

COLONEL OLCOTT AND SUMANGALA

THE THEOSOPHIST

ON THE WATCH-TOWER

THINGS move swiftly in these days of preparation for the Coming, for great are the changes in the world which mark the closing of one Age, and the opening of another. The passages in the Christian Gospels, so familiar and so terrifying to many Christians, do but tell in figurative language the portents which accompany the turning over of a new page in the great book of Evolution. H. P. Blavatsky wrote of the early years of this twentieth century as a time during which many accounts between the Nations would be settled, and her words are being worked out before our eyes. The ancient throne of the Celestial Empire in the East came crashing down not long ago, and on the ruins has arisen a Republic, the hugest in the world, comprising some 400 millions of people. Now the modern throne of Peter the Great has fallen, in the semi-eastern Empire of Russia, fallen at a touch it would seem, and causing no commotion in Russia herself. In Russia, as in Germany

and Austria, the Government was an autocracy, and the Spirit of the Age is against autocracies; everything, save that Spirit, was against the success of the Revolution—an ignorant peasantry, a shackled Press, a tyrannous police, “administrative orders” consigning untried men to prison and exile. But the imperial throne has toppled over without resistance worth the name, hunger, as is ever the case in Revolutions, being the final impelling cause. It is significant that one of the first acts of the crowd was, as in France in July, 1789, to attack their Bastille, the fortress of Peter and Paul, and to set free the political prisoners. If the Duma can hold its own, a fairer day will dawn for Russia, and liberty will replace autocracy.

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What will be the result on the Central Powers? Will the thrones of the Hohenzollerns and the Hapsburgs follow that of the Romanofs? It will be a happy day for Europe if the contagion of the revolutionary spirit spread, as it well may, and if we see the great European tyrannies crumbling into pieces before our eyes. Germany, above all, has chosen the evil path, and her fall is sure, and we may well hope that the brief Imperial sway of the Hohenzollerns, dating only from 1871, will soon be over. But the German people, well educated as they are, may yet be less fitted for Liberty than the ignorant Russians, for the Germans have been so drilled and organised, all initiative has been so starved out of them, that they may be like a limb paralysed by long inaction in a casing of plaster, into which the power of movement returns but slowly.

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We who, as Theosophists, have learned to look on the scroll of history as the unrolling of a definite Plan, in which each Race and Sub-Race and Nation plays its own part, cannot but watch the present happenings with intensest interest, as each new event comes into sight, and is seen as a fragment of the great mosaic. In that Plan, as often said, the bringing together of India and Great Britain was for the helping of the world; partly in order that India's priceless treasures of spiritual knowledge might be circulated over all the world in the language that is the most widely spread at the present time, and thus reach and influence the virile but unspiritual younger Nations, springing from the sturdy British stock. Partly also that the Indians, who had so deeply sinned by their divisions, might be driven together by a foreign rule and prepared to make a united Nation. Partly that the literature of Freedom, found nowhere in such splendid form and instinct with such fiery passion as in the tongue of Milton, Burke and Shelley, might re-awaken in India her sleeping traditions of intellectual freedom, out of which all other forms of freedom grow, and might drive that mighty force into modern channels, to irrigate the vast extent of Indian life. Through the union of India and Great Britain, at first as ruler and ruled, and then as willing, equal partners in a world-wide Empire, humanity was to be prepared for the Coming of the World-Teacher, and the foundations of a new civilisation were to be laid.

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I have often pointed out in the past, and have just repeated, that Great Britain was peculiarly fitted for her task by her own past history and present

constitution. I may reproduce here that which I wrote in *New India* on March 19th :

Great Britain—which does not include Ireland—is by far the freest country in the world, not only freer than the Central Powers, but freer than the Republic of France and even than the Republic of the United States of America. She has a free Press, and personal liberty is less shackled than in any other land; there is less interference with personal liberty there than anywhere else in the world, and property is safe from executive seizure outside the law. It is because of this that the British throne is safer than any other, and it is because of this that Great Britain was chosen, out of the competing European Powers, to bring India into the circle of free World-Powers. East and West, Asia and Europe, can only be brought together in peaceful and harmonious union through Great Britain and India, standing side by side as Free Nations, in close and intimate co-operation. If the primacy of Asia falls either to Japan or China—both Fourth-Race Nations—evolution will suffer a serious set-back.

Great Britain and India together are the natural leaders of Asia, for the civilisations of eastern Asia have been largely dominated by Indian thought. The Lord Buddha is followed by millions in Japan, China, Tibet and Siam. Japan has long looked to India as to the Mother of her people. The hoary antiquity of China, ante-dating the birth of the Āryan Race, has been deeply leavened by her thought and culture. The peoples of Persia, Mesopotamia, the Caucasus, Arabia, are all branches of the wide-spreading banyan-tree, rooted in India, and those branches have spread over Europe itself, the Kelt and the Teuton finding in the Āryan root-stock the ancient unity now separated into such wide divergencies. What more fitting than that India and Great Britain, the eldest and the youngest, grey Mother and lusty Daughter, should meet again in the Family Home, and claim their joint Heritage? May it not be that, in this terrible War, there may be developed by the wondrous alchemy of God a binding material to

unite the East and West? We must not forget that this union is part of the preparation for the Coming, and that the great Eastern Teacher who once came as the Christ—has not every great religious Teacher been born in the East?—wills that eastern Nations shall be recognised as part of the mighty family of Āryan freemen. Not to be “despised and rejected” does He return among men, but to be revered and followed, Asiatic though He be.

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To come down from these high themes, from the mountain, whence glimpses of the Promised Land are to be seen, to the common light of day, the common events of life. Yet the event to be noted is uncommon, and it has happened, most uncommonly, in Spain. Dr. Manuel de Brioude, Professor of Physiology in the University of Seville, joined the Theosophical Society, and, greatly daring, “*en pleine faculté de médecine*,” defended the teachings of H. P. Blavatsky, knowing that he would thereby lose the post which he desired. However, the tribunal approved his thesis, and he rejoices to have been the first man in Spain to have spoken of Theosophy in a University assembly. Furthermore, he is endeavouring to eliminate vivisection, like a true Theosophist. H. P. B.’s faithful pupil, Señor Don José Xifré, who has laboured against such tremendous obstacles in Spain, must rejoice over this brave worker.

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Our members belonging to the Bradford Lodge of the Society will be glad to know that Mr. C. Jinarājādāsa is giving two lectures entitled “Child Welfare in a Model Municipality,” the Municipality being Bradford. The first lecture was delivered on March 15th, and the

audience was deeply interested in the fine series of lantern slides on which the lecture was founded. He showed us all the arrangements made by the Municipality for the care of the expectant mother, the newborn babe, the milk supply, the babies' hospital, and they were followed with keen attention. He reminded us that similar care might be shown here, ending with the remark, which I fear is but too true, that the difficulty was not "too little money but too little heart". The lecture was delivered under the auspices of the League of Parents and Teachers, the objects of which are "to bring about the abolition of corporal punishment both in homes and in schools," and "to spread among parents and teachers a knowledge of the latest ideas in educational science which affect the training of children". The League is fortunate in having among its officers so capable an exponent of its teachings as our wise and gentle Brother.

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This number begins a new volume, and I ask our subscribers to help us to increase our circulation, for in these hard times, with dear paper, and even that difficult to get, things are not smooth. We have been obliged to decrease the amount of matter because of the cost of paper, and the new postal regulations are burdensome, making all casual sales impossible. The restrictions placed on the Press by the Local Government prevent me from writing the comments on passing events, in the light of Theosophy and of Occultism, which formed one of the most valuable and interesting features of the paper. The events which mark the preparation of the world for the Coming of the World-Teacher are inevitably world-changing, and show

themselves in political movements, and these are barred. If it were a question of personal loss and suffering, I should be indifferent, and should go on till forcibly repressed. But the Vasanṭā Press is the centre of our propaganda, and, considering the whole work, I do not feel justified in allowing its forfeiture for one part of the work. And I would ask my readers to bear the deprivation until we have liberty of the Press in India. At present, a Local Government can forfeit the first security, and then the second security and the press on its own motion. An appeal to the High Court is permitted, but is useless; first, because, by the decision of two High Courts, any publication can be brought within the "all-embracing" clauses of the Act; secondly, because in cases in which the High Court declares the action of Government to be illegal—as pronounced by the High Court of Madras in my own case—it is powerless to give a remedy. The action taken by Government cannot be foreseen; some papers are allowed to say the most violent things and go scatheless; others are struck down for passages far less violent. The usefulness and value of THE THEOSOPHIST have been much lessened by the fetters placed on the Vasanṭā Press by the Local Government, but this is not without its usefulness, as it helps the whole world—for our circulation is world-wide—to know how we are governed in India as regards the liberty of the Press, and has aroused wide sympathy in the United States of America and in other countries, where subscribers have read what has been written here, and find it incredible that an English Government should act in such fashion. Some copies have reached Java, mutilated *à la Russe*. Our circulation has seriously

fallen, owing to this Government action, but I think that the faithful should share the burden with me, and thus lighten it. Many might take a second copy and place it in a public library, and thus utilise the repression.

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I have arranged to contribute a series of talks to a class, of which the first have appeared, and trust that these may prove useful to the studious. A few more "Rents in the Veil of Time" are available, and these will appear, in order to replace the "dangerous matter." In this and other ways, we shall try to increase the interest of our magazine. But to my own people I appeal to help, apart from any question of interest.



BIRTHDAY THOUGHTS¹

17TH NOVEMBER 1875

By H. BAILLIE-WEAVER

THE Theosophical Society is no longer an infant ; it is a vigorous growing child with all the pains and difficulties inseparable from that stage. It has done a great work in the world already, though no doubt small in comparison with the work which it can and will do in the future.

Now in looking back at its beginnings one is struck, at least I am, by what, from a physical plane viewpoint, I can only term the unsuitability of the agents chosen to lay the foundations. I never had the

¹ A paper read at the Headquarters of the English Section on November 17th, 1916.

advantage of seeing, let alone becoming acquainted with, either Madame Blavatsky or Colonel Olcott, and therefore I can speak only as I have heard or read. But so speaking, I can imagine few persons less suitable, in the opinion of the type of man commonly known as "the man in the street," for the work which those two were given to do and which those two did. Neither from training, habits, nor social position, did they answer to any ordinary test of suitability, at least so it seems to me. And let me here parenthetically remark that the ordinary test of suitability is very important when you remember that the majority of the people with whom those two, like other teachers and reformers, had to deal (and with whom, by the way, the Theosophical Society has still to deal), were ordinary people.

This curious state of things seems to be usually, if not invariably, as I incline to think, the case with all great evolutionary movements. It would almost appear as if the greater and more wide-reaching the movement is going to be, the more inconvenient and full of drawbacks and blemishes are the environment and conditions of every one and everything connected with its beginnings. Take only one other great movement, with the early story of which, as conventionally told and accepted, we are all familiar, *viz.*, the Christian Movement. No doubt that story is imperfect, when not absolutely incorrect, in many particulars which the Churches still teach to be essential. No doubt when, if ever, the right, full version is given to the world, familiar dates and incidents, teachings and conceptions which are still accepted, even by Christian progressives, may have to be abandoned; but I do not think that any amount of correction will ever show that

the Christian Movement started in what can be termed a helpful environment, or was engineered and guided by persons, starting with the Master Himself; whom the ordinary clever, well-educated, cultured, influential people of the day would have dreamed of choosing for the purpose.

The explanation of this phenomenon—assuming I am right in my opinion that it is a phenomenon common to most if not all of the great evolutionary movements which have been organised and got going in the world—is, I imagine, *partly* that the standard whereby the great and eminent—not to mention our friend “the man in the street”—judge of suitability, is not the right one, and *partly* that the best possible cannot in the nature of things be the basis of choice, but instead the best available.

However, whatsoever the explanation of the phenomenon be, it teaches several important lessons, as it seems to me, and among them are four, upon one of which I will dilate somewhat. The other three I have only time to touch on.

1. The first lesson is that, although the people connected with the beginnings of a movement which they believe to be of wide-reaching importance, nay even essential to the well-being of Humanity, should strive to do everything according to the best standard, should strive to obtain for their movement, and the enterprises deemed desirable in connection with it, the best expert advice and methods they can command, they must not be disappointed if they cannot win the approval and support of the learned, the scientific, the influential. They must not be

disappointed if they cannot get such even to treat them seriously, or at best as better than lunatics with lucid intervals; they must not be disappointed if everything they do is judged unfairly; they must not be disappointed if the benefit of the doubt is always given against them instead of in their favour.

2. The second lesson is that, while always trying to gain adherents of good social position and acknowledged intellectual ability, as well as others of a different type, so as to have at their disposal propagandists suitable for all kinds of human material, and thus to be able to adopt the line of least resistance in all cases, they must never imagine that social position, education or intellectual attainments are *essential* to progress in the work.

Not to mention the case of the immediate followers of the Christ, 2,000 years ago, think of the early total abstainers; think of their ignorance of physiology, of the elementary facts of medical science; think of the so-called vulgarity of many of them, of the inaccuracy and exaggeration of many of their statements and assertions; think of the forces arrayed against them, of the attitude of the great and eminent, and of the vast majority of the medical profession, leaders as well as rank and file. Think that Benjamin Ward Richardson, a qualified man connected with the beginnings of the first Temperance Hospital was threatened by the Royal College of Physicians with a prosecution for manslaughter if a patient died in that Hospital! And then think of the present position of the movement those "inferior" people initiated! It is not too much to say that those

ignorant fanatics, as they were called, have beaten the whole medical profession hip and thigh; have forced those eminent scoffers, those learned scientific gibbers, to revise all their opinions and teachings on the subject of alcohol in the light of evidence they had no hand in providing and collecting, nay, did their best to stifle.

3. The third lesson is that they must have infinite patience with the peculiarities and weaknesses of their co-workers, being ever mindful that in all probability they themselves have their full share of those peculiarities or weaknesses, or of others equally trying, and always striving in fact to remember the best and forget the worst in their fellows. But (and this is most important to note) at the same time they must distinguish sharply between patience with others as far as they themselves are concerned, and weakness in dealing with others where the good of the Cause is concerned.

Nothing seems to me more dangerous than the unwillingness, when not inability, which many people display to make this distinction. I maintain that where the good of the Cause is concerned, no excuse should be made or accepted. If people are unsuitable for official connection with the Movement, or for any position therein which may cause outsiders to identify any aspect of the movement with them, they must be removed from that official connection, from that position, at whatever cost; even though their unsuitability arises from reasons with which they are in no way concerned; even although the genuineness of their devotion to the Movement cannot be doubted.

Take a physical instance to illustrate my point. No one would, I think, seriously contend that for a job involving active physical exertion a cripple should be chosen, however much we might sympathise with his physical disability, which might be due, say, to the kick of a drunken father. Well, right selection is just as much imposed upon us in the case of disability of a non-physical kind as of a physical kind, and is under exactly the same conditions. The test in every case is and always must be the good of the Cause, irrespective of every other consideration whatsoever, and the benefit of the doubt must always be given to the Cause as against the individual.

4. The fourth and last lesson I would draw from the phenomenon of the initial difficulties due to unsuitable agents and unfavourable environment, which seems to me to beset the beginnings of nearly all, if not all, evolutionary movements, is that slowness of growth in the numbers of those who openly join and associate themselves with any new movement should never be considered discouraging, or as more than one way of testing progress, and that not the best way.

How could it be otherwise, seeing that the great majority of people care nothing about the non-material, and are not interested even in the material, except to the extent to which it directly affects their own interests, and more particularly their pockets ; while of those who do realise something beyond the material immediately affecting themselves, even of those who interest themselves in the non-material, the vast majority find the convenience of going with the stream irresistible.

Study in this connection, if you have not already done so, the story of the abolition of slavery in the British Empire, and you will realise how true it is that one man may be a host in himself. Why, at times in the history of that agitation it seemed as if William Wilberforce were doing the whole thing by himself, and at no time in that history was the number of his open, declared supporters considerable. But he succeeded, and yet the weight of prejudice and vested money interests which had to be dislodged and broken up was enormous.

That is one of the reasons, among others, why I always regret to hear adherents, and often very genuine adherents, of a progressive movement maintain what seems to me a gross and dangerous fallacy, *viz.*, that increase in money expenditure can only, or at least can best, be justified by increase in numbers of declared adherents. To my mind increase in numbers of declared adherents is hardly, if ever, the right test of increase in money expenditure. The true test is the nature of the work which has to be done and the best way of doing it.

Now I daresay these foregoing remarks may seem very homely and uninspiring, and quite unsuitable to a birthday party speech from the General Secretary. But believe me, clear and deliberate thinking about just such homely, uninspiring themes as those I have touched upon, is essential to right decision and the governance of any Society; but of none so much as ours, just because ours possesses such tremendous possibilities, such glorious main avenues, such entrancing bye-paths, such wonderful vistas and perspectives, such absorbingly interesting teachings and possibilities of teachings.

Such immense privileges as we possess demand and receive a correspondingly big price, and that big

price is obvious to my mind; it is dual, and consists of the danger we incur and the self-sacrifices we must make to conquer that danger. I have worked hard in many causes, but in no cause in which I have worked have I ever been so conscious as in ours of the great danger of losing one's balance, one's sense of proportion, one's critical faculty, one's sense which is called common, but which is so uncommon in some people and, at some times, in all people. Well may the need for discrimination be emphasised by all our teachers, though even without that emphasis a short acquaintance with some of the things we hear would show that the need for discrimination arises from the very nature of the case. Why, the danger of the disease which is vulgarly called "swelled head" is so inseparable from much of our teaching, that it should be enough to impose caution on the most unwary. The one teaching alone, that there are mighty Spiritual Beings behind this Society, who founded it, and are using it as Their direct instrument, is enough to upset anyone's balance, who accepts it and is not very careful.

Friends, there never was a time when the very best we can give to our beloved Society in the way of service in all directions was more needed than now. We have been told that the T.S. will play a big part in the world and in the building up of the New Era, and assuredly there is ample evidence that the opportunity is being afforded to us to-day. I spoke in my Outlook in this month's *Vahan* of the Theosophical Co-operative Community, for which I am working, as the forerunner of the Brotherhood State which has been foretold, and in the advent of which I firmly believe. You may or may not agree with

my way of conceiving or expressing our rightful goal, but it is astonishing how things seem to be shaping themselves, almost of themselves as it were, so as to render the realisation of my conception and expression possible, nay probable. The embryo of practically all the departments in that Theosophical Co-operative Community, at which for want of space I could only hint in my Outlook, is already in existence.

But however you conceive or express our ideals, however you interpret or describe the opportunities which are offering themselves, certain it is that our utmost powers of clear thinking, of self-control, of self-sacrifice, of utmost effort towards the ultimate goal of Humanity, *i.e.*, the complete spiritualisation of the personal self, will be needed to take full advantage of those opportunities. And remember we may fail to do so. More than one teacher has told us that Great Ones are behind the Theosophical Movement and that it must in the long run succeed; that they are using the machinery of the Theosophical Society among other instruments to further that Movement; and many of us believe that this is literally true. But no teacher has ever told us that we who now constitute that Society, or rather, I should say, a part of it, are certain to play our rôles in such a way as to prove worthy of retaining so glorious a position, so godlike a privilege. The Theosophical Society truly may go on, but we may drop out.

