

The Theosophist



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

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

Which was edited by ANNIE BESANT, P.T.S. until June 16th, 1917

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THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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THE THEOSOPHIST

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THE THEOSOPHIST

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Happy New Year to the
most Honourable Georgy Lay.

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from Russia, a cold & pious winter
try when the undersigned is supposed
to have evolved from. When
it arrives - you shall have it & when
you understand what your loving
old friend means - you shall
indeed be a chela

yours respectfully

H. P. B. Arundale

THE THEOSOPHIST

ON THE WATCH-TOWER

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

DURING the past month the greatest anxiety has been shown throughout India because of the state of the President's health while interned at Ootacamund. For the first time in thirty-four years, she has been forced out of public life, and the sudden cessation of her manifold activities has caused a violent nervous shock, the effects of which are most deplorable. Her strength has greatly diminished and her vitality is alarmingly low. She has therefore decided upon a change in the place of internment, and will soon, with her two companions, move down to the plains to Coimbatore at the foot of the Nilgiris. This new place of internment will probably be less of a physical strain, as the climate will be warm and congenial, but it is hopeless to expect a full recovery of her health so long as the internment lasts and her normal activities are forbidden her.

*
* *

The Government of Madras have at last published the letters of the President and her interned colleagues, which they wrote in response to the offer of relaxation of the internment order with reference to publications. It was this letter which was referred to in Parliament by Mr. Chamberlain, and quoted, not in its entirety, but as a misleading summary; a large number of Lodges in India at once cabled to the Secretary of State in London for the unmutilated publication of the President's letter, and I believe the Society in England also agitated for its publication. The following is the President's letter as at last published by Government, and also the letters of Mr. Arundale and Mr. Wadia.

Mrs. Besant, after acknowledging receipt of the relaxation of the Government Order, proceeds: I beg to state that I am as unable now as was His Excellency the Governor on June 16th last to discriminate between my activities, nor will I implicitly admit that while my so-called religious works are harmless, my educational, social and political writings justify the tyrannical action of the Madras Government towards my two colleagues and myself. All I write and speak is equally Theosophical and religious, being directed to the evolution of the spiritual intelligence in man, exerted in the spiritual, intellectual, emotional and physical departments of human life. They all form part of one great movement for human progress and liberty and order. I cannot separate religion from life, nor shut it up in a cell from which it may be released after due trial and strict examination by the Governor-in-Council or his officers. Nor could I submit books on subjects the most sacred to me to the scoffing of unbelievers. I am grateful to His Excellency the Governor of Madras for the true insight which realised that all liberty, religious, educational, social or political is one, is equally dangerous to an autocracy, and must be crushed. He has thereby made the present struggle one for liberty in all departments of human life, not for this or that political opinion. The Theosophical Society cannot identify itself with any special creed, religious, social or political, but it can and ought to stand for the sacred right of free speech for all opinions which do not excite to crime, and can see that His Excellency's instinctive attack on religious liberty shows the true spirit of autocracy, and hatred of all freedom. It has therefore allied itself in this struggle in an *entente cordiale* with the National Congress, the Moslem League and the Home Rule League in one solid body, united in resistance to autocracy, and in defence of the liberty of the

people, and I, as President of the Theosophical Society, will conclude no separate peace. As I observe that the Government order has been sent to the Editors' tables, I presume that you will also forward this letter to the Editors, as it explains why I cannot take advantage of the relaxation of clause (d) of the Order of the internment.

Mr. Arundale in his letter begs to inform His Excellency the Governor of Madras in Council, that as a Theosophist and having been privileged for many years to live under the example of his Hindū and Mussalmān fellow-subjects, with whom religion is their daily life, he has striven to make Theosophy the motive power of all his actions, whether public or private. It was in order to live more truly his conception of the Theosophic life that Mr. Arundale joined the Home Rule League, that by working for Home Rule for India he might share in the struggle for freedom and justice, without which all growth is impossible, whether for individuals or for nations. For a similar reason, Mr. Arundale has been working many years to free Indian education from the devastating agencies now oppressing it. Mr. Arundale is a Theosophist and therefore an ardent and uncompromising supporter of Home Rule for India and Indian education for Indian youth. Like the French Republic Mr. Arundale is one and indivisible, and he cannot be interned in compartments. His writings and speeches are all Theosophical or religious, whether labelled Home Rule or education or in any other way. The discrimination is thus from Mr. Arundale's standpoint impossible, and he declines to allow His Excellency the Governor of Madras in Council to make or attempt to make distinctions he himself is unable to perceive. Mr. Arundale trusts that the same publicity will be allowed to the above expression of refusal to accept the proffered relaxation as was given to the offer of relaxation itself.

Mr. Wadia says that, being an Indian, he cannot make a compromise with his conscience. As a Theosophist, he is unable to differentiate between secular and sacred, as he looks upon everything as sacred and with him politics is a matter of religion and spirituality.

* * *

As the policy of the Theosophical Society is now so much discussed, it is useful to recall previous indications of the Presidential policy. We therefore reprint here part of the Watch-Tower Notes from our issue of January, 1915. The first paragraph deals with a forecast by Mr. Leadbeater, of events now obviously beginning to shape themselves.

We wrote :

A remarkable prediction was made by Mr. C. W. Leadbeater, regarding "the Federation of Nations," and published in March, 1910, in THE THEOSOPHIST. He wrote: "Europe seems to be a Confederation with a kind of Reichstag, to which all countries send representatives. This central body adjusts matters, and the Kings of the various countries are Presidents of the Confederation in rotation." . . . A noteworthy minor point in the prediction is: "All necessities of life are controlled, so that there can be no serious fluctuations in their price. All sorts of luxuries and unnecessary things are still left in the hands of private trade—objects of art and things of that kind."

Later on we read:

The following paragraphs have appeared in *The Adyar Bulletin*, but I reprint them here that they may reach a larger circle, for they touch on vital matters:

There are two views of Theosophical work, one narrow and one wide, which are current in the Theosophical Society, and on which members should make up their minds, and having done so, should act accordingly. The first is the view that the Divine Wisdom consists in the teaching of a certain body of doctrines, whether by writing or by speech; to write articles, to give lectures, on Reincarnation and Karma, on the Life after Death, on Yoga and Interpretation of Symbols, on the Planes, Rounds and Races—this is Theosophical, and this is the only proper work of the Theosophical Society. A certain application of these teachings to the conditions of the day is perhaps allowable, but such application tends to stray into forbidden paths, and is of doubtful desirability. The other view is that the Divine Wisdom, "sweetly and mightily ordering all things," exists in the world for the world's helping, and that nothing is alien from it which is of service to Humanity. The chief work of those who profess themselves its votaries will therefore be the work which is most needed at the time, and the pioneer work along the lines which will shape the coming pathway of the world. At one time, when the great truths of religion have been forgotten and when materialism is strong, it will be its chief work to spread the forgotten truths and to assert the predominant value of spirituality. At another, when a people is to be prepared for the Lord, educational methods and improvements will claim its earnest attention. At another, it will be called to work for social reformation along lines laid down by Occultism. At yet another, to throw its energies into political effort. For those who take this wider view, the country they are living in, the circumstances which surround them, must largely condition the form of their

activities. And since the T.S. is international, it can only suggest great principles, and leave its members to apply them for themselves. It can lay down Brotherhood, but whether that shall be cultivated and made practical by Individualism or Socialism, by Toryism, Liberalism or Radicalism, by Monarchy or Republicanism, by Autocracy, Aristocracy or Democracy—on all this the T.S. pronounces no opinions. It can only say: "Son, go and work for Brotherhood; think out the best way for yourself, and act."

It is obvious that since I entered the T.S. I have encouraged the wider view, and while I have done my fair share in spreading Theosophical teachings all the world over, I have also worked vigorously in outside matters, for education, and for many social reforms, as, in India, the abolition of child-marriage and the reform of the caste-system, and in England for the abolition of vivisection, for reforms in penology, for justice to coloured races, for the introduction of Federation into the Empire, and for a system of electorates which should weigh heads as well as count them. Since elected to the Presidency, I have endeavoured to organise the many activities of those who agreed with me in Theosophising public life, so that no activity should compromise the neutrality of the Theosophical Society, while members should remain perfectly free to work in any of them; and the result has been a great influx into the T.S. of energetic workers, and especially of young workers, who find their inspiration in Theosophical teachings, and their happiness in translating them into practice.

Both these lines of thought, the exclusive and the inclusive, have their place in the T.S., and it is eminently desirable that both should be present in the Society. The first ensures the steady propagation of Theosophical teachings, and the permeation of all religions with them—the Theosophising of all religions: the second ensures the application of those teachings to public work, the permeation of all public activities with them—the Theosophising of life. While the T.S. was small in numbers and its environment was hostile, the first demanded all the energies of the little band of Theosophists. Now that the T.S. is large, and its environment fairly friendly, the second is necessary for the growth of its influence. The first prepares for the new form of religion—the second for the new form of civilisation. They are complementary, not hostile. But let neither depreciate the other, nor minimise its value. Let each do its work, and recognise that the other has also its place and its work.

*
* *

The Lord Bishop of Calcutta spoke on August 4th, the third anniversary of the war, on the present

political situation in India. His words—so perfectly natural in one to whom the service of his Master, the Christ, is paramount to every earthly consideration—have evoked bitter resentment and criticism from Anglo-India generally. These are his Lordship's words:

But it is not only against the German method of conducting war that we are fighting. We are fighting against the German principle that the strongest nation ought to subdue and enslave weaker ones. If this principle were accepted, there would be no end to wars, and the strongest nation might always plead the excuse of Germany, that it was making these conquests with the object of spreading its own superior civilisation. We stand for the right of nations to live and grow according to their own God-given nature, whether they be great or small. Here again we must keep our own consciences clear. We have become the paramount power in India by a series of conquests in which we have used Indian soldiers and had Indian allies. We have remained the paramount power in India because the Indian peoples needed our protection against foreign foes and against internal disorder. We must now look at our paramount position in the light of our own war-ideals. The British rule in India must aim at giving India opportunities of self-development according to the natural bent of its peoples. With this in view, the first object of its rulers must be to train Indians in Self-Government. If we turn away from any such application of our principles to this country, it is but hypocrisy to come before God with the plea that our cause is the cause of liberty.

But while our cause has remained the same as we have professed it since the war began, recent events have given it a new meaning. The adhesion of the United States to our side and the revolution in Russia have added a new element to the idea that we are fighting for liberty. We have hitherto been fighting for the liberty of nations from enslavement by other nations. Now we realise that we are also fighting for the liberty of the masses of the people within each nation. We are fighting for the democratic idea.

With eyes enlightened and with hearts uplifted, understanding our great cause more clearly than in the beginning of the war, let us pray that we may be more worthy of the cause.

Every right-thinking man will show deep sympathy with the Bishop of Calcutta for the pain given him by

the denunciations of "priestcraft" that have been hurled at him from the Anglo-Indian papers; but his action in speaking unpalatable truths is an encouraging sign that those put in spiritual authority over their flocks will once more speak openly and boldly. The world has lost much by the Churches restricting themselves merely to Church interests and religious propaganda; it was not so in Christendom once, and there was a time when the Bishop was an "overseer" in fact and not merely in name. Here in India there has never been the separation of religion from politics, and the policies of kings have been denounced by holy men when meriting denunciation. Once upon a time in Christianity, especially in its parent, Judaism, this was clearly recognised; and the prophets of old raised kings up out of the dust or hurled them back into the dust again. With war and confusion everywhere, in the mental and emotional as well as the physical world, perhaps the leaders in religion will once more take charge of the affairs of the world, and show that the man of God is also the wisest man in the world.

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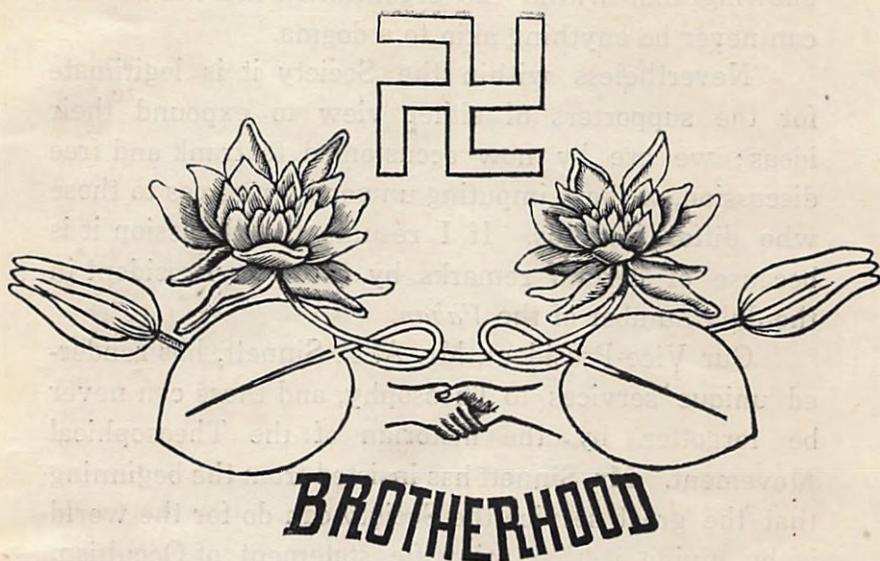
This month the war entered upon its fourth year; the final issue of it all was settled even before the war began, for when there is a conflict between the forces of evolution which send humanity upwards and those that drag it back, there is but one result, though the struggle may last long. At the beginning of the war England specially, among the Allies, felt the strength of her purity of motive as she sprang forward to battle for Liberty; if only that inner strength had kept continuously near to its true source we should have had the end of the war long ago. For that inner strength comes from the life of God, and to be a channel for it, the nation must never cease her high endeavour to be just before God as before man too. If only England had recognised what invincible forces could have been hers had she done the great thing by India, then instead of the war entering upon another winter, we should now be busy at the brighter aspects of Reconstruction. The destiny of a nation as of a man is moulded

by karma, and what a nation refuses to sow she cannot reap.

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India has given of her men and money—and of money how much she has given in proportion to her wealth, only those who know the poverty of India will realise—but had only England at the beginning of the war called round her as comrades and equals the millions of India, India would have given her what is more precious than money, and more really effective to win a war than munitions, and that is her prayers and her spiritual co-operation. For it is not mere guns that in a world-war such as this will decide the issue; it is only that side in the conflict which fundamentally has more in its reservoirs of spirituality that will gain the day. Many a blunder has been committed consciously or unconsciously by England in respect of India, but no greater blunder was committed than when England failed to open the floodgates of Indian spirituality; for India understood the righteousness of the war. If only, when the war broke out, England—nay, far more the English in India—had held out the hand of comradeship to the millions of this mighty land, and had worked side by side with Indians for India's goal of a national life, how swiftly the mighty forces of reconstruction would have swept the cause of the Allies on a tide of victory. But to speak, in these days, of spirituality as more effective than munitions, is to speak before the wind. Yet here and there voices have been raised, as so often by our President in the columns of this "Watch-Tower," and now too by the Bishop of Calcutta. Is it too late to undo the past or to grasp the opportunity which is swiftly flying by? May the King-Emperor, in far-off London, beset by the anxieties of his position, be given the insight to understand the most fundamental fact about the issue of this war, so far as the British Empire is concerned, that "as Britain deals with India, so will the High Gods deal with her".¹

¹ "On the Watch-Tower," July, 1915.



THEOSOPHY AND THE BROTHERHOOD OF HUMANITY

By C. JINARĀJADĀSA, M.A.

SINCE the commencement of the Theosophical Society two divergent views as to its aims have striven for mastery. The first considers that the Society is a body of seekers after Truth, and that they can best serve the world by the accumulation of Theosophical knowledge and by expounding it as a philosophy; but the second hold that the Theosophical Society is primarily a movement to make Brotherhood a living factor in the world. I think it can well be said that these two tendencies are vividly represented respectively by the Vice-President and the President of the

Theosophical Society—a fact of great significance, showing that within the organisation there is not and can never be anything akin to a dogma.

Nevertheless within the Society it is legitimate for the supporters of either view to expound their ideas; we are by now accustomed to frank and free discussion, without imputing unworthy motives to those who differ from us. If I resume the discussion it is because of certain remarks by the Vice-President in the July number of the *Vahan*.

Our Vice-President, Mr. A. P. Sinnett, has rendered unique services to Theosophy, and these can never be forgotten by the historian of the Theosophical Movement. Mr. Sinnett has insisted from the beginning that the great service the Society can do for the world is by giving it that scientific statement of Occultism which Theosophy alone possesses; he has therefore laid emphasis on the nature of the Society as a body of seekers after Truth. He has upheld the view that the Theosophical Movement should be an aristocratic rather than a democratic one, since the world could scarce be influenced by the mere number of members within our Society, irrespective of their rank and standing as cultured people of the world. Therefore Brotherhood has signified to him a fact on the spiritual planes, but not what it has signified to many, which is the practical expression of fraternal organisation and co-operation in human affairs.

Since Mr. Sinnett holds that “the gross democratic meaning attached to the term ‘brotherhood’ is an insult to Theosophical teaching,” it is logical that he should say that the only duty of Theosophists is

to study and promote the study of the super-physical spiritual science gradually unfolded for our benefit and through

us for the benefit of all mankind. The fulfilment of that duty should be compatible with perfect harmony of feeling within the society, where it is needless and undesirable to discuss varied beliefs as to how the physical welfare of the community may be best promoted. We should not furnish unsympathetic critics of our real work with an excuse for pretending to regard us as a body of people entangled with questionable schemes for subversive changes on the physical plane.

My aim in writing this article is to point out the strong emphasis laid by the Masters of the Wisdom on the practical side of the Theosophical Movement, ever since the beginning of the Society. When the main body of teaching given in the early days by the Masters of the Wisdom was received by Mr. Sinnett and his English friends at Simla, the English Theosophists did not specially respond to the ideals of Brotherhood to be worked out on the physical plane, which meant a reversal in many ways of the relations existing between Anglo-Indians and Indians. They held that the practical work of the Theosophical Society was to meet modern science half way, and to give the Western world unchallengeable proofs of the existence of superphysical realms of nature, for such proofs implied a change towards spirituality in the modern intellectual men's attitude to life. The Adepts did indeed reveal a part of the hidden science, sufficient to show how little modern science knew of the truths of things; and it is evident from Their letters that They thought that enough had been done by Them to give the knowledge required for the western world. On this point, however, the Anglo-Indian Theosophists differed, and the Masters on several occasions frankly declined to accept the western standpoint as justifiable. Of the letters from Them referring to this topic, the most noteworthy is that sent in 1881 by that great Adept to whom, as the

Master K. H. has said, "the future lies like an open page". I publish the letter in full.

The doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing to give—become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories—unimpeachable facts for those who know—with direct inferences deduced from and corroborated by the evidence furnished by modern exact science. That is the reason why Colonel H.S.O. who works but to revive Buddhism may be regarded as one who labours in the true path of Theosophy far more than any other man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism stripped of its superstitions is eternal truth, and he who strives for the latter is striving for Theos-Sophia, Divine Wisdom, which is a synonym of Truth. For our doctrines to practically react on the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to popularise a knowledge of Theosophy. It is not the individual determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom)—which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist.

The intellectual portions of mankind seem to be fast drifting into two classes, the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of *submitting* to annihilation pure and simple in case of failure, to millenniums of degradation after physical dissolution. Those "intellectual classes," reacting upon the ignorant masses which they attract, and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the white dove of truth had hardly room where to rest her weary unwelcome foot.

It is time that Theosophy should enter the arena; the sons of Theosophists are more likely to become Theosophists than anything else. No messenger of truth, no prophet, has ever achieved during his lifetime a complete triumph—not

even Buddha. The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser and specially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of Society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations—to call the poor despised “nigger” brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle.

