to be named 'The Annie Besant.'

C. G.

France

We have behind us splendid, memorable days. The visit of our dear and venerated President, Mrs. Annie Besant, has been more fruitful and created more sensation than ever. Two years ago, only a few papers spoke of her; this time the entire Press broke its silence, and numerous were the papers which treated of the coming of Mrs. Besant and of her lecture at the Sorbonne. The lecture was a grand success. It was listened to in religious silence, interrupted only from time to time by loud applause. Knowing it will be translated into English for THE THEOSOPHIST I need not treat of it here. The lectures reserved to the members: "The Masters, and the Path which leads to Them," and a remarkable "Sketch on the Evolution of Races" were given in the same public hall in which Mrs. Besant gave, two years ago, her *public* lecture. There were about six hundred present, as members of the Society had come not only from all parts of France, but also from Algeria and Tunis; and even the neighboring countries, Holland, Belgium, Switzerland and Italy were represented. It appeared like a small congress, a forerunner of that which is soon to take place in Genoa. On the day of Mrs. Besant's departure we had a reception at the headquarters, which were too small, for the crowd that gathered to bid farewell to our President.

She found our French Section progressing and the Theosophical movement in full swing, and encouraged us to go on

without fear. France is now ready to go forward, and here also the Great Being who is to come will find youth devoted and enthusiastic. Our small Theosophical centre here in France is thus in full activity. Since the 1st of January nearly two hundred new members have been admitted. Our headquarters have become too small, and we must think of getting larger rooms. The E. S. has now special quarters of its own, apart from headquarters, and Mrs. Besant opened them during her stay. We have also a School or Kindergarten for children, where the little ones will find an education essentially Theosophical, and will receive instruction given according to the Montessor Method used in Rome. We hope that the foundation of this School will be followed, in a few years, by that of a College organised in the same spirit. We are full of hope and of confidence. Our efforts, which seemed unproductive and sterile at first, have brought a rich harvest, and more joyfully than ever shall we sow for the future.

A.

Correction. In our review of *A Dictionary of Oriental Quotations* published in the previous number, p. 628, we stated that no quotations from Enweri were included. This is a mistake; one quotation is given, but the name is transliterated Anwari.

J. v. M.

THEOSOPHICAL MAGAZINES

ASIATIC

The Adyar Bulletin, Adyar, July, 1911, opens, after its usual Headquarters' Notes, with a report of an important meeting of the Round Table in London, at which our President delivered a stirring address, and Alcyone as Head of the Order of the Star in the East (to which the Round Table is to be affiliated) spoke a few words of welcome and advice. There is also a little story by Miss Browning, a most interesting account of Theosophical work in Finland, and some newspaper cuttings proclaiming the wonderful success of the President's work in England.

Theosophy in India, Benares, June, 1911, gives a report of the Mahratti Theosophical Federation in Bombay last April, and the continuation of Professor Adhikari's lecture on 'The Ethics of Theosophy.'

The Message of Theosophy, Rangoon, May and June, 1911, gives us further instalments of Bhikkhu Ānanḍa Meṭṭeya's 'The Religion of Burma,' copied from our pages. Maung Lat writes well on 'Our Relation to Children,' and Bhikkhu Silachara gives us a few noble words on 'The Great Comrades.'

Sons of India, Benares, May and June, 1911, contains interesting articles on 'The Pañchayeṭ System' and 'Handloom Weaving.'

The Cherāg, Bombay, June, 1911, contains a 'Confession of Faith' by a Zoroastrian, some pertinent remarks upon 'The Plague and the Rat,' and a reprint of part of the article on 'Clothes' from the *Adyar Bulletin*.

Theosofisch Maandblad, Java, May, 1911, consists entirely of translations, but they are well-chosen. It begins with a portion of *At the Feet of the Master*, and then takes Madame Blavatsky's *Practical Occultism*, Mrs. Besant's 'Mysticism,' Mr. Leadbeater's 'Karma in the Heaven-World' and an instalment of 'In the Twilight'—a varied bill of fare.

EUROPEAN

The Vahān, London, June, 1911, begins with the announcement of the 'Order of the Star in the East,' but after this consists almost entirely of reviews. It has also a pleasant little note on Theosophy in Finland, and a few admirable remarks upon the wickedness of slander.

The Lotus Journal, London, June, 1911, offers as its *pièce de resistance* a capital article by Alcyone on Mandalay, with two effective illustrations. There is a pleasantly written account of a children's day in the country, another instalment of Mabel Collins' 'Stella' story, and a very good lesson on the 'Birth of Jesus.'

Theosophy in Scotland, Edinburgh, May 1911, gives the arrangements for Mrs. Besant's tour in Scotland and a description of the new Headquarters, and also an interesting little article on the Bahai movement; while the June number contains an article on 'Parsifal and the Legend of the Holy Grail' and another on 'Reincarnation and Art.'

Annales Théosophiques, Paris, contains a report of three lectures delivered to the Branch L'Essor in Paris upon 'S. Francis of Assisi,' 'Druidism' and 'Julian the Apostate.'