Friends, let all of us who can, here and now make a solemn pledge to those Great Ones and to each other, that nothing on our part shall be wanting, which is within our power, to render ourselves worthy of our task.

H. Baillie-Weaver.

THEOSOPHY AND CHILD STUDY

By E. H. C. PAGAN¹

WHAT is the "Theosophical point of view" about a child? And how does it differ from other theories that have been current in recent times?

Take, for instance, the view of the materialistic scientists, who regard a child as a mechanical structure whose movements can all be explained in terms of reflex action. They contend that a child's whole development—mental, moral, and physical—is determined by impacts from the physical environment. "A baby learns to walk," they say, "because he dislikes the feeling of the ground touching his feet; he lifts one foot after another, to avoid the sensation, and so he chances to discover a means of locomotion."

This seems like describing a Beethoven Sonata in terms of wires which vibrate under the impact of a hammer. It is a perfectly true description so far as Bechstein is concerned; but it is incomplete inasmuch as it leaves out both Beethoven and Paderewski. We must find a description that includes all three.

Another class of theorists take into account such considerations as a child's likes and dislikes, and feel convinced that there is some thought or purpose guiding the baby's movements and giving them more and

¹ Essendon School, Skegness.

more co-ordination. They satisfy themselves that this purpose is due to the action of certain brain cells and nerve tissues inherited from innumerable ancestors who have had similar purposes. But if heredity were the whole explanation, we should expect to see something like uniformity in members of one family; and we should not expect to see striking resemblances between people who are wholly unrelated to each other.

Heredity was hailed early last century as the explanation of all human development. But long before the days of Darwin, the evolution of the body had been acknowledged by various thinkers to be quite outside of biological investigation. The tenth century mosaics in the vestibule of S. Mark's at Venice depict the stages of creation through lower forms of animal life and upwards till a dwarfish human form appears, which the next picture shows heightened and dignified, and having the Divine Spirit breathed into it.

The embryologist has his own way of telling the same story; for his science teaches us that each human body, in its development, recapitulates the evolution of the species, reaching at birth the complete human organism, when the Divine Spirit can be breathed into it and henceforth animate it.

Thus it would seem that in humanity, as we know it, at least two lines of evolution have met and combined. On the one hand there is the physical body which has evolved through lower forms to its present stage of complexity; and on the other, there is the higher principle, loosely spoken of as "Soul" or "Spirit," which uses this body as its means of expression on the physical plane. It is said that in Man, the lowest form of matter is united with the highest type of

Spirit. Our Theosophical Seal includes the symbol of the double triangle, which represents this idea of the two currents meeting, the principles of involution and evolution being interwoven, plaited or matted together. From this idea some etymologists derive the word "matter"; for without this meeting and blending there could be no manifestation on the physical plane.

This intertwining may be said to constitute a third principle, which in each individual forms the connecting link between the other two. And now we have the three—Body, Soul and Spirit—which, to return to our metaphor of the Sonata, correspond to Bechstein, Paderewski and Beethoven. Above all three is the Eternal Music of the spheres; and so above our threefold nature of body, soul and spirit, there is the great Eternal unmanifested or abstract Mind, the source of all life and inspiration.

Plato's metaphor for the threefold nature of man is the well known image of the Charioteer. The car, or chariot, upon which he stands, represents the physical body, or vehicle; the steeds which draw it correspond to the Soul, or psychic principle, on whose force and volition the speed and direction depend; while the Charioteer is the Spirit, training and guiding the steeds to enable them willingly to carry out his purposes.

The Old Testament tells the same truth in the story of Adam and Eve; Adam being, as we see in the margin, "red Earth," that is physical matter; and Eve, from the form of the Hebrew word, represents the breath, or psychic principle. Adam, therefore, as we are told, *did not sin*; that is to say, the physical body, or chariot, is not responsible; but Eve, the Soul, makes choice of good or evil, suffers for the wrong

choice, and learns; and is finally redeemed by the Holy Spirit.

In the New Testament the same Trinity is emphasised in various ways. S. Paul plainly tells his disciples: "You have a psychic body and a spiritual body." The passage is wrongly translated by the word "natural". He did not need to tell us of our natural, or physical body: we all know we have it. So it is not the Greek word "*phusikon*" (physical), but "*psuchikon*" (psychic), that he uses, taking the word "*pneumatikon*" for the third principle, Spirit or breath, in accordance with all poetic tradition, by which the Spirit is said to enter the physical frame with the infant's first complete breath, and to leave it at death with the last sigh.

Now Theosophists regard the individual soul, or life principle, as a ray from the divine; a ray which envelops itself in dense matter, attracting to itself those particles that are best suited to build the form it requires, and shaping them to its use. They do not believe that it had necessarily any previous association with the particles composing its physical envelope, any more than a Sonata has association with the piano before the music has been performed upon it. Pianos have been evolved because musicians required them; and so, we believe, the human organism has come into being because of the Spirit's desire for manifestation.

According to this view, the ego, or individual soul, is directed by its own desire, under the guidance of higher intelligences, or "Guardian Angels," to the particular parenthood and environment that can best supply the required material. And just as from any suitable soil an acorn will select those substances that

are required to build an oak tree, while from the very same soil a mustard seed will build a mustard plant, so the determining factor in the development of human personality is surely neither heredity nor environment (though these are facts in nature and deserve study), but rather the character of the individual ego, or animating principle, which selects for itself, *from its chosen environment*, those atoms that can combine to form the body it requires for its present expression on the physical plane. Spirit controls matter. In other words: "GOD giveth the body as it pleaseth him; *and to every seed its own body*"; that is, not its ancestor's; for there are no two alike.

This, then, is what one may venture to call the Theosophic view of a child; a divine Spirit manifesting in material form. And just as an artist's ideal transcends the work of his hands, so the Spirit, or over-soul of the child is greater than can be expressed through the human personality. The question of how much he will express is the question that concerns the educator; for does not the word *education* mean nothing else but *drawing forth*, or *leading out*, something presumably hidden within?

The Theosophical educator believes that the whole *raison d'être* of the personality is to manifest this inner Self. The personality is, indeed, only the *persona*, or "mask," which the larger Self assumes for the purpose of acting out a given part.

The true use of the mask is therefore to help the actor to express himself in the drama of life; the misuse of it is to obscure the meaning of the part. It is the teacher's duty to remove, as far as possible, whatever may prevent the inner light from shining forth.

But, it may be asked, if the process is in every case the expression of divine Spirit in physical form, why are not all children born alike, divinely perfect? The answer is expressed by Shelley, in his *Song from Hellas*, where he sings :

They are still immortal
Who through birth's orient portal
And death's dark chasm hurrying to and fro,
Clothe their unceasing flight
In the brief dust and light
Gathered around their chariots as they go.
New shapes they still may weave,
New Gods, new laws receive ;
Bright or dim are they, as the robes they last
On Death's bare ribs had cast.

This, according to Shelley, is what constitutes the differences in how they let their light shine. *Bright or dim are they*, he says, *as the robes they last on Death's bare ribs had cast*. That is to say, our brightness or dimness depends on the stage of evolution we had reached in a previous *physical* existence, *here or elsewhere*. Our souls have their evolution as our bodies have ; and the evolution of the soul, while imprisoned in the flesh, consists of the progress we make in subduing matter, dominating whatever is material or base, bringing mind and body so completely under the control of the Spirit, that the inner Self shines through everything we say or do.

Even here and now the saints of this world are known by their spiritual radiance ; and those who are not yet saints are at very various stages on their journey towards perfection. We can recognise among our fellow-men the "baby-souls" who are mere beginners in this world's training and are still struggling with the earliest lessons : "Thou shalt not kill," and "Thou shalt not steal". They need all the help we can give them to

make them understand the discipline of life, so that the lesson may be thoroughly learnt and the pain of it need not recur.

And just as the human embryo rapidly recapitulates the evolution of the human species, so the civilised human being seems to recapitulate in childhood the stages of civilisation through which previous lives have led him, from the savage to the sage. The further the soul has progressed in previous lives, the more rapidly are those stages passed through and got over. Then the child begins to choose aright; that is, to choose to conform to the leading of Spirit, to identify itself with the larger Self, the Over-soul, rather than with the limitations and temptations of the body.

Notice that it is a case of *choice*. There is no compulsion; the soul has *free will*; so this submission to spiritual guidance must be spontaneous.

Then where does the teacher come in? If a child has all wisdom potentially within himself, is it not superfluous, or even impertinent, to try to guide or control him? This is the question that is being asked by advanced educationalists now; and it indicates a natural reaction from an older state of things, where repressive discipline and dogmatic teaching were over-emphasised. Would it really be better, as some progressive theorists suggest, to leave children quite free—not coerced, controlled, or guided in any way—except by sheer force of example or stress of circumstances; for of course these would remain as an educative force, even if all direct precept were removed?

Of course knowledge would come in the long run by experience alone; but could not the process be hastened and some of the mistakes avoided if a wise

guardian were at hand to give timely warning and good counsel? We do not in physical matters, such as food, leave children to find out what is wholesome or unwholesome. Is it reasonable, then, to leave them without guidance where mental and moral nourishment are concerned?

The problem seems to be how to reconcile Law and Liberty. In other words, how are we to guide a child without stifling his individuality; how maintain discipline without destroying initiative; how preserve order without killing originality? What kind of teaching can fulfil all these conditions?

Perhaps the safest course is to take law in its widest sense, and try to discover what are the great laws which govern the growth of character—or indeed, growth of any kind. If we take plant life, we find that growth consists of a constant changing of form by means of some expansive impulse from within and the assimilation of nutriment derived from the environment. This law applies to all vegetable and animal life; yet there are no two creatures alike, no two leaves on the same tree exactly similar. The animal and vegetable kingdoms, therefore, seem to have solved the problem of Law and Liberty by each individual organism preserving its own individual characteristics while obeying the laws of growth that apply to all. Even in Astronomy we know that among the heavenly bodies there is one glory of the Sun and another of the Moon; yet each moves according to the same mathematical laws.

Now does the same principle hold for the human being? Does conformity to law help individual expression, or does it not—conformity, that is, to the

essential laws of human nature, for that is what we are trying to get at?

If a human being, like any other organism, grows by virtue of an expansive principle from within and the assimilation of nourishment from the environment, the two conditions necessary for successful development must be, on the one hand, space for expansion, and on the other, a sufficient supply of a suitable nourishment. Both these processes are quite obvious on the physical plane at what is called "the growing age". But, as we know from S. Paul, we have also a psychic body and a spiritual body; and these too grow and develop by parallel processes and at special periods. There is rhythm throughout the universe in all the spheres, a rhythmic vibration which makes for harmony, an alternate inbreathing and outpouring, whether of the breath of our bodies or of the feelings and thoughts of those finer vehicles commonly called the heart and mind.

And so with the child; when educationalists recently woke up to realise that "all work and no play made Jack a dull boy," and that making him take in facts continually did not conduce to the development of faculty, they were apt immediately to go to the opposite extreme, by refraining from supplying facts, and expecting the child to keep up the exercise of self-expression at all times. This is why we hear so much about leaving the child free, and so little about discipline and training, in education discussions of the present time.

It is quite true that the cramming system was overdone, and that repressive discipline was overdone, when children were expected to sit still in school, hour after hour, taking in facts; it may even be true that to

withhold facts till the child asks for them and to impose *no* restrictions on the child's movements, is a system fraught with lesser evils. But surely Nature's plan, of rhythmic alternations between the two processes, would be a safe guide to follow. And the fact that the breathing of a little child is quicker than that of an adult, might be taken as an indication that the alternations of taking in and giving forth mental and emotional experiences should follow each other in quicker succession also. That is to say, one should not expect long sustained attention from a child, or long sustained activity, but a quick alternation between the active and the passive states.

It is true that the health and happiness of any human being depends on the right exercise of faculty at any given stage of development, and it is interesting to investigate the methods employed by various educationalists in their attempts to supply suitable occupations and materials at the successive stages of a child's development. But more useful than any rigid system, or concrete material, is surely a sound scientific knowledge of the laws by which all the faculties unfold.

In this search after fundamental principles, no one has done such valuable work as some Theosophical writers on the subject.

The laws of growth as stated by Dr. Steiner, for instance, are extremely helpful; for, without taking his divisions of time too literally, we can regard the order of development as a very safe guide.

He says that the different departments of our nature, or, as Theosophists call them, the different vehicles of consciousness, evolve in ordered sequence. Thus, the moment of physical birth marks the time when

the physical organism is individualised; the various functions of the body become independent of the parent. During the pre-natal period, when the physical body is being built up, certain conditions are necessary for its healthy development. If these conditions are not fulfilled, there will be something lacking in the organism, which nothing can afterwards supply. The time is then past for that kind of growth; and so the organism will be by that much the poorer throughout that incarnation.

At birth a new stage begins, which Theosophists describe as the individualising, or freeing, of the etheric body. By this they mean very much the same as what is usually called the power of co-ordination. Thus the first efforts of an infant seem to be aimed at gaining control over his own movements. The process of guiding his own fists into his mouth is seen to be one of great difficulty and complexity, taking hours, days, weeks, or even months to accomplish. The struggle to obtain mastery of movement continues through the creeping and the walking exercises; and is continued and helped to perfection by the best kinds of gymnastics and dancing. And with every step gained towards independence, there is a tendency to rebel against help which was formerly welcome and is now felt to be superfluous. We are all familiar with the phrase so often reiterated: "I can do it myself!" And we know that long before the words can be pronounced, the child has been making their import clear by every expressive sound and gesture. Nothing gives greater offence at this stage than the well meant offers of help from older people, who do not understand the delight that is experienced in the exercise of a newly acquired faculty, and a sense

of increased independence. Nothing later can make up for neglect at this stage. It seems to me that this is just a type of what happens with each faculty in turn ; and although it is not always possible, or safe, to gratify the budding ambition, a good deal of friction can be avoided by an understanding of the situation.

And the avoidance of friction is of the very greatest importance for the next stage in the child's development ; which is no other than the individualising of the emotional nature. For just as before birth the child's physical life was one with that of the mother ; so before the emotional nature is fully developed, the child shares the feelings of the mother ; and indeed is sensitive and responsive to the moods and emotions of all around him, not having yet attained independence of feeling. It is then of the first importance that a child should be surrounded with the *best* feelings—love and sympathy. The worst kind of person to have with children at this stage would be one who continually laughs at their mistakes and teases and embarrasses them, “ just for fun ” ; and takes no trouble to understand the child's point of view. A frequent mistake made even by affectionate parents is to go on treating the child as if it had no individuality of its own on the emotional plane, after the individual feelings are beginning to form. A child will then rebel at being asked to make demonstrations of affection towards this person or that, at a word of command ; and will fiercely resent being petted as a domestic pet by anyone who happens to be in a caressing mood. It is as the child's emotional vehicle, or astral body, becomes freed from its astral envelope and he begins to contact others' emotions directly, that coercion is resented as an

outrage against the rights of the individual, and the child is said to have become "naughty and disobedient and rude" by those who ignore his emotional rights.

During the period when the emotional nature is forming and before the mental nature is individualised, a child certainly learns most through the exercise of the emotions and the imagination, through make-belief and acting, through entering into the feelings related in tales of giants and fairies, heroes and villains. Woe betide the parent or guardian who does or says in the child's presence what he would not like the child to imitate! One of the most distressing things an irresponsible friend or acquaintance can do, is to teach a little child ugly words and ugly ways. Such people imagine they are doing no harm, since the little one does not know what associations these words and gestures call up to those who understand them; but surely such teaching is opening up an avenue by which all that is degrading in that connection will sooner or later reach the consciousness. Meanwhile the child is dimly aware, through the emotions, of something undesirable; and, moreover, his wonderful power of memorising is being used to impress ugly images on the mind at its most receptive and impressionable period. By the time a child comes to school, his teachers soon discover what sort of impressions have been registered on the sensitive medium of the growing brain. If it is already crowded with undignified pictures of life, coloured with low motives and vulgar feelings, it is very difficult to obliterate these images and put a dignified and reverent view of life in their place. This is particularly distressing to anyone who believes that "the fear of the Lord is the beginning of Wisdom," and

that without a foundation of humility and reverence, which should be well and truly laid while the emotional nature is developing, nothing can be learnt that is really worth knowing.

And just as the control of the body, and the powers of co-ordination are helped by such exercises as scientific gymnastics and rhythmic dancing, so the control and direction of the emotions can be aided by the discipline of entering into the characters of great dramatic masterpieces, whose motives and destinies are portrayed in accordance with fundamental laws of cause and effect, so that a study of them is a course of Moral Philosophy in itself.

After this period of emotional growth, which dates roughly from the cutting of the second teeth to the maturity of the whole organism, the time for sheer imitation is past, and reason begins to appear. Instead of the request: "Tell me a story," the question: "Why?" and "What for?" is constantly heard. This reasoning faculty wants the kind of exercise that can be got from the study of mathematics and grammar, and from the observation and examination of natural laws. This is a difficult time for discipline, as the questioning attitude is turned on to the ruling of the elders; and there is a disinclination on the part of the growing intelligence to acquiesce in any arrangement without "seeing the good of it". This again wants scope for wholesome exercise; and if the elders would take opportunities to discuss problems of character in history and fiction, hold formal debates for enquiry into various systems of thought, the new faculty can be trained on lines of clear thinking, and learn to discriminate

between true and false in life and art. The importance of truth at this stage cannot be overrated; for, as Mr. F. T. Brooks points out, truth is the health of the mind, as falsehood is its disease. Thus, if the mental body has an atmosphere of truth to grow up in, it forms healthily; whereas if its growth is being hampered and hindered by having falsehood and muddle as its pabulum, the power to think clearly can never develop.

By the time the mental body is complete, the individual wants to make decisions and hold opinions in his own right; and it is when this right is denied that there is apt to be a clash between parent and child—or rather, one may say, between father and son; for childhood is past.

We may now consider that the incarnating ego has gathered round itself the various vehicles suitable for its manifestation on the physical, astral and mental planes. Before this point is reached we should picture the soul as hovering over those planes of being, and only gradually coming into closer relationship with the instrument it is shaping for its use on each. In infancy, for instance, the ego is, as it were, presiding at a distance over the development of the organism that is destined to become its means of expression on the physical plane. Its chief centre of consciousness is still in other realms.

Wordsworth describes this process of becoming more and more identified with these vehicles, when he says in his Ode, *Intimations of Immortality* :

Shades of the prison-house begin to close
Upon the growing boy.

Plato also speaks of this life as an “imprisonment,” and believes the soul suffers it because of sins committed

in a former state of existence. So also do all religions teach that this life is a discipline from which we hope one day to be free, an exile from which we look forward to returning home.

Now the two ideas most emphasised in religious teaching are surely these: of discipline on earth in the meantime, and the return of the soul to its heavenly home when the earthly sojourn is finished. And the two ideas are intimately interwoven. For we are never really separated from heaven. "The Kingdom of heaven is within us, as well as around us."

And, as Wordsworth says, there are moments when we are aware of it, as we journey through life.

Hence in a season of calm weather
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither ;
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore.