In view of the ever-increasing triumph and at the same time misuse of free-thought and *liberty* (the universal reign of Satan, Eliphaz Levi would have called it), how is the combative *natural* instinct of man to be restrained from inflicting hitherto unheard-of cruelty and enormities, tyranny, injustice, etc., if not through the soothing influence of a brotherhood, and of the practical application of Buddha's esoteric doctrines? For as everyone knows, total emancipation from authority of the one all-pervading power or law called God by the priests—Buddha, Divine Wisdom and enlightenment, Theosophy, by the philosophers of all ages—means also the emancipation from that of human law. Once unfettered and delivered from their dead-weight of dogmatic interpretations, personal names, anthropomorphic conceptions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different names for one and the same royal highway to final bliss—*Nirvana*. Mystical Christianity, that is to say that Christianity which teaches self-redemption through our own seventh principle—this liberated Par-Atma (Augoeides) called by some Christ, by others Buddha, and equivalent to regeneration or rebirth in spirit—will be found just the same truth as the *Nirvana* of Buddhism. All of us have to get rid of our own Ego, the illusory apparent self, to recognise our true self in a transcendental divine life. But if we would not be selfish we must strive to make other people see that truth, to recognise the reality of that transcendental self, the Buddha, the Christ or God of every preacher. This is why even exoteric Buddhism is the surest path to lead men towards the one esoteric truth.

As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded and honour and mercy both flung to the winds. In a word, how—seeing that the main objects of the T.S. are misinterpreted by those who are most willing to serve us personally—are we to deal with the rest of humanity, with the curse known as the “struggle for life,” which is the real and most prolific parent of most woes and sorrows and of all crimes? Why has that struggle become the

almost universal scheme of the universe? We answer, because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for the earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the pagan lands, and is nearly unknown among Buddhists. In China during famine and where the masses are most ignorant of their own or any religion, it was remarked that those mothers who devoured their children belonged to localities where there were the most Christian missionaries to be found; where there were none, and the Bonzes alone had the field, the population died with the utmost indifference. Teach the people to see that life on this earth, even the happiest, is but a burden and delusion, that it is but our own Karma, the cause producing the effect, that it is our own judge, our saviour in future lives, and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Tibetans. The world in general, and Christendom especially, left for 2,000 years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure.

If the Theosophists say: "We have nothing to do with all this; the lower classes and inferior races (those of India, for example, in the conception of the British) cannot concern us and must manage as they can"—what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are these professions a mockery? And if a mockery can ours be the true path? Shall we not devote ourselves to teaching a few Europeans, fed on the fat of the land—many of them loaded with the gifts of blind fortune—the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formation, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and their hereafter as best they know how? Never! Rather perish the T.S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism. That we—the devoted followers of the spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha—should ever allow the T.S. to represent the *embodiment of selfishness*, the refuge of the few with no thought in them for the many, is a strange idea, my brothers. Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of "perfect Lamas," there is one which was correctly understood and described: "the incarnations of the Bodhisattva, Padma

Pāni, or Avalokiteswara and of Tsong-ka-pa and that of Amitabha, relinquish at their death the attainment of Buddhahood—*i.e.*, the *summum bonum* of bliss and of individual personal felicity—that they might be born again and again for the benefit of mankind” (R.D.)¹—in other words, that they might again and again be subjected to misery, imprisonment in flesh and all the sorrows of life, provided that by such a self-sacrifice, repeated throughout long and dreary centuries, they might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many races of mankind! And it is we the humble disciples of these perfect Lamas, who are expected to allow the T.S. to drop its noble title—that of Brotherhood of Humanity—to become a simple school of psychology. No, no, good brothers; you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to help it effectually by correcting the erroneous opinions of the outsiders, if not by actually himself propagating this idea. O for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him.

Having explained our views and aspirations, I have but a few words more to add. To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies—those of the *civilised* races less than any other—have ever possessed the *truth*. The right and logical explanations on the subject of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were; but there must be a consistent solution somewhere, and if our doctrines prove their competence to offer it, the world will be quick to confess that the true philosophy, the true religion, the true light, which gives truth and nothing but the truth.

Referring to this letter, the Master K. H. said later :

Our Society is not a mere intellectual school for Occultism, and those greater than we have said that he who thinks the task of working for others too hard had better not undertake it. The moral and spiritual sufferings of the world are more important and need help and cure more than science needs

¹ [Rhys Davids.]

aid from us in any field of discovery. "He that hath ears to hear, let him hear."

Mr. Sinnett is perfectly right when he holds that the Objects of the T.S., when they were formulated in 1875, laid very little emphasis on the Brotherhood of Humanity, and that we started as a Society "to discover the nature and powers of the human soul". This, however, is no proof that the Masters had not intended from the beginning to make the principal purpose of the Society work for Brotherhood. With reference to large undertakings affecting human welfare, the Masters, except on those rare occasions when They work in the outer world, have to guide Their human agents from the invisible, and so leave great latitude to them in the starting and carrying out of the plans. In general the Masters pay little attention to details, so long as the movement under Their guidance proceeds as They wish. However, seeing that They always work with a plan clearly before them, the aim and purpose is ever present, but They can and do afford to wait to mould human events to fit slowly into Their plans. For instance, the great ceremony of the Mass was not composed by the Lord Christ and given as a revelation complete in its beginning; the ritual was slowly amended during some eight centuries, and in fact is still being amended under His orders in the twentieth. But this does not mean that the Founder of Christianity had no clear idea in the beginning how the Mass was to be performed and what was the perfect ritual for it; it merely shows that even He has to wait till His agents on earth are able to grasp His true thought and purpose.

In a similar way the Masters of the Wisdom are perfectly clear as to what the Theosophical Society has

yet to do for humanity in the course of its future, and slowly They influence, as opportunity occurs, those in charge of the Society's welfare to bring the Society more in line with Their wishes by emendations of Rules and Constitutions, etc. In a movement like ours, which is directly under Their inspiration, stated Objects and Constitutions are but means to help us to do Their work better. Of course as a democratic organisation its various officers are bound by such rules; but it surely would be unwise for Theosophists who believe in the Masters to hold that there is anything at all sacrosanct in such rules, so that they should never henceforth be changed. Indeed we have made a profound change in the way our First Object used to be stated; once upon a time it was "the nucleus of a Universal Brotherhood," implying that the Brotherhood is but an ideal to be reached in the far future; now it is "a nucleus of the Universal Brotherhood," and all will agree that this declaration of the eternal fact of Brotherhood, of which one among many nuclei is the T.S., represents far more accurately the thought of the Masters of Wisdom.

The special need of the Theosophical Movement for the world's welfare could not be better proved than by the powerful democratic movement which has been sweeping through all nations during the last half a century and more. Whatever good there was in the old aristocratic and oligarchical ideals of national life, a new ideal is taking their place; and as this next stage in human development is a part of the Divine plan, Theosophy can show the spiritual basis underlying Democracy. Whether the T.S. had appeared or not, the present democratic wave would still be here; but

since there are Theosophists in the world, it is their special duty, as also their high privilege, to uphold the spiritual aspect of the democratic ideal, forgetting which, men are apt to be unjust to each other. If we stand apart from the life of the world to-day and retain our Wisdom exclusively for a few only, while the few will gain, the many will be deprived of what they need most, which is to have again and again set before them the ideal of God our Brother Man. For it seems to me it is through the worship of this new God that we shall adjust best all human relations for the furtherance of the welfare of the majority of mankind ; it is only thus that wars will end, and poverty be abolished. Little doubt that many mistakes will be made as we live the new Gospel ; but it is just for that Theosophy has come, to reiterate, in spite of every failure, that Brotherhood is the Law, and that the time has come for us all to work together so that God's " will be done in earth, as it is in heaven ". So must we Theosophists, in our limited range of activities, do that will ; and it is for us, as the Master of Masters has said, to " establish a form and set an example."

I do not think anyone who knows of my work for the T. S. will say that I have been more partial to the devotional or practical side of Theosophy than to its wisdom aspect. The wisdom of Theosophy is to me "the breath of God," and the wonders of Theosophy as a science ever increase the more I study. If I come forward, then, as an exponent of the view that the T.S. fails of its purpose unless its members do practical philanthropic work, it is only because it seems to me that the acquisition of wisdom by an individual or by an organisation depends upon the law of karma. A

man having a certain content of wisdom must grow a larger capacity before more wisdom will come to him; and the only means of growing is by putting at the service of others such wisdom as he has. The good that he does to them gives him a karmic right to more wisdom, and it is only in this way that a man grows in wisdom. Exactly the same has it been with regard to the T.S.; if to-day we have a vaster knowledge of Theosophy than when *The Occult World* was written, it is only because in the intervening period we have given practical expressions of Theosophy. The problem of education is all illuminated now by Theosophy, but only because a few Theosophists like Colonel Olcott, with his schools in Ceylon and for the outcastes in Madras, and Mrs. Besant with the Central Hindū College, have helped in Education, and have tried to give a Theosophical tone to educational practices. Our members in England now see the vital value of Theosophy for reconstruction to-day, but only because they have attempted in the past many schemes of social service. The more departments of life we discover in which to apply Theosophy, the more the Ancient Wisdom grows within our minds, and the more the Masters can give us of new information. It is this inevitable connection between cause and effect that should never be forgotten when sometimes in our discussion we are apt to argue as if there were an abstract Theosophy; there is no such thing, for what is called Theosophy is but one mode of the manifold life of God, and His Wisdom is not an abstraction in the heavens but a living Life that gives Its message of Joy through the atom and through the flower, as unhappily also its

message of Doom through the sights of horror which we see in slums.

From this aspect of our Theosophical studies, practical work is essential in the Theosophical life, and the day in which a Theosophist has done nothing for the cause of Brotherhood is a wasted day in his eternal life. Nor does it matter what form his activities take; according to his capacity and temperament lie his work. Work for religion, for science and art, for social reform, for politics, in fact for reconstruction of every kind, is Theosophical in the fullest sense of the word. For the definition of "Theosophical" is what makes for Brotherhood and for a larger outpouring of the Divine Life in the hearts and in the conditions of men.

With reference to this larger Theosophical work, it is interesting to see what emphasis the Masters have laid from early days on the work that English Theosophists could do for India. The Masters M. and K. H. have never made a secret of Their passionate attachment to India. The Master K. H. refers in one of His letters in *The Occult World* to a "section of our fraternity that is especially interested in the welfare of India". In that letter there come these memorable words:

Tracing our lineage through the vicissitudes of Indian civilisation from a remote past, we have a love for our motherland so deep and passionate that it has survived even the broadening and cosmopolitanising (pardon me if that is not an English word) effect of our studies in the laws of nature. And so I, and every other Indian patriot, feel the strongest gratitude for every kind word or deed that is given in her behalf.

It is the same great desire for the welfare of the millions of India that makes the great Adept whose letter I have quoted already at length say: "O for the noble and unselfish man to help us effectively in India

in that divine task. All our knowledge, past and present, would not be sufficient to repay him." As it happened, the man "to help us effectively" in the "divine task" turned out to be a woman; and how truly it can be said that both knowledge and strength have been given her by Them as a token of Their recognition. And the hundreds of her Theosophical followers, and the thousands outside their ranks, have also felt something, as they work for this ancient Motherland, of that Blessing from beyond the great White Range.

Surely there could be no more inspiring conception of what Theosophy stands for than the goal which the Master K. H. has pointed out to us—"One universal feeling, the only true and holy, the only unselfish and eternal one—Love, an Immense Love, for humanity as a whole. For it is humanity which is the great orphan, the only disinherited one upon this earth, my friend. And it is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare."¹ Having once heard this trumpet call to action, shall the Theosophical Society ever limit anyone in his noble work for the salvation of humanity? And could there possibly be a nobler task entrusted to our charge than working for "a more benevolent intermingling of the high and the low, of the Alpha and Omega of Society"?

C. Jinarājadāsa

¹ *The Occult World.*

FRANCIS BACON AND THE CIPHER STORY

By F. L. WOODWARD, M.A.

(Continued from p. 498)

"A bard-prince who wore amongst secret followers a crown."

*"Find out Fr. his true history and rewriting the most part spread a great truth."*¹ (cipher in *Ré-suscitatio*, 1657.)

IN continuation of my previous article in this magazine, I wish to deal chiefly with the cipher matter contained in the later and posthumous works, as presented by Mrs. Elizabeth Gallup in Part 3 of her *Bi-literal Cipher*, and proceed later to the interesting part concerning the hiding-places of the MSS. of the works claimed as his own by Francis (Bacon) Tudor, Lord Verulam.

Elizabeth had died and James had been brought to the throne, the object for which "that fox" Cecil had worked for years. The question arises, how far did James know of Francis' secret? According to Mr. Udny,

¹ Thanks to the courtesy of Messrs. Gay and Hancock, the publishers of Mrs. Gallup's *Bi-literal Cipher*, I am enabled to make these quotations from her works. I understand that she is still busy deciphering and that we may look for further interesting disclosures.

who wrote recently on this subject in *The Channel*, James and Robert Cecil knew of Bacon's claim and actually crowned him King at the Tower of London in secret and under compulsion, and then forced him to abdicate, destroy his proofs and sign allegiance, promising to abandon his claim to the throne. There is no mention of this in the bi-literal cipher so far as I have studied it in Mrs. Gallup's published works; the evidence of which is that the proofs of Bacon's royal birth had been stolen from him years before. However, in Vol. 1, p. 75, he says that the word-cipher would give facts not elsewhere stated: "Th' great cipher shall contain most importa't matters that will not elsewhere bee found, because this king is nothing lacking in diligence to suppres any printing that would acquaynt very youthfull yeomen with this strange clayme." . . . This shows that James knew what Cecil knew. But read the following passage (Vol. 1, p. 102). So long as Elizabeth lived, there was danger: "I had co'stantlie much o' feare lest my secret bee s'ented forth by some hound o' Queene Elizabeth: my life might paye th' forfeit and the world be no wiser then before. But that danger is past long ere now and nought but the jealousy of the king is to bee feared, and that more in dread of effecte on the hearts of the people then any feare o' th' presentation of my claime, knowing as he doth, that all witnesses are dead and the requir'd documents destroy'd."

The loss of the proofs is thus referred to in *De Augmentis*, 1623: "(Leicester) 'he it was who procur'd that certificate of birth from th' Court physitian, th' sworn and witnest testimonies of both midwife and th' attendant . . . and my adve'titious arrivall shortly

precedent to birth to well belov'd Ladie B., (th' dear friend by whose hand I was saved) of her still-born child". . . . He trusted to the last that Elizabeth would relent and acknowledge him. She had sworn a solemn oath that he should never inherit, and he had himself sworn, on pain of death, to keep the secret, hence his desire to keep the cipher close while she lived. Now, the few who were privy to the facts and who could have testified, were dead. He says: "A like accidental death tooke the Earle, soe that none, in whom nature could (so to speak) prompt his stammering tongue, was left to plead our cause. Also papers (which were at that distant day evidence of most or chiefest weight) . . . being stolen by the emissary and base hireling of one (Cecil) who hated both sonnes, were destroyed in the presence royall. We lost our last available proof or testimony therein." . . .

Robert Cecil poisoned the mind of the Queen against Francis.

"To Robert Cecil I owe much o' this secret, underhand, yet constant opposition: for from th' first hee was th' spy, th' informer to th' queen, of all the boyish acts of which I had least cause or reason for any pride. . . . In truth, Cecil work'd me nought save evill to th' daie which took him out o' this world.

"Through his vilde influence on Elizabeth, hee fill'd her minde with a suspition of my desire to rule th' whole world, beginning with England, and that my plan was like Absalom's, to steale th' hearts of the Nation and move th' people to desire a king. He told her that my every thought dwelte on a crowne: that my onelie sport amid my school-mates was a pageant of royalty: that 't was my hand in which th' wooden

staffe was plact, and my head that wore th' crowne, for no other would be allowed to represent princes or their pompe". . . .

"These true words would cost us dearly, were one of th' tales so much even as whisper'd in some willing eare: yet for the sake of truth, humanity and justice, yea honour also, we resolved to write these histories, and thus disguised leave them for wits in th' ages adown Time's great rolling rive'. . . . Tis hope that helped me to woo poetry, to pursue Muses, to weave dramas, to delve deep in sciences, to pore over philosophie.

"And 'tis to posterity I look for honor, farre off in time and in place; yet should Fame sound her sweet ton'd trump before me here and at this time (and there is that in midst wondrous dreams maketh such strong protest against th' doom of oblivion) it is made most plaine to mee th' houre shall yet strike, when England shall honour me, their ill-fated Prince, whom all the Destinies combined to curse, and thwart each effort to obtaine that title—Prince o' Wales—which was in truth many a day rightlie my owne. . . . And afterwards my stile should justlie have beene Francis First of England—and yet of this no words availe. Too late it would bee—now that all our witnesses are dead, our certificats destroy'd—to bring in a claim to th' English throne. It would soone bring my death about". . . . (Cipher in *Two Gentlemen of Verona*, 1623).

"The many spies employ'd by our mother, the constant watchfull eies she had upon us, marking our going out and our coming in, our rising up and all our movements from the rising of the sunne, to his rising upon the following morning: not a moment when we

could openly write and publish a true, accurate history of our times, since nought which Her Ma. disapprov'd could ever finde a printer. . . . This then is th' onely cause of my secrecy, but it is much too great an attempt now to reveale all this openly". . . . (Cipher in *Natural History*, 1635).

In *Nov. Organ.*, 1620, (cipher) he says: "My life had foure eager spyes on it, not alone by day but by night also. (Vol. 1, p. 109); a number of papers were seiz'd, and many have beene subsequentlie destroyed, so that we could not wel lay clayme to th' scepter and establish it beyonde a doubt, ev'n whylst our parents be known to be royall and honourable, being truely wedded."

Again, he refers to his resignation and the Union of England and Scotland under the rule of James: "Th' face of our clayme clouded, so that, questioning of England's prosperity, we doubted our proper right to sever Brittain, fortunatelie united, but unfortunatelie kinged."

Elizabeth refused to change her mind, and so it happened that the choice fell on James; (Vol. I. p. 135) "yet I am persuaded we had wonne out if her anger agaynst the Earle our father (who ventured on matrimony with Dowager Countess of Essex, assur'd no doubt it would not bee declar'd illegal by our warie mother) had not outlived softer feelings. For in the presence o' severall that well knew to whom she referr'd when she was ill in minde as in body, and th' council askt her to name th' king, shee reply'd: 'It shall be noe rascall's sonne,' and when they preas'd to know whom, said: 'Send to Scotland.'" (Cipher in *The Parasceve*).

The year 1623 saw the publication of the First Folio Shakespeare and of the *De Augmentis*. In the cipher story contained in *Novum Organum*, 1620, he speaks of these two books as shortly to be published. "So few can bee put forth as first written without a slighte revision, and many new being also made ready, my penne hath little or noe rest. I am speaking of those plaies that were suppos'd Wm. Shakespeare's. If these should be pass'd over and none should discern the secret epistles, I must needs make alphabets shewing th' manner of employing th' Cypher." As to the reason for bringing out more plays under the name of Shakespeare, who had now been dead seven years, he says:—(In the cipher of *Novum Organum*, 1620)—"By following our good friend's advice (? Jonson or Rawley) we have not lost that maske tho' our Shakespeare noe longer liveth, since two others (Heminge and Condell?), fellowes of our play actor,—who would we doubt not, publish those playes,—would disguise our work as well." And previously, in *Pericles*, 1619, he has written: "All men who write stage-playes are held in co'tempte. For this reason none say 'how strange!' when a plaie cometh, accompanied with gold, asking a name by which one putting it forward shall not bee recognis'd, or thought to bee cognisant of its existence. For this cause, if rare stories must have a hidi'g, noe other could bee soe safe, for th' men who had won gold in any way did not readily acquai't any man, least o'these a stranger, with his source of wealth as you may well understand."

Later on he wrote in *De Augmentis* (London edition, 1623): "It seem'd to mine own judgment expedient that the name long in such use should not be thrown off or

set apart, but as new plays came out under the former, though the tombe's edifice of stone imprison'd him upon whom at birth the name had fallen, meseemed 'twould bee thought strange, and that queries of some kind might at some time, or on some occasions, arise. *But surprise Sleepeth and Query is dead.* . . . never yet have I seen a quaerie put to another or doubt."