Bulletin Théosophique, Paris, June 1911, translates an article on 'Spiritual Progress' by Madame Blavatsky. We note in the account of the White Lotus Day celebration at Geneva that to the usual readings from the *Bhagavad-Gītā* and *The Light of Asia* were added some passages by the Master K.H. taken from *At the Feet of the Master*.

Le Théosophe, Paris, June 1st, 1911, has on its front page cabinet-size portraits of Madame Blavatsky, Colonel Olcott, the President and Mr. Leadbeater. M. Gaston Revel publishes a useful table of the evolution of the sub-races of the fifth root-race, and there is a delightful article on Adyar by M. Alfred Ostermann. On June 15th it has portraits of Giordano Bruno and Alcyone, and a good article on the latter.

Revue Théosophique Belge, Brussels, June, 1911, consists of our President's lecture on 'The Commencement of a New Cycle' and a eulogy on Madame Blavatsky by Jean Delville.

Sophia, Madrid, May, 1911. Three articles by our President are translated, besides the instalments of 'Occult Chemistry' and 'Rents in the Veil of Time.'

Tietäjä (Finnish), April, May and June, 1911, concludes its translation of 'The Beginnings of the Sixth Root-Race,' gives us a new reincarnation story, and translates 'Clothes' from the *Adyar Bulletin* and an instalment of 'Mysterious Tribes' from our own pages. We note that *At the Feet of the Master* has been translated into Finnish, but no library copies have yet reached us.

Neue Lotusblüten, Leipzig, May and June, 1911, gives us a long instalment of an essay upon 'The Order of the Rosy Cross' and of another upon James Pryse's *Apocalypse Unsealed*.

Theosophie, Leipzig, April, 1911, appears in a new and effective cover. It begins with a good article from H. Ahner upon 'The Knowledge of Existence' and translates the President's 'Brotherhood of Religions.'

Theosophia, Amsterdam, June, 1911, provides its readers with instalments of *Old Diary Leaves*, 'Rents in the Veil of Time,' *The Science of Peace* and 'S. Francis of Assisi.' Also an article on astrology in connexion with Hegel, and another on Theosophy in the parable of the rich man and Lazarus.

Teosofisk Tidskrift, Stockholm, May, 1911, presents us with a poem on H. P. B., an article on 'The Mystery of the Rosy Cross,' another on 'Mysteries, Initiation and Christianity' and a translation of 'Modes of Individualisation.'

American

The Theosophic Messenger, Chicago, May, 1911, has for its most important feature an epitome of *At the Feet of the Master* by F. Milton Willis, which is intended to be "memorised by aspirants, in order that the teachings may become part of themselves and serve as criteria ever at hand by which they may test their conduct and judge of right and wrong." There are two interesting articles by Mr. W. H. Kirby, one describing a waking vision and the other giving his impressions of India. Mr. Leadbeater's 'Clairvoyance and Tradition' and the 'Attitude of the Enquirer' are reprinted.

The June number reproduces Alcyone's article on 'Buddha-Gaya.' It commences with an admirable letter from Mrs. Russak; it gives a useful article by Mrs. McGovern on 'Cheerfulness,' a long instalment of 'Parsifal,' and an equally long review of *The Soul of the Indian*, which offers interesting information on the beliefs of the aboriginal races of America.

O Theosophista, Rio de Janeiro, May, 1911. We welcome in this yet one more of the ever-growing brotherhood of Theosophical magazines—written this time in the Portuguese language for the benefit of our brothers in Brazil. It appropriately opens with a White Lotus Day article on Madame Blavatsky, accompanied by an excellent portrait of her. Another article which ought to be interesting is on the Christian Dogma of the Immaculate Conception regarded in the light of Occult science. We wish good-speed to this, the newest of our Theosophical periodicals.

AUSTRALIAN

Theosophy in Australasia, Sydney, June 1911, is chiefly occupied with the report of the seventeenth annual Convention of the Section, which seems to have seen eminently successful, but it prints also Mr. Leadbeater's little sermon on 'Clothes' and the President's note on 'Our Solar System.'

AFRICAN

The Seeker, Pietermaritzburg, May, 1911, has for its longest article the conclusion of 'A Theosophist; his Relationship to himself and others,' which contains some excellent advice.

C. W. L.

GONE TO THE PEACE

The band of old members who were personally acquainted with our great Founder, Madame Blavatsky, grows smaller year by year. Another of those pioneers of Theosophy has just passed from the physical world—Rāi Bahaḍur Norendranāth Sen of Calcutta, the editor of *The Indian Mirror*. Only a few months ago we gave his biography in this Magazine as one of our Theosophical Worthies, so we need not now repeat the story of his ever-active and useful life. He was pre-eminently a man of ability, balance and common-sense, a staunch and reliable friend—one of the very few men upon whom one could always depend. The physical-plane life of India is the poorer for his departure from it; may he soon return to help in the guidance of the country which he loved so well and served so long and so loyally!