It is this inward calm, this "season of calm weather," as Wordsworth calls it, that we wish to establish as a permanent condition of the soul; so that the higher principle, or Holy Spirit, can be clearly reflected; and if our enquiry into the youthful stages of human development have been carried out on sound lines, we must have discovered some principles that will show us how this calm is to be achieved, and in what way a teacher can help its attainment. Surely there are definite teachings that would help. For instance, if it is true that the soul's pilgrimage on earth is a discipline leading to the state of inward calm which will bring peace on earth, the sooner a child can grasp the idea that he is here *to learn*, the better will he use all his opportunities. I venture to think that when a child has

accepted that principle, he will not grow up to be a grumbler against fate, an envier of his neighbour, or a flippant seeker after pleasure. Similarly, he will never talk of a misfortune being *all some one else's fault*. If he has accepted the idea that he is reaping now what he has sown in past lives, or in an earlier period of his present life, he will, by degrees, come to see—especially if it is pointed out to him—that we could not learn anything with certainty, or accomplish anything practical, unless we could rely absolutely on the law of Cause and Effect.

These laws can be shown operating on the mental and moral plane as well as on the physical. “Whatsoever a man soweth, that shall he also reap,” was not spoken only of agriculture. And the parent or teacher who fails to point out the application of this law to matters of character and conduct, is neglecting a great opportunity, and shirking a grave responsibility.

And no one need be afraid of really altering a child's essential qualities. You cannot, by training, make a born artist into a clever business man, any more than you can, by culture, change a rose into a turnip. But you can mar all four by depriving them of suitable conditions for healthy development.

The responsibility that seems to lie with parents and teachers is to see that the supply of nourishment on all the planes is pure and abundant, and that there is ample scope for the healthy exercise of every faculty. A child's powers of selection can best be trained by stimulating the highest motives—which can best be summed up as the service of humanity. Self-expression alone is not a safe guide in life, any more than it is a satisfactory definition of art. It is a wholesome

discipline to ask ourselves whether our self-expression, artistic or otherwise, has helped anyone. And a child can soon acquire the habit of applying the same test ; no restriction can be harmful that is imposed upon us by the Law of Love. It is submission to that Law which leads to Liberty ; for Love is the fulfilling of the Law, in whose Service is Perfect Freedom.

E. H. C. Pagan.

AUTUMN, 1916

THE wind blows from the west,
Cold and clean,
The clouds fly, and the trees
And hedges lean
Like grass before its strength.
The birds and leaves
Whirl in the sky, like snow
On winter eves.
O wind, blow loud and strong!
Blow long!

Blow long, O wind of God,
O wind of Grace!
Blow through men's minds, and leave
Therein no trace
Of falsehood, fear, pretence
Or envious greed.
Blow through men's hearts, and make
Them as a reed
To voice the Song of life,
'Mid strife!

Blow sloth out of the world—
Sloth and decay,
That clog the heart and sap
The strength away!
Sweep all lands free of dust,
Grey dust of years:
O wash earth clean again
In her own tears!
Great wind, blow all things new
And true!

EVA MARTIN.



RELIGION AND ITS FUTURE

By THE REV. A. H. E. LEE

THAT is, if it has one, apart from State morality and police-court ethics, which must be enforced if society is not to be broken up into its component atoms and perish in nihilism.

Even to hazard the vaguest guess at the future of that "cosmic emotion" which western Latinism has labelled "religion," one must have some knowledge of

the sub-surface influences which have produced the religious phenomena of the past. Now it takes several types of character to form anything like a coherent Faith. Buddhism, Hinduism and Christianity survive because—whatever their Founders intended—they are “catholic”: houses of many mansions. Mithraism perished because it was not. What types, then, do we meet with in the past which will reappear—or are already reappearing?

First, the vast mass of that excellent and worthy class called in the New Testament “God-fearers”—Cornelius of Cæsarea (*Acts* x. 1, 2) is a good specimen. They are open to any earnest appeal; they are the rank and file who constitute spontaneously the strength and weakness of all official churches. They cannot see beyond their noses in superphysical affairs, and hence are easily led by the nose. Clement of Alexandria, in his gently cynical manner, called them the “*simpliciores*”. And like the poor, they are always with us. No religion, which numbers more than one adherent, can shake itself free of them.

Secondly, the devotee, or pietist. These become, in some semblance, the N.C.O.’s of the religiously-minded *simpliciores*. They really know and love their knee-drill; and are apt to think less of “tactics” than of elementary military duties. Hence the perpetual danger of Pharisaism. They have a little more (and therefore a more dangerous) knowledge than plain Cornelius; and with any mental limitations or narrow-mindedness, pride creeps in. As long as anyone can bow down with an honest and humble sincerity to the image of the Madonna or Mumbo Jumbo, he is not far from the kingdom of God. But if he begins denouncing

those who do so bow down, let him beware. The faith once delivered leans to positivity rather than negation.

Closely allied with the devotee is the ritualist. Forms and ceremonies are continually denounced by puritanic prophets, yet they are indispensable. Few people will believe that a man can show politeness towards ladies unless he takes off his hat to them; and a religious ceremonial is a church-party in honour of a God, just as a dinner-party is given in honour of one's friends. Moreover pageantry always impresses the crowd, who (not understanding contemplation) like to "see something done," just as children prefer a little play to a recitation or reading. The danger of the ritualist is that he may stop short at "the authority of the Church" without trying to keep in mental touch with the Unseen Power that is trying to express itself through ecclesiastical symbolism.

These constitute the *synthetic* tendencies in religious affairs. Not actually opposed to them, but running on parallel lines, are the *analytic* forces. Broadly speaking, they consist of Gnostics. Most of the new movements which marked the close of the Victorian Age—from Madame Blavatsky's *Secret Doctrine* to R. J. Campbell's *New Theology*—have been decidedly Gnostic. Most of my readers will understand the tendencies I refer to without further description. Subdividing them, one may suggest that Theosophy, Christian Science and Spiritualism are likely to endure because of their positivity. Agnosticism proper, Theism, and Ethical Religion show little signs of surviving for very long; they are too heavily burdened by a mid-Victorian atmosphere.

Lastly come the Mystics proper : those individuals in whose life and teaching Spirit has most evidently shaken off material trammels : those in whom Bergson's *élan vitale* is most strenuous. Walt Whitman is a leading example in the nineteenth century. The Mystics rarely form schools or found Churches : they pervade and permeate old forms, rather than labour to create new ones. Thus Tagore influences people far more by merely expressing himself in books, than he would if he posed as an orthodox Hindū or Christian, or adherent of any "New-Thought" group.

How will these forces mingle in the future? That depends on the struggles, aims and ambitions of the rising generation and its successors. What is their task?

(A) The simplifying of the complexities of modern life.

(B) As once the discovery of America was the calling in of a new world to balance the old, so now the discovery of a new sphere of spiritual energy is required to balance the enormous increase of material knowledge in the nineteenth century.

(C) The realisation of something not hitherto attained, nor indeed attainable, by the faculties of external observation.

And, of course, there are other ways of describing this new quest. All we know is that the old instruments, the old terms and phrases and methods, are wearing thin. They need not necessarily be discarded, but they must be re-formed and re-vitalised.

Now at present the vast mass of religious people have not grasped the need of the new synthesis or ideal. A few here and there (*e.g.*, the late Archdeacon

Wilberforce) have struck out a line for themselves and launched boldly "into the deep," but they are still regarded as cranks. When the War is over, Victorian Christianity will be found stranded high and dry. Some men, or group of men (probably still at school), will arise, who will do for the Churches now what Cranmer and the Reforming Divines did in the sixteenth century—raise a living and native liturgy out of dead and decaying formulæ. When we have a new grasp of Reality, the *simpliciores* will cease to puzzle themselves about how, *e.g.*, the Ascension could have "really" happened. When we have got historic blinkers off, the Bible will be read like a new book, hot from the printing-press.

The task will be mainly the work of a Mystic, with various "Gnostics" acting as lieutenants and following his inspirations. It must be some one with sympathies not unlike those of R. J. Campbell, but of a stronger nature.

Christian Science will gradually approach orthodoxy without being merged into it. In fact one can easily imagine a time when Mrs. Eddy's Healers will be regarded by the vanguard of orthodox believers as a kind of Religious Order, working independently under a rule (metaphysical as well as moral) of their own. As Christian Science, which is part of the New Thought Movement, will be regarded as importing new ideas, Theosophy will tend to prove more and more that they are all included in the Ancient Wisdom of the East. I believe it will also do much to clear away the muddle-headedness (posing as "simple faith") of so many believers. Philosophers have often pointed out that immortality after physical dissolution logically implies pre-existence. At

present most Westerns shy at the idea of reincarnation. So did the medical profession shy at "mesmerism" a century ago. Yet they finally accepted it as "hypnotism". Perhaps "pre-existence" or "rebirth" may prove the blessed word Mesopotamia which all can accept. With some modification the law of Karma (which is latent in the New Testament) will be—if it is not already—implicitly accepted.

I have only one more prediction to hazard, and I do not know if I can express it coherently. What is to be the upshot of psychic research and trance phenomena generally? They have brought academic and official knowledge to the brink of a great discovery—now vaguely known as telepathy (a term which explains nothing). Telepathic phenomena must, when finally accepted, revolutionise many of our spatial and temporal concepts. Ultimately they will become part of the province through which cautious and timid minds will freely move. It will be called a new method of intercession, communion and prayer, exercised largely by pietists and the *simpliciores*. It will be largely combined with spiritual healing.

But the Gnostics (in the shape of Sir Oliver Lodge and kindred spirits) will not rest satisfied with this. Their eyes are looking to a further horizon—the establishment of a regular means of communication with the departed. Now—at present—this question is a highly debatable one: neither the orthodox scientific nor orthodox religious world is convinced. Whether they ought to be or not is another matter, not of our present concern. The fact seems to be: a rough and ready method has been stumbled upon, very uncertain, very occasional, and rarely reliable. I mean communication

through mediums. It is incomplete because the connection is only established through *several intermediaries*. As for example: if I wish to communicate with my deceased friend B, the intervening agencies are: (1) a medium, (2) the medium in control, (3) some sort of psychic "telephone girl," like the Rector-Imperator group of Mrs. Piper. Whatever message comes has to pass through the (possibly) distorting atmosphere of other psychic entities, including the peculiarities of the medium's physical organism.

Is another way of communication possible? Directly, perhaps no. Indirectly, yes. There are ways of penetrating the veil, not with the certainty of communicating with any special "spirit," but of realising personally the planes immediately transcending this earthly one. And if you know something of the "country" where your friend is resident, you will not need his assurance through the agency of strangers that he is "quite well".

The Egyptian priests knew the method. They practised it when they "initiated" a candidate. Silence—trance—the three days' rest in a tomb—all these are dimly outlined in the *Book of the Dead* and in certain modern rites. There was a dignity and solemnity about these ancient practices of adventures in the unseen that is, unfortunately, quite lacking in the modern séance-room. The modern critic cannot even read of such things as the Eleusinian Mysteries without murmuring "fraud". And for people who can only analyse and dissect, without the synthetic "vision," the secret will always remain a secret. I believe that all through the centuries a hidden Brotherhood has always kept the keys—the priests of Osiris are not without their

successors—and the keys are still available. Since the discovery of hypnotism and the trance state, indeed, they have been almost obvious. But the true Pontiffs and the actual bridge-builders between two worlds are still lacking.

When they come—and when rites, symbols, pageants are once more understood as a means of opening, not closing, the inner eye, a new era will dawn. Where—who knows? There are more unlikely places than Russia. The co-operation of France with her Russian Ally on the battle-field may be a prelude to a movement on other planes where the French “push” and keenness in investigating psychics may be the beginning of a realisation conveyed to the world through the extraordinary devotion of Russian faith.

Whether these vague suggestions will ever be realised, lies, dear reader, with you and others. We are shaping our future (religion and otherwise) daily. One consolation for those who survive the present world struggle is that at least we shall be certain of thirty or forty years of peace in which Religion will have time to try on a new dress.

A. H. E. Lee.

THEOSOPHY AND THE MODERN SEARCH FOR TRUTH¹

By C. JINARĀJADĀSA, M.A.

IT is one of the striking phenomena of human civilisation that humanity is always found seeking for Truth. When we look back into even the most ancient times, we find the primitive savage asking the question : “ What is Life ? ”, and we find that the savage discovers, to some extent, the solution of the problem. But his solution is satisfactory only for a while and not for all time ; as he lives his primitive religion and becomes less savage, his world grows, and begins to be full of problems his religion cannot solve ; and so the quest is once again resumed, and again it is asked : “ What is Life ? ”

From the times when men were savages to these days of our modern civilisations, that question has been asked generation after generation ; and there have arisen in reply to it the great religions, philosophies and sciences. But you will find that each solution, whether of religion or of philosophy, gives satisfaction only for a time ; the time may be many centuries, as with the great religions, or only a few decades, as with passing religious movements or philosophical schools. Consider what has happened in Christianity ;

¹ A lecture given in England in 1916.

when Christ came, He did not come to a people without religious ideas; the Law and the Prophets were in Palestine before Him. But for the most thoughtful people of His day, the Law and the Prophets were not enough, for there were problems that they did not solve. Hence thousands were seeking the truth in Palestine and adjacent lands, when Christ came to them with His solution.

It was exactly the same in ancient India; there was the time, thousands of years ago, when the original, simple polytheistic teaching of the Vedas sufficed for the problems of life; but generations passed, and then the search was resumed, and the question was asked: "Who then knows, who has declared it here, from whence came this creation? The Gods came later than this creation; who then knows whence it came? He from whom this creation arose, whether He made it or did not make it, the Highest Seer in the highest heaven, He forsooth knows; or does even He not know?" In answer to this arose the mystic teachings of the Upaniṣhads; but their solution was sufficient only so long as the conditions of life remained the same, and teachers lived to whom the teachings were a reality and not a tradition. Six centuries before Christ, when Gauṭama Buḍḍha was born, not only had social conditions changed, but the teachings too had become a mere tradition; so once again the search was resumed by Him, and He gave His solution in Buḍḍhism.

Since the days of the rise of Buḍḍhism and of Christianity, we have had philosophy after philosophy, one phase of religion after another; and yet it is a curious fact that though we have, in these modern days, many

a philosophy and many a religion, there are nevertheless many people to-day in the world who once again are seeking an answer to the problems: What is man? What is God? What is life?

Now there are certain reasons why, in these modern days especially, we are once again seeking Truth. You yourselves would not be present here in this hall, but for the fact that you are seeking it. For when you test your profession of truth by its applicability to life's problems, you find that it is not inclusive of all the problems. In other words, life has grown too large for such wisdom as you have, and therefore you are forced to ask: "What is the solution to all the mysteries of life?" There are certain contributory causes why we moderns are seeking truth once more, and the first cause is that religion is, for the most part, a tradition, and a tradition merely. When we look at the life of religious people, we find that, except in the case of a few Mystics, what is called religion is nothing but a continuation of tradition. Centuries ago there were thousands and tens of thousands who discovered religion for themselves; if we had them among us now, there would be no need for me to give a Theosophical lecture on this subject. Religion now, for the most part, is a tradition, and when religion is a tradition the search for truth must be resumed; for only when religion is a living thing, to be discovered by each man for himself, with fresh flashes of beauty each day, only then is religion worthy of the name.

But there is another reason why religion no longer satisfies the cravings of the human heart. Religions in the past have largely dealt with the problem of the relation between man and God. You will find that in

all the religions, except Confucianism, the religious life is stated in terms of a personal salvation. But in these days each man has to put to himself not only the question: "What do I owe to God?" but also the question: "What do I owe to the larger life around me?" In past times it was necessary to understand only the relation between yourself and God in order to live a truly religious life; every problem could be solved in the light of the construction you put on the relation between God and man. But the world has changed, and that change is largely due to the results of Science. Science has given us the printing press, the steamer, the railway, the telegraph, with the result that we have not only vast economic changes everywhere, but also a network of relations and interests between individual and individual, and between community and community, that did not exist before. A new sense of interdependence and solidarity has made us look into life and see more problems than merely the problem of God and man. We find ourselves confronted with the problem of capital and labour, the problem of nation and nation, of the rich and the poor, of the State and the individual, of the ethical, social and political relations of men and women, and many others. We have propounded to us now the question of the relation between, not only God and man, but also between man and man. Our social life forces each of us to ask: "What is my relation, as a citizen of my State, to my fellow citizens, and what is my position in the larger humanity?"

Now all these new problems are not answered by the religions of the world of to-day. We have dozens of problems which have arisen since the time the

religions began, and it is because the religions give us no clear solutions to them that thinking men and women of the West and the East are asking once again: "Where is Truth?" One reason, therefore, why that question is asked is that religion is a tradition, and so has no longer all the solutions that we need.

It was when religion was found to leave gaps in its explanations, that modern science was born and gave its solution; but in these last years we are finding so clearly the failure of modern science too. It is quite true that all the facts gathered by modern scientists give us conclusions that are universal; we see linked together in one vast cosmic process both the tiniest atoms and also the great stellar orbs. But then science deals mainly with types, and not with individuals. Evolution is shown as a ruthless process of Nature, "red in tooth and claw with ravin," which goes onwards crushing individual after individual out of existence, satisfied if only the type persists; and even the type itself is only temporary, and is succeeded in course of time by yet another type. And what are we men in all this? Mere items in an evolutionary pageant, mere fragments of a vast scheme, useful only so long as we produce the needed progeny to carry on the type. We are only the brute and are not a Spirit. Science will tell us, with utmost clearness, how to understand the formation of the cells of our bodies, but it has no help to give us in understanding the workings of the human heart, it can give us no aid in satisfying our desire for immortality.

Nothing is so characteristic of the failure of Science to serve all human needs as her incapacity to explain the vast tragedy that is taking place in Europe to-day.

She has no answer to the question: "How has this tragedy come?" That is outside her domain of investigation. Science can tell you how to combine various chemical elements, so as to make deadly explosives; that knowledge can be obtained by anyone with mental ability, irrespective of moral fitness, for moral fitness deals with a man's soul nature, with which science has no concern. The outcome is seen in these events of the war, where all the combatants use the latest results of scientific discovery for the greatest success in killing or destroying. Science has given us both greater knowledge and greater power, but not greater fitness for either; she has added to the complexity of our outer lives, without giving us the simplicity we need in our inner to be truly happy.

The failure of modern science is noticeable in another way, and it is due to the enormous accumulation of facts. In each department of science, every month adds hundreds of new facts to the old; each new tiny fact is not necessarily important, but it may, on the other hand, turn out to be quite revolutionary, as were the seemingly unimportant facts noted by Mendel in the crossing of peas. Science must therefore catalogue every fact, and to-day there are so many of them that we "cannot see the wood for the trees". Each year that passes, modern science is becoming less of a philosophy; the more we know scientific facts, the less we know the proper values to give them, and hence the centre of scientific philosophic thought is unstable and shifting. Science can no longer give us a philosophy of life, since it cannot give us a vision of facts for all time.