Apparently no one had suspected the cipher to be in the plays, for it had been hidden carefully, in scraps inserted here and there; for he had to "conceal as well as reveal" and (as he says elsewhere) had to find the straw as well as make the bricks. Thus he writes (*op. cit.*), p. 132 of Mrs. Gallup's First Volume:

"It is not easie to reveal secrets at th' same time that a wall to guard them is built. . . . It seemeth at last necessarie—and but little danger doth lurk in th' revelation—to *put forth a full treatise on my worthie cyphars* to show that to use all ordinarie methods of giving one's message to th' world sufficeth not, if one wish to pick out and choose his owne readers.

"Therefore there is soone to bee a little work which shall set clearlie forth these artes that have held manie, manie a secret from my times to carry it on to th' great future. If there bee none to decipher it at length, how many weary days will have beene lost: yet,—such is the constancy of hope in our brests—we hold to th' work without rest, *firmly trusting that coming times and th' future men of our owne and other lands* shall at last rewarde these labours as they soe manifestly shall deserve. . . ." [*italics mine*]

Yet after all he now wished the secret to remain dark till he had passed away. . . . "yet at the

bottom of every other desire is a hope that this Cypher shall not have beene seene or read when my summons shall come. . . I am torne betwixt feare that it bee too well hid and a desire to see all my devices for transmitting this wondrous history preserved and beque' th'd to a future generatio' undiscover'd." (1620)

Here I will add a few extracts, dealing with his personal feelings, from Mrs. Gallup's second volume (*De Augmentis*, 1623).

He complains of G. V.'s (George Villiers, Duke of Buckingham) "slow feeling" and of King James' "constant coldness," of the love of his brother Robert and of his mother Elizabeth's fault—"had my own remonstrances been heeded, both would have had th' black page white"; and regrets his own action that caused Essex' death—"him whose weakness kept him from sacrifice or giving life for life, fearing it might be in vain". He is weary of wrongs "which have, by my own heart's loss, giv'n manie theemes to frame dramatical works, great sorrow and pain (*Othello*, *Hamlet*, *Macbeth* and *Lear*), and the story of my fall (in *Henry VIII*) as it doth find in former times severall Car(dinal) W(olsey)'s all overthrowne might conduce to a better ce' sure (opinion) of justice".

In the same work he refers to the plays which dramatised his own life, *viz*:

Tempest: "My hidden story." "Youthful vigour, the strength of man, his virile more advanced age, all dissolv'd or vanish'd, as vanisheth dreams of the night houres, visions of other dayes, or anie similar illusio' or baseless fabrick."

Winter's Tale "showeth how even an owne parent would have cast me out".

Romeo and Juliet: "That unfortunate early love for ill-fated Margaret may be clearlie seene through manie stage plays where the theme is a like unfortunate love—happy at the outset, unfortunate in the end."

Lear: "Kings that have bowed proud heads to endure a private fortune . . . men enjoying honour—such honour as but of late were mine—left naked and unfriended in their age."

Hamlet: "A prince dishonoured by his royale mother as was Hamlet."

Careful reading of the Shakespeare plays will convince one that certain of them were written off one after the other, while the same thoughts were in the writer's mind. The same phrases and ideas occur under like situations. He tells us that he wrote about six in one year. In the heyday of his youth, when he was at the French Court, fascinated by Marguerite, "fair Rosalind," he wrote those joyous plays, *Midsummer Night's Dream*, *Merchant of Venice*, *As You Like It*, *Romeo and Juliet*, and *Twelfth Night*. "In plays I wrote about that time, the story of bane and blessings, of joies and greefes, are well set forth. . . Thorow love I dreamed out these five other plays, fill'd up—as we have seen warp in some hand-loome, so as to bee made a beautious color'd webb—with words Marguerite hath soe ofte, like to a busy hand, shot dailie into a fayre-hued web, and made a riche-hued damask, vastlie more dear . . . (M. N. D., 1600, quarto ed.)

"My love was labour lost. Yet a certaine degree of sadnesse is to th' young pleasurable, and I desir'd by no means to be free of the paine". . . (*Taming of the Shrew*, 1623).

“Also a few small poems in many of our early workes of various kinds, which are in th’ French language, tell a tale of love when life in its prime of youth and strength sang sweetlie to mine eare, and in th’ heart-beats could one song e’er be heard—and yet is heard”. F.St.A. (*Merchant of Venice*, 1623)

I will add one more extract, written at a time when he had begun to despair of establishing his claims, for the Queen showed no signs of relenting. It is from Spenser’s *Complaints*, 1591, in the epistle dedicatory, which is in italic cipher. [Mrs. Gallup gives this passage at the end of her second volume in facsimile, as a proof of her method of extracting the cipher story.] It runs thus:

“If it bee lost, we dye and make no signe. A man doth slowly eat his very inmost soule and hart, when these shall cease to bee a friend to whom he may open his inner thought, knowledge, or life, and it is to you, by means little knowne and lesse suspected at present writing, that we now addresse an epistle. But if you be as blinde to this as others, *this labour’s lost, as much as lov’s in th’ play we have staged of late.*”

I have now, in this patchwork of quotations, shown enough to give an idea of the extraordinary interest attaching to the study of Bacon’s true story, painfully unravelled by Mrs. Gallup during the last thirty years, spread through more than sixty volumes which she has deciphered, at one time losing her sight owing to her close applications, but overshadowed, as I believe, by the help of the Great Master, seen by some still in a solid human body, by others in waking visions and again by others “in midst wondrous dreams of jewell’d hours”. He himself writes, as he believed

that even after many days the power of his thoughts would overshadow his decipherer: "We still stand close at hand (our wishes should wield some power) for th' protection rightfullie ow'd to th' workes, yet it is to bee desire'd that obscurity may wrap them round awhile, perchance untill my life of Time may slip unnoted and unregretted from th' earth. One doth not have wild passionate desires and longings for power, when the light from th' Eternall Throne doth fall on him, but we would leave a name and a work men must honour. "'tis th' hope that helped me to woo poetry, to pursue Muses, to weave dramas, to delve deep in sciences, to pore over philosophie." (*Two Gentlemen of Verona*, 1623)

Bacon is said to have died in 1626, but the evidence of this is conflicting. We know no more of the circumstances of his death than of Shakespeare's. In her well known book, *Francis Bacon and His Secret Society* (1911), Mrs. Pott says in the preface, p. 5: "Current history fixes the date at the year 1626: but each one of four different writers (contemporaries and all moving in the same learned circle), when reporting Lord Bacon's death, assigns a different place for the event. One says that he died at the house of Lord Arundel at Highgate; another that he died at the house of his friend, Dr. Parry, in London; a third that he died at the house of his cousin, Sir Julius Cæsar, at Muswell Hill; and a fourth that he died at the house of his physician, Dr. Witherbourne. Not one of these authorities either confutes or confirms another.

“Long research, collation of books and records, and finally corroborative and emphatic assurance from two authorities as important and as indisputable as any,

have independently testified to the truth of conclusions arrived at by the present writer as to the death of Francis St. Alban—that he did not really die in 1626. The witnesses agree not together, yet neither do they check nor correct each other. We say then they are in league: they are of that fraternity which is bound 'to Conceal as well as Reveal' the secrets of their Great Master. In 1626 he died to the world—retired, and by the help of many friends, under many names and disguises, passed to many places. As a recluse he lived a life of study, revising a mass of works published under his pen-names, enlarging and adding to their number. They form the standard literature of the 17th century.

“Collation of many works and editions led and gradually forced the present writer into the belief that Our Francis lived to a very great age, that he was certainly alive and working in 1640, and that evidence spoke in favour of his still influencing his Society in 1662. Some years after these conclusions had been reached and communicated to some learned German correspondents, one wrote recalling this correspondence and making this clear and positive statement: 'Francis St. Alban, the Magus, The Miracle of Men, died at the age of 106—7 in the year 1668.' A portrait was also sent representing him in Geneva gown and shortened hair, as he appeared when he retired from the world, taking the name of Father X. His portrait in extreme old age figures as the counterfeit presentment of the Rosicrucian Father Johann Valentin Andreas, at the beginning of a work passing under this pseudonym.”

In Granville C. Cuninghams's book, *Bacon's Secret Disclosed in Contemporary Books* (1911, Gay and

Hancock), the preface is written in bi-literal italic letters, which I have deciphered, and it reads thus: "Bac'n did not die in twa'ty six but retired into hiding, lived to a very great age, bringing out wor's."

I shall conclude this article with some extracts from Mrs. Gallup's Second Volume, relating to the disposal of the MSS. in secret hiding-places.

F. L. Woodward

(To be concluded)



SOME PARALLEL THOUGHTS FROM
 THEOSOPHY AND SHUDDHA
 DHARMA MANDALA¹

By SIR S. SUBRAMANIA IYER, K.C.I.E., LL.D.

THAT Theosophy is Brahma-Viḍyā and the one fount of all the great systems of Philosophy and Religion in the World is a proposition, the truth of which would be more or less evident to those members

¹ A Paper read at the Tamil Districts Theosophical Federation at Chingleput on July 22nd, 1917.

of the Society who have taken any trouble to study its teachings in comparison with the fundamental doctrines of one or other of those systems. We have often been told that one of the duties of a Theosophist is to endeavour to vitalise the particular faith of which he is a follower, so far as he can, by infusing once more into the leading tenets of his own faith the life that had been present in it at one time, but had been fading away through lapse of time. Without the least intention of suggesting invidious claims on behalf of the Indo-Āryan system, I venture to say there is a special and large scope for the discharge of such a duty on the part of Hindū Theosophists, since their system of Philosophy and Religion forms the great inheritance of the Fifth Root Race, to which the bulk of the population of India belongs. It is scarcely necessary to say that I have not failed to apply the clue furnished by Theosophy to the unravelling of some of the many obscure statements found in the Hindū sacred books bearing upon questions of high and real importance. These instances of comparative study, if I may be permitted to use such an expression with reference to my very humble efforts in this direction, have not been without profit and illumination to myself. And I have no hesitation in saying that similar work by members of the Society, possessing real qualification for the task, cannot but prove highly valuable in the interests of both Theosophy and Hindūism. In order, if possible, to stimulate those among us who are inclined to engage themselves in such useful research, I presume to take this opportunity of drawing their attention to a few points by way of supporting my advocacy in the matter.

You are aware of the existence of an Esoteric Organisation called Shuddha Dharma Maṇḍala, of which a brief description was given by me in the course of four articles which appeared in THE THEOSOPHIST in 1915 and in later issues. Since those articles were written, one or two very learned members of that Organisation have made it possible for myself, in collaboration with Pandit K. T. Srinivasachariar, another member thereof who is also a Theosophist, to bring out for the first time certain small portions of the large body of literature in their custody, to which the general public has had hitherto little access. Our publications are under the title of Shuddha Dharma Maṇḍala Series. The portion of the Samskrit text of *Pranava Vāda*, corresponding to what is contained in the first volume of Babu Bhagavān Dās's well known and able abstract English translation of the work, forms the first volume of the said series. A little work called *Yoga Dīpikā*, and the first part of a large work bearing the name *Dharma Dīpikā* or *Anuṣṭāna Chandrikā*, and a new edition of the *Bhagavad-Gītā*, constitute the rest of the series already before the public.

As may be inferred from my description of the Organisation in question, the treatises thus published come from a body who claim, not without foundation, to be members of an ancient institution which is carrying on its work under the great Hierarchy in charge of our globe, with *Bhagavān Nārāyaṇa*, the One Initiator and the Lord of the World, at its head. The constitution, rules and other particulars connected with the Institution will be found described, at some length, in the *Dharma Dīpikā*, of which an English translation is already in the hands of the printer. I should add that

part of the functions of the Organisation is to furnish true explanations of Hindū scriptural teachings, and it seems to me that there is enough to show, in the two or three hundred pages which form the second, third and fourth of the Shuddha Dharma Maṇḍala Series, that such most useful function is being fairly fulfilled. It is these explanations which I have utilised in the course of the comparative study alluded to above.

Now, as to some of these instances to which my study related, take first those observations made by two of our leaders, Mrs. Besant and Mr. Leadbeater, which are spoken of as the reading of *Akāshic* records, and on which the articles "Rents in the Veil of Time" and the great work, *Man: Whence, How and Whither* were founded. Notwithstanding the opinion and doubts entertained by outsiders, and even perhaps by many among the members of our own Society, as to the amount of credit to be attached to the said observations, there are a considerable number in it who hold that they furnish true and reliable information regarding the subjects dealt with, namely the past lives of certain well known personages and the history of our world-system and man inhabiting it—information of priceless value to students of human evolution and the Law of Karma in relation to that evolution, among other equally interesting high topics. I am sure that those who take such a view of these readings of *Akāshic* records and investigations will welcome statements in the literature of the Organisation which go unmistakably to corroborate the existence of records of the description used by the said investigators. Among those statements, I may here refer to the passages cited by me in a note

to my Foreword to the *Yoga Dīpikā* on pp. 31, 32, 33, which run as follows :

शुद्धमानसलोकस्य पञ्चमे वियति प्रभुः ।
 चण्डभानुश्च भगवानास्ते शब्दपरायणः ॥
 तत्पार्षदा बुधाख्याश्च देवाश्शब्दहरास्सदा ।
 ब्रह्मादीनां च देवानां ऋषीणां भावितात्मनाम् ॥
 तथाधिकारिणां चैव व्यवसायसुसाधनम् ।
 वाङ्मयं स्वरयोगेन संगृह्य च तदा तदा ॥
 आकाशकोशकुहरे लोकानां रक्षणाय हि ।
 रक्षयन्ति स्वशक्त्या हि तद्वै सर्वेऽधिकारिणः ॥
 सर्वेषां व्यवसायानां साधनं स्वरयोगतः ।
 पश्यन्ति च परेभ्यश्च संप्रयच्छन्ति योगतः ॥
 ब्रह्मविज्ञानिनस्सर्वे व्यासाद्याश्च महर्षयः ।
 स्वशुद्धमानसे लोके ब्रह्मरूपं विभाव्य हि ॥
 वर्णयन्ति परं ब्रह्म वाग्भिश्शुद्धाभिरादरात् ।
 शब्दास्ते वाक्यरूपाश्च पदरूपाश्च योगिनः ॥
 आकाशफलके दिव्ये लिखितास्ते भवन्ति हि ।
 वेदास्त एव कथिताः साङ्गोपाङ्गास्सहस्रशः ॥
 इतिहासवराः पुण्याः पुराणानि च योगिनः ।
 अन्याः कलाश्च विद्याश्च विराजन्तेऽथ तत्र हि ॥
 व्यासादिस्थानमारूढाः शुद्धलोकाधिकारिणः ।
 यथादेशं यथाकालं सर्वविज्ञानसाधनम् ॥
 शुद्धयोगेन वाक्यानि तानि व्योम्नि कृतानि च ।
 परिभाव्य विशुद्धेन चेतसा लोकशर्मणे ॥
 निवृत्ते प्रलये सिद्धाः यथादृष्टं वदन्ति ते ।

In the plane of pure mind, in the fifth sub-plane of the mental world, rules the *Lord Chandabhānu*, controlling all sounds. The celestials of His Court called *Budhas* are ever engaged in gathering sounds and conserving them by their own power in the repository on the Akāshic plane—sounds that serve as helps in the discharge of the functions of Gods like *Brahmā*, of sages who have realised their Self and other hierarchs. It is these sounds in the form of speech, serviceable to all in the performance of their various functions, that hierarchs are able to perceive and by their yogic power to confer on others of like capacity of perception.

Knowers of Brahman, and great sages like *Vyāsa*, describe, with loving reverence and in words supremely pure,

Parabrahman as they see It in their own stainless minds. These words and sentences become inscribed on the Ākāshic tablet, and are spoken of as the Vedas, their Aṅgas or limbs, and Upaṅgas or sub-limbs. Again, Yogins! Those words and sentences are the sacred Itihāsas and the Purānas—histories and traditional lore; other arts and sciences too shine therefrom. The hierarchs of Shuddha Dharma that have risen to the status of Vyāsa and the like, read through their Yogic power, with unclouded vision, such records writ on Akāshic tablets; and after pralaya—the period of rest and inactivity—is over, reveal for the welfare of the world, out of what they have thus read, just so much as will serve as the means for the right understanding of all things at the particular time and place.

These passages speak so clearly upon the point as to render any comments on my part superfluous. Apart from confirming, in the most unequivocal way, the truth of the state of things which have been utilised to such advantage in the articles “Rents in the Veil of Time” and in *Man: Whence, How and Whither*, the statements in question throw an invaluable light on, among others, the genesis of the Vedas, which have been accepted, with perfect reason, from time immemorial, as true Revelation, having regard to their origin as described in the above extracts.

The next instance to which I wish to allude, has reference to the all-important question of *Moksha*—liberation. It may seem presumption in me if I say that about no other topic greater misconception prevails, even among our learned Paṇdits. Nevertheless, there can be no doubt that such in truth is the case. Of course all are aware that the names of the four stages of liberation are *Sālokya*, *Sārūpya*, *Sāmīpya* and *Sāyujya*. According to the acceptation generally prevalent, it is *Sāyujya* that is taken to be the highest stage, and most people delude themselves with the idea that the final goal of man is complete absorption in the Godhead, and that,

once this takes place, he becomes Brahman and attains to a condition which transcends all description. This, as you know, is not the conclusion of Theosophy. If there be any among my hearers who are disposed to question the strict accuracy of my position on this point, I would draw their attention to the words in that book of books, *Light on the Path*: "You will enter the Light but you will never touch the Flame."

This single line expresses, with unrivalled felicity, the supreme truth that man's lot is ever to get nearer and nearer to Divinity and no further. That precisely is the doctrine taught by the teachers of Shuddha Dharma Maṅdala also, and they hold that *Sāyujya* stands on a lower level than *Sāmīpya*—proximity to Brahman—the latter being all that is possible and attainable. It will take up undue space to enter at length into the arguments by which this conclusion of theirs is reached, and I content myself with quoting what I said on the subject in pp. 33 and 34 of my Foreword to *Yoga Dīpikā*:

The last and the fourth point which calls for remark is the statement that knowers of Brahman hold that, among the four well known forms of liberation, *Sāmīpya* is higher than the other three, *Sālōkya*, *Sārūpya* and *Sāyujya*. This statement may at first sight seem startling. But a little reflection will suffice to convince that it is right. Now, surely, the idea of absolute absorption in Parabrahman of any human or other entity, is, in the very nature of things, impossible. The one difference between the Absolute in its transcendental aspect and its self-aspect in the boundless Kosmos is the absence of the Monadic condition, or individuality, in the former, and the presence of it in the latter. *Paramātman* himself is a *manifestation*, though an ultimate one. He is the sole fount of individuality; all other individuals, countless though they may be, being but reflections of Him. To assert, therefore, that a human Ego has become completely merged in *Parabrahman* without possibility of returning to his conditioned existence, is to affirm the annihilation of his individuality, and thus necessarily to deny eventual purposefulness in the whole

evolutionary scheme. In other words, it is tantamount to saying that *Parabrahman* is a weltering mass of chaos, instead of a reasoned perfection of cosmos. The only escape from such an impossible position is to admit the never-ending continuance of individuality of Egos with ever-increasing expansion of consciousness without limit. And the necessary consequence of such a view would be that ceaseless approximation to the *Brahmic* state alone is possible to any individual. The glorious marks of this approximation, it is needless to say, are inexpressible bliss, ever growing in intensity, power that widens and widens, carrying with it boundless compassion, and wisdom which continues to expand as veil after veil falls away before the wondering gaze of the liberated Spirit.