Now there being this situation, when neither from religion nor from science is there full satisfaction, the

Spirit in man, which is never satisfied with a negation, has during the last few decades once again sought the truth. Let me point out to you some of the ways in which man has been reaching out into the darkness. One way has been through Spiritualism. In Spiritualism a partial solution has been found, but it is only a partial solution. For what does it tell us? In ways that have been scientifically organised, we can prove to ourselves that the human body is not the man, that at the death of the body the individual does not perish; it is possible now for anyone who will undertake a scientific method of investigation, to discover for himself that the individual persists beyond death. But when you have gone through all the experiments, you have proved that, but done no more. But that is not enough; for if you are to answer the problem of life satisfactorily, you must have a philosophy which will enable you to stand in the very centre of things, and to link up the whole world around you, and every department of it, into one great central scheme of thought. No such scheme as this is to be found in Spiritualism.

From Spiritualism we pass to another method by which people have tried to discover for themselves some of the elements of truth, and these are the methods of Psychism. Especially has this way been attempted by thousands in the West. They have dipped into "Yoga" philosophies and tried their practices; they have gazed at crystals, they have experimented with various processes of breathing, and they think that they have discovered the solution. But it is only one tiny part, and leads them but a little distance, and is no real answer to the great problem. We find in the West yet another method, a new type

of Mysticism (or rather, a very, very old type, well known in India, but coming to life in the West in a new garb), and its method is typical in the forms of New Thought and Christian Science. If you study these two philosophies, you will find satisfaction up to a certain point. If you are interested only in your own difficulties and troubles, if you take no interest in the vast problems of the world, and are not puzzled concerning the future of humanity, you will certainly find a satisfaction in them ; but, once again, in both there are lacking those elements of philosophy which will permanently satisfy ; there is nothing in them which will develop out of them a great human culture, and you cannot be really satisfied until you stand in the Centre, and see raying out from that Centre all sciences, all religions, all arts, and every type of human endeavour. Man must stand in the centre, with no possible quibbling, with no doubt, but calm and serene, if he is to be both efficient and happy amidst the problems of life.

There is yet one other method of seeking the truth, a most noble method, full of inspiration for some, and that is the method of those who have turned from science, from religion, from philosophy, and have found satisfaction in working to alleviate human suffering. There are thousands who live noble lives, dedicating themselves to human welfare, who have come to the conclusion that there is no solution to satisfy the mind and heart ; but yet, because they are innately spiritual, they desire to express it by going into the slums and relieving suffering, by organising the efforts of their brothers into some system of self-help. But it is a life not entirely without dissatisfaction ; they know that, however much they may do to help and relieve

their fellow men, there remains so much more to do; the task seems an almost endless one, and so the problem confronts them: "Why should there be all this suffering? Why should there be any suffering at all?"

So in one or other of these several ways some find satisfaction, because in all these ways there is some element of truth. But they will none of them satisfy permanently; and into this problem, into this modern search for truth, Theosophy enters with a certain definite contribution. Now, this definite contribution offered by Theosophy will have to be judged by you—as to whether it is more satisfactory than those other ways—fundamentally from the point of view: "Is it a philosophy such as will enable me to stand in the centre of things and work for growth and happiness? And is it, indeed, such a scheme of thought and feeling as will enable me to discover truth for myself?" In other words, if Theosophy is to be of any value to the world, it must be based on facts; and it must be a philosophy, not spun out of the hopes and beliefs of men, but based on solid facts.

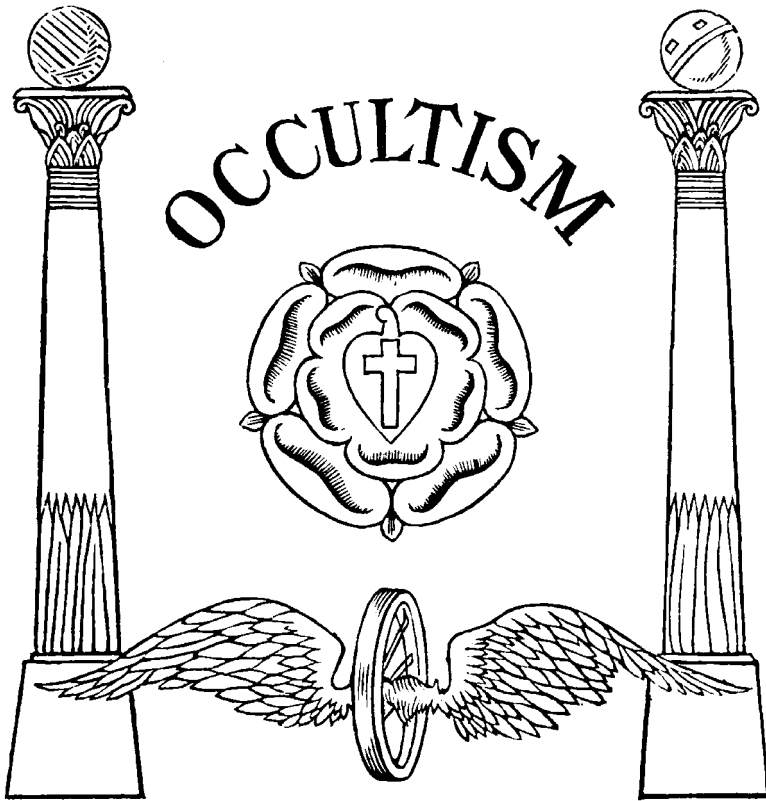
This is what we claim for Theosophy—that it is based on facts. But whence are these facts? In Theosophy we are dealing with a body of thought as old as the hills, but that body of thought has arisen in just the same way as modern science has arisen. In modern scientific books we have facts, definite facts, because generation after generation of scientists have observed facts, have catalogued them, and have used the processes of induction and deduction to discover the laws innate in the facts. That is the way in which we have gathered our scientific knowledge; and now an individual can go out into the world with his textbook of science and test

the teaching for himself. In just the same way, throughout the long, long years of humanity, there have been the scientists of humanity, who one by one have looked into life and observed its facts, and through the processes of induction and deduction have found certain great laws about life. In Theosophy we are dealing with such a body of scientific thought accumulated throughout the ages.

Then it is a tradition, you say? Yes, partly. But there is this about Theosophy that distinguishes it from a mere tradition—that each one of you can test it for himself; nay, not test it only, but add to the store of truth by his own observation. You have in Theosophy both the elements of a truth discovered by the sages of the past, and also of a truth being discovered now by the sages of the present. So that Theosophy is a living body of truth, steadily growing.

C. Jinarājādāsa.

(To be continued)



FACTORS IN SPIRITUAL PROGRESS

A TALK WITH A CLASS

II

By ANNIE BESANT

[I propose to reproduce here a series of "Talks" with a class at Headquarters, because the paper, printed in February on "Devachan" seems to have interested some. They will appear month by month.—A. B.]

IN our Theosophical studies considerable confusion is caused by the fact that so many different meanings are given to the word "spiritual". Spirituality is the

realisation of the One, hence of Oneness. Strictly speaking, therefore, that word, when applied to the planes of our system, ought to be confined to the highest planes, the ātmic, the buddhic, and the upper mānasic, as it becomes illuminated by buddhi—those which are the direct reflections, or rather reproductions, of the Monad. Those are the real, the only, phases which ought, strictly speaking, to be called spiritual, because the Monad himself, the essential Self of each, taking up the atoms of nirvāṇic, buddhic, and mānasic matter, holding these and manifesting himself in connection with these, thus gives us the spiritual in our universe. Nothing save that ought, strictly speaking, to be called spiritual, and that is the definition that ought to govern our thought when we are trying to be accurate.

In evolution there is the drawing up of the essence of the mānasic into the buddhic, the drawing up of both of those into the ātmic, and so the reproduction of what is often called the “triple Ātma,” which was separated off into these three distinct atomic existences in evolution. If you get hold of and keep that general idea very clearly and definitely in mind, it will guide you. The coming forth out of the darkness, the manifestation, or reproduction, and the going back, are the actual course of the Monad. He reproduces himself with his triple nature on the nirvāṇic plane, then picks up the buddhic and mānasic atoms and enfolds himself in those; each aspect of the Monad is represented by what you may call a technically-separated phase during human evolution.

This distinction of the atoms gives a precision that did not exist in the Monadic consciousness on his own plane; that three-faced unity, putting himself outward

and taking up this connection with matter, manifests forth as a triplicity, a definitely threefold existence, and that is the Self in the world of men.

If you are fond of the metaphysical way of looking at things, you might almost compare that with the appearance for the long day of Brahmā of the Saguṇa-Brahman, Sachchidānanda, where you have distinctly the divine triplicity, which is the root of every trinity in all religions. That coming forth into cosmic manifestation we have reproduced in our solar system by the LOGOS, of whom the Monad is a fragment, and his is made a more distinct process for the purpose of unfolding; he re-gathers himself up again when the human evolution is over and the superhuman evolution begins. You have thus that long swing of the opening life from the nirvāṇic and back to the nirvāṇic, and between the two is the whole of human evolution. That finishes with the Initiation of the Jīvanmukṭa, the Master, where the superhuman evolution begins.

I remind you of this because to keep the whole of that clearly in mind through your entire study is essential to the clarity of your thought. It is the indefiniteness, the confusion, the muddle of thought, which makes so many difficulties for almost all people; and you, who are earnest students, ought to get over that, and not to have this vague, indefinite, so-called "thinking," that you find normally, but the clear, precise understanding of what this unfolding means and how this unfolding of the true ego, of the Spirit, of the Self, of him who endures because he is eternal, influences and brings about what we call evolution, the building up of the bodies to suit this gradual unfolding. Everything is in the Self, but each thing comes forth

into the outer world very slowly and gradually. That is paralleled, correlated, with the ordinary scientific evolution of forms; it controls them, guides them, shapes them, and is the inspiring life.

Realising that, you will also understand quite clearly and definitely what it means when one of these evolving and developing creatures "falls out of the stream". There you have, not the inspiration of the life of the Self, the third Life-Wave shaping and guiding the forms, but the appropriation by the forms of the life of that higher type, that higher type which ought to purify and redeem matter here, instead of being dragged down and identified with and imprisoned in matter. That is what H. P. B. calls the "second death," though she does not go into detail. What really happens is that the second Life-Wave, which is in all the atoms of the forms, seizes hold of and blends with itself this higher type of life from the third Life-Wave, takes into itself part of that life and, keeping hold of it, weakens this embodied Ray of the Monad; it weakens it by imprisoning in the atoms of the astral and mental bodies part of this monadic Ray, so that it can no longer function in the outer world. It therefore goes back to its source, having lost, not gained by the manifestation; there is less life there than there was, instead of more, for part of the life has been dragged away from and imprisoned in the forms, and these, breaking away from the Ray, carry the living creature into a descending path. The life diminishes with each rebirth, and finally passes back into the animal, vegetable, and mineral kingdoms, and is mixed up in the general reservoir with material to be worked up into later evolutions.

That is the whole of the mystery of the "second death," the "eighth plane," and the other phrases that are used. In such cases the Selves are withdrawn into the plane beyond the nirvāṇic, and have to wait for a new great cycle of evolution before the Monad can begin a new work. Although this Ray returns less than it went out, it blends again with the life on its own plane; there is no diminution of life possible. That particular Monad has for the time being lost the unfoldment which he might have gained, but he is one with the great Monadic Host to begin the course of unfolding life. That unfolding of the life is necessary for him in order that he may realise his own divinity, and, having become master of matter, become one of the consciously creative forces of future universes.

In the early days, when we did not possess as much knowledge as we now have, and did not have all the present literature, we puzzled over this phrase about the "dropping out," and the passing into the "planet of death," the mental as well as the physical satellite of our earth. The moon is the physical satellite of our earth, and as you know, we were all on it at one time and came on to our present active planet. That, belonging to a past evolution, is now from a physical standpoint a dead world—a dying world, would perhaps be more strictly accurate.

That physical counterpart has connections on the astral and mental planes—the lower mentality, the two and a half planes which are the changing planes of bodies constantly renewed, the bodies that are formed of them, the constantly-changing bodies that are formed of them. All this has its relation to the moon,

and you can therefore realise what is meant in the old writings as to the "eighth sphere," and why people were puzzled as to what this meant. Some thought that the "eighth sphere" was the physical moon, which did not seem an unnatural meaning.

We may think of the moon as we may think of our own embodiments, with physical, astral, and mental bodies. The moon is a triple body just as we are. Those are the mortal forms; they constitute our mortal body. So with the moon there is the physical, the astral, and the mental, all connected with the physical, the astral, and the mental of our earth, closely related, and in each case, on their own particular plane of matter, the satellites of the earth.

But we have there not the mental plane as you know it, where Devachan is and where your thought is working, but its corresponding sphere reflected downward, as it were. There is the world as we know it, and the denser world which is part of it. As we have our astral, there is a lower astral which is denser than the dense physical, and so also you have the mental reflected down below the lower astral. There is the same correspondence in this that you have in the reflection of a mountain in a lake. The lowest part of the mountain is the highest part of the reflection, and so you look downwards and downwards until the apex of the mountain is the deepest point in the water—the law of reflection, of course—a perfect analogy. This is often called a *devolution*, instead of evolution, a proceeding downwards instead of proceeding upwards. Of course, at this stage, very few people pass downwards in this way; there is only an occasional case,

In our study of after-death states you may remember that H. P. B. divided the astral and the mental into kāmīc, kāma-mānasic, and lower mānasic ; that was one of her divisions. You have there a triple division—pure kāma (mere animal passions) ; kāma-mānasic (mentality mixed with these, thus producing the emotional life) ; and then the lower Mānasic, the mind, purified from the disruptive influence of passion and emotion, and becoming a relatively pure mentality, with the personal emotions, which were pure and unselfish in their character, added to the mind as an enrichment.

Now kāma, or desire, or the animal instincts, may, in the ordinary civilised human body, be said to die with the body ; that is, the mind has so controlled the purely animal instincts and has so transmuted them into emotions, that it has drawn all the higher life out of them, and when the physical body dies and the etheric double disintegrates, there is only a practically lifeless shell left of the purely animal instincts. That is just round the man as he passes into purgatory, or kāma-loka, but it is not vivified enough, nor enough in touch with him, for him to be conscious of it. He has drawn out of it all that was human in the desire-life and has lifted that on to the upper part of the astral, into the emotional world—the kāma-mānasic. Hence it is a mere shell, a concentric shell, around him ; but nothing comes through that to him from those lower sub-planes in the astral. They cannot affect him. That sphere is filled largely with criminals, with murderers, with profligates, with suicides, and so on. These cannot communicate with the ego in this astral body ; he has won away from all that during his physical life. There is practically nothing in him that responds

to that; he has drawn out of it all the life that is his.

On that we may just pause for a moment that you may realise that those animal instincts are hardly recognised in your thought for exactly what they are. In the animal they are an essential part of his life, and dominate his consciousness, his existence. He is driven by them. The brute is moved by these, and they are stimulated from the astral and physical planes. The man in the savage state is still largely under these, and, as long as he is under them, he is, from the occult standpoint, a savage. He is not really a man, he is an animal-man; and the stages remaining in him of the animal life are not eliminated after life, but their forces must be gradually drawn into him. These lower forces are forces, and are therefore valuable; but if they dominate, they are destructive of the human. If they are controlled and drawn upwards into the emotional sphere, then they make a very powerful emotional nature which is very valuable to the man, because out of that his motive power is to be made.

Naturally in the struggle between the purely animal instincts and the higher emotions built into them, in the midst of the struggle against the domination of the lower, many tendencies remain that we regard as being evil because they hold us back. And you must obtain a repulsive force sufficient to transmute these. What is wanted is not that these forces shall be killed out, but that they shall be transmuted. The force is really valuable, but it is destructive if allowed to play about in the lower matter of the astral plane. That is always what is meant by purification—the

transmutation of those forces into higher expressions of life.

Of course, up to a very considerable stage of civilisation, these passions play by far too great a part in the life of the average man. But if you will study the scheme of evolution as laid down by the Manu, you will see how carefully that scheme is planned to utilise and lift them, so that when the man has lived through his life he has practically eliminated that side before he passes through the gateway of death. The whole of the castes, most markedly in the Brāhmaṇa and the Kṣhatriya, are especially arranged for this purpose, and in those castes exists the most perfect scheme of human evolution that has ever been devised. The fact that you see around you now a mere tangled remnant of the system, ought not to blind you to the fundamental value of the whole conception of what was necessary for the co-operation of the human with the deva worlds, the man recognising his duty and the deva guiding the man back to the exact stage in the physical world where he would find the duty, which was fit for him at the stage of evolution he had reached.

Now that, in its perfection, existed only in the root-stock of the Āryan race. Of course it exists through the whole race as a principle in the types and temperaments, but there was not elsewhere the same correlation between the human and the guiding worlds. That correlation is now practically broken by the failure of the human to co-operate, and now there is the confusion and the turmoil which you all know; hence, only very rarely now is there the guidance of a soul that has reached a particular stage into the body suitable for that stage, and therefrom comes the confusion,

and comes also the necessity to recast the whole thing because it is no longer real. It has become a mere sham at the present time.

When that was perfectly worked out, as it was in its very early stages, you had the whole of this transmutation process going on, life after life, until the man became fit for Initiation, and passed onwards through the stages of Initiation into Liberation or Salvation.

The clear understanding of that is still useful, but it should be generally realised that if a man wants to escape from any consciousness after death on these lower sub-planes, he must have totally eliminated from himself the purely passional (kāmic), and during his physical life he must have transmuted passions into emotions. There must no longer be passions, because if they still exist on leaving the body, the man must be conscious on those lower sub-planes, and that means a miserable existence for a time. You know what it would be to any one of you now to be confined to the society of criminals, murderers, suicides, and so on, and what a horrible thing you would feel it to be. Yet it is the inevitable result of the existence of what we call the animal desire-nature at the time of death. It is far harder to fight through it after death than it is here, even though the struggle may be great on this side. If it is left, any of it, to the other side of death, you are forced into the struggle; you can't help it then. Then it is a matter of pure patience, a starving out of an agonising instinct. And there lies the absolute folly of a human being who allows that to remain master during his physical life, when he is the best able to dominate it, for it is enormously more difficult to dominate it on the other side.

In the study of some of our early literature, students find a difficulty, because its nomenclature is different from that which we use to-day, but they should familiarise themselves with the old as well as with the new. It is really helpful and it is very good for you to have all your categories broken up occasionally, so that they shall not hold you and make you rigid and unreceptive. There is always the danger of the student, when he begins study, forgetting that a classification is made for use and ought not to tie you down. It is only to help you to understand certain things more definitely and more clearly. If instead of using it you let it dominate you, then it becomes a hindrance.

You want to learn things, let us say. Then you re-arrange them as you want them for a particular kind of study, as is done in every science. If you are studying psycho-physiology, you get the division of body and mind, and the reactions of one upon the other. In order to study these, you want those two divisions only, and how they react continually upon each other. But suppose you wish to study the physical body, its physiology. Then you at once begin to subdivide that in other ways. You may subdivide it into organs, according to functions—heart, brain, lungs, stomach and all the rest, and those are perfectly true subdivisions. But you have divided them in that way because you want to understand the functions of the body, and therefore you take the organs as a subject for study. But suppose, instead of that, you wanted to understand the anatomy of the body. Then you would not trouble any more about these organs. You would think simply of the materials of the body, and

you divide it up into bone, muscular tissue, connective tissue, nerve tissue, and so on. There is no real confusion in that. Each division clarifies your study.

I notice, however, in our Theosophical studies, that very often those of our members, who have not gone through a scientific training, get very confused and muddled over our different categories. "Oh, this contradicts that," they say. It is just as though, when you are dealing with muscular tissue, you should say that it was in the heart, and later on, when you were dealing with connective tissue, you should say that it was in the heart also. Then the student might say; "I was told that there was muscular tissue in the heart; now you are telling me that there is connective tissue; which is true?"

As you gain exact knowledge, your knowledge divides itself according to its nature, and as you study the occult view of the world, as you study your own constitution from the occult standpoint, you want different divisions from time to time according to the object of your study. You remember how I have pointed out to you that in studying Yoga you deal with a duality—spirit and matter. That is all you want. You want to realise in your study of Yoga that there is that duality. There is the spirit-side; there is the form-side. And so you get the two fundamental divisions that you need in Yoga, where all the bodies are treated as one body, where all the phases of consciousness are treated as one consciousness; for you want in Yoga to realise consciousness and vehicles. You do not want for the moment to divide the matter up into all its phases. Your first duty is to separate man into

a duality. That does not alter the fact that he is also a septenary, a quaternary, and a triad. Exactly according to the points of your study you should divide things, and you will never get confused if you study facts. Get all the descriptions, all the subdivisions and the divisions you can, and then get hold of the facts under each. When you thoroughly understand the facts you can divide them up according to the particular thing that you then want to study.

In one of our earlier classifications we had the lower triad and the higher quaternary—physical, astral, mental, and Intellect, Buddhi, Ātma, Monad. That was a division between the mortal and the immortal, and that was an excellent way for the study of that difference. There comes eventually the struggle between those two, the mortal and the immortal. The mortal part, kāma-manas and the lower manas (desire-mind and lower mind)—that has to die. It struggles for its life. The immortal part must either draw out of that all that is valuable, and so enrich itself with the product of the life-period that is over, carrying the whole of that into the immortal part in order to build up the next personality, or it must lose it. And that is the struggle that takes place between the upper astral and the devachanic life. The struggle is practically over when the man takes into the mental body the most valuable part of the emotions. While he is living in the higher astral world his work is to draw the purely unselfish emotional part away from the astral body, to bring that into the mental body and carry it on into Devachan.

Then comes the second stage of unconsciousness, and to describe this the word second death has also been used,

but it is in a very subordinate sense. It is preceded by a period of varying length, because the length depends upon the quantity of emotions, the good but rather selfish emotions, that are to be worked out in the stage which is sometimes called the "summerland". The part of a man's love for the God whom he worships, which has been connected always with thoughts of reward, that is worked out in that part of the lower heaven that he has thought about down here—the Jerusalem of the Christian, the streets of gold, the palms, and so on, the *piṭṛ-loka* of the Hindū. It is the region where one works out the good emotions which were very strongly tinged with desire for personal gain, the devotion to God which is not unselfish but looks for some return which it wishes to enjoy; it is not giving, but taking.

There is no harm in that; it is not to be regarded in any sense as wrong. It is a necessary stage, but it is mortal, and it belongs to the higher astral world. And so with all those forms of intellectual and scientific work which are connected with the physical brain processes, with all the apparatus of science, the methods of science for the working out of experiments, and so on. You will find people like Darwin, Clifford, and others in that higher region of the astral world, and they remain a long time there. All philanthropic work in which the lower has mingled to a considerable extent keeps the person there.

All this goes on till the selfish element is eliminated. When that is eliminated, the man falls asleep, as it were, and the pure mind, the concrete mind, wakes up into *Devachan*, and there, as you know, the life consists in working up all the materials of emotion and

mentality into a lasting form, the germ of faculty, to be communicated to the higher mind in the causal body.

Thus you have your phases of post-mortem existence. All the unselfish personal emotions are worked up into capacity for emotion. Hence you will see why what is called a "strong personality" is of very great value. You want all the force out of it, with the selfishness eliminated; but you do not want to lose the force; you only want to transmute it to the service of the higher. The stages where the personality is weak, in the ordinary sense of the term—not dominated, but weak—those are the lower stages of the continually repeated evolution. The man is born over and over and over again, in order that he may accumulate force, because without an enormous accumulation of force there is not enough of him to go on. This repeated rebirth does not mean that he is blameworthy, but that he has not grown up. He is in the child-stage, the stage where his desires will gradually teach him. He is not yet ready for anything higher, for he must grow. That growth, of course, can be very much quickened when a person has reached a fair stage of understanding, and here comes in the advantage of Theosophical knowledge. The ordinary human being is working in the dark. He has passions, emotions, and he does not know exactly what to do with them. He knows vaguely that he must master his passions, that he must not run after some one else's wife; that he understands and he dominates it. He does not realise the value of the feeling that he dominates, the force in it, and he does not know how to transmute it. He rather tries to kill it.

The great lesson of Occultism is: "Do not kill, but transmute." Realise that every force of nature is to be regarded simply as a force. Evolution consists in mastering those forces. There is the force of electricity; but it is not moral or immoral; it is without morality. It is simply a force. You utilise it by the apparatus by which you guide it along a particular line. You may guide it along a line where it is useful, as in wireless telegraphy. You may guide it along a line where it is destructive, as in using it for explosions; yet it is the same force. You do not, if you want to do much useful work, weaken your cells, but you prepare an apparatus to guide the current to the work you require performed. So you do not weaken the force which is rushing along undesirable animal channels, but you send it along channels which turn it to a noble purpose, and thus perform great work.

The whole task of human evolution is to learn how to use these forces, and the crime of modern science is that it has learned about many forces and seen how to control them, and is turning them to frightfully destructive purposes, such as have made this War an unexampled horror. There is science turned to the lower purposes. You cannot blame Nature. Every force that western science is using to destroy is a force which it ought to have turned to the helping of life, to its preservation, to the happiness of man. So you can see very plainly, by what is going on in Europe now, how wise the Master K. H. was when he said, as is published in *The Occult World*, that They would not help science until the social conscience was developed. We have seen what science is without conscience. There is no growth of the social conscience in the western world

with regard to the use of science. Every great scientific man in the Nations is using all his brain-power, his knowledge, his authority over nature, to turn her forces to the service of the powers of destruction—the dark powers, the dark brotherhood.

What we have to realise is that the western world, for want of the social conscience, of the sentiment of duty to man as man, has turned science to the most devilish purposes for which it could be used, and is thereby creating a terrible karma. One cannot judge, one has no right to judge, how this thing has gone on from one stage to another. The beginning of it was the gross materialism of science in the latter part of the nineteenth century; and there again, if you trace it backward, to discover why science was so materialistic, you will find it was because religion had so persecuted it. You see how all these things are interlinked. If for a moment you could imagine that there had been no Middle Ages with the Roman Catholic Church in power, destroying the scientists of the time, burning, torturing, imprisoning the scientific thinkers of the day, you would have a better idea of one of the phases of the karma of the present time. Then you have to go back to the ignorance of which the result was to set religion against science. Thus the evil karma was made. Science turned against religion for its life's sake. You cannot blame the scientific men; they were fighting for their life, and everything they could discover which showed that religion was wrong was a gain. I never blame them, because I see the difficulty they were in; if they were to progress in science they had to cripple religion, which had become a mere persecuting agency. Actually, they did it. Thus they conquered a free platform, but with it materialism.

Materialism was denser in Germany than elsewhere; hence Germany took the lead in this particular phase of misapplication of science and became the tool of the dark powers. But, looking at the whole thing, personally I could not particularly blame Germany for that. One sees how it grew stage by stage: ignorance, Catholicism, Lutheranism, persecution, scientific struggle, conflict with religion, triumph of free thought. So you come to the tremendous springing forward of science, and the negation of all human brotherhood and human relationship, and the utilising of science for two main purposes—the getting of money, and the finding out of ways to destroy.

How are they going to escape from this kârmic tangle? I can't say. It seems to me just one of the stages where the coming of some greater Being is necessary for the salvation of the world; and so the great Teacher is coming. No power less than His can lift the world out of the stage it has fallen into. And that is why I have recently laid such stress on our urgent duty to give to the Hierarchy the co-operation which that Hierarchy is asking for, it being the first time in the history of evolution that They can attain Their object without destroying the whole civilisation as They did in Atlantis.

Therefore I ask you at the present time not to think so much of your own personal progress, but rather to throw all your force into the helping of the world. Try to do your share of this great work, and try to get rid of those elements in yourselves which are on the wrong side. We have plenty of lives more to learn in; at the present time we have not time to learn, except the lessons that come by experience, which, after all, are a good deal more useful than those which come by teaching.

Annie Besant.

THE CEREMONY OF THE MASS

By C. W. LEADBEATER

LET me begin by saying that this article is written in the hope of helping those of our readers who belong either to the Roman Church or to the High-Church section of the Anglican communion; for all others it can have merely an academic interest.

As many of our members attach great importance to anything that appears in THE THEOSOPHIST, it seems worth while to correct a serious mistake in a letter on p. 336 (December 1916), headed *A Point of Dogma*.

That title itself indicates the nature of the error; the matter under discussion (which is the result of the consecration of the elements of bread and wine in the Mass) is a point *not* of dogma but of fact. And the fact is that we are concerned not with magnetisation at all, but with an entirely different process, which produces a very definite result.

I have already written at considerable length on this subject in *The Hidden Side of Things*, and to that book I must refer anyone who desires more detailed information; here I can only epitomise what has been previously said, as a necessary introduction to what follows.

All Theosophical students have heard that our evolution is much aided by the fact that a vast reservoir

of spiritual force exists, which is constantly filled by the efforts of great Ones who have gone before us, and that that force is utilised by our Masters and Their pupils. When the great World-Teacher was last on earth, He made a special arrangement that what we may think of as a compartment of that reservoir should be available for the use of the new religion which He then founded, and that its officials should be empowered, by the use of certain ceremonies, words and signs of power, to draw upon it for the spiritual benefit of their people. Of these ceremonies the greatest is the Mass, through which, each time it is celebrated, passes forth a wave of spiritual peace and strength, the effect of which can hardly be overrated, for it affects not only the congregation, but the whole neighbourhood of the church. He ordained that the special power to do this work should be given and transmitted by the laying on of hands; any man to whom the power has been transmitted can produce the result, and the man to whom it has not been given cannot produce it, no matter how good and saintly he may be. I do not for a moment wish to say that the good character, devotion and earnestness of the priest make no difference to his people; they make a great difference, but they do not affect his power to perform these ceremonies, and to draw spiritual strength for his people from that reservoir.

The particular method devised for the reception and distribution of this down-pouring of energy is derived from the Mysteries of some of the older religions. It had been a favourite plan with them to convey influence from the Deity to His worshippers by means of specially consecrated food or drink—an obviously useful expedient,

when the object is that the force should thoroughly permeate the man's physical body, and bring it into tune with the change which is simultaneously being introduced into the higher vehicles. To express in the strongest manner conceivable the intimacy of the relation between the Second Person of the Trinity and the worshippers, and also to commemorate His eternal Sacrifice (for He is "the Lamb slain from the foundation of the world") that which is eaten and drunk is called mystically His very Body and Blood. Perhaps to our taste in the present day some other expression might seem more attractive, but it would be ungrateful for the Christian to cavil at the symbolism adopted when he is receiving so great a benefit.

All through the ages it has been found necessary to combat man's materialism by strenuously insisting upon the reality of the change which takes place when ordinary, everyday food is made into holy food, bearing with it a special and mighty potency. The very fact that to physical eyes the bread and the wine are evidently just what they were before, makes it the more needful to emphasise that in another and higher sense they are quite different. The "accidents" being unchanged, it must be made clear to the public, blind to higher planes, that the "substance" has been definitely altered. This was explained in the very same number of THE THEOSOPHIST in an article by Mr. Howard White.

Let us here call clairvoyant investigation to our aid. Every physical object is seen to have its counterpart on higher planes, but the chemistry of these counterparts is not, I think, generally understood. The astral and mental worlds have elements of their own, unknown to physical chemists, and also their own

combinations, but these do not necessarily correspond to ours in this lower world. The counterpart of one of our chemical elements is usually a compound in the higher worlds; but, whatever it be, it generally remains unaffected by our combinations down here. A mixture of carbon, oxygen, hydrogen, nitrogen and other chemicals in a certain proportion results in wheat-flour, out of which we make bread; but we must not suppose that astral counterparts of these elements will make anything which on the astral plane will have at all the same effect as bread down here. Each of these elements has a line of connection running back to the LOGOS who created it; and though that line may pass through a group of what may be called astral elements, and a still larger group of those on the mental plane, it remains always the same line, no matter into what combinations that element may enter in our world.

The astral counterpart of what we call bread is a certain grouping of astral elements, well known to any clairvoyant who has made a study of the chemistry of the inner world, and the same is true of finer planes, as far up as we can see; so that bread is represented by a definite and unchanging set of lines—a bundle of wires, as it were—running up into the soul of things.

What happens at the moment of the consecration of the Host is the instant deflection of this bundle of wires. It is switched aside with the speed of a lightning flash, and its place is taken by what looks like a line of fire—a single thread of communication, reaching up, without division or alteration, to a height beyond any power of clairvoyant vision which we at present have at our disposal. It may be said that this is a miracle—an infringement of the laws of Nature. It is

undoubtedly an achievement beyond our physical capacity; but much which is impossible to us may be well within the power of the mighty Intelligences in whose hands is the execution of this Divine plan. From what I have described, it will be seen that though the outer form of the bread and wine is unchanged after the consecration, the manifestation of the Divine Life which underlies them is utterly different. It was Divine Life before, as all life is divine; now it is a far fuller and closer epiphany of GOD.

The magic of the Mass is divided into several stages, which are admirably calculated to effect the accumulation and distribution of the force. As every student of its history knows, in the form in which it is now used by the Roman Church it is not a coherent whole, but a conglomeration of parts taken from various earlier forms, and its wording is in many places trivial and quite unworthy of the august reality which it should express. But though the actual wording has passed through many changes, the efficacy of the underlying magic has in no way been impaired. It still achieves the collection and radiation of Divine Force for which its Founder intended it, though unquestionably a larger amount of invaluable love and devotion might also be outpoured if all the fear and helplessness were removed from its phrasing, all the abject appeals for "mercy," and the requests to GOD to do for us a number of things which we ought to set to work and do for ourselves. An endeavour has been made in the revised Mass used by the Old Catholic Church to introduce some improvement in this respect.

One who is interested in the detail of this supreme act of magic may note the preliminary demagnetisation

of the elements when, at the beginning of the Canon, the priest prays that they may be "accepted and blessed". When, a little later on, he again asks that they may be "blessed, approved and ratified," the special appeal to the Christ is made that the valve may be opened, and these elements accepted as a channel. If we may venture to put it so, this is the point at which the attention of the Christ—this time in the sense of the LORD Maitreya—is called to our proceedings. When the actual words of consecration are uttered, the Angel of the Presence appears, by His power the inner change takes place in connection with the elements, and the full force from the reservoir is outpoured.

Many Angels are often attracted by the celebration of the Mass, but the Angel of the Presence differs from all the others in that He is not a member of the glorious Deva kingdom, but actually a thought-form of the Christ, wearing His likeness. We have, I suppose, an analogy for this at an almost infinitely lower level in the fact that an affectionate thought of a man in the heaven-world attracts the attention of the ego of his friend, who at once responds by pouring himself down into the thought-form and manifesting through it, although the friend in his physical consciousness knows nothing about it. Perhaps that may help us to understand how the same power, raised to the *n*th degree, makes it possible for the LORD Maitreya to send His thought simultaneously to a thousand altars, opening through each the marvellous channel of His strength and His love, and yet at the same time to carry on as freely as ever any exalted business in which He may be engaged.

It is not even only His own power, immeasurable as that must be to us; it is the Force of the Second Aspect of the LOGOS Himself, of whom the Bodhisattva is a chosen channel, an especial epiphany, in some marvellous way that to us must remain a mystery. But of the fact that this most wonderful and beautiful manifestation *does* take place at every celebration of the Mass there is no doubt whatever, for it has repeatedly been observed by many competent witnesses. We need not wonder that those among churchmen who are at all sensitive to this holy influence should speak of it as "a means of grace," and find it the most powerful stimulus to their spiritual life.

To resume the course of the Mass. Having now, in the consecrated Host, the most valuable jewel in the world, we hasten to offer it instantly to GOD, as a token of our perfect love, devotion and unselfishness, as the priest speaks of "a pure, holy and immaculate Host, the holy Bread of eternal life and the Chalice of everlasting salvation". It is these feelings of ours which we ask that "the Holy Angel may bear to the Altar on high," and in this prayer the priest puts himself *en rapport* with the heavenly influence before communicating, and draws forth power into himself, so that he may to some extent take the place of the Angel of the Presence, who now withdraws, bearing back with Him our contribution of love and adoration. The presence of the Angel is clearly necessary for the act of consecration; but when that has been performed, and the higher part of the channel is open, the priest himself becomes the lower part of the same channel, and acts as a conductor to his congregation.

At the words "sanctify, quicken and bless, and give us all these good things," the members of the congregation are put fully *en rapport* with the Force, and as they are thus definitely brought within the circle of influence, they join in a beautiful act of worship and acknowledgment to the Second Aspect of the Logos, of which there remain now only the words "by Him, and with Him, and in Him"—signifying that *by* Him all things were made, *with* Him as indwelling Life all things exist, and *in* Him as the immanent and transcendent glory all things live and move. And in the same sentence the other Persons of the Blessed Trinity are acknowledged as one with Him.

In the next prayer the Communion of Saints is included, and immediately afterwards the surrounding region is flooded with the Force at the words "may the peace of the LORD be always with you".

I have thus hastily indicated the main points of this potent act of magic, and it will be noted that at each of them the officiating priest is directed by the rubric to make the sign of power—the Cross—over the Sacred Elements. We see that there is here no question of magnetisation, but of the due performance of a certain ceremony, in which the character of the performer has nothing to do with the matter. If the faithful had to institute an exhaustive enquiry into the private character of a priest before they could feel certain of the validity of the Sacraments received from his hands, an element of intolerable uncertainty would be introduced, which would practically render inutile this wondrously-conceived device of the Christ's for the helping of His people. He has not planned His most gracious gift so ineptly as that. To compare great things with small, to attend Mass is like

going to a bank to draw out a sum of money in gold; the teller's hands may be clean or dirty, and assuredly cleanliness is preferable to dirt; but we get the gold all the same in either case. It is obviously better from all points of view that the priest should be a man of noble character and deep devotion, and should thoroughly understand, so far as mortal man may, the stupendous mystery which he administers; but whether all this be so or not, the key which unlocks a certain door has been placed in his hands, and it is the opening of that door which chiefly concerns us.

In writing thus I am putting before my brethren the result of a long and patient investigation extending over many years, during which I have had many opportunities of verifying my conclusions by consultation with those who know infinitely more than I. It is neither my wish nor my intention to be drawn into any discussion of so sacred a matter; I have written this slight sketch of the facts of the case only because it seemed to me that some faithful souls might be troubled by the statement previously made, and I am sure that no one will rejoice more than your benevolent correspondent if he finds himself able to accept my assurance that, as regards the main efficacy of the Sacrament, his fears are unfounded.