Let me now turn to certain important words which some of us use in the course of our daily meditations; I mean the words: "There is a Power that maketh all things new. It lives and moves in those that know the Self as One. May that Power uplift us, etc." Now, what this Power was, was a matter about which my own ideas were by no means quite definite and clear for a long time, and I am not sure that the case has not been the same with many other members. Fortunately, however, for me, my doubts on the point have since been completely set at rest by reiterated statements in *Dharma Dīpikā*, *Yoga Dīpikā*, and in the comments on the *Bhagavad-Gītā* by Gobhila, to whom I shall have more occasions to refer later on. These statements lead me to identify the "Power" referred to in our meditation with the *Brahman's Chit Shakti*, devotion to and worship of whom are insisted on in all these authorities as the *sine qua non* for the attainment of the final goal.

I take it that most of us are aware that this question of devotion to the *Shakti* has been a matter of much controversy among the different Schools of Philosophy

in this country. The view of the Sāṅkhya School may be cited as an example. The followers of that school, of course, admitted *Parabrahman* on the one hand and *Mūlaprakṛti* on the other. But they ignored the Logos and His *Shakti* or Light. It was this circumstance that led to their being called *Nirīshvara* or Atheistic Sāṅkhyas, as was well pointed out by the late Mr. T. Subba Rao in his able discourse on the *Gītā* on pp. 30, 31, Edition 1912. Shrī Kṛṣṇa in the *Gītā* speaks of *Aparā-Prakṛti* and *Parā-Prakṛti*, describing the latter as the Life sustaining the Worlds. It is this *Parā-Shakti* that carries out the whole work of creation, preservation and disintegration in the Kosmos. And this is put nowhere more graphically than in the opening verse of *Saundariya Lahiri*, where it is said that Shiva is incapable of moving even a piece of straw unless He be in combination with His *Shakti*. Many, many are the passages in the *Gītā* in which Shrī Kṛṣṇa lays stress on the supreme nature of the functions of this *Shakti*. It is to Her Shrī Kṛṣṇa refers in the verse commencing with the words *यद्यद्विभूतिमत्स्त्वं . . .* as His *tejas*—His Light. Again it is this Light the entry into which is man's highest goal, according to the beautiful line quoted in connection with the discussion of the question of liberation.

No wonder, then, that the Teachers of Theosophy and those of Shuddha Dharma Maṇḍala alike enjoin the necessity for invoking that *Light and Power* as the one path to the feet of the Logos—the *Īshvara*. Precisely as the Theosophist makes his invocation in the twilight hour of the morn to the Power in question, praying for his uplift, so does also the Shuddha Dharma Maṇḍala disciple.

The short and solemn prayer of the latter is this: अभेदानन्दं सच्चित्तं परं ब्रह्म वेदसः यो अव्ययात्मा समचित्तरङ्गः देवीं कल्याणशक्तिं प्रपद्य सर्वं प्रविशति अमृतोहं अजरोहं लोकेभ्यस्सुखं एधताम् ॥ “Parabrahman is undivided bliss; Its picture is Truth; the perfect soul that thus realises It, making his mind the playground of equability and propitiating the glorious Divine Power, enters all. I am immortal and undecaying. May the worlds attain happiness.” It may not be without interest to add that *Bringi Maharshi* was a standing example of one who tried to avoid this path in seeking liberation and failed. You know that he is said to have tried to bore a hole in the *Ardhanārī* form of Shiva, so as to enable him to worship Shiva apart from Shakti, but was frustrated in his attempt.

S. Subramania Iyer

(To be concluded)

THE KNIGHTS OF ST. JOHN OF JERUSALEM
AND
THE LAST OF THE GRAND MASTERS

By LIEUTENANT G. HERBERT WHYTE

FOREWORD

DURING a stay of some months in Malta, recovering from an injury received in the Balkans, I came across a very interesting portrait of the Grand Master Ferdinand de Hompesch, which arrested my attention at once, owing to its "striking" similarity to portraits of the famous Comte de St. Germain which I had seen elsewhere. This led me to look up the story of the connection of Monsieur de Hompesch with the Order. To my surprise most of the older histories referred to him in terms of scorn as having betrayed the island to the French. I came across a book, however, entitled *A History of Malta, during the period of the French and British occupation 1798—1815*, by William Hardman, edited with an introduction by J. Holland Rose, Litt. D. (Cantab), (Longmans 1909). This work is based entirely upon the official documents in London, Paris and Valletta, most of which are reproduced in full. I myself examined many of the documents now preserved in the Valletta museum. These official records throw a very different light upon the character and the Grand Mastership of Ferdinand de Hompesch.

From another authoritative work, entitled *A History of the Knights of Malta or the Order of the Hospital of St. John of Jerusalem*, by Major Whitworth Porter, R.E., 2 vols. (Longmans, 1858), I obtained an outline of the wonderful history of the Order throughout its seven centuries of life.

It is from these two books that the following narrative is compiled.

Malta, June 23, 1917.

G. H. WHYTE

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ORIGINS OF THE SOLDIER MONKS

THE beginnings of the Order of the Knights of St. John of Jerusalem take us back into very early Christian days. So far back as the fourth century, Palestine was becoming a place of pilgrimage for Christian pilgrims, and the Holy City of Jerusalem was the main object of their journey. The stream of pilgrims grew year by year, and many Christian temples and altars were raised by devotees. But with the fall of the Byzantine Empire Palestine passed from Christian control into the hands of the followers of Muhammad. At first this did not seriously matter, as the Muhammadans realised that the annual influx of vast numbers of pilgrims was a valuable source of revenue.

In the middle of the eleventh century some rich merchants of Naples obtained permission from the ruling Caliph to build a hospital within Jerusalem for the use of poor and sick pilgrims. Thus was founded the Hospital of St. John of Jerusalem. Many pilgrims received great benefits from it and on returning home gave rich presents to it, so that its influence and fame grew rapidly.

Unhappily the Muhammadan rulers of Jerusalem, after four centuries of power, were overthrown by a

horde of barbarians, bearing the name of Turkomans, who came originally from beyond the Caspian Sea. The lot of the Christian pilgrims now became a very sad one. Murder, robbery and outrage of every kind befell them, and the report of this spread far and wide through Europe. In 1093 Peter the Hermit began to devote himself to the rescue of the Holy Land, and on June 7, 1099, a Christian army appeared before the walls of Jerusalem.

With many other leading Christians, Peter Gerard, then Rector of the Hospital of St. John, was thrown into prison by the rulers of the city. On July 19 Jerusalem fell into the hands of the Christians, who, to their shame, celebrated the event by an appalling orgy of bloodshed, after which they walked bareheaded to the Holy Sepulchre!

Many of the crusaders, deeply moved by religious fervour, sought out Gerard, the ruler of the Hospital, and begged him to receive them as members of his community. Whereupon he conceived the idea of forming a regularly organised religious Fraternity, the members of which should take upon themselves the vows of poverty, chastity, and obedience, and should devote themselves to the service of the poor and the sick in Jerusalem. The moment for such a plan was well-chosen and the response was remarkable. Large numbers of crusaders joined the Order and endowed it with their worldly possessions; in 1113 it was formally sanctioned by the Pope and given many privileges.

The number of pilgrims to Jerusalem rapidly increased and, to assist them, Gerard opened hostels in most of the maritime provinces of Europe. In 1118, after having seen his labours bear ample fruit, Gerard died.

Although Christian rulers held sway in Jerusalem and in other cities of Palestine, the country was overrun by Saracens, who made communication difficult and interfered with the pilgrims. Accordingly Raymond du Puy, who succeeded Gerard as head of the Order, proposed that they should add to their obligations the further one of bearing arms in defence of their religion and its sacred places against the Saracens. As the members of the Order had all been soldiers and many of them were naturally somewhat surfeited with years of comparative inactivity, they welcomed this call to arms, and in this way the Knight of St. John of Jerusalem came to have the double character of soldier and monk, which distinguished him for hundreds of years.

Raymond du Puy organised the Order into three different classes; Knights of Justice, Religious Chaplains and serving Brothers. He drew up regulations for the Knights and established the simple ritual for the ceremony of admission, at which the black mantle with the white cross, each arm of which was double pointed, was placed upon the postulant in such a way that the cross lay over his left breast. "Take this sign, in the name of the Holy Trinity, of the Holy Eternal Virgin Mary, and of St. John the Baptist, for the increase of faith, the defence of the Christian name, and the service of the poor. We place this cross upon your breast, my brother, that you may love it with all your heart, and may your right hand ever fight in its defence and for its preservation. . . We promise you nothing but bread and water and a simple habit of little value." The ceremony remained in force throughout the whole of the long history of the Order.

There was also instituted an Order of Religious Dames, having a home in Jerusalem and branches in France, Italy and Spain. The rules for their reception were similar to those for the Knights of Justice, and similar proofs of noble birth were required of them.

Very wonderful was the stirring of the spirit of chivalry at that time—a spirit which inspired the noblest hearts in Europe during hundreds of years, and influenced the whole profession of arms during the Middle Ages. For the time being modern commercialism has almost submerged it, but who knows but that a new chivalry, adapted for the needs of the new age, is not now arising?

Besides the Knights of St. John, wearing the White Cross, there was founded, also by a French Knight, at about the same time, the famous Order of the Knights-Templar, or Red Cross Knights, who bound themselves by the strictest vows, but took as their form of service the task of escorting pilgrims from all over Europe to the shores of Palestine.

Still more venerable than either of these two Orders was that of St. Lazarus, whose legendary history goes back to the first century of our era. The earliest authentic date, however, is A.D. 370, when a large hospital for lepers was established at Cæsarea. Other similar establishments sprang up, all dedicated to St. Lazarus. When the Knights of St. John decided to take up arms, the monks of St. Lazarus determined to follow their example. Their Grand Master, who was, *ex officio*, a leper, and all those monks who were afflicted with the same dread disease, continued their hospital work, but those members of their Order who were not lepers,

donned armour and rode abroad, wearing as their emblem, it is said, a green cross.

GROWTH OF THE ORDER OF ST. JOHN

For over forty years Raymond du Puy ruled the Knights of St. John as Grand Master, and upon his death in 1160 the name of a White Cross Knight was a synonym throughout Europe for courage and chivalry.

For many a long day their best energies were devoted to the maintenance of Christian rule in Palestine—a task in which success and failure succeeded each other several times. The most famous of their Saracen enemies was Saladin, to whom Jerusalem capitulated in 1187. The Saracen General, who had always had a great admiration for the White Cross Knights, who were his chief opponents, showed great generosity of nature in the terms of capitulation which he imposed, shedding no innocent blood and allowing certain of the Hospitallers to remain for a period in the city in order to complete the healing of some sick then in their hands. Some writers even assert that he himself took an opportunity of visiting their hospital, disguised as a poor beggar, and was so deeply impressed with the kindness shown to him, that he made a liberal donation to their funds. There is also a tradition that, after the siege of Alexandria, Saladin asked to be received as a Knight, and, because of the courage and skill which he had shown in defence of the city, he was actually received as a Knight of the Order.

The city of Acre was the last Christian stronghold in the Holy Land. For many years after the fall of Jerusalem it was the centre through which the

unceasing stream of pilgrims entered and returned from Palestine, and it became famous throughout Europe for this, and also for its great wealth and beauty; also unfortunately for its shameful immorality. It was strongly fortified, and the Knights of St. John, or Knights Hospitaller as they were frequently named, who were its principal defenders, were established in the city.

The story of the defence of Acre, conducted mainly by the White Cross Knights, became an epic in European history and typical of all that knightly valour should mean. When at length the city fell, only a bare handful remained out of the splendid company, and found themselves, on board a few galleys, gazing over the sea on the fast-disappearing coast of the Holy Land, whose Christian defenders they had been for two long and turbulent centuries.

This broken remnant of the Order landed in Cyprus, and so great was the renown in which they stood throughout Europe, that within a comparatively short time their numbers were increased by high-born recruits from all parts, and their coffers replenished by the gifts which were showered upon them.

They continued their work in a new element. They employed the galleys which had brought them from Acre, and others which they procured, in collecting and piloting the stream of pilgrims which flowed unceasingly towards Jerusalem, year after year, no matter what political changes occurred. In March and August of each year the ships of the White Cross Knights embarked the pilgrims from the ports of Italy and the Adriatic and took them safely to Palestine, waiting there to bring them home again.

This self-imposed task rapidly increased in its scope, for the Eastern Mediterranean was infested with Saracen corsairs on the look-out for such Christian prizes. The Knights increased their fleet, and ere long they had re-become on the sea, that which they had been in the land—the bulwark of Christendom against the Saracen powers.

Finally their Grand Master Villaret, a man of great force of character and military genius, decided upon leaving Cyprus, where they were but guests, and seizing by a *coup-de-main* the beautiful and very fertile island of Rhodes, lying off the coast of Palestine, as a permanent home for the Order. On August 5, 1310, the White Cross Banner flew from the ramparts of Rhodes, and remained there for two centuries.

THE WHITE CROSS KNIGHTS IN RHODES

Although attempts were made from time to time to re-establish a Christian sovereign over Palestine, none of these were successful, and it remained under Saracen dominion.

When the Christian Emperor was drawn from Constantinople, as well as from Palestine, and Muhammadan power prevailed on the Bosphorus, in Palestine, Syria, Egypt and further east, the White Cross Knights of St. John, in their island home in Rhodes, became of enormous importance to the whole of Christian Europe, as they constituted themselves a frontier fortress of Christendom, ever standing in face of the Saracens who many times threatened and endeavoured to break through and penetrate into Italy and even to Rome itself.

The reputation of the Order, already very great, grew higher and higher. The island of Rhodes was transformed, by the expenditure of great sums of money and by the skill of the ablest soldiers in Europe, into a fortress of immense strength. The flower of the garrison consisted of the Knights, the older among whom were veterans of proven valour and ripe experience gained in Palestine, and the younger, scions of the noblest families in Europe—young men to whom chivalry stood as the very breath of life and who only lived for the supreme privilege of giving proof of their fearlessness and endurance in face of the common enemy. Discipline in the Order was strictly maintained, and a certain degree of prowess was required of an aspirant for Knighthood, ere he was permitted to take the vows and receive the accolade. Beautiful churches were erected in Rhodes, the naturally fertile island was tended with the utmost care, and the population deemed themselves highly honoured in being under the immediate protection of so illustrious a community.

A very high tone was undoubtedly maintained among the soldier monks, even during the peaceful interludes of their stay at Rhodes. There were some who devoted themselves to the religious side of their profession with the very greatest zeal, and a few who became famous throughout Europe on account of their piety and good works.

The Order was largely French in its origin, and the French influence remained strongest throughout its history. The majority of the Grand Masters were French.

For purposes of organisation the Order was divided into eight "Languages". Thus there were three for France—those of Provence, Auvergne and France—and

the Languages of Italy, Spain, Germany, Castille and England. Each "Language" had the traditional privilege of nominating a Knight to hold a certain Office; thus Castille had the right of filling the post of Grand Chancellor, Auvergne that of Captain General, and so on.

The power of the opponents of Christianity grew rapidly. The Saracen sway spread greatly under the guidance of a series of able rulers. Finally the Sultan Muhammad II. brought about the fall of Constantinople, and having consolidated a huge and very powerful Empire, he turned his thoughts to the problem of Rhodes, which lay off his shores, beautiful but threatening. In 1453 letters were sent from Rhodes to every dependency of the Order in Europe pressing for reinforcements of men and money to be sent for the support of the Order in the approaching terrible struggle with the infidel.

This appeal met with a splendid response, but it was some years ere the threatening blow fell, and in the interval the Knights spared no pains in strengthening their position. Peter D'Aubusson, of the Language of Auvergne, had been elected Grand Master, and he was fully alive to the great danger which overshadowed first the Order and then the whole Christian world.

On a morning in April 1480 the hostile Saracen fleet of 160 vessels, carrying 70,000 men, appeared off the island, and the siege began in grim earnest. So admirable had been the preparations made by the Knights, and so splendid was the courage that they displayed in face of this overwhelming force brought against them, that in less than three months the Ottoman ruler decided to withdraw his broken forces in the best order he could, and suffer the humiliation of defeat.

The fame of the Knights was once again proclaimed throughout Europe, and the venerable Grand Master D'Aubusson, whose skill and personal courage were of the highest, was hailed as the first soldier in Europe. He had been the life and soul of the defence and, at the moment of final victory, he lay unconscious in his palace, suffering from five wounds obtained in the repulse of the last desperate assault made by the Turks.

"Fearless in danger," he was also "compassionate in triumph," and a very touching story is told of the protection which he afforded to the younger son of his enemy the Sultan Muhammad. This young man, after the death of his father, through circumstances which need not be detailed, was in dire distress and in danger of his life. Believing in the chivalry of the Knights, he decided to throw himself upon their mercy. D'Aubusson received him most kindly, and a very deep affection sprang up between the young Muhammadan and the venerable and stately Grand Master. On taking his departure, the young man knelt before the Grand Master in reverent homage, but the stern old warrior raised him up and tenderly embraced him.

The character of D'Aubusson was one of the noblest of the large number which were moulded under the splendid influence of the White Cross of St. John. He may be said to have been the doyen of European chivalry in his age.

THE FALL OF RHODES

In 1521 Solyman, then Saracen ruler over Constantinople, Egypt and Syria, having decided to extend

his European dominion, captured Belgrade and turned his attention to Rhodes, the defenders of which had upset the plans of his ancestor Muhammad II.

Philip Villiers de l'Isle Adam, a Knight of France, was Grand Master, and, through his spies, was thoroughly well informed of events in Constantinople and of the danger threatening from that quarter. The various Commanderies of the Order sent all they could in the way of reinforcements and money to Rhodes, but the Grand Master felt that he required still further help in order to resist Solyman. He therefore sent embassies to the principal Courts, pointing out the great importance to Europe of the approaching struggle and asking urgently for further help. But the great European monarchs were so deeply involved in their own quarrels and difficulties at the time, that they could not be induced to make a united effort to help Rhodes, and the only extra assistance which reached the Grand Master was a useful detachment of five-hundred archers from Crete, and a very famous engineer, named Martinigo, who came from Venice.

Under Martinigo's guidance the fortifications were still further strengthened and stores of ammunition and food, supposed to be ample, were laid in. The Garrison consisted of six-hundred Knights and four thousand five-hundred men at arms, the Cretan archers, and a few battalions raised from such of the inhabitants of the city as volunteered for service.

The Sultan Solyman, mindful of the disaster which had befallen his ancestor's expedition, determined to leave nothing to chance. His besieging army numbered two-hundred thousand men, and included a large

body of peasants who were to provide working parties for trench-digging, mining and fatigue work.

On June 26, 1522, the outlook posted on St. Stephen's Hill signalled the news that the Turkish fleet (which numbered four-hundred sail) was in sight. It was the feast of the Octave of St. John's Day ; the Grand Master was leading a great procession through the streets on his way to St. John's Church, when the news was brought to him. He directed that the procession should proceed, and continued to lead it. Mass was sung, and at its close, the Grand Master, mounting the altar-steps, elevated the Host on high and prayed aloud for strength and courage to face the terrific ordeal which confronted them.

Solyman set to work with care and determination to employ every means in his power to subdue the city, recognising that he had an able and valiant enemy in front of him. He succeeded in getting spies into Rhodes, who contrived to keep him informed as to events there by sending messages concealed in the shafts of arrows. He extended his ample forces in a wide semi-circle and dug trenches round the fortress from shore to shore, these completely cutting it off from all communication with the land, while his ships cut it off by sea. In his siege train he had enormous battering rams and brass cannon, and mortars capable of throwing balls of iron, brass and stone, and huge pieces of rock. He raised two stupendous structures, using his slave labour and paying no heed to the appalling casualties which the work entailed, close up to the ramparts of the fortress and finally overtopping them. From these towers he was able to pour down all manner of murderous missiles upon the ramparts.

For a whole month the air was constantly filled with the roar of his guns and the crash of falling masonry, as the huge projectiles struck against the ramparts. His miners drove shafts underneath the fortifications and although some of their efforts were frustrated by the skill of Martinigo, who sank counter-shafts at many points, yet in the end they succeeded. Two fearful explosions were suddenly heard and the Great Bastion of England came crashing to the earth. A huge breach was then formed and, in the inevitable confusion which followed, the besiegers rushed through and the standard of the Prophet was planted on the remains of the rampart.

At the moment of the explosion the Grand Master was at Mass, but on receiving the news he immediately rushed with all available forces and hurled himself upon the Turks. So terrific was the impulse of his attack and so inspiring his own personal valour, that the invaders were broken and hurled back into their trenches.

Time and again this story was repeated. Breaches were made and a rush of Turks came pouring through, only to be driven out again by the unwavering heroism of the Knights, foremost among whom the tall and commanding figure of the Grand Master was always to be seen. Undoubtedly the Knights would have compelled Solyman to raise the siege, even as they had forced his ancestor to do, had their numbers been greater and their supplies more ample. The Saracen losses through disease, as well as in the futile attacks which were constantly being launched and driven back, were terrible. But unfortunately in every assault the Knights too suffered some losses which they could ill

afford, and before long, the Grand Master was reluctantly compelled to realise that the expenditure of ammunition was far greater than they had anticipated, and that, unless relief reached him from the West within a reasonable time, his supply must be exhausted.

For six terrible months the Knights held Solyman at bay, and he had almost made up his mind to submit to the humiliation of a defeat and raise the siege. A hundred thousand of his men had fallen through disease or wounds, and although the ramparts were broken and tottering in a dozen places, yet no sooner did one bastion fall down than other mounds of stones and rubbish were found beyond, and waiting behind them, ever alert and tireless, were always the unconquerable White Cross Knights, gathered round their Grand Master. One circumstance made Solyman reconsider the situation, after retreat had practically been resolved on. One of his spies brought him word that the ammunition of the garrison was well-nigh spent, while the civil portion of the population, utterly worn out by the strain of the long struggle and terrified by the fate which awaited them if they fell into the power of the Turks, were bringing all the pressure they could to bear upon the Grand Master, to induce him to sue for peace, while there was still a chance of securing honourable terms.

Accordingly Solyman despatched a messenger with peace overtures of a generous character, provided the city and island were surrendered to him.

The Grand Master resolved to negotiate, not so much with a view to conclude terms, but rather in order to gain a little more time for the arrival of the reinforcements for which his longing eyes were often turned towards the West. A short respite was all that

he secured, for negotiations were broken off prematurely owing to an unfortunate outpost affray which broke out.

Fighting was resumed upon a bigger and fiercer scale than ever before, Solyman having resolved upon a last desperate effort with all his available strength.

On December 17th the Bastion of Spain fell.

Heavy was the heart of the Grand Master. No ships bearing help were in sight or even known to be nearing him. His ammunition was all but spent. He realised that no power which he possessed could prevent Solyman from entering the doomed city. The only point which remained for him to decide was whether the infidel should now be allowed to enter freely, or whether he should be forced to do so over the dead bodies of the few remaining Knights. Had the Grand Master been able to consider the fate of the Order alone, then undoubtedly his decision would have been to fight to the last. But he knew that the only hope of saving the lives of the civil population of the town, now clamouring for peace and in frantic dread of massacre, lay in capitulation while he was still in a position to ask for terms which should guarantee the lives of all survivors.

His decision was made, and with infinite regret he despatched an envoy, with full powers to sue for peace. Terms of surrender, highly honourable to the Knights and just to the civil population, were speedily arranged. Twelve days were granted to the Order in which to gather their possessions together and sail away with such of the people as chose to go with them.

Thus at the close of the year 1522 the small but glorious company of White Cross Knights embarked upon

a few galleys and sailed out into the Western sea. But their faces were turned to the East—to Rhodes, for two centuries their beautiful home, to Acre, where so many of their brethren had laid down their lives, and to the sacred city of Jerusalem, to the service and protection of which their Order had been consecrated for over four centuries.

It must have been some satisfaction to them to find, at every port at which they touched, that their reputation had preceded them and that Europe was singing with the story of the glorious fight which they had made against Saracen forces out-numbering them forty times.

“There has been nothing so well lost in the world as Rhodes!” was the verdict passed upon their conduct by one great Emperor.

G. Herbert Whyte

(To be continued)

DEATH IN RELATION TO LIFE

By THE LADY EMILY LUTYENS

THE problem of death is exercising the minds of more people at the present time than ever before. This is only natural, seeing that so many young lives are passing behind the veil. But if we are rightly to understand the problem of death we must first understand something of the problem of life. No event in evolution is isolated, but is always related in some way with others. Our belief about death and what follows afterwards must necessarily depend on our belief about life. For instance, the person who believes in one life, to be followed by an eternal hereafter, has a very different outlook both upon life and death from the person who, while believing equally in one life only, has no hope in the hereafter. Both again will differ in their outlook from the person who believes in many successive lives followed by transitory periods in the invisible worlds. Then, again, our belief about death must depend upon our belief about man and the nature of man; does man consist only, or chiefly, of this physical body? Does his consciousness function only on the physical plane, or has he an eternal existence elsewhere?

I think the generally accepted view of the ordinary man or woman of the Christian world is something as

follows. Man *is* a body; that is the one certain and tangible thing; that he *has* a soul is more problematical and uncertain, a matter for faith and not for knowledge. The soul, if it exists at all, functions only after death and has no relation to life in the physical body. Those who hold this view are therefore non-plussed by death when it comes, believing as they do that, if there is a continuing consciousness, it has been transferred to a region quite unfamiliar to them.

That the conceptions of what actually happens to the soul after death are very varied among Christians, is, I think, shown by the various hymns in use for the Burial of the Dead.

There is first the view, that the soul is resting somewhere until the last trump shall sound, when it will rise again with the body for the final Judgment. The following hymn gives expression to this view:

On the Resurrection morning
Soul and body meet again;
No more sorrow, no more weeping,
No more pain.

Here awhile they must be parted,
And the flesh its Sabbath keep,
Waiting in a holy stillness,
Wrapt in sleep.

For a while the tired body
Lies with feet toward the morn;
Till the last and brightest Easter
Day be born.

Soul and body re-united
Thenceforth nothing shall divide,
Waking up in Christ's own likeness,
Satisfied.

What this last Judgment means is also expressed in the following verses :

With Thy favoured sheep O place me,
Nor among the goats abase me,
But to Thy right hand upraise me.

While the wicked are confounded,
Doomed to flames of woe unbounded,
Call me with Thy saints surrounded.

The second view is that the soul after death goes straight to Paradise, there to rest in the arms of Jesus until the final day. This view is shewn in that favourite and popular hymn :

O Paradise, O Paradise !
I greatly long to see
The special place my dearest Lord
In love prepares for me ;
Where loyal hearts and true
Stand ever in the light,
All rapture through and through
In God's most holy sight.

Still another view is that the dead immediately become glorified spirits before the throne of God, already partaking in that communion of bliss which belongs to those who have found salvation.

As there are many varying views as to the condition of souls on the other side, so are there many varying attitudes of mind about the dead themselves. The first is Fear. There are many to whom death is a grim enemy, and their fear of him is enlarged to include his victims. They dread to be left alone with the empty shell from which the soul has departed ; the dead are put away from their thoughts and conversation lest speculation upon the enemy should bring him near. The opposite view glorifies the dead, so that all who have passed over become the " holy dead " ; their sins and frailties having been transformed by the great change.

The third view is one of Resignation, expressed in the words :

What though in lonely grief I sigh
For friends beloved no longer nigh,
Submissive would I still reply :
 " Thy Will be done."

If Thou shouldst call me to resign
What most I prize, it ne'er was mine ;
I only yield Thee what was Thine.
 " Thy Will be done."

Yet another view is that of Despair, held by those who cannot take the comfort of religious teaching, but who are yet without the calm composure of the Agnostic ; these believe that death has finally robbed them of all that they hold dear.

All these different points of view which I have indicated separate death off from life. Death is one thing, life is another, and there is no connection between them. Into the modern world have come two great movements which have modified this point of view, and they are Spiritualism and Theosophy. Spiritualism does not attempt to formulate a philosophy of life, but it maintains that there is a direct connection between life and death, that those we love are not removed from us by death or blotted out from existence, but that they become inhabitants of unseen worlds which are near and around us even in life. The teaching of Spiritualism has lately been reinforced by Science, and a book like Sir Oliver Lodge's *Raymond* has brought comfort to thousands, as it is a scientist's proof of the existence of the spirit, and affirms that dead and living can communicate and that death does not materially change the character or the nature.

Theosophy not only has its teaching to give with regard to the life after death but it is in itself a great philosophy of life. It teaches that if we rightly understand the meaning and purpose of life, death falls into its rightful and natural place as an incident in that age-long evolution; that man is an eternal spirit, a spark of God's own fire; that this eternal spirit is immersed in matter for the purpose of manifestation; that it uses bodies, not one alone but many, through which to express the different aspects of consciousness. At the present stage of evolution man is identified with his bodies which are but transitory, but as he grows in wisdom and knowledge he begins to identify himself with the soul which is eternal; his real life as a soul is going on all the time without cessation; death is only the putting aside of an outer garment, and does not in any sense affect his life as a soul.

When once we become conscious of this soul-life, the life of the body is of comparatively little importance. Death is an interruption of our relations with our friends as bodies, but it does not affect our relationship with them as souls. We shall realise that communion with those we love is continuous, and is not interrupted either by life or death. It should be the great purpose of our lives here on earth to learn how to live in the soul-consciousness instead of in the body-consciousness. We can practise this, not only in our relations with our friends, but in our whole attitude towards life. We can practise it in sleep when we are free from the trammels of the physical body and can work consciously on higher planes; then, when death comes to us, it will be only as a longer sleep. Some day we shall wake again in a new body on the

physical plane, and through that body contact fresh experiences, learn new lessons and overcome new difficulties.

The life of the soul is eternal and unbroken, and if we can realise this, our attitude towards death will necessarily change. There can be no fear of those so-called dead who are still living with us, near us, all the time; they need no glorification, for the dead are just as much themselves as when they were living, except for the fact that they have cast off the physical body. Perhaps it would be better if we glorified our friends a little more while they are still on earth, and tried to see something more of the eternal spirit shining through the veil of flesh. Certainly there need be no despair, because there is no real separation, neither need there be that attitude of resignation which comes from lack of knowledge and understanding of the great laws of Nature. Our duty is to try even now to live and love as souls, to live consciously in this unseen world, which belongs to us as much as this physical world. The dead need us just as much as the living, and we should learn to help them as consciously as we try to help the living. By selfish grief we can draw them down to this lower world, by love and courage we can help them to lift their consciousness, and in so helping them we lift our own to those planes which are beyond the physical. As we understand life better we shall understand death better, and shall realise that "the Flower of death is more abundant Life".

Emily Lutyens

THE BATTLE-NIGHT

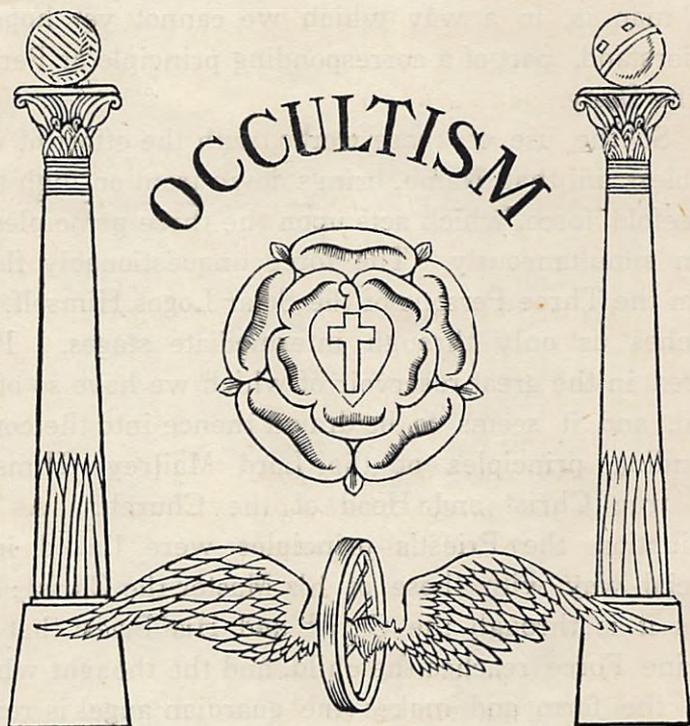
FLY like an arrow, my soul,
Through the perilous night,
To where he is lying forlorn,
Robbed of life, void of light,
Emptied of breath and of laughter,
Cold and unmoved—
He whom in far-away lives thou hast loved.

He never was known to thee here
In this present-day guise,
Never he stood by thy side,
Or looked into thine eyes ;
But now through the doorway of death
Thou canst find him again—
So fly like an arrow, my soul,
'Mid the wind and the rain.

Now for an hour he is thine !
On the desolate field
Kneel at his side, let thy wings
Be his comforting shield.
Kiss his pale brow : he is still,
In defiance of fate,
Thine, now as ever—thy star-decreed mate.

Fly like an arrow, my soul,
Like a home-seeking bird !
Thy friend of the ages lies dead,
By war's clamour unstirred.
Hush ! not a tear, not a cry—
Death is deaf—death is blind :
But fly like an arrow, my soul,
Through the rain and the wind !

MERCURIAL.



THE CHURCH AND ITS WORK

By C. W. LEADBEATER

(Concluded from p. 542)

PRECISELY as in God there are Three Persons, so in man there is the Triple Spirit which manifests itself as *Ātmā*, *Buddhi*, *Manas*—spirit, intuition, and intelligence—exactly as the Three Aspects of the Trinity manifest Themselves as the Father, the Son, and the Holy Ghost. Therefore man is not a mere

reflection of God, but actually in some mysterious way an expression of Him ; and each of those principles in the man is, in a way which we cannot yet hope to understand, part of a corresponding principle or Person of the Deity.

So the use of those words, with the effort of will to bless in that Name, brings down from on high that threefold force, which acts upon the three principles in man simultaneously. The force unquestionably flows from the Three Persons of the Solar Logos Himself, but reaches us only through intermediate stages. It is stored in the great reservoir of which we have so often read, and it seems to be drawn thence into the corresponding principles of the Lord Maitreya Himself, the true Christ and Head of the Church. At his ordination the Priest's principles were linked in a special way with those of his Master the Christ ; and thus it is through the Christ and His Priest that the Divine Force reaches the child, and the thought which fills the form and makes the guardian angel is really that of the Christ. It is a force which will help the Ego in his endeavour to gain control, and will encourage him to persevere.

Baptism by a Deacon is less powerful than that by a Priest, as he is not so fully connected with the Lord ; that by a layman is still less effective, for he cannot draw upon the reservoir or attract the force through the Lord Maitreya in that special way. In using those words with intention he calls, however ignorantly, upon the spirit, intuition and intelligence in himself, and they in turn draw down some influence from their far higher counterparts. So a layman's baptism avails, but it is by no means the same thing as that of a Priest.

The word "validity" is often used in this connection; but it is calculated to convey a false impression. The rite is intended to help, and does so with varying degrees of efficiency according to the means employed.

As soon as the Divine Force has been poured in, the Priest proceeds to close the centres which he has opened, so that the force may not immediately pass out again, but may abide in the child as a living power, and radiate from him but slowly, and so influence others. Therefore the next step is to take another kind of sacred oil, the chrism, and with that the centres are closed.

The chrism is that kind of sacred oil which contains incense, and therefore it is used always for purificatory purposes. Incense is made in various ways; but it almost always contains benzoin, and benzoin is a very powerful purifying agent. Therefore it is the chrism with which the cross is made on the top of the child's head—in order, as an old ritual said, "to purify the gateway". Remember that man in sleep passes out through the top of the head, and returns that way on awakening. Therefore this chrism is applied to the gateway through which he goes out and comes in, while the Priest says: "With Christ's Holy Chrism do I anoint thee, that His strength may prevent thee in thy going out and thy coming in, and may guide thee to life everlasting." (The word "prevent" is of course used here in the old English sense of "come before," not in our modern meaning of "thwart".) The four centres which have been opened—the forehead, the throat, the heart and the solar plexus—are now closed by an effort of the will of the Priest. The centre

remains distended, but only a small effective aperture remains, like the pupil of an eye. While it was open it was all pupil, like an eye into which belladonna has been injected. Now the pupil is closed to its normal dimensions, and a large iris remains, which contracts only slightly after the immediate effect of the ceremony wears off. The centre at the base of the spine is not touched, because it is not desired at this stage to arouse the serpent-fire. The spleen is not touched, because that is already in full activity in absorbing and specialising physical vitality for the child. The centre at the top of the head has been dealt with by the chrism, so that now all of them have been awakened, and set to their respective work.

It will be seen that a good deal of magic is connected with, and expressed in, this Service called Baptism, and the Sacrament is decidedly practical and useful. After that part of the ceremony has been performed, the Priest formally admits the child to the Church. To this action also there is an inner and magical side. The Priest lays his hand upon the child's head, and says: "I receive this child into the fellowship of Christ's Church, and do sign him with the sign of the cross." He makes the sign upon the child's forehead with the purifying oil. This is a beautiful symbol; but it is very much more than that, because the cross which is made in this way is visible in the etheric double all through the life of the person. It is the sign of the Christian, precisely in the same way as the tilaka spot is the sign of Shiva, and the trident of Viṣṇu. Those marks are placed upon the forehead in India with ordinary physical paint, but they are the outward and visible signs of an inner and real dedication

which may be seen on the higher planes. This signing with the cross, then, is the dedication of the child to Christ's service, the setting of Christ's seal upon him, and his admission to the body of the faithful.

After that come two pretty little bits of ancient symbolism. The Church gives the child a white silk handkerchief, and the Priest says: "Receive from holy Church this white vesture, as a pattern of the spotless purity and brightness of Him whose service thou hast entered to-day, and for a token of thy fellowship with Christ and His holy Angels, that thy life may be filled with His peace." Then the Priest hands to the child, or to his godparent for him, a lighted candle, and says: "Take this light, enkindled from the fire of God's holy altar, for a sign of the ever-burning light of thy spirit. God grant that hereafter His love shall so shine through thy heart that thou mayest continually enlighten the lives of thy fellow-men." The Priest then lays his hand on the child's head and says: "Go in peace, and may the Lord be with thee."

The ceremony of Baptism is therefore an act of white magic, producing perfectly definite results which affect the whole future life of the child.

The next piece of help which the Church offers to her people is the Sacrament of Confirmation. This is administered at different ages in different parts of the Church; but usually when the child is about twelve. At this stage the Ego has definitely taken hold of his vehicles, and the child has come to years of discretion, comparatively speaking, and can think and speak for himself. So now he is asked to make a definite promise. The exhortation given to the children by the Bishop

fairly well explains the objects of this Service. He speaks as follows:

“My beloved children; on your entry into this mortal life you were brought into the house of God, and our Holy Mother, the Church, met you with such help as then you could receive. Now that you can think and speak for yourselves, she offers you a further boon—the gift of God’s most Holy Spirit. This world in which we live is God’s world, and it is growing better and better day by day and year by year; but it is still far from perfect. There is still much of sin and selfishness; there are still many who know not God, neither understand His laws. So there is a constant struggle between good and evil, and since you are members of Christ’s Church, you will be eager to take your stand upon God’s side and fight under the banner of our Lord.

“In this Sacrament of Confirmation the Church gives you both the opportunity to enrol yourself in Christ’s army and the strength to quit yourselves like men.

“But if you enter His most holy service take heed that you are such soldiers as He would have you be. Strong must you be as the lion, yet gentle as the lamb, ready ever to protect the weak, watchful ever to help where help is needed, to give reverence to those to whom it is due, and to show knightly courtesy to all. Never forgetting that God is Love, make it your constant care to shed love around you wherever you may go; so will you fan into living flame the smouldering fires of love in the hearts of those in whom as yet the spark burns low. Remember that the Soldier of the Cross must utterly uproot from his heart the giant

weed of selfishness, and must live not for himself but for the service of the world; for this commandment have we from Him, that he who loveth God love his brother also. Remember that the power of God which you are now about to receive from my hand, will ever work within you for righteousness, inclining you unto a noble and upright life. Strive therefore earnestly that your thoughts, your words, and your works shall be such as befit a child of Christ and a knight dedicated to His service. All this shall you zealously try to do for Christ's sweet sake and in His most Holy Name."