C. W. Leadbeater.

RENTS IN THE VEIL OF TIME

THE LIVES OF BEE

I

THIS life is specially interesting because we find a large number of our Band of Servers grouped round Hypatia in Alexandria. The individual whose life follows is Bee (hitherto Beatrix in the *Lives* already published), who was born as a girl in Corinth. The date of her birth is A.D. 340, III. Kalends of March. Her father is a Roman, but the mother is Greek; he is a stout old party, easy-going, and possesses vineyards. Besides the girl, Bee, there is a son, Theo.

When the girl is about seventeen a ship is wrecked on the coast. She is an excellent swimmer and saves the son of the owner of the ship. The young man's father is a snappy old party, avaricious, and with all the characteristics of a German Jew, and lives in Tyre or Sidon.

The young man is Apis, and eventually Bee marries him. They go to Damascus in a caravan, and then on to Arabia as far as the plateau of Nejd. The husband and wife are fond of each other, and so he takes her on his trading expeditions, for the caravan is a trading venture. Then they move on into Egypt. On the journey they meet with another caravan owned

by Camel, who is sharper than Apis and often gets the better of him. Camel tells Apis and Bee about conditions in Alexandria, and of Herakles, who in this period was born as Hypatia. It is now A.D. 362, and Hypatia has been teaching about six years.

The husband and wife go to Alexandria and there settle down; Bee makes her husband give up the caravan and they put it into Camel's charge. Apis is more or less sceptical still, and considers himself intellectually superior to his wife; as a matter of fact it was exactly the reverse, but he had more thought for business than she.

A few years later, owing to the mismanagement of Camel, Apis loses his caravan. He is naturally very cross and upset. When he comes and announces his ruin to his wife, she is somewhat absent-minded, being absorbed in philosophical ideas, and so she is rather unsympathetic on the matter, and says: "Money is all dross". They are not completely ruined, but have lost a great deal. Bee now persuades her husband to take comfort in philosophy; he thus comes into the circle of Hypatia's following, though he comes into it more against his will, and not with eagerness, as does his wife. She makes him go to Hypatia's lectures; and later he goes to some of the other philosophical schools and argues.

Theon, the father of Hypatia, is Apollo of these *Lives*, and the mother is Hestia; Hypatia has a sister, Beren. The brothers of Apollo are Leo, Quies, Selene, Naiad, and his sisters Una, Cassio and Elsa. Hypatia has many cousins, among whom we find Capella and Fides.

The Christians of Alexandria at this period come mostly from the ignorant masses; they have two main

characteristics, one is their antipathy to washing, and the second is their ranting. They rant about Arianism, and they have a phrase they are fond of repeating everywhere; a man selling a meat pie says over the counter, as he hands it to his customer: "Great is the only-Begotten, but greater is He that begot," and naturally the purchaser looks disgusted.

The leader of the Christians is their patriarch Cyril (Scorpio), who is of the stump orator type, though clever and ambitious. Hypatia and the Roman prefect Orestes (Lutea) are great friends, though his friendship is at the same time valuable and tiresome to her. She tries to get him to discipline Cyril. Lutea, however, is somewhat weak on the matter; he regards Cyril as an unmitigated bore, and understands that Hypatia is pressing him to do something, but his temperament is to keep quiet. The tragedy that happened later, therefore, may be said to be practically due to the failure of Lutea to keep properly in hand the Christian rabble incited by Scorpio.

Around Hypatia are grouped as her pupils a large number of the Servers; many are linked to her by family ties, as will be seen from the chart published, but a few come in from outside. Thus we find Crux in Alexandria, though he is born in Ireland. He is on a tour, visiting seats of learning, and has come by way of Italy, Constantinople and Greece to Alexandria; he then returns to Ireland, bearing an account of what he has heard. Gem is born in Denmark, and comes to Alexandria and falls wildly in love with Hypatia; he, however, consoles himself with Hypatia's sister Beren. Three Indian merchants are found as disciples of Hypatia; they are Hygeia, Alma, and Boötes.

Capella is a slight young man of a deeply pessimistic temperament; he has become a Christian monk. But he falls in love with his cousin Hypatia and renounces his Christianity, with the result that his fellow Christians all set upon him, and he has to take refuge with Hypatia. He is also specially helped by Pindar, another cousin of Hypatia. Daphne is found as a somewhat excitable lady in a multi-coloured robe, who is apparently got hold of by the Christians. We also find Pollux, who looks upon Hypatia as an upstart, when she begins her public work.

Hypatia was killed as she was going in a chariot to a lecture; behind her was Helios, standing in the chariot as an attendant, like a maid of honour; and sitting at Hypatia's feet was Capri. The Christians blocked up all the streets around a certain church, past which Hypatia would go; as the chariot came up they surrounded it. When the mob began to attack, Helios struck at a man near the chariot; she was dragged down and killed outside the church. Capri also was killed while defending Hypatia. Hypatia was dragged into the church and there torn and scraped to pieces with oyster shells. (The moment the breath was out of her dying body, Hypatia was taken away by Mars, who was, however, in India during this life of Hypatia. In her next life she was born in India as His daughter).

After the catastrophe, Hypatia's intimate circle meet at her house; they are all despondent, though they feel that somebody ought to be killed. Our heroine Bee puts heart into them with a good speech, and tells them that they must not go to pieces, and that they must organise themselves into a body to keep alive

Hypatia's philosophy. Once, while the inner circle met, Hypatia materialised and appeared to them, and exhorted them to go on living the philosophic life which she had taught them; she also gave them the assurance that she and they would meet again.

There is nothing further remarkable in the Life of Bee in this incarnation.

Theo, the brother of Bee, became a great friend of the mate of the ship that was wrecked at Corinth; he was then about twenty and the mate twenty-one. As the mate was out of a job, he threw in his lot with Theo, while the latter provided what was necessary. Later on they started towards Alexandria, and were captured on the way by robber bands, but managed to escape. At Alexandria Theo met his sister Bee; he was not interested in philosophy, but he was attracted to his sister and took it second-hand from her. He was always playing on the pan-pipes and a five-stringed lyre.

It is interesting to note that among the Servers at this time Neptune appeared as Iamblicus; he married Naga. Tripos was one of his pupils, Aedesius, and was inclined to be distinctly patronising towards Hypatia. Yajna married Osiris, and their eldest son Venus was born, not at their home in Alexandria, but in Constantinople in the year 411. Later on they lived for a time at Xanthos in Lycia; then, after returning home to Alexandria, they spent a considerable time in Athens. All these somewhat erratic movements played their part in the training of the young Proclus, and helped to make him what he was—the last great exponent of neo-Platonism, a man whose influence overshadowed the whole mediæval Christian Church.

II

Bee appears next in Florence during the lifetime of Savonarola. Her name is Fiorita Caramicciola, and she has a brother Angiolo, who is Apis, the husband of the life in Alexandria. Fiorita marries a Florentine noble, Carlo Vincenzo Minghelli; he is a fine looking man, with a good face, though perhaps a little weak. However, he is a good man for the time, and is clever and artistic. He lives in a palazzo surrounded with pictures and *objets d'art*.

Apis is a young man of the world and rather wild, but he is never much given to dissipation, except in a philosophical sort of way, for he never had his heart in it, and was as if making experiments. He has executive ability. Influenced by Savonarola's fine, fiery speaking, he becomes a monk and is called Brother Anselmo.

Savonarola is full of fire, though somehow it is not a nice kind of fire. He is in a very corrupt society, and has to be fanatical to do anything with it. It is evident that before the birth as Savonarola he was born in India and was one of the hard type of Yogīs. He is eaten up with a longing to make Florence better, and everything goes for that; he is one-pointed and devoted, somewhat impersonally, to a high ideal, as though he were a sword in the hand of the Lord. He has a great idea of righteousness (which has however a little hardness about it), and a very deep love of his country, and a tremendous indignation against the things that degrade her. He has a very great contempt for pettiness and profligacy; in fact, he is very much a combination of a Jewish prophet and an Indian Yogī. He has for a time a tremendous effect on the people.

Minghelli and his wife, Fiorita, have a great admiration for him; Minghelli is more diplomatic than Savonarola and wants him not to be so violent, as it will get him into trouble. Lorenzo dei Medici, who is the chief political influence in Florence, and keeps his position by intrigue, is very unfriendly to Savonarola; Lorenzo arranges with the Pope to get an old Cardinal to come to Florence; his idea is to involve the Cardinal with Savonarola, but the Cardinal likes him.

Fiorita, who has an artistic and beautiful life, is deeply distressed because Savonarola denounces that side of life; her brother upbraids her for this, though he is not particularly artistic. Fiorita and her husband want Savonarola to come and live with them for a while, but he will not.

There is one thing that makes Savonarola harder than he otherwise would have been; in his cell he is troubled sometimes with doubts of himself and of his mission. Brother Anselmo, who is more cautious, wants to persuade Savonarola not to denounce quite so strongly. Later the crowd turns against Savonarola and threatens to kill him. The old doubt now comes over Savonarola; he seems to recant, and then recalls his recantation, and for a time he wavers.

Brother Anselmo is very loyal to him and stands by him. Fiorita comes to see Savonarola and wants him to fly; she says that she will go to Rome and see the Pope, if Savonarola will give her time.

The Inquisition try Savonarola with two other people; they get him down into some dungeons and there rack him a little. They fear him much more as a political force than as a reformer. His death in 1498 is a pathetic ending, for Savonarola is more

broken-hearted than one might expect. The material for reform is not good enough, for the time is too corrupt; hence there is a reaction. There is a great difference in the inner attitude of mind at the end between him and Bruno. Bruno dies at the stake feeling that he has won; Savonarola dies feeling that he has failed, and that Florence is doomed.

Fiorita is very much broken down by the tragedy, and rather hates all her artistic treasures now; she goes on living quietly, consoling herself with philosophical studies, and dies at about forty. Anselmo goes away in horror into a small town and shuts himself up; Savonarola's death is a terrible shock to him, and he very nearly commits suicide. After a time he goes to Naples; he is a disappointed man. He studies Pagan philosophy there, and gets a little on the track of the South Italian Pythagorean tradition. While his sister lives he corresponds with her, largely on philosophy. He lives to be an old man and dies absorbed in his studies.

(See chart on following pages)

ALEXANDRIA

A.D. 350

(BIRTH OF HERAKLES)

	2	3	4	5
		{ <i>Hestia-Apollo</i>	{ <i>Andro-Argus</i>	{ <i>Sextans-Arthur</i>
			{ <i>Lomia-Clio</i>	{ <i>Ara-Chrys</i>
			{ <i>Helios-Parthe</i>	{ <i>Pisces-Altair</i>
		{ <i>Nita-Elsa</i>	{ <i>Spica-Fides</i>	
	{ <i>Pepin-Sirona</i>		{ <i>Betel-Capella</i>	
			{ <i>Vesta-Vega</i>	
		{ <i>Ixion-Stella</i>		
			{ <i>Clio-Lomia</i>	{ <i>Virgo-Adrona</i>
		{ <i>Cento-Pax</i>	{ <i>Parthe-Helios</i>	{ <i>Leopard-Alba</i>
			{ <i>Aries-Euphra</i>	{ <i>Egeria-Aulus</i>
			{ <i>Daphne-Scotus</i>	
			{ <i>Herakles</i>	{ <i>Camel-Flora</i>
		{ <i>Apollo-Hestia</i>	{ <i>Beren-Gem</i>	{ <i>Capri-Lili</i>
				{ <i>Adrona-Virgo</i>
			{ <i>Capella-Betel</i>	{ <i>Rigel-Orca</i>
				{ <i>Aqua-Sappho</i>
				{ <i>Rex-Sagitta</i>
			{ <i>Yajna-Osiris</i>	{ <i>Venus</i>
			{ <i>Ushas-Roxana</i>	{ <i>Lotus-Horus</i>
				{ <i>Phra-Upaka</i>
		{ <i>Leo-Hector</i>	{ <i>Leto-Achilles</i>	{ <i>Aletheia-Magnus</i>
			{ <i>Albireo-Colos</i>	{ <i>Eros-Ophis</i>
				{ <i>Aulus-Egeria</i>
			{ <i>Callio-Concord</i>	{ <i>Orca-Rigel</i>
				{ <i>Psyche-Clare</i>
				{ <i>Philae-Polaris</i>
		{ <i>Quies-Auson</i>		
			{ <i>Fides-Spica</i>	{ <i>Lobelia-Elektra</i>
			{ <i>Osiris-Yajna</i>	{ <i>Aquila-Gimel</i>
				{ <i>Lignus-Fons</i>
			{ <i>Euphra-Aries</i>	{ <i>Elektra-Lobelia</i>
				{ <i>Dora-Norma</i>
			{ <i>Concord-Callio</i>	{ <i>Magnus-Aletheia</i>
	{ <i>Atlas-Algol</i>			

2	3	4	5
	Selene-Hermin	Roxana-Ushas	{ Horus-Lotus
		Vega-Vesta	{ Sagitta-Rex Clare-Psyche Pearl-Beth Arthur-Sextans Viola-Priam Libra-Fort
	Naiad-Yati Una-Radius Cassio-Nicos Elsa-Nita	Achilles-Leto	
Athena-Kös	{ Noel-Odos Nanda-Pavo Auson-Quies Vizier-Joan		
	Hector-Leo Hermin-Selene	Aurora-Hebe	{ Juno-Alex Alba-Leopard Altair-Pisces Flora-Camel Fort-Libra
	Nicos-Cassio	Pindar-Daleth Colos-Albireo	{ Alex-Juno Fons-Lignus Norma-Dora
Spes-Theseus		Argus-Andro	{ Sappho-Aqua Beth-Pearl Ophis-Eros Dactyl-Dolphin Draco-Bruce Lili-Capri
	Pax-Cento		
	Stella-Ixion	Scotus-Daphne	{ Chrys-Ara Bruce-Draco Dolphin-Dactyl Priam-Viola
		Hebe-Aurora	
		Daleth-Pindar	{ Gimel-Aquila Polaris-Philae Upaka-Phra
		Cyr-Pyx	
Naga-Neptune	{ Chanda-Ullin Yodha-Nimrod Odos-Noel Yati-Naiad Pavo-Nanda Baldur-Kepos Radius-Una Sita-Maya Joan-Vizier		

2	3	4	5
<i>Algol-Atlas</i>			
<i>Xanthos-Wences</i>			
<i>Theseus-Spes</i>			
<i>Kös-Athena</i>			
	{	<i>Maya-Sita</i>	
<i>Inca-Ivan</i>		<i>Kepos-Baldur</i>	
		<i>Nimrod-Yodha</i>	
		<i>Ullin-Chanda</i>	
<i>Pollux</i>			
<i>Triplos</i>			
	<i>Lutea</i>		
		{	
		<i>Bee-Apis</i>	
		{	
		<i>Theo</i>	
		<i>Deneb</i>	
		<i>Hygeia</i>	
		<i>Alma</i>	
		<i>Bootes</i>	
		<i>Tiphys-</i>	{
			<i>-Iris</i>
		<i>Eudox-</i>	{
		<i>Auriga</i>	<i>Iris-</i>
		<i>Crux</i>	
		<i>Scorpio</i>	

Herakles took an immediate reincarnation in India as the daughter of Mars, and had a son Capri. Vajra also appears. Owing to the width of THE THEOSOPHIST page, only four out of six generations are given above. The first generation however contain only two couples: Jason-Koli, whose children are Pepin, Atlas, Athena, Spes; and Vulcan-Nestor, whose children are Naga, Algol, Xanthos, Theseus, Kos, Inca.

Those in the sixth generation are as follows, following from their male parents in the fifth:—Child of Adrona: *Thetis-Gaspar*; children of Rigel: *Holly-Sif*, *Fabius-Ida*, *Gaspar-Thetis*; children of Aletheia: *Zeno-Nu*, *Uchcha-Karu*; children of Aulus: *Nu-Zeno*, *Ronald-Gnostic*, *Ida-Fabius*, *Walter-Obra*; children of Lobelia: *Udor-Jerome*, *Obra-Walter*, *Melpo-Zoe*, *Rosa-Kim*, *Gnostic-Ronald*; children of Arthur: *Kim-Rosa*, *Pomo-Zama*, *Sif-Holly*; child of Juno: *Zoe-Melpo*; children of Priam: *Zama-Pomo*, *Jerome-Udor*; child of Polaris: *Karu-Uchcha*.

LETTERS FROM INDIA

By MARIA CRUZ

VI

January 1913

A PROPOS of the Tarot—it is quite useless to consult Mr. Leadbeater about it. You have only to read *A Study in Consciousness* and you will see that the answer is *no*. One is useful only when one prophesies good things; but when, as often happens, only bad things present themselves, one can only tell lies or else make people feel hopeless. I do not want to do either the one or the other. For one person to whom you bring comfort there are ten to whom you bring misery, for unfortunately, as we have no prevision in these matters, we cannot choose our “clients”. Having always been fascinated myself by the arts of divination, I do not blame others who succumb to their charms. But I do not encourage them. Besides, do not forget that what one *sees* means nothing in itself; the interpretation is everything. The same thing has several different significations. If we do not take these into account we may very often be influenced by our habits of thought, by our usual preoccupations. In fact that is what almost always happens, and especially with

persons who amuse themselves by developing their psychic faculties. Don't forget that psychism hampers intuition.

* * * * *

The chief incident of this week has been the appearance of a long, yellowish snake floating on the river near our house. The boys declared it was dead, but I for my part thought I could see it swallowing water. It is there still this evening. Several times snakes have been found in the bath-rooms. For their benefit I have my lantern burning all night. It seems that the light frightens them.

Mme. Blech and I gave a tea party under the banyan. We had invited all the Europeans and some of the Hindūs. Mrs. Besant tore herself away from her work and honoured this festivity with her presence, to the great joy of all concerned; for it was a long time since anyone had even had a sight of her.

This morning at seven o'clock we assembled in the Hall, and with Mrs. Besant and Mr. Leadbeater at the head and the servants and coolies at the end of the procession, we filed past the statue of Colonel Olcott and laid flowers upon it in remembrance of his passing from this world into the next. Mrs. Besant made a little speech and Mr. Leadbeater added the remark that it would be interesting if next year we could see the Colonel in his new form offering flowers to his old one in effigy. It is not at all impossible, as the Colonel has reincarnated in the very heart of the Society. Then we were reminded that on another 17th of February, I don't know how many centuries ago, Giordano Bruno was burned, and that on the 17th of February sixty-seven years ago Mr. Leadbeater came into the world,

in honour of which event we were invited to take tea under the banyan.

To-day, the 18th, we have been to town, and we got back at about seven o'clock, driving along by the phosphorescent sea under a sky the blue of which was dark and bright at the same time. Mrs. Besant had been speaking at the Victoria Hall in aid of the Society for the Prevention of Cruelty to Children. The Governor, accompanied by Lady Pentland, presided. The whole of Adyar was present. The pamphlet I am sending you will tell you more about this movement than I could. Mrs. Besant was by far the best speaker there, not even excepting His Excellency. The amusing part was to see Adyar sporting its hats. The "natives" were fitted up with Parsi hats or magnificent turbans, scarlet, crimson, cerise and white bordered with gold. The Europeans had put on their shoes and their helmets, and the ladies had brought out hats belonging to the fashions of their respective countries ten years ago, and which they had preserved with great care ever since at the bottom of their trunks. I had on my rose-coloured muslin—a bit faded in the wash, and my straw hat with black feathers; these two did not agree very well, but my serenity was not ruffled thereby in the least.