The Bishop then asks the candidates whether they will strive to live in the spirit of love with all mankind, and manfully to fight against sin and selfishness; whether they will strive to show forth in their thoughts, words, and works the power of God which he is about to give to them. They reply in the affirmative, and the Hymn *Veni Creator* is then sung. Then one by one the candidates are led up to the Bishop, and each is directed to kneel before him and to put his hands together on the cloth which is spread over the Bishop's knees as he sits, and to say:

"Right Reverend Father, I offer myself to be a knight in Christ's service."

The Bishop touches the child's hands on each side, as the King touches the hands of those who kneel and offer to be his men, and says: "In Christ's most Holy Name do I accept thee."

The Bishop then says to the candidate: "Receive the Holy Ghost for the sweet savour of a godly life; whereunto I do sign thee with the sign of the Cross, and I confirm thee with the Chrism of Salvation. In

the Name of the Father, and of the Son, and of the Holy Ghost. Amen.”

This, too, is a very wonderful and beautiful piece of magic, and one who possesses the higher clairvoyance can see the way in which it works. The power which the Bishop pours into the candidate is definitely and distinctly that of the Third Person of the Blessed Trinity, the Third Aspect of the Logos; but it comes in three waves, and it acts at the three levels upon the principles of the candidate. As in Baptism, there is first an opening up by the force, which moves from below upwards; then there is a filling and a sealing process, which moves from above downwards. But we are dealing now with the Ego, and not merely with his vehicles. At the words: “Receive the Holy Ghost,” the divine power rushes in through the Ego of the Bishop into the higher manas or intelligence of the candidate; at the signing of the cross it pushes upwards into the next stage, the intuition; and at the words: “I confirm thee with the Chrism of Salvation,” it presses upwards into the Ātmā or spirit. But it must be understood that there is a mānasic aspect to each of these higher principles, and that it is through it in each case that the work is being done. Some candidates are far more susceptible to this process of opening up than others; upon some the effect produced is enormous and lasting; in the case of others it is often but slight, because as yet that which has to be awakened is so little developed as to be barely capable of any response. When the awakening has been achieved, as far as it may be, comes the filling and the sealing. This is done, as ever, by the utterance of the great word of power, the Name of the Blessed

Trinity. At the Name of the Father, the highest principle is filled and sealed; at the Name of the Son, the same is done to the intuitional principle, and at the Name of the Holy Ghost the work is finished by the action upon the higher intelligence.

When this great act of magic has been performed, the Bishop again lays his hand upon the head of the neophyte, saying: "Therefore go thou forth, my brother, in the Name of the LORD, for in His Strength thou canst do all things."

Then he touches him lightly on the cheek as a caress of dismissal, and says to him: "Peace be with thee."

When the Confirmation is finished, the Bishop addresses a few words of advice to the candidates, telling them to see to it that their bodies are ever pure and clean as befits the temple of the most High God and the channel of so great a power; and he further tells them that as they keep that channel open by a useful life spent in the service of others, so will the Divine life that is within them shine forth with ever greater and greater glory. Then he makes a prayer in which he offers unto Christ the lives which He that day has blessed, asking that those whom He has thus accepted as soldiers in the Church militant here on earth may bear themselves as true and faithful knights, so that they may be found worthy to stand before Him in the ranks of the Church triumphant hereafter.

The object of this Sacrament of Confirmation is to strengthen both the Ego and the personality, to make the connection between them closer, and to make it easier for the Ego to act upon and through his vehicles. There is also the idea of preparing the boy for the

temptations and difficulties of attaining to puberty, and, generally speaking, to help him to think and act for himself a little. Its effect is undoubtedly a great stimulation and strengthening. What use the neophyte makes of this opportunity depends upon himself, but at any rate the opportunity is given to him by the Church. After receiving this, he is then considered eligible for the greatest help of all, the Sacrament of the Holy Eucharist, commonly called the Mass. I have written at considerable length upon this Sacrament, both in my book *The Hidden Side of Things* and in a recent article in THE THEOSOPHIST called "The Ceremony of the Mass". Any reader who will lay these two side by side and study them together will be able to obtain a fairly good idea of the way in which this most glorious Sacrament helps the Christian people. That is the most beautiful, the most wonderful, the most uplifting of all the Christian Ceremonies, and it is intended for the helping of the whole congregation all their lives long. The offering of this great sacrifice fills them with spiritual force every time they come near to it. It also floods the surrounding district, so that people far away in the distance are affected by the act. I need not repeat here what I have already written elsewhere, further than to say that there is a real line of living fire between that sacred Host and the Christ above; and this time we mean the Christ in the double sense—not only the World-Teacher, but also that Second Aspect of the Logos of which He is in some mysterious way so real an epiphany. For Christ is God and Man verily, and has indeed two Natures—not in the sense generally supposed, but in this far higher and truer meaning. Those who partake of that sacred

Bread do indeed draw into themselves that line of Divine and Living Fire, and are greatly stimulated and strengthened in every way by coming into so close a relation with this splendid manifestation of the Divine Power. That is an aid which is being offered every day by the Church to her servants. It is not necessary to salvation, certainly, but unquestionably magic such as that helps men very greatly to quicken their evolution.

On other special occasions the Church offers its help to its people. In the ordinary world, in many a man's life, one of the most important points is his marriage. From that point he begins a new section of his life, and the Church is ready to step in there to give him her formal recognition and blessing, and to start him on that new section with such help as can then be given.

Men often go wrong; they make mistakes of all sorts, and often these mistakes lead them into a condition of despair about themselves and their progress; indeed sometimes they feel as though it would be useless to try any further to lead a good and holy life. Again the Church is ready to step in and straighten things out for them by her Sacrament of Absolution. I have already written about that elsewhere, so I need not repeat it here. Putting it as briefly as possible, a man who commits what is commonly called a sin, makes a twist, a distortion, an absolute warp in the ether. He cannot straighten that again for himself. It will gradually rectify itself in the course of years. It is not necessary that a Priest should step in to help him, but one of the powers of the Priest is precisely that of straightening out that tangle for him quickly. And that is what is meant by the statement that a Priest has

power to forgive sins. But forgiveness is a very bad word to use in this sense, and has misled very many people. What is ordinarily called by that name of course does not come into the business at all. No one in his senses could suppose that God cherishes animosity against His people. That is an idea degrading alike to God and man. But when we understand the facts—the fact that when we do anything that we clearly and obviously should not, we create that warp or distortion in the currents—we see that there is an actual mechanical disturbance which has to be put right. The ordinary man does not know how to put it right, but that power among other powers is given to the Priest at his ordination, and so in providing the Sacrament of Absolution, the Church is again definitely helping its people on their way.

The Sacrament of Holy Orders is simply a scheme for carrying on the power of the Priest and handing it down through the ages. It has little to do with the ordinary member of the Church. There are some very interesting points in connection with it which I can hardly explain now, though I hope to do so some time in the future by the aid of diagrams. The three orders of the Clergy are Bishops, Priests and Deacons. Each Ordination confers its own special powers, and as he rises from one rank in the Church to the other he draws nearer and nearer to his great Master, the Christ. He comes more and more closely into touch, and he controls more and more of the mighty reservoir. In that reservoir itself there are different levels and different degrees of power. The working of the whole scheme can be indicated or symbolised by a diagram; but naturally anything in the nature of a mechanical

drawing can only very faintly adumbrate what is really taking place. For all these forces are living and Divine; and though there is a mechanical side to their working, there is always also another which can never be portrayed by drawings or by words.

There is also one other Sacrament, that of Extreme Unction. I can say very little as to that, as I have not yet had time or opportunity to examine its working. It seems to be calculated to help and heal the man if possible, but if his karma is such that he must leave his physical body, then it makes the parting easy and simple for him. Even at the first glance it seems obvious that we are here again dealing with the chakrams or centres of force; but exactly how they are treated I do not yet know.

Many people who are very ready to raise objections to a Church and its ceremonies, have never understood what a Church really is, and what it is trying to do for its people. Most people have never in their lives seen a ceremony intelligently performed. So once more I say, these matters should not be judged from outside or by preconception; enquirers should go and see for themselves whether the Church and its ceremonies appeal to them. If the enquirers are of the type that can be helped by such things, they will probably be agreeably surprised, and will find far greater influence and uplift than they had ever thought to be possible. If they are not of that devotional type, they can at least intelligently understand what the Church is trying to do, and can wish her God-speed in her work. All that the Church asks is justice, not prejudice; intelligent comprehension, not ignorant condemnation. The future is with the Church, for the

Seventh Ray—the Ray of Ceremonial Magic—is beginning to dominate the world. The day of blind and unreasoning devotion is passing; but that of the intelligent comprehension and use of Nature's forces is dawning upon us. The Lord Himself, who founded the Church, is coming to visit it once more; may He find it ready to receive Him, full of activity, devotion and love.

C. W. Leadbeater

THE DEVACHANIC STATE

By. A. P. SINNETT

THIRTY-FIVE years ago, when I was engaged in trying to put into literary shape the first great gift of occult teaching from the White Lodge, I well remember how troubled I was in attempting to deal with the Devachanic state. That seemed illusive and unreal, blissful no doubt, but unworthy of an intelligent human being, eager to make progress, acquire fresh knowledge, and do something useful. When I came back from India in 1883 and began to awaken interest in Theosophy among people in London, that Devachan story was a terrible stumbling-block. Enlightened, spiritually-minded people scorned the idea of inactive self-contained happiness. Nor did I, in those days, know enough of the real conditions of life in the Astral world to explain that the Devachanic state, as described in my book, was not the goal for all to aim at, but something very different from that.

Looking back to the difficulties we had to deal with when the exponents of Theosophy in London were still a small group, our imperfect comprehension of Astral plane life retarded the progress of interest in Theosophy more than any other early blunder. It set the whole body of Spiritualists against us. They knew we were wrong in talking contemptuously about their

“summer land,” as though the region to which most people passed after death (to be known by the almost abusive expression “Kama Loka”) was a dismal condition inhabited by “shells,” through which good people had to hurry as fast as possible, getting on to the superior condition of what we called then the “Devachanic Plane”. Properly dealt with, Spiritualism (which Mrs. Besant, I am glad to see, recognises in the May THEOSOPHIST as having been set on foot by the White Lodge to combat the materialism of the last century) should have been the broad pathway leading to Theosophy. Certainly Spiritualists were making mistakes. We could have helped them to see these, if we had not offended them past forgiveness by our own. But that milk was spilled, and it is no use crying over it now. Moreover, the circumstances have changed. In 1883 the Spiritualists knew more about the Astral plane, and the life conditions there, than the early beginners in Theosophy. Now, the students who have made progress in Theosophy know a great deal about the Astral plane that few Spiritualists have yet grasped. We have come to understand the geography (so to speak) of the region, its varied subdivisions, and the characteristics of each. Above all we have come to realise the enormous importance and the possibly protracted character of the astral life for people competent to profit by the opportunities it affords.

There was nothing definitely wrong about the early Theosophical idea of Devachan. The Mānasic plane surrounds the Astral and has wonderful characteristics. The Devachanic state is a condition within it for those whom it fits—more on that aspect of the

subject directly. But the higher levels of the Astral plane provide conditions of such splendid intellectual progress that the greatest men and women who have been distinguished in science and literature during the last few centuries, are almost all still there. They may have abundant opportunities for exploring higher planes, but for reasons quite within the grasp of our understanding, they make the Astral region their home. Indeed they do not care to remain always on the highest levels of the Astral world. We must understand this quite clearly in order to approach a comprehension of the Devachanic state. And no words we can use in endeavouring to describe the subtleties of the Astral world can exactly meet the emergency, because we must talk of higher and lower levels and yet not forget that the higher interpenetrate the lower, so that in one sense all are on one level. None the less the whole Astral world has a definite magnitude, as the atmosphere has, though its higher levels melt into vacuity so that they have no clearly defined outline. Anyhow, habitable regions of the Astral extend more than half way to the Moon, giving the whole region a diameter of, say, between 300,000 and 400,000 miles. And interpenetration to the contrary notwithstanding, the higher regions are higher than the lower in actual space.

Now counting from below upward, according to the habit of all our earlier writing, the first two sub-planes are submerged below the solid substance of the globe. With the first or lowest of all, humanity has little or nothing to do. That is a region given over to decaying elemental forms, the sediment of an early period in evolution. Only by reason of Satanic action

during the present war, have any of them been re-animated and dragged to the surface. The second sub-level does receive the souls or egos of the vilest and most atrociously criminal examples of humanity when their diabolical activities on the physical plane are over. No ordinarily decent people can even imagine the impulses that give rise to such karma. The wildest excesses of mere vice and debauchery are innocence by comparison. These minor failings find appropriate curative treatment on the third sub-level, but that is too intricate a story to deal with here in detail. When we ascend to the fourth level we reach the beginnings of genuine happiness, and vast numbers of good people, constrained by the silly nonsense of ecclesiastical formulæ to think of themselves as "miserable sinners," slip through the third at death without knowing anything about it and wake up perfectly happy on the fourth.

But the fourth is a very wide and varied region. Its higher levels are still frequented by the great men of science, the great poets, the great artists, whose work or chief activities keep them most of their time on the fifth or sixth levels, as the case may be. But the higher levels of the fourth are not attainable—by reason of not being intellectually attractive—by good people of relatively undeveloped mind who have wakened up after death on the lower fourth. Now I reach the main point of my story. Those are the natural candidates for the Devachanic state. Assuming what is probable in such cases, that they have been capable of genuine love during life, they can be provided with the happiness they are entitled to, while awaiting their next incarnation, by the blissful illusions of

the shielded existence on the Mānasic plane, the dignity of which we drifted into overrating in the beginning of our Theosophical studies. And to this day I am painfully impressed by finding many people who appreciate Theosophical teaching up to a certain point, stopping short there and failing to realise that our early Theosophical books were simply the intellectual threshold of an infinite science.

Of course the blissful illusions of the Devachanic state are as real for those immersed in them as the solidest objective realities of the physical plane for the senses of that plane. The beautiful dream cannot possibly fade away. Nor is it in all cases merely an illusion. The thought-forms of beloved wives, husbands or children may under some conditions be animated by the egos of the persons thought of, more or less completely, so that though from one point of view we may think of the Devachanee as rolled up in a silken cocoon and put away on a shelf, from another we must keep in mind the possibility that the condition may be one of (limited) growth and progress. But broadly, the profoundly important view I wish to emphasise is that the Devachanic state is one which Nature provides for people who are good enough for it, and not too good—that is to say not intellectually or aspirationally qualified for a more profitable existence on one or other of the higher levels of the Astral. We many of us made a great mistake in the beginning in thinking of the Devachanic state as a condition for all to aim at. It is a condition that meets some needs that must be provided for by Nature, but it should not be thought of—as to my knowledge it was thought of by some of the brightest-witted of those first interested in

Theosophy thirty odd years ago—as a blot on the wonderful revelation then given to the world.

This little article, having a simple and definite purpose, need not be expanded by an attempt to interpret the conditions that carry some souls or egos after physical life to the free Mānasic plane, an existence quite unlike that of the wrapped up, shielded Devachanee. I merely refer to that to show that I am not unmindful of the stupendous possibilities of existence on that lofty plane; but these are no more shared by the Devachanee than by the man in the street, as yet blind to the fact that there is any sort of life beyond the one variety of which he is conscious.

A. P. Sinnett

SOME REMINISCENCES OF A VETERAN
THEOSOPHIST

III. FROM 1884 TO 1886

By FRANCESCA ARUNDALE

I N looking back through such a long vista of years, memory often fails as to the when of the occurrence of certain incidents. The incidents themselves are clear and distinct, but the period during which H. P. B. was with us is so crowded with events and experiences of a startling character, that it is difficult for me to adjust the occurrences, as they stand out in my memory, in due order and sequence. There are events which may have occurred in the early time of her stay in London, and again they may have occurred on her return from Paris to our house at 77 Elgin Crescent. I do not think this uncertainty will matter, for it is the facts and incidents connected with H. P. B.'s visit that are of interest and not so much the exact week of their occurrence.

There are two points of interest that took place, however, during the first period of her stay that show how the Great Masters have been ever guiding, directing and encouraging those who draw near to Them in loyal confidence. A few members of the London Lodge had felt that there was not, among the general members,

that full and unbounded trust in the Masters and in Their teachings, which should mark the attitude of those who desired instruction from the Greater Ones of the race. We desired therefore to form an Inner Group, craving recognition from the Masters, pledging ourselves to obedience in all matters connected with spiritual progress, and praying for teaching so long as we remained faithful members of the group. We were bold in those days, and we asked the Masters to show Their approval by Their signatures to a paper which we wrote embodying our desire. I have this paper before me as I write, and I see that many who wrote their names on that bit of paper have passed on to another condition of consciousness. Some have had their opportunity and apparently have failed to persevere, but to the five or six remaining of that little "Inner Group" I am sure the Masters' words as then written will still be a source of joy and blessing. The words which appeared on the paper were found on it at our next meeting, and are as follows, in the well known handwriting of Master K. H. :

Approved. The covenant is mutual. It will hold good so long as the actions of the undersigned are accordant with the pledges implied in the fundamental principles of the group and by them accepted.

This was signed by the Master K. H., and the word "Approved" and His signature was written by Master M. Truly and faithfully has the Masters' promise been carried out. It was but a small group in 1884, but it was a foreshadowing of the world-wide company known as the E.S., or the Master's School.

One other incident belonged to the same period. I desired above all things that my adopted son, George Arundale, then a child of six years old, should

be a servant of the Masters and dedicated him to Their Service. I gave H. P. B. a photograph of the boy and asked that the photograph might be taken to Adyar. Many years after, Colonel Olcott gave me back the photo. It was old and faded, but on the back was written in the Master's handwriting, "Accepted". Truly my adopted son has been "accepted," he has passed into the band of "Brothers," and is working out Their Will in service.

While H. P. B. was in Paris I sometimes had letters from her. She had a very amusing way of asking for something to be done. "My dear friend," she would say, "you alone can save the situation"; at first I used to wonder and used to read the letter very carefully to see what the particular trouble might be, and generally I found it at the end: "I can get no paper, of the kind I require, in Paris; please go to Oxford Street, and send me over a ream."

H. P. B. returned to London in June, and from the time of her taking up her abode with us at No. 77, Elgin Crescent, Notting Hill, became famous in the early annals of London Theosophy.

Mohini M. Chatterji accompanied Madame Blavatsky, and Col. Olcott was with us from time to time as his tours allowed. There was also a very important member of the Indian contingent, namely Babula, H. P. B.'s servant; in his picturesque turban and white dress, he created quite a little sensation in the Crescent, and on the afternoons when tea was served and H. P. B.'s Russian samovar glistened and shone on the table, and Babula bore cups of tea and sweet cakes to the visitors, we were certainly a unique house in suburban London. The house was always full of visitors, and as H. P. B.

often liked to invite friends to stay, I never knew whether I should have one person or twenty to lunch or dinner as the case might be. The house was not large, but there were two good rooms with folding doors between, and it was a sight to see H. P. B. seated in a big armchair surrounded by learned as well as fashionable people. A brilliant conversationalist, she kept young and old entranced, and at the same time her graceful fingers were constantly diving into the Nubian basket of tobacco that was ever by her side, and twisting the little cigarettes that she was constantly smoking. That was her social aspect. A very good description of these daily gatherings is given by Mrs. Campbell Praed in her book *Affinities*. Then very often Mohini Chatterji would answer questions on Indian Philosophy. I have rarely met with anyone who could give such clear and forcible explanations clothed in such beautiful language. His lectures were much sought after, and we rarely closed our doors till one or two o'clock in the morning.

During this time the little George Arundale was sent to a day school quite near, but he was not entirely out of it all, and I remember one afternoon a party was made up to go to the Zoological Gardens; I do not know why that especial place was chosen, but at any rate we all went there in carriages and the child with us. Then a Bath chair was procured for H. P. B. and we proceeded to visit the animals. There were no occult phenomena on that visit, but there was the manifestation of a trait that showed forth the kindly nature of H. P. B. The child was running about as children will, and running near H. P. B.'s chair suddenly missed his footing and fell to the ground. H. P. B., in spite of the fact that she moved with

difficulty, almost sprang out of the chair, throwing her umbrella on one side, and tried to help the child up. It was but a little thing, it is true, but it showed the same kindly disregard of self that was shown when she went steerage in order to provide for the passage of a poor mother and her children to New York.

I am sometimes asked if we ever had phenomena in the house when H. P. B. was there. Phenomena of one kind or another were so constant that if anything unusual occurred we were apt to seek an occult cause before an ordinary one. It would not have been a healthy atmosphere to continue, but it was the first stage in Theosophical teaching, and necessary to draw the attention of people to forces and powers in nature of which they were completely ignorant. I have been present many times when curious little "three cornered notes" came fluttering down, apparently from the ceiling, dealing with matters which we might be at the moment discussing. I remember one such small missive coming during a visit to Cambridge. We, H. P. B., Mohini and myself, were in a small lodging somewhere near the Union Society, and we were at tea, discussing something about the work there, when the tiny letter fell. We opened it and found some useful advice about the people we were going to see.

A curious happening which has never been effaced from my memory took place in the early part of H. P. B.'s stay with us. Many people at that time wished to get into communication with the Masters through H. P. B., and would sometimes bring letters asking that they should be forwarded to the Masters. H. P. B. always said: "It is not for me to forward the letters; the Masters will take them if they wish," and

the letters were put into a certain drawer in her room. Sometimes the writers received a message through H. P. B., very often they did not; but the drawer was kept open. One day Mr. Sinnett had something he wished to ask of Master K. H., and that letter also was placed in the drawer. More than a week passed and there was no answer, and I was grieved, for we all desired that the questions should be answered. Day after day I looked into the drawer, but the letter was still there. One morning at about 7.30 I went in to H. P. B. (I always went to her room the first thing); I found her at her table, writing as usual, and I said to her: "How much I wish that letter could be taken." She looked very straight at me and said: "Bring me the letter," in rather a severe tone. I gave the letter into her hand. There was a candle on the table and: "Light the candle," she said; then giving me the letter she said: "Burn the letter." I felt rather sorry to burn Mr. Sinnett's letter but, of course, did as she said; "Now go to your room and meditate." I went up to my room, which I had only left a short time before. My room was at the top of the house, in what we call an attic, for all the lower rooms were being used by our visitors, and I and the little boy slept upstairs. I went to the window, which looked on to a beautiful garden with lovely trees. Before the window there was a box, covered with a pink cloth, and I stood there for a minute or two wondering what H. P. B. meant, what I was to meditate on, and whether I had committed a fault in being impatient about Mr. Sinnett's letter.

In a few minutes I cast my eyes down on the pink cloth, and in the middle of the cloth there was a letter which either I had not noticed before or which

had not been there. I took up the envelope and looked at it, and found there was no address on it; it was quite blank, but it contained a thickness of paper and I concluded it was a letter. I held it in my hand and looked at it once or twice, and still finding the envelope without name or address, I felt sure it must be something occult and wondered for whom it could be. At length I decided to take the letter to H.P.B., and looking at it once again saw, in the clear writing of the Master K. H., Mr. Sinnett's name. That the name had not been on it at the beginning I am sure, nor during the many times when I looked at it most carefully. The letter was an answer to the one I had burnt, and it gave me much joy to be the recipient in the curious way in which it was sent.

There were several instances of the same kind. Once when the letter I wanted answered was very private to myself, instead of putting it in the usual drawer I carried it in my pocket unknown to H. P. B. or to anyone else. But one night when I was sitting with her just before going up to my room, she handed me a letter in the well known handwriting. I have that letter now, of course, and shall ever feel that the kindly answer from so great a being was one of the causes that determined my after life's work.

It was a time of continual excitement; many people of note came to see H. P. B. Among them I remember well Mr. Frederick W. H. Myers of Psychic Research fame. H. P. B. happened to be alone that afternoon, and she and her visitor began talking about the phenomena in which Mr. Myers was so interested. "I wish you would show me a proof of your occult power," said he, "will you not do something that will prove that there

are these occult forces of which you speak?" "What would be the good?" said Madame Blavatsky. "Even if you saw and heard, you would not be convinced." "Try me," he said. She looked at him for a moment or so in that strange, penetrating manner she had, and turning to me said: "Bring me a finger-bowl and some water in it." They were sitting in the full light of a summer's afternoon; she was to the right of Mr. Myers who was seated in a small chair about three feet away. I brought the glass bowl of water and she told me to place it on a stool just in front of Mr. Myers and a fairly long distance from her, which I did. We sat for a few moments in quiet expectation, and then from the glass there seemed to come four or five notes, such as we have called the "astral bells". It was evident that Mr. Myers was astonished; he looked at H. P. B. and her folded hands in her lap, and then again at the glass bowl; there was no visible connection between the two. Again the notes of the astral bell sounded, clear and silvery, and no movement on the part of Madame Blavatsky. He turned to me, and one could see that he was quite confused as to how the sounds could have been produced. H. P. B. smiled, and said: "Nothing very wonderful, only a little knowledge of how to direct some of the forces of nature." As Mr. Myers left he turned to me and said: "Miss Arundale, I shall *never* doubt again." But alas for the fickle, doubting mind, before a fortnight had passed he wrote to say he was not convinced, and that the sounds might have been produced in this way or that. H. P. B. was not one whit disturbed, in fact she said: "I knew it, but I thought I would give him what he asked for." This

incident goes to show that conviction is rarely gained through phenomena; they arouse the attention, and if the mind is receptive and willing to investigate and not declare that that which is not understood cannot be, then there is a possibility that new facts and laws may be discovered.

This was not the only time that I heard the astral bells. Once when Madame de Novikoff was spending the evening at our house, she had been playing on the piano; and as she got up from the piano and came to say good-bye, the last few notes that she had played came floating sweetly through the room, and again, as she passed through the hall to the door, the same notes echoed with our farewells.

H. P. B., however, sometimes gave rather hard lessons to those who desired to be chelas in the great occult school, and I remember how troubled I was once when we were out visiting at an afternoon reception; I had closed my eyes for a moment or two for I was tired, both with excitement and work, when I suddenly heard her call me by name and say: "What sort of a chela are you if you cannot keep awake?" I can only say that my desire for sleep was, for the time being, completely overcome. Mohini Chatterji also came in for a similar rebuff. She had told him to write a letter to someone, and when he brought it for her to see, there was something about it that she did not approve and he was told to write it again. This he did, but apparently with as little good result as the first time; and some very strong language was used, and he had to write it out a third time. If we had been alone there would have been no sting, but then the training to overcome pride would not have been given.

As I look back at those two or three months spent in her wonderful presence, I find that much that I did not understand then, now takes on a new light, and that things which I thought at the time unkind and unnecessary were not casual acts without an aim, but a definitely planned endeavour to strengthen and help those who to a certain extent were her pupils. In the next pages of my reminiscences I hope to be able to give one or two other incidents during her stay at our house, for all that can be recalled of her great personality is of interest to the members of the Society she founded.

Francesca Arundale

THEOSOPHY AND POLITICS

AS Sir S. Subramania Iyer and the *Amrita Bazar Patrika* have pointed out, Religion, from the Eastern standpoint, cannot be separated from Life. In the West, the Sermon on the Mount is not taken as a guide to conduct, except by men like the Quakers, Tolstoi, and the conscientious objectors. Christians, with no sense of inconsistency, sentence to hard labour the conscientious objector who obeys the command "Resist not evil". The sturdy common sense of the Englishman does not trouble itself with the commands of his religion, where obedience means the surrender of honour and liberty to the German autocracy. The Hindū and the Mussalmān recognise no such conflict between Religion and Life, and need no sophistry to enable them to do their duty to their country. Brahma-vidyā, Divine Wisdom, Theosophia, are all-inclusive, and their followers accept Life as penetrated with religion. "Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya, do thou that as an offering unto Me." Theosophy permeates all affairs of human life, nothing is outside it, nothing is alien to it.

The Theosophical Society, the standard-bearer of Theosophy, because of its international and all-embracing character, can stand only for great principles,

and cannot identify itself with their local and temporary embodiments. It cannot identify itself with one particular religion, but it must stand for Religion, and defend the religious liberty of all religions and of any religion which is attacked. Similarly, it cannot identify itself with one particular system of education, but it must stand for Education, the duty to educate, and can help in any country the best available education. It cannot identify itself with one particular social system, but it must stand for social justice and brotherhood as the foundations of Society, and help to find the best conditions for Social Reconstruction. It cannot identify itself with one particular political aim, but it must stand for Liberty, the condition of human progress, and ally itself with those who resist the destruction of human freedom to solve political problems.

When the Entente Cordiale was formed, its objects were to destroy autocracy and to maintain the sanctity of treaties. Russia was a Tsardom, France a Republic, England a Monarchy. The Entente did not concern itself with the local national problems and national political aims; it linked the Nations, differing politically, in one great struggle for human Freedom. In November, 1914, the President of the T.S., writing as an Occultist, declared that none could be neutral in such a struggle, the struggle between the White and the Dark Powers, between Freedom and Autocracy, between Progress and Reaction. No one, except in Germany, and pro-Germans, blamed her for that declaration. It was a question of Ideals, not of Nations. In India now, a similar struggle is raging between Autocracy and Freedom, and were not Mrs. Besant a victim of Autocracy as a champion of Freedom, we feel sure

that she would write of the struggle here as she did of the struggle in Europe in 1914. She would refuse to identify the Society with any particular political or other aims, but would declare that it was its duty to cooperate with all bodies who were struggling against the deadly power of Autocracy here, and the suppression of free speech on the urgent problems of the day, political or other.

Looking at the contradictory accounts given of her suppressed letter, by the Government of Madras, who hold it, and by Mr. Chamberlain, who may or may not have seen it, we are inclined to think that Mrs. Besant must have taken the above position, familiar enough to Theosophists and to all who know her opinions. It is, of course, capable of misrepresentation, either ignorant or malicious; but Mr. Chamberlain's statement that she identified the Society "with *the political aims* of other organisations" is, we are sure, false. She may have said that all bodies who were fighting against autocracy and for human freedom were one *on this matter*; but that no more identifies the T. S. with the political aims of any organisation than England's being a member of the Entente Cordiale commits her to adopt Republicanism.

When her letter is published, we shall know the facts. Meanwhile it is the Government, not Mrs. Besant, who shrinks from the publication.

—*New India*, July 31, 1917.

THE THEOSOPHICAL ARTS COMPANIONSHIP

ON several occasions during the last couple of years, when the residents at Adyar have been entertained by renderings of music, special pleasure has been taken in compositions by Theosophical composers and poets. Piano works by Scriabin and Sibelius, songs composed by W. H. Kirby or written by Ethel Clifford, have always been welcomed. Recently the work of Oskar Merikanto, the fine Finnish musician, who composed the Cantata for the Stockholm Theosophical Convention a few years ago, was introduced, the words being an English verse interpretation of the original. The singer had to repeat the song thrice, so anxious was the audience to get its full beauty both in music and meaning.

But music is not the only contribution to the Arts which Theosophists are making all over the world. Drama, poetry, sculpture, painting are coming forth, and it is quite evident that there is being developed now a body of veritable Theosophical Art; that is, Art coming naturally from a Theosophical conception of the Universe, and therefore much more significant and spiritually vital than the Arts of the past. Already the movement has thrown various workers in the Arts together: exquisite pictures, beautiful music, dramas of spiritual beauty and simplicity, poetry and prose expressing the Life of life, are the beginnings of a great renaissance of the Arts on a higher spiral, which will help to build the House Beautiful for the Lord.

Here in Adyar we have felt the same impulse, and the Arts League, formed last year, was a first effort towards finding those who are specially responsive along the line of artistic creation and interpretation. It is now felt that those who wish to lay their gifts of song or colour or form on the Altar of the Lord, for the purification of life and the upliftment of humanity, should have the opportunity given to them to band themselves for this most excellent service. To this end, one of the last acts of the President of the Theosophical Society, on the evening before her entering the temporary silence of internment, was to signify her approval of the formation of a Theosophical Arts Companionship, having its centre at Adyar. She herself will be its President, though a hidden one for a while.

The first step to be taken is to find all those who, by virtue of creative or interpretative ability in any of the arts, and fellowship in the T.S., are naturally Companions; also those F.T.S. who have the genius of appreciation, if not of creation or interpretation, and who are naturally Associates. An invitation is therefore extended to all such to send their names to the Correspondent, Theosophical Arts Companionship, Adyar, Madras. The next step is to secure the beginnings of a permanent collection of works by Theosophical artists of all classes. We may not be able to obtain large sculptures (though the beautiful marble group in the large hall by Mlle. Diderichsen is encouraging), but we can at least have photographs of them. We cannot have many paintings at first, but we may have reproductions in colour or otherwise. We *can* have the published compositions of Scriabin, Sibelius, Merikanto, Kirby, Shapiro and other Theosophical composers, and the poetry and prose of AE, Yeats, Wilcox, Holden, and of the at present bookless poets as they come into volumes. We have seen a design for a Lodge syllabus by a Lancashire Theosophist-artist: we should have a collection of such. Indian arts and crafts also must have a plan of equal importance with those of the other countries.

When a list of Companions and Associates has been received, various units will be organised, and Correspondents asked to be appointed. Meanwhile, any news-cuttings regarding the work of T.S. artists, or any notable work that shows the Theosophical spirit, will be gladly received and published in THE THEOSOPHIST, and articles on art topics will be welcome too, and if approved, published. A collection of such articles in book form is a not remote possibility. All communications should be addressed to the Correspondent, as mentioned above.

J. H. C.

CORRESPONDENCE

THEOSOPHY AND THE CHURCHES

Some time ago reference was made in the "Watch-Tower" notes to three organisations; the Theosophical Educational Trust, Co-Masonry, and the Old Catholic Church, and to the strong probability of these having an important place when the World-Teacher should come. Articles have appeared in THE THEOSOPHIST and *The Adyar Bulletin* on "The Old Catholic Church," and no doubt because of these references there is a widespread interest throughout the whole Theosophical Society relating to this Church.

To some of us, the existence of the Old Catholic Church has been known for a very long time, and reports concerning it have appeared in certain liberal religious papers, written in a friendly and appreciative tone. It is now a matter of common knowledge that certain members of the Theosophical Society have identified themselves with it, that at present the Bishop of the Old Catholic Church in England is a member of the Theosophical Society, and that the Order of the Star in the East has extended hospitality to it at its Headquarters in Regent Street, London, where a service according to its ritual is conducted on Monday mornings; and evidently such an arrangement has been agreed to because of a strong agreement with the statement in the "Watch-Tower" referred to.

This is a matter on which members of the Theosophical Society, and also of the Order of the Star in the East are entirely at liberty to have their own opinions. Mention has been made of a ritual adapted for the Order of the Star throughout the world—the Ritual of the Mystic Star—which is in course of preparation. The use of the ritual will not be obligatory; but there are many who consider that such a ritual would be a great help to the Order.

With reference to the Old Catholic Church, in Protestant countries there may be some chariness concerning it. The articles by Mr. Leadbeater on the occult side of the Sacraments, especially the Communion, may not have been altogether to the liking of some members of the Theosophical

Society who were not connected with Churches having Episcopal government. Scottish Presbyterians, to whom, in Scotland, Episcopalians are dissenters, may have wished to have an occult explanation of the force that is in their Sacraments, for they have always highly esteemed the Communion, and are as convinced as either Episcopalian or Catholic that their ministry is in the Apostolic Succession. In fact Presbyterians have always prided themselves on keeping closely to the usage of the Primitive Church.

Now there is nothing to be hurt or jealous about. Theosophy can come in here surely as reconciler and harmoniser among all the Churches of Christendom. Years ago the Harrogate Lodge had a long series of lectures from representatives of all the religious denominations of Christianity, including the Roman Catholic, and the whole course was admirably summed up by Mr. Hodgson Smith. Each denomination was shown to have its own particular phase of Christian belief to present to the world, and in the light of Theosophy the value of each aspect of truth was set forth with vivid distinctness.

The traditions of Presbyterians in Scotland and dissenters in England vary because of the different reformers who influenced each line. Scotland was under the influence of Calvin through John Knox; the English dissenters were largely influenced by Zwingli. Calvin was much higher in sacramental doctrine than Zwingli. The actual presence of Christ at the Communion in an especial manner, which was defined as a partaking of His body and blood "not after a corporal and carnal manner, but by faith," was a fundamental idea in the Presbyterian Sacrament, whereas amongst English Nonconformists it was generally regarded as simply a memorial. Dean Stanley was very friendly to Scottish Presbyterians, and preached in a Presbyterian pulpit. He paid Presbyterians the compliment of considering that their form and discipline came nearest to that of the Early Church:

If we take the New Testament records as our guide, the Last Supper was simply the Jewish Passover Supper, adopted by the Lord Himself to be retained in part by His disciples "in remembrance of Him," and as such it evidently was continued. The Church at Corinth did not realise its solemn import, and turned it into an orgy of drunkenness and gluttony, for which a stern rebuke was administered by the Apostle, with directions "from the Lord Himself" as to what took place at the Last Supper, and how it was to be administered.

Whence, then, the rich ceremonial of the Catholic Church, "the white magic" of it, which Theosophists speak of; and the very similar idea held of it in the Church of England and

other Episcopalian Churches? Surely those of us who have confidence in the leaders of the Theosophical Movement, and who are prepared to accept as genuine the results of the occult researches which have been put forward, need be at no loss for an explanation, and the reconciliation of two apparently opposing lines of tradition.

The Church, from its commencement, had its Inner Circle. The *Pistis Sophia* was related to the tradition of the Mysteries. Reference is made to the "mystery" in I *Corinthians* ii, 7: "But we speak God's wisdom (*Theou sophian*) in a mystery (*mysterio*)". This should be translated: "But we speak the Divine Wisdom in the cult"; and in this I have the support of an eminent theological professor. The whole chapter refers to those who had been initiated into "the cult," the Inner Circle of the Church. In *Esoteric Christianity* we are told that the Christ continued in touch with His Church through the Inner Circle for forty years after His death; appearing in a subtle form, and organising the inner life of the Church; communicating His Mysteries, and afterwards handing over the control to the strong hands of the Master Jesus, who in the higher stages of discipleship gave up his body for the use of the Lord during His three years' ministry. So long as this Inner Circle was in existence, so long as there was a body of Initiates at the heart of the Church, there was a channel for force to be poured into the Church. But the Church was growing rapidly. Nations were coming into it wholesale, simply because their kings were converted to the religion. With the deluge of newcomers, only slightly informed as to the real meaning of Christianity, popular forms of belief were being crystallised into dogmas, which were the distorted versions of ancient formulæ, and the Gnostical section and others of Alexandria were becoming branded as heretics.

We are told that the form of the Mass, with its attendant hierarchical orders, was more than "the succession of preaching" commonly accepted among Protestants outside of Episcopacy, and had its origin in a sort of Sunday School in Alexandria. That may have been the point where it was launched. But no doubt all had been well arranged and prepared for beforehand. The decline of the Mysteries must have been foreseen, hence the making of what has been called an "occult experiment," in the change of the Lord's Supper into the ceremonial of the Mass, thus making provision for an inflow of spiritual force into the Church, irrespective of the high or low spirituality of the priesthood or of any other section of the Church at any given time, say in the darkness of the Middle Ages. There were times when all that was left of Christianity was simply this ceremonial, which was watched with awe by the congregations, who scarcely understood the meaning of it.