* * * * *

Nothing here seems new to me, neither the landscape, nor the people, nor the life. I feel in a very real sense that I am re-adopting old customs. But I do not yet understand what I came here for. I am as happy as it is possible to be in this place of exile (I refer first of all to Adyar, and secondly to this whole sub-lunary sphere). I had a feeling of quiet well-being and

none—at least not so far—of that oppression and discomfort which so many new-comers experience.

It seems as if it had pleased providence to clear away all the obstacles which might have obliged me to turn back. And don't worry about my health! I have been eating splendidly; first of all on the boat, where we had every conceivable kind of vegetable; then in the hotels, where they conscientiously gave us a vegetarian substitute for every meat dish, thereby raising the number of our courses to eight or ten at each meal. At Benares I was fed by Miss Arundale, and here I have a boy who makes us delicious, tasty little meals on two or three native charcoal stoves. The bread comes from a bakery managed by Mrs. van Hook—they make quite Parisian cakes there! Milk we get from Mrs. Besant's own cows, hence it is pure and unbaptised. Butter comes to us from the best house in Madras; and as there is no such thing as cooking-butter, it is the first quality that Francis (the boy) uses in my food. I should like—just to please you—to say that I am getting thin; but it is my duty to abstain from lying. However, I do not think I have grown appreciably fatter. Don't imagine that I am eating too much and taking no exercise. Mme. Blech has a much better appetite than I have (I am not eating any bread), and takes only about half as much exercise, and she has melted away to such an extent that her dresses droop round her. We have just been seeing her off at the station and I feel very sad about it. You will find her changed, for she has tired herself out at Adyar, where she worked with more courage than discretion, and without allowing herself time for even a short rest in the middle of the day. I am alone now in our house. Fortunately the night watchmen are

not far off and I can see their lanterns from my window.

* * * * *

Just imagine—I've only just discovered that you don't really see a thing the first time you look at it. Here I have been two months walking about without seeing anything very wonderful in the natural surroundings, when all at once, on the way back from Madras, an overpowering revelation, such as I had not so much as dreamed of, came to me in the sunset and the rising of the moon. And since then everything seems to me to be flashing with colour. The luminous bronze of the coolies, dressed in a loin cloth and a red turban, stands out against the blue of the sea or merges into the flowers they are watering, making me walk miles to look at them. The sunsets would stir even a corpse to life. This evening the Headquarters building, which is red, looked like a transparent flame, lit up by the reflections from the setting sun. The beauty of it nearly drove me crazy. And I've also fallen in love with the coco-nut palms in the twilight. I think now that nature here is after all not quite so like America as I thought at first. There is something else, and I am trying to decide what it is. Perhaps with this heat we have had lately, the light is more intense. I don't know. Anyway it is fairyland.

* * * * *

I should be very much grieved if I didn't miss you! *You miss me* too. But I have told you that if I should leave here in the same devoted but unenlightened state of mind in which I now find myself, I should be miserable to the last degree. While I am waiting to see my path more clearly, I have put myself at the disposal

of the Library; and I have offered to help with the despatch of THE THEOSOPHIST. My very intellectual work to-day was the sticking on of at least six hundred stamps—very straight; I have already learned to address envelopes very well. My superior is very strict. Our aim, as you will have gathered, is to attain perfection in all we do, however insignificant it may be. To-morrow we shall put the magazines into the covers and tie them up. My companion in this work is a little Brāhmaṇa lady whose husband is studying in England. The poor thing has a difficult life of it, for, having committed the unspeakable crime of associating and taking food with Europeans, her associates despise her. The Brāhmaṇas are more assertive in their caste prejudices than the English with their colour prejudices. Imagine this: the pariah schools turn out very good workmen, but you can't employ them because the caste men would fly before them as they would before the plague. Miss Kofel was the first to engage a pariah servant—even that position was refused them. The orthodox Brāhmaṇa appears to accept the idea of brotherhood only on the condition that it is not put into practice. I like the Pārsīs better; they don't make such a fuss about taking a cup of tea.

* * * * *

I wish you could have heard Mr. Arundale talk on the subject of tests. You would have felt ready—for a few minutes at least—to sacrifice all your bodies. For he says we have to learn to love apart from them all. You begin with the physical senses; sight, hearing, are sacrificed. You remain fixed on the plane of emotion pure and simple. Then emotion is renounced too, together with the astral body, so that you

may rise to the mental plane, and so on from plane to plane. It is uncomfortable gymnastics, but the only kind which disciplines us and makes it possible for us to meet apart from the physical plane. We ought to impress our minds strongly with the idea that we are not our body, and that it is not necessary to satisfy the eyes of the flesh. Love, *real* love, loses nothing by it. I am now telling things which it is easier to talk about than to accomplish; but it is only by practice that we develop our powers. We must learn to distinguish the *real* from all that is mere illusion.

Do you remember that I used to be always talking of a certain convent where I wished to end my days? Well, it was a vision of Adyar that passed before my eyes. Here we live the spiritual life of which I have dreamed—without mortifications or penitences; without cells or sackcloth; without vows or cloister. I am broken-hearted at leaving Adyar. There is no place like it. But I have decided to go to Kashmir with Mlle. Bermond. We shall live on the water, each in a house-boat.

MARIA. CRUZ.

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COLONEL OLCOTT AND SUMAṄGALA

THE photograph which forms our frontispiece this month is of historical as well as personal interest. It was taken by one of our members outside the Widyodaya College in Ceylon, of which the Buddhist High Priest Sumaṅgala, who is seen in the photograph, was Principal. On his first arrival in Ceylon, Col. Olcott received a warm welcome from the leading representatives of Southern Buddhism and much active support during his lecturing tour. Among these the veteran Sumaṅgala figures prominently, the Colonel referring to him as “*the representative and embodiment of Pāli scholarship*”.

In the difficult work of compiling his *Buddhist Catechism*, a work which in itself is enough to entitle our President-Founder to the gratitude of all Buddhists, the learned High Priest rendered valuable assistance, as well as promoting its adoption. Perhaps we might have called him “orthodox,” but he got his own way. We read in *Old Diary Leaves*:

My *Catechism* had been translated into Sinhalese, and on 15th May I went with it to Widyodaya College to go over the text, word by word, with the High Priest and his Assistant Principal, Hiyayentadūwe, one of his cleverest pupils and a man of learning. On that first day, although we worked eight hours, we disposed of only 6½ pages of the MS. On the 16th, beginning early in the morning and continuing until 5 p.m., we got over 8 pages; then we stuck. The *impasse* was created by the definition of Nirvāṇa, or rather of the survival of some

sort of "subjective entity" in that state of existence. Knowing perfectly well the strong views entertained by the school of Southern Buddhists, of which Sumaṅgala is the type, I had drafted the reply to the question, "What is Nirvāṇa?" in such a way as to just note that there was a difference of opinion among Buddhist metaphysicians as to the survival of an abstract human entity, without leaning either towards the views of the Northern or Southern school. But the two erudite critics caught me up at the first glance at the paragraph, and the High Priest denied that there was *any* such difference of opinion among Buddhist metaphysicians. Upon my citing to him the beliefs of the Tibetans, Chinese, Japanese, Mongolians, and even of a Sinhalese school of which the late Polgāhawatte was leader, he closed our discussion by saying that, if I did not alter the text, he should cancel his promise to give me a certificate that the *Catechism* was suited to the teaching of children in Buddhist schools, and should publish his reasons therefor. As this would virtually destroy the usefulness of my educational monograph, and cause such a breach between him and myself as to make it tenfold more difficult to push on the schools project, I yielded to *force majeure*, and made the paragraph read as it has ever since stood in the many editions through which the *Catechism* has passed.

The consideration thus given to his beliefs bore fruit in the influence Sumaṅgala exerted in favour of the new textbook, for we read farther on ;

Sumaṅgala ordered 100 copies for the use of the priest-pupils in his college ; it became a textbook in the schools ; found its way into every Sinhalese family ; and within one month of its publication was admitted in court, in a case that was being tried in the Southern Province, as an authority upon the question at issue. This, of course, thanks to Sumaṅgala's certificate of orthodoxy, appended to the text of the work.

So much for the historical interest of the picture. The personal interest cannot of course be conveyed in writing, but we feel sure that those of our readers who have had the good fortune to meet the Colonel, and a few who also may remember his venerable collaborator of the Wiḍyoḍaya College, will be gladdened by this memento of the near past.

MASTER AND SERVANT

THE Master dwells alone. His shroud of light
Repels the touch of passionate hands that cling,
Yet takes the tribute that their love would bring,
And weaves therefrom stars to enrich the night.

He draws and saves and shelters ; wondrous rest
Goes forth from him ; he bears the healing rod.
Yet none may ever lie upon his breast,
Because he stands before the face of God.

The servant dwells alone. Uncircled he ;
And fierce the flames that scorch him, keen the wind
That parches the seared flesh, and most unkind
And bitterest, the waves of the salt sea.

He weeps with anguish ; and in grave reply
Warm arms, outstretched, his solitude enfold,
That moment's dear embrace shall heat or cold
Of cyclic æons tempt him to belie ?

M. L. L.

QUARTERLY LITERARY SUPPLEMENT

Introduction to the Pāñcarātra and the Ahirbudhnya Samhitā, by F. Otto Schrader, Ph.D., late Director, Adyar Library. (Adyar Library, Adyar, Madras. Price. Rs. 3.)

The Sanskrit text of the *Ahirbudhnya Samhitā*, edited under the supervision of Dr. Schrader, has already been reviewed in these pages, and the present volume is the author's introduction to the Pāñcarātrā system as a whole, to which the *Ahirbudhnya Samhitā* belongs. In this volume Dr. Schrader summarises the results of his several years' study of the whole system in general and of the *Ahirbudhnya Samhitā* in special. In a Preface by J. van Manen we read :

The book, small in size but rich in contents, . . . has been written by a prisoner of war during his captivity at Ahmednagar, though some of the materials on which it is based had, fortunately, been collected by him before the war broke out. . . . The author has undoubtedly doubled the value of his monograph by adding to it copious indexes and a detailed synopsis of the contents. Together they render the whole of the subject-matter of the book in all its categories instantaneously available for reference. Thus the work may preliminarily serve as a concise but encyclopædic reference book on the Pāñcarātra, until it shall be superseded by subsequent more exhaustive publications.

An ancient sacred tradition incorporated in the Mahābhārata speaks of five paths of Self-realisation, all equally authoritative, all resting on one and the same foundation, each relating to one of the five aspects of the one Eternal Religion which may be truly called *Sanātana Dharma*. This tradition gives us to understand that there is one original Dharma—termed *Mūla-Dharma*, *Prakṛiti-Dharma*, and so on, the primary Law of spiritual progress, which is one and comprehensive, laying down the fundamental laws of spiritual evolution—and that it is expounded in the one original Veda which is itself known as the *Mūla-Veda*, as distinguished from the *Vikāra-Vedas*, those which we know of to-day as the *Rig*, *Yajur*, *Sāma* and *Atharva Vedas*. We are further told that while this one Veda and this one original Dharma are intended for spiritual aspirants of spotless purity, there are other Vedas and other

Dharmas developed out of them in forms suited to other classes of people whose mind and heart are tainted with impurities of various kinds. The five systems referred to in the sacred tradition are of this latter kind and are spoken of as *Sāmkhya*, *Yoga*, *Pāñcarātra*, *Veda* and *Pāsūpata*. The first two lay down the steps on that path of Dharma which leads to the realisation of one's own true Self, the former embracing the theoretical, metaphysical and scientific aspects of the Path, and the later the practical aspect. The last three systems trace the steps by which the devotee may realise his unity with Īsvara, the Divine Lord of the Universe, in His three aspects as Vishnu, Brahmā, and Siva respectively. The path unfolded in the *Trayī*, or threefold Veda—the so-called *Vedic Path*—leads to the realisation of the unity of one's true Self with the Divine Lord in His Creative aspect as Brahmā, while the *Pāñcarātra* and the *Pāsūpata* systems lead to the realisation of unity with the Divine Lord in His Vishnu and Siva aspects respectively.

In connection with each of these systems, a number of scriptural writings have been promulgated in the historical period, the *Ahīrbudhnya Samhitā* coming under the category of of Vaishṇava-Āgamas constituting the *Pāñcarātra* system. This system has in the long course of ages taken the form of an elaborate specific cult, with many a distinguishing feature of its own, external and internal, just in the same way as the original simple significant Vedic sacrificial ritual has in course of ages developed into an elaborate system of complex ceremonial rites, involving much that is of a later introduction and of a mischievous nature. It is with reference to this factor in the Vedic ritual and worship that the Divine Lord, Śrī Kṛṣṇa, has condemned the Vedas as originating in *traiguṇya*, or mixed motives involving self-interest and pleasure. This factor of *traiguṇya* has entered into other historical cults, including the *Pāñcarātra*. The *Ahīrbudhnya Samhitā*, however, is one of the earlier works of the system to which it belongs, and is free from all such deleterious influences as may mar the beauty of the Path of spiritual illumination; and it is rightly held as one of the most authoritative works of the *Pāñcarātra* system.

The subject-matter of the *Pāñcarātra* system is divisible into ten categories, which Dr. Schrader enumerates as follows :

(1) Philosophy; (2) Linguistic Occultism (*Mantra-shāstra*); (3) Theory of Magical Figures (*Yantra-shāstra*); (4) Practical Magic (*Māyā-Yoga*); (5) Yoga; (6) Temple-building (*Mandira-nirmāṇa*); (7) Image-making (*Pratiṣṭhā-vidhi*); (8) Domestic Observances (*Samskāra, Āhnika*); (9) Social Rules (*Varnā-srama dharma*); (10) Public Festivals (*Utsava*). In this Introduction to the system, he divides his exposition into three parts. The first part treats of the literature of the Pāñcarātra in general, dealing with its constituent Samhitās and their extent. In the second part he gives an outline of the philosophy of the Pāñcarātra, the first of the ten categories mentioned above—a subject on which all others more or less depend. The third part is devoted to a description of the *Ahīrbudhnya Samhitā*, dealing with the nature of the manuscript material available for the edition of the Sanskrit text, as well as the provenience and the age of the work, and giving a detailed description of the subject-matter, chapter by chapter. This Samhitā does not refer at all to one topic out of the ten—namely public festivals (*utsava*)—while it treats but cursorily of sociological matters, Initiation, worship and Yoga. Three of the ten categories, namely, philosophy, linguistic occultism, and practical magic, form the main topics of its treatment; and of these the second (*mantra-sāstrā*) claims nearly one half of its length.

We are inclined to think that every student of Hinduism should study this volume, which is so informing as to the contents of the little-known but much misunderstood system of Āgamic worship and philosophy. We specially recommend the student of the *Bhagavad-Gītā* to study the Pāñcarātra system, which bears a special relation to it. A study of the system side by side with the *Bhagavad-Gītā* will show the true relation that exists between them. This relation may be likened to the one which exists between the Primary Vedic Dharma and the historical system known as Vedic Religion, handed down to us through the Vedas we now have. The doctrine of the *Bhagavad-Gītā* represents the Primary Vedic Dharma—according to the sacred tradition referred to at the outset—while Pāñcarātra corresponds to the historic system of Vedic religion known as *Trayī-Vidyā*, the doctrine of the three Vedas. Both these latter are based essentially on the one Primary Vedic Dharma of which the *Bhagavad-Gītā* is the latest

presentation : the one representing the Path of devotion to the Divine Lord in His Vishnu aspect, while the other is related to the Path of devotion to the Lord in His Brahmā aspect. This special relation between the *Bhagavad-Gītā* and the Pāñcarātra is brought home to our minds by the light which they throw on each other ; and this may be illustrated in reference to one of the many knotty points in the teaching of the *Bhagavad-Gītā*. The students of the *Bhagavad-Gītā* may be familiar with the perplexing diversity of opinion among the commentators as regards the identification of the four Manus referred to in the sixth verse of the tenth chapter. No old or modern commentator has hit upon the four Manus mentioned in the *Ahirbudhnya-Samhitā*, who seem to be the Manus referred to in the *Bhagavad-Gītā* in the context referred to. The Purusha, the Great Entity, forming the subject of the famous hymn called *Purusha-Sūkta*, is described in the *Pāñcarātra Samhitās* as the Kūṭastha, consisting of four couples, namely, the male and female ancestors of the four castes, springing respectively from the mouth, arms, legs and feet of Pradyumna. Accordingly, the Kūṭastha is called "the Puruṣa of four pairs," "the Puruṣa consisting of twice four," "the aggregate of Manus," "the eight Manus," "the four Manus," or simply "Manus"; and he is imagined "as retaining this form while descending the long line of Tattvas . . . until he is fully materialised and thus prepared for further multiplication". It is stated that the Manus are the origin of the Pitṛs, Devarṣis and men.

On this Dr. Schrader truly remarks : "These seem to be the 'four Manus' that have puzzled all commentators and translators of the *Bhagavad-Gītā* (x. 6), in which case the above conception of the Kūṭastha (though not necessarily the Pāñcarātra) would be older than the *Gītā*." This only shows that even the commentators of the highest repute were not in possession of the whole knowledge necessary for a full comprehension of the teaching of such scriptural writings as the *Bhagavad-Gītā*. No commentator, ancient or modern, can claim to be an unerring guide as to the interpretation of our Scriptures. We always stand in need of more light and we shall have to welcome that light from whatever source it may come. Such a light often comes from unexpected quarters.

A. M. S.

A Feast of Lanterns, rendered with an Introduction by L. Cranmer-Byng. "The Wisdom of the East" Series. (John Murray, London. Price 2s.)

This very charming title is extraordinarily well suited to the book which bears it. In another volume of translations of Chinese poetry by the same author it is explained that:

There is neither Iliad nor Odyssey to be found in the libraries of the Chinese; indeed, a favourite feature of their verse is the "stop short," a poem containing only four lines, concerning which another critic has explained that only the words stop, while the sense goes on. But what a world of meaning is to be found between four short lines! Often a door is opened, a curtain drawn aside, in the halls of romance, where the reader may roam at will.

The title somehow reminds us of this, and prepares us for what is to follow.

First, however, comes the Introduction. This is not altogether satisfactory from the point of view of the ordinary reader, the kind of person for whom the "Wisdom of the East" Series is produced. He is open-minded, but as yet uninstructed, and comes to learn of ideals and modes of thought quite different from his own. He is not quite ready for the rather disconnected fragments of information he finds here. Possibly the author intended *A Feast of Lanterns* as a "Volume II" of the earlier work referred to above—*A Lute of Jade*, in which case all is well; for then there is already in the reader's mind a certain background of facts to which he may relate what is told him further of the symbolism of the moon and of dragons, of rivers and flowers, as these appear in Chinese poetry.

The poems published in this volume belong chiefly to the school of landscape. This does not mean, as the writer remarks, that Chinese poets avoided the grim realities of life. "Yet, after all," he continues, "the deepest feeling of the Chinese poets is revealed in their word-painting of woods and mountains and water."

To quote only a few lines of one of the many exquisite instances given of this kind of poetry:

The river fain would keep
One cloud upon its breast
Of the twilight flocks that sweep
Like red flamingoes fading West,
Away, away,
To build beyond the day.

To translate is to traduce, says the Italian proverb. One can hardly imagine anything treasonable in these lovely lines.

A. DE L.

Your Part in Poverty, by George Lansbury. (*The Herald* Office, London. Price 1s.)

The name of George Lansbury, already a household word in the ranks of organised labour, must have become almost equally familiar to our English readers, owing to the valuable assistance he has recently rendered to the social activities of the Theosophical Movement. In fact it is only too probable that by the time this review reaches England, a copy of his book will already be in the hands of most students of social reform. None the less it may be of interest to compare notes.

Mr. Lansbury is a man of few words, but every word gets home; and the same applies to this book of his. The title is a challenge in itself; a challenge to thought and a challenge to conscience. It compels every right-minded man and woman to ask: Why should I be assumed to have any "part" in poverty? Further: If it is true that I have a "part," is it an honourable or a dishonourable one, and in any case what am I doing and what should I be doing?

Now poverty and its causes is a subject on which Mr. Lansbury has both the right and the ability to speak; the right conferred by a lifetime lived among the working classes as one of themselves, and the ability won by comparatively successful efforts to make known the unhealthy conditions under which they live and labour, and to find and remove the prime causes of these conditions. This much at least must be granted to our author, even by those who may disagree with the conclusions he draws in his book. But apart from his acknowledged standpoint—that the Christian duty of co-operation must replace the existing anarchy of competition—which inevitably crops up at every turn, he does very little pure theorising. The book is essentially a collection of facts, not comforting facts, maybe, but facts on which the future of the nation depends, and which have soon to be faced for better or worse.

After an Introduction in which the National Mission organised by the Church of England is invited to turn its serious attention to the problem of poverty in the light of brotherhood as taught by Christ, he produces his array of facts concerning workmen, women and children, business, and the Churches; concluding with a vigorous chapter entitled "What We Must Do". The additional hardships imposed by the war, as well as the advantage taken of them by the unscrupulous, form the theme of many a striking object lesson, demonstrating the power of ownership, the helplessness of disinheritance, and the apathy of the State as sponsor for the manhood of its citizens. Full credit is given to the clergy and the charitable for their increasing attempts to get into touch with the needs of the working class; but the survival of the mediæval superstition that the poor (sometimes called "God's poor"!) are a divinely ordained institution, meets with a richly deserved condemnation. Add to this the charge of drawing profits from businesses that perpetuate poverty and even corrupt the morality of the nation—like the drink traffic—and the Churches are not left many stones to cast at the victims of a system they generally help to support. In this connection Mr. Lansbury pertinently asks the worthy bishops why, if neutrality and conscientious objection in the war be a crime, neutrality in a labour dispute should be a duty and conscientious disapproval a virtue.

We are often tempted to quote telling passages that reveal the author's simple faith in human kindness and his pain at the cruel conventions by which it is blinded and strangled; but the following comment on some wretched working class dwellings on a ducal estate will serve as an example :

I felt miserable and sick as I stood there, because it seemed to me dishonouring to our whole conception of human values. What impressed me most, and what impresses me to-day, is the fact that that duke was a really good man in his own way; kind, and, in a way, generous. It never struck him that he himself could not live with pigs, and that, therefore, no other human being should be expected to do so; neither did he realise that his lovely palaces were the direct result of the outstanding fact that all these tenants contributed to his income a portion of each day's earnings; that no penny came to them of which he did not exact his share; that it was only of their deprivations, their dirt and half-hunger and disease, that his palace walls were built. It is a saddening thought, too, that the poor people themselves so humbly accepted these conditions of life as a direct ordinance from God.

A final word is due to the Preface—written by the Bishop of Winchester. It is typical of Mr. Lansbury's desire to

enlist the co-operation of official religion, and of a dawning recognition on the part of the latter that it will either have to contribute something to the coming revaluation of life or find itself left out. But in this case it is significant that co-operation has seen its way no further than the reading of *one chapter*, with a sententious repudiation of any connection with the author more definite than a patronising notice of his religious tendencies. The least we can do is to compensate for this lukewarm Preface by a genuine expression of agreement and encouragement.

W. D. S. B.

The Honeysuckle: A Play in Three Acts, by Gabriele D'Annunzio; translated by Cecile Sartoris and Gabriele Enthoven. (William Heinemann, London. Price 3s. 6d.)

From the first movement of the play to the last we are enveloped in an atmosphere of intense emotion—and emotion tragic in character. It is almost impossible to imagine *The Honeysuckle* on the stage; the world of action is entirely deserted for the world of feeling, and the characters in D'Annunzio's play have terrible emotions. One wonders if such people really can exist, as Aude, the heroine of the play, whose secret griefs so prey upon her mind that she seems to live upon the verge of madness. With a partial gift of seership, heightened by the intensity of her sorrow at the death of her father some three years before the opening of the play, and by the return to the old home with its old associations, Aude holds communication with the dead and learns, or perhaps intuits, that her father was poisoned by the hand of the man who has since married her mother. Add to this indications in the play which point to the daughter's hopeless love for her stepfather, and the complication of the said stepfather about to enter into an intrigue with Helessent, sister-in-law of Aude and wife of her only brother, and one has all the elements of a most promising tragedy.

If D'Annunzio had not written it, and if it had not been well translated, it would be quite impossible. But, as it is, it is curiously clever, weirdly fascinating, but not convincing. Abnormality, such as is displayed by all the characters (except

the Swallow), needs training to understand and appreciate. Helissent, who, we thought, might keep Aude in bounds, has eyes which "observe and spy as from behind a mask of white satin" and "one does not know whether under her domino she is hiding a weapon of death, a burning wound, or Aladdin's Lamp".

There is no relief throughout the play; the emotions grow more and more intense. Aude's rejection of her mother, and her defiance of her family are at moments very fine. She dominates them all by her inner force, and does not hesitate to use her secret knowledge gained through communication with the Unseen. The stepfather is almost hypnotised into confessing his crime, an act which was demanded by his dead friend, Aude's father, who had discovered the love that existed between his wife and his friend; and with faith shattered, desired nothing save death—a last sacrifice for the sake of a former friendship. At the close the stepfather meets with his death-blow from the hands of Aude, who exclaims: "It is I, it is I, who killed him, to avenge the dead and the living,"—her dead father, and her living brother; perhaps also her own wrongs. So have we interpreted this play (and tentatively present the interpretation), which is constructed entirely on the emotional plane. The five principal characters display different grades of emotion, the women suffering more terribly than the men.

The Honeysuckle is tremendously interesting from the psychological point of view. Probably such people as are there described actually exist, but, we should trust, not in great numbers. Having read *The Flame of Life* and *The Triumph of Love*, we are bound to suppose that the author has found and dissected the type.

T. L. C.

Spiritualism: Its Truth, Helpfulness and Danger, by James Henry Fletcher. (The Occult Book Concern, New York. Price \$1.50.)

The object of this book is not to convert anyone to Spiritualism, nor does the author claim to represent the orthodox teachings of any spiritualistic society. It is merely a simple

statement of certain facts as the writer sees them. It contains scarcely anything that can be called argument or exposition, its 254 pages being filled for the most part with stories quoted from the Bible, from the lives or writings of well known persons, or from the writer's own experience, and illustrating the truth, helpfulness or danger of intercourse with "spirits".

The author's attitude towards the whole question is a very balanced and sensible one. He warns his readers against many of the pitfalls into which the thoughtlessly enthusiastic spiritualist stumbles, and shows him the necessity of applying all the rules of common sense when dealing with these matters. The book is not one which is likely to influence the mind of the impartial enquirer, either for or against a belief in spiritualism, but it may be of value to those who are eager to seek help by spiritualistic methods, providing them with both an incentive and a safeguard.

A. DE L.

Japan, by F. Hadland Davis. "The Nations' Histories" Series. (T. C. & E. C. Jack, Ltd., London and Edinburgh. Price 2s.6d.)

Mr. Hadland Davis needs no introduction to our readers as a writer on the religious life and traditions of Japan. We are not surprised, therefore, to find that he has been chosen by Messrs. Jack to represent Japan in their new series of national histories. The Japanese people have attracted worldwide curiosity, not only for their recent rapid progress on western lines, but also for their ancient art and heroic idealism; while to the Theosophist they are remarkable as an offshoot of the fourth root-race which has shown a wonderful vitality, independence, and assimilation of fifth race thought. Accordingly we may predict a well deserved popularity for this admirable little volume, especially as it is a history in the best sense of the word—giving due prominence to national beliefs and customs, and portraying the personalities that have influenced national development as well as recording the events in which they took part.

The curtain rises on the warlike aborigines of the land, the Ainu, who still survive in a sadly degenerate condition. The scene then shifts to the "Age of the Gods," and we are treated to a curious genealogy of the first Emperor's divine ancestors—from Ama-terasu, the Sun Goddess, downwards—for, as the author remarks, the mythology and early history of Japan are inseparable.

Thence we are led through a maze of romantic episodes, in which the Empress Jingo figures conspicuously, to the coming of Buddhism, which was established under the auspices of Prince Mumayado, afterwards known as Shotoku Taishi, Japan's first Buddhist saint. In course of time, however, the noble precepts were forgotten, and wars and other disturbances were frequent, Korea being a favourite *casus belli* for the more ambitious rulers; we even read of the persecution of those who had adopted the Christian faith—introduced by Xavier and his converts. Then the Dutch traders appear on the horizon and gradually the commercial enterprise of this and other nations, backed by the inevitable gunboat in the case of Commodore Perry, broke through the cordon of Japanese exclusiveness. The later phases, such as the war with China, are fairly well known, and we are left with the liberation of Tsingtau from the Germans.

In spite of the mass of detail and its complexity, necessarily condensed for convenience, the narrative is never heavy, thanks to Mr. Hadland Davis' artistic style and deft handling of a peculiar subject. The book is well illustrated and has an ample index; it is neatly bound and clearly printed; and its contents set a high standard for the series.

W. D. S. B.

The Principles of Occult Healing, Studies by a Group of Theosophical Students, edited by Mary Weeks Burnett, M.D. (The Health Publishing Co., Chicago.)

The growing number of such books is evidently a sign of the times. A thorough reconstruction of ideas is taking place in all departments of human thought and activity, and many of

the "superstitions" of our forefathers are being recognised as worthy of great respect and consideration. The so-called miraculous cures of diseases are no longer regarded as products of a diseased imagination, a rational explanation thereof is sought for in the light of recent rapid advances in the realms of scientific thought.

This book naturally falls into two parts: the first seven chapters dealing with certain great principles, laws and facts of Nature which will show that "Occult Healing" can be explained and accounted for like any other system of medicine, and the remaining chapters, except the last, dealing with different methods of curing. The nature and functions of life and matter, the existence of subtler kinds of matter and higher types of consciousness, the ministry of Angels and the Masters to human wants under definite laws, all these are very clearly explained in the earlier portion. True health consists in the harmonious arrangement of the particles of the physical, astral and mental bodies, and no disease can be effectively cured except by studying and removing the visible as well as the invisible causes of the disease. The subtler the region of application of the remedy, the more effective and quick the cure. A study of the etheric matter and its electro-magnetic properties will enable us to effect permanent and instantaneous cures.

Different ways of healing, *e.g.*, by proper adjustment of the polarity of the ethers of the brain and other subtler centres, by prayer, through the intervention of the Devas, by music, by proper colours, by thought-forms, by pouring out one's health-magnetism, and through mesmerism, are described; and a variety of cases are quoted under all these headings. In some cases explanations are successfully attempted, and throw much light on the questions involved.

The last chapter is a masterly summary of all that has gone before, and the suggestions put forward therein are well worth our attention. We have nothing but words of praise for the book.

THEOSOPHY IN THE MAGAZINES

LIFE AFTER DEATH

The Nineteenth Century and After for February is of special interest to Theosophists on account of the two articles which appear under the above heading. The first is by Sir Oliver Lodge, and is a short and courteous but effective reply to a sceptical criticism by Sir Herbert Stephen of his recent book *Raymond*. Sir Oliver points out that the arguments still brought forward against the establishment of communication with the dead, have been worn threadbare with use against other scientific discoveries in the past.

The second and by far the most comprehensive article on the subject is by Mr. A. P. Sinnett, and bears the striking title "Future Life—and Lives". This is an excellent example of Mr. Sinnett's gift of presenting Theosophical tenets in a form acceptable to the intellectually fastidious. In a few plain words he dismisses "most current essays" on survival, which, he says, "have a ludicrous aspect for millions of spiritualists in constant touch with departed friends, for all occult students and for most psychic researchers". But, as his title shows, he does not rest content with the limitations of mediumship, or even with an account of the after-death states; he soon gets down to bedrock and introduces his readers to the scheme of evolution outlined in Theosophical literature, with its basic principles of the Higher Self, of karma and reincarnation.

Reincarnation when first scientifically defined some thirty-odd years ago was quickly seen to solve many previously insoluble problems. The hideous inequalities of human conditions no longer seemed to insult Divine Justice. Suffering became intelligible when the conditions of each new life were realised as the consequences of previous "doing" (or Karma). The superficial objection, that the sufferer did not remember his former misdoing, was dissipated as we realised that the Higher Self did so, and profited by each physical plane experience. Further knowledge showed that humanity is still in its youth. A few more advanced than the multitude *do* remember former lives. The whole course of reasoning need not be repeated here. The appreciation of rebirth as essential to a comprehension of human life is already widely spread. By reason of misunderstanding details many people regard it with dislike, and the dislike has been accentuated by the eagerness of those who seized upon it at first to deal with it as though it covered all mysteries of the future. To think of the future as simply a return to this life is as great a blunder as to think of the life which opens up to the person just set free from the physical body, by *its* death, as entering an everlasting existence of a super-physical order. Only by failing to understand it correctly can anyone fall into the habit of criticising the Divine Scheme of evolution unfavourably.

The personality of a brutal criminal in the slums is clearly not fit for eternal perpetuation. The bishop in his palace, if he honestly considers the matter, will come to the same conclusion as regards himself.

After showing the place which the life after death occupies in the cycle of birth and death, and in the larger cycle of human unfoldment, the author offers a rational conception of the astral plane as contacted by clairvoyant faculty. As many of our readers are probably aware, Mr. Sinnett attaches great importance to the opportunities for gaining knowledge that are provided by the higher sub-planes of the astral, and so we are not surprised to find him referring to these as peopled by most of the leading thinkers and artists of the last three hundred years or so, who are in no hurry to come back to earth or even to pass on to higher levels.

But the highly advanced Egos, the great men of science and others, have capacities for the enjoyment of other astral opportunities over and above those relating to personal affections. On higher levels of the astral, to which such capacities would be automatically the passport, magnificent opportunities for the expansion of knowledge, along the lines already laid down in physical life, would open out. And for such Egos centuries of glorious intellectual achievement are provided by the opportunities of the higher astral levels. They will all come back to incarnation eventually, for no matter how great they may be, measured by our present standards, they are merely on the way towards the summit possibilities of human evolution; but there is no hurry, and as a matter of fact all the great scientists, poets, and artists of the last three hundred years or more are still on the higher levels of the astral world, even though they may have access to still higher realms, and may avail themselves of that privilege from time to time. The higher astral levels, for intricate reasons, are especially adapted for the expansion of such knowledge and capacity as they generally desire.

Another distinctive feature in Mr. Sinnett's astral geography is that the two lowest sub-planes are actually immersed below the surface of the physical globe, and "are regions of suffering with which none but the very worst offenders against Divine laws have anything to do". The third sub-plane, counting from below, "is still a comfortless region in which people who have been too absorbed by the lower interests of physical life may have to spend a period of purification before ascending to happier levels"; but "the fairly well-behaved majority" awake after death to find themselves on the fourth level, on which "happiness is the underlying principle of all sensation and experience."

The gradual assumption of a new physical body by the Ego is very clearly and graphically explained, together with the operation of karmic necessity in relation to heredity and

environment; and it is good to find that special emphasis is laid throughout on the beautifully natural manner in which consciousness progresses from one stage to another. This is admirably expressed in the concluding paragraph:

The purpose of this article has not been merely to dissipate that terror [of death], but to elucidate, for those who may long since have ceased to feel it, the detailed circumstances of the passage to the life beyond. And above all, to show how the all-important principle of reincarnation does not in any way conflict with natural aspirations for spiritual existence after bodily death. Reincarnation is no hurried process. There is plenty of time in Eternity. Does anyone imagine that a thousand years of spiritual life after the fatigues of this one will not be enough for him? If he continues hereafter to entertain that view, then he will have more. Or if he has no such far-reaching aspiration, and finds himself content with the simple enjoyment of the astral life on its less exalted levels, he will fall asleep and drift back to physical life in obedience to natural law at the appropriate time. And both in his case and in that of his more advanced contemporaries, the return to physical life will be accomplished as easily as the processes of sleep and waking during physical life, with the inner mechanism of which, for that matter, most people are no better acquainted than with the method of rebirth, the fullest acquaintance with which carries with it the most complete acquiescence in the wisdom, beauty and harmony of the whole design.

The climax of the article is a dignified reference to the Masters of Wisdom and the possibilities of co-operation with them, both on the higher planes after death and on the physical plane during the earth life. There we shall leave our incomplete survey of what may be regarded as a milestone in the history of Theosophical propaganda; for it is probably the first representative specimen of the Esoteric Philosophy to be seen in a journal of this standing.

W. D. S. B.

SOUTH INDIAN CONVENTION

PROGRAMME

Friday, 6th April

- 5 to 6 p.m. Lecture by G. S. Arundale, M.A., LL.B.,
“Theosophy and Education”.
- 7.15 to 8.15 Tamil Lecture by the Hon. Rao Bahadur
V. K. Ramanujachariar, “Vishishtādvaitism
in the Light of Theosophy”.
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Saturday, 7th April

- 9.15 to 10.15 Questions-Answers Meeting by G. S. Arundale.
- 3.15 to 4.15 Order of the Star in the East (for members
only).
- 4.30 to 5.30 Telugu Lecture by Pandit A. Mahadeva Sastri,
Adyar Library Director, “Varṇāshrama
Dharma”.
7. p.m. Masonic Meeting (for members only).
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Sunday, 8th April

- 9.15 Business Meeting.
- 3.15 to 4.15 Tamil Lecture by the Hon. Rao Bahadur
V. K. Ramanujachariar, “Vishishtādvaitism
in the Light of Theosophy”.
- 5.30 to 6.30 Lecture by C. Jinarājadāsa, “Theosophy and
the World’s Reconstruction”.
- 7.15 to 8.15 Meeting of the Stalwarts.
- 8.45 Sacred Concert, by Mrs. Russak-Hotchner.
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Monday, 9th April

- 9.15 to 10.15 Telugu Lecture by Pandit A. Mahadeva Sastri
on “Varṇāshrama Dharma”.