At the Reformation, which came in with the "new learning," a tremendous intellectual quickening took place. Men like Thomas More and Erasmus would have willingly consented to a reformation which would have removed the undesirable elements of fear and superstition which had accumulated round the central ceremonial. More showed in his *Utopia* what his ideal of the culminating act of religious worship was, namely, all the sects, while each following its own line, combining in a supreme act of worship. Theosophists, now that they know Sir Thomas More to be one of the Masters, will turn with fresh interest to his life and read his *Utopia* from another point of view. Erasmus and More resisted the violence of Luther, and it is not without significance that More's advocacy of the two principles of religious toleration and Christian comprehension coincides almost to a year with the opening of the strife between the Reformation and the Papacy. Queen Elizabeth would have had the Church of England broad enough for all parties within its fold, and the Book of Common Prayer, as we have it to-day, is a compromise, for its Communion Service is Catholic, its Articles are Calvinistic, and ever since the time of Laud, its teachings have been Arminian.

The principles and constitution of the Old Catholic Church, permitting membership to "seekers for truth," and perfect liberty of interpretation as to the Scriptures and creeds, is as broad as the non-subscribing Presbyterian Church of Ireland, which for two hundred years has held firmly to the fundamental principle of Protestantism, *viz.*, "the right of private judgment," and has taken a prominent part in the struggle for civil and religious liberty all the world over.

In an article in *The Theosophical Review* on "The Key of Truth," a rubric containing the ritual and doctrine of the "Adoptionists"—a religious sect which existed in Armenia until 1837, when the last vestiges of it were cruelly exterminated, and whose belief concerning the Christ was that Jesus was of ordinary human birth and did not become the Christ until he was thirty years of age, when the Spirit descended on him at his baptism—we were told that here we were brought into touch with an unbroken line of tradition right from the beginning of Christianity, older even than that of the powerful Latin and Greek Churches. But with the Adoptionists the Sacrament was of a simple form.

Let the Catholic call the Last Supper the First Mass if he choose; whether or not it was then administered as such, certainly for a section of the Church it was made the Mass later on. The Presbyterian is amply justified in holding to his simple form of Sacrament as being nearest to the original form (and from the inner point of view it is very beautiful,

we are told), and to his ministry as being in continuity with the Apostolic Succession; but let both candidly recognise, as even such an eminent and staunch Churchman as Bishop Welldon, Dean of Manchester, has done, in his utterance before the Presbyterian Synod recently held in Manchester, that the Apostolic Succession is largely a mechanical thing. So it is, and so is the nervous system. The Succession was a carefully built up piece of mechanism, as much as are the dynamo and the wires which provide a city with electric power.

There is a movement afoot for reunion among the Churches. The Episcopalians and Presbyterians in Ireland are considering among themselves a basis for future union. In the Free Churches of England, the Free Catholic Movement is afoot; at Oxford, for some years past, there has been an Evangelical Catholic Church, a union of Unitarian teaching and Catholic ceremonial, the clergyman having received orders, first as deacon, then as priest, then as bishop, from the Nestorian Patriarch.

The Great World-Teacher when He comes will have to teach the world. The millions in the Greek and Roman Churches will have to be appealed to, as well as the advanced and liberal sections of the Church, and the great religions of the world. How useful to a teacher are models and diagrams and experiments. The Theosophical Society has for one of its fundamental missions the preparation for His Coming. Already He is in the ante-room of the world. And when He speaks His mighty Word, which will ring down through the centuries that are to come, and throws the illuminating rays of His Wisdom on Education and Brotherhood and Religion, surely these organisations, small perhaps, but brought as near as possible to perfection, will in His hands be made the models by which He can teach and convince by experiments which have proven to be successful.

PRESBYTER

BOOK-LORE

On the Threshold of the Unseen: An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death, by Sir William F. Barrett, F.R.S. (Kegan Paul, London. Price 6s. 6d.)

Although many eminent scientific men in the past and present generation, both in England and abroad, have testified to the genuineness and importance of psychic phenomena, official science still holds aloof. In fact, from an article in a recent issue of *The Saturday Review* from the pen of Sir Oliver Lodge, it would appear that its attitude is going to be one which can no longer be described in so mild a phrase. Sir Oliver says:

Physical science in its many branches has now at length established for itself a strong position, but the spirit of persecution remains, though it has altered the focus of its activity, for only a short time ago I was informed in a semi-friendly manner that a determined effort was going to be made to put down the study of psychical science with a strong hand, and that I had better be warned in time and relinquish the pursuit, inasmuch as the effort was going to be an energetic one.

Under these circumstances it is fortunate that psychical science numbers among its exponents men of such stability and caution as Sir William Barrett. To the more headlong among students of the so-called "supernatural" it may seem rather late in the day to be discussing the possibility of table-rapping and other phenomena of the kind with which we have all been so long familiar, as the result of the action of a force external to the sitters; but if this science is to take its place among the rest, it must be developed with the same care and precision which has been bestowed upon the others, and along the lines recognised by scientific men as leading to reliable results. "As far as possible," we must add, because, as our author points out, there are elements in the phenomena to be studied

here which are absent in the objects of physical science—a fact which makes it impossible that exactly the same methods should be used in both cases.

For more than forty years Sir William Barrett has been investigating along the lines of psychical research, and he gives us in the present volume a carefully worked out, yet popular, account of his position as regards the various aspects of the problem.

Besides the physical phenomena of spiritualism, the author discusses the problem of mediumship, trance phenomena, evidences for survival after death, the possibility of receiving communications from the dead, clairvoyance, telepathy and many minor and more disputable phenomena. Cautions and suggestions to would-be experimenters are given, and in the last part of the book the writer philosophises regarding the lessons to be drawn from the interpretation of Nature, the mystery of the human personality, reincarnation, telepathy and its implications.

This book may be described as representative of the attitude and position of official psychical research, and as such will be useful to all who wish to keep themselves fully in touch with the movement.

A. DE L.

Cantiniere de la Croix-Rouge, 1914-1916, by Marc Helys. (Librairie Academique. Perrin & Cie., Paris. Price 3 fr. 50.)

At a time when so much thought and effort is used in inventing and devising means of destroying in the most effective way the greatest possible number of human lives, it is a consolation to hear of all that is being done to relieve the miseries resulting from this most destructive of all wars. In France, relief work and war activities were created in great numbers very soon after the outbreak of hostilities. Marc Helys, a Theosophist, gave her services to several of them, visited the majority of those established in and around Paris, and in the volume we have under review, we are given the benefit of her notes. It is not a collection of statistics, but one of personal experiences and true descriptions of surroundings and conditions. Most interestingly depicted is "the

Paris of the Great War," so unlike the "Ville Lumiere" of happy times. From the first days the cosmopolitan element, and with it the "*flaneurs*" and *boulevardiers*" vanished; eccentricities and ultra-fashionableness in feminine attire were done away with, and even the most elegant women dressed with the greatest simplicity. Very striking, we are told, was the solidarity and brotherliness shown and sensed everywhere, in all classes of society. The French people lived Brotherhood, and realising themselves as all sons and daughters of the same mother, distinction of rank and position no longer existed. Everyone—man, woman, boy or girl—was eager to do his or her bit, and quite remarkable is the amount of war work accomplished, due to private initiative. The author says in her Preface:

Our armies have saved Paris; but the Parisians—and even more, perhaps, the Parisian women—have saved her from a great deal of misery. Their clear judgment, their initiative, the devotion shown by all, have prevented endless pain and suffering. Charitable institutions in existence were rapidly adapted to the necessities of the moment, and new ones created. There was so much goodwill!

In the different chapters of the book we are told how several of the activities were started, how they were carried on, how kept alive; and we are told also of what is expected of them in the future. Besides the innumerable ambulances and private hospitals opened in hotels and residential houses, there are organisations for visiting the wounded, for improving conditions for travelling soldiers, wounded and non-wounded; there are those which see to the feeding and clothing of the refugees and the destitute, provide them with shelter and finally with work; there are the orphanages and the homes for "lost" children, the homes for maimed and blinded combatants, with the educating and re-educating (owing to disabilities) departments and workshops, and there are a good many more—too long a list to enumerate.

The chief interest throughout the volume is the admirable attitude of the women of France, and one cannot help regretting that, being written in French, this interesting and inspiring work will not get a sufficiently wide circulation abroad, where Paris is thought of chiefly as a place for amusement, and her daughters as merely frivolous and pleasure-loving.

D. CH.

A Modern Job, An Essay on the Problem of Evil, by Etienne Giran; authorised translation by Fred. Rothwell. (The Open Court Publishing Company, Chicago and London. Price 2s. 6d.)

The author has taken his modern characters and facts, and called them by the Biblical names found in the story of Job. This at once lends atmosphere and puts the reader *en rapport* with the general situation and query running through the book: Why all this suffering?

Eliphaz, Bildad and Zophar undertake, each in his own way, to answer the cry with his own philosophy. One, that God is all-powerful and intervenes when it is wise, but until then He permits evil to continue on earth; the second, that God, although having willed the world into being, is conscious of his powerlessness; and the third states that God is in all and through all, expressing Himself, however, on earth as a duality. True to the original text, the old servant Elihu ends the discussion by reminding the speakers of the immortal words of the Master: "Beloved, a new commandment give I unto you, that ye love one another." The form is really misleading, and rather detracts from the metaphysical arguments as such, which are in many passages most telling and full of promise for the schools of thought of the present and future.

Some of the ideas set forth are in line with Theosophical thought, such as: the various Gods or religions indicate successive stages, veiling one reality; nothing is destroyed but everything undergoes transformation; it is human ideas, not eternal truths that come into collision in this war of words; there is no beginning, and no reason why substance should not have been from all eternity; matter and spirit are co-eternal aspects of the One; dualism is the dual aspect or nature of unknowable Unity—"we are in the presence of two principles, primordial variability and constancy"; the forces of darkness are still victorious. The author believes there is a whole series of lives before the Spirit, enabling it to free itself altogether from the mortal impress of matter. He states clearly that one must love truth above all things, and that the law of cause and effect leaves no room for miraculous intervention. He warns his readers not to imagine that "our power has increased because we can store in a percussion cap enough

energy to destroy a town". That is destructive power, while true power is creative, and "only love can create".

Existence, he states, results from the blind energy of matter brooded over by Spirit, while life comes from God. Man truly lives, he adds, only when his existence becomes life in God, manifested in humanity. Evolution, he says, consists in transferring one's environment; and finally through Zophar he sums up in these words: "Did I dare to interpret His will, I should say that He willed His dominion over substance to be established by mankind."

E. R. B.

The Way to Nirvana, by L. de la Vallee Poussin. (Cambridge University Press, London. Price 4s. 6d.)

This book consists of six "Hibbert" lectures delivered in 1916 at Manchester College, Oxford, on "Ancient Buddhism as a Discipline of Salvation". They represent the views of a shrewd and sympathetic scholar, untrammelled by orthodoxy, religious or scientific, and as such they are of real interest to the student of comparative religion who will take the trouble to follow the author's reasoning.

He is plainly not speaking for the delectation of the pious, and we can imagine many, whose acquaintance with Buddhism is limited to references in Theosophical literature, laying the book down hastily as being sceptical and materialistic. But even if this charge were true, which we do not admit, has not Buddhism a welcome for the honest sceptic and the scientific investigator of the laws of matter? It may even be that such are often able to appreciate truths that escape the white-washing variety of patron. The interest of the book, then, is for those who delight in following the workings of a clear and unprejudiced mind confronted by problems that have never yet been completely solved.

At the outset M. Poussin announces his intention of confining himself to the actual discipline prescribed by the Buddha, as distinct from religion in the ordinary sense of the word; but as the discipline itself is inseparable from its aim and view of life generally, the reader is treated to a really brilliant analysis of various statements in Buddhist writings concerning the soul, karma, and "transmigration". One of the most charming features is the candid way in which

the author handles contradictions. He does not assert that one statement is right and the other wrong; he does not even claim to reconcile them. He just brings them out and lays them side by side, so that his own opinion seldom forces itself on the reader's judgment. Take the following delightful instance:

The riddle or contradiction has been explained by the Buddhists themselves. At the beginning, they held firmly *les deux bouts de la chaîne*—there is no Self, there is rebirth—without troubling themselves too much for an explanation. But they soon discovered the explanation when they combined the two ideas that are prominent in the oldest records of the Buddhist tradition, the idea of "causation" and the idea of "transitoriness" ("momentaneity"). These two ideas are merged in the idea of "continuity".

It is true that, but for action, there would not be rebirth; it is true that the man who revives is the heir of the actions of the dead man; it is true that the man who revives is a new being, and that, therefore, there is no transmigration, no permanent entity (*sāsvata*): the texts, both scriptural and scholastic, are clear to that effect. But the Buddhist added, from the beginning, that there is no annihilation, cutting off (*uccheda*), because—as it was soon ascertained—if the being who revives is not the same as the old one, it is not, on the other hand, different from the old one.

That seems a queer statement. . . . In any case, it is quite Buddhist.

After this neat and very Bergsonian summary of the case, it comes as somewhat of a surprise to find Mr. Poussin driven to the conclusion that Nirvana is logically annihilation. He seems to suppose that most of the Buddha's followers were comforted by props, such as the blissful state of the Saint on earth, but that a few were worthy to be told the bare truth. However, there are distinct indications that the lecturer is not completely satisfied with this pessimistic interpretation, and it seems a pity that he did not venture to suggest that annihilation itself might only be relative to some subtler plenum.

Occasional flashes of humour enliven the obscurity of many of the problems attacked, as in the quaint picture of Brahmā presented on pp. 104-6, or the neat caricature of the self-styled saint:

While dwelling in concentration, the Saint is happy. When he, sometimes, opens his eyes to the spectacle of the world, he is also happy. He contemplates from the shores of the island of serenity the painful agitations of men: he is free, they are fettered by desire. He enjoys one of the most delicate pleasures in this life, the pleasure of self-complacence coupled with altruism.

We shall not be surprised, therefore, if many orthodox Buddhists regard these lectures as rank heresy, while even Theosophists will find them a hard nut to crack. But they are excellent of their kind.

W. D. S. B.

A Simple Study in Theosophy, by Michael J. Whitty.
(Mitchell Kennerley, New York. Price \$1.25)

The need of a simple study of the principal teachings of Theosophy is often felt by those of our brothers who try to spread the ancient truth amongst men and women of the world, and we heartily welcome this little handbook which, we hope, will fill up a gap frequently recognised to exist. It is written in a concise, clear manner, and the author has succeeded in his attempt to make it neither too vague nor too difficult for the beginner, and to do away, as far as possible, with technical terminology, which so often deters the ordinary, every-day person.

The first chapter briefly expounds what Theosophy is; the second, entitled "God," tries to convey an idea of the Absolute and the Manifest, and of a planetary system. In the third, "Man," we are told of the seven planes, of man's bodies, of the involution and evolution of spirit and matter, leading up to Reincarnation. "The method of man's growth" brings us into the astral and mental worlds, and describes the conditions of life in the astral and mental bodies. Chapter V, "The Law of Man's Growth," explains the Law of cause and effect, and gives intelligently chosen examples to illustrate it. Then comes "The Goal of Man," and finally the Conclusion, which is, says the author, "intended to bring to the reader's attention some of the observable facts which seem to show that the teachings of Reincarnation and Karma are true"; this is followed by a short bibliography of some of the books relating to Theosophy.

The book is clearly printed and nicely got up, but its rather high price will, we fear, stand in its way for the purpose of propaganda, as there are already in existence several pamphlets and little handbooks for enquirers and beginners at much cheaper prices and by better-known authors.

D. CH.

The Holy Qur-ān, with English translation and explanatory notes, Part I. (Anjuman-i-Taraqqi-i-Islām, Punjab. Price Rs. 2 or 3s. 6d.)

This translation is being published in thirty parts, by the above Anjuman, with the help of Muhammadan scholars, well versed in Arabic as well as English, and conversant with the traditional explanations of the Qur-ān. This Anjuman is a body of Muhammadans who believe that the Messiah promised by their prophet has already made his appearance, and departed in 1908. The views of this new cult are much more tolerant about other religions, as compared with those of the average Muhammadan. All the same, the peculiar view of the fanatic Muslim, that the Qur-ān is quite self-sufficient, and the best revelation of all revelations, and that therefore a Muhammadan has no need whatsoever to look into the books of others, though they may be the revelations of older prophets—this view seems to be very much present in the teachings of this cult of the so-called recent World-Teacher. All the same, the English translation and notes, coming from Muhammadan scholars, is no doubt much superior to any other translation that has as yet appeared. The price of the book is rather prohibitive, as all the thirty parts together would cost sixty rupees for the cheapest edition. We hope that this new explanation of the Qur-ān will remove a great deal of blindness on the part of the Orientalists as well as the Muhammadans themselves.

N. S. M.

The Silent Voice, in two volumes. (G. Belland and Sons, Ltd., London. Price 1s. each.)

These two little books are compiled from instructions received through the "spirit world". The teachings are of a high order and, it is said, were given by Christ Himself. Some of the instructions in the first series seem to have been dictated by a disciple, though it is not expressly so stated. Nevertheless the words of the books have a clear stamp of coming from a very highly developed Being.

N. S. M.

THEOSOPHY IN THE MAGAZINES

RECONSTRUCTION—OF WHAT?

On opening *The Hibbert Journal* for July we naturally turned to the article by the Dean of St. Paul's on "Survival and Immortality," as being the most promising ground for finding Theosophical ideas in a fairly popular form, but on the whole we were not sorry to get to the end of it. Dr. Inge's special brand of mysticism, though sometimes reminiscent of neo-Platonic aphorisms, is almost impossibly fastidious, and so intolerant of harmless phenomena that it dismisses spiritualism as necromancy and banishes the soul to the frigid zone of theoretical abstractions. So in spite of the Dean's shy nibble at reincarnation, we turned with relief to a clear-cut and original little contribution by Helen Bosanquet, as being nearer to the life-interests of most Theosophists at present.

The title we have quoted leaves no doubt as to the line that is followed—a searching examination of the values that lie behind the volume of talk about reconstruction that one hears everywhere nowadays. In spite of the vague desire for a better arrangement that is almost universal, the author warns her readers against the powerful and natural tendency of things to slip back into their old grooves "as if a jig-saw puzzle were assembling its scattered pieces and feeling more and more comfortable in proportion as each piece fitted neatly into its old place". This so-called "recuperation," she admits, may be invigorated by extra efforts to improve social conditions in directions already recognised, such as better wages and housing, a more liberal public expenditure on education, and attempts to check infant mortality. But something radically different is also necessary, says Mrs. Bosanquet:

For is it not conceivable, nay, even likely, that the new society which they will aid us to construct will contain just the same seeds of strife and devastation, only with their power for evil intensified to a still higher pitch of destructiveness?

Here follows one of the most incisive exposures ever written of the quicksands on which many imposing structures are already being reared.

Consider the spirit in which some of these reforms are being urged. Why are all European nations pressing the cult of the baby with such vigour? The motives are mixed, no doubt; but the one which has most power, the one

which works politically and extracts grants from Governments, is the desire to have more men for the next war. Constantly the number of infants which die is compared with the number of deaths on the battle-field; repeatedly we are told how many more divisions we should have been able to put in the field to-day if we had instituted schools for mothers twenty years ago; solemnly we are warned that the enemy will omit no measure which will enable him to outstrip us in the growth of population. The method works; babies are kept alive; but if they could be aware of the fate which awaits them, they might well enter their feeble protest.

Education, again, is being stimulated largely by the motive of surpassing Germany in efficiency, though some more enlightened educationists are seizing the opportunity to raise the ideals of education to a more spiritual level. The author contends that this deadlock between nations will not be surmounted, even by a League of Peace, as long as existing ideas survive.

But the truth rather is that it is *ideas* which are at the bottom of human warfare. Amongst civilised peoples, at least, it is ideas of religion, of wounded honour, of lessened prestige, which lead to war, rather than the crude desire to drive cattle, or snatch wives, or to acquire territory. And even where the desire to acquire territory persists, it is based upon the wrong idea that no benefit can be derived from the land without exclusive possession.

The remedy prescribed is an eminently Theosophical one—a realisation of the effect of ideas on action, and a wholesale revision of accepted ideas, tested on the basis of permanent values. Some simple examples are given of how the adoption of some ideas, almost too obvious to be disputed, would revolutionise existing methods; and as a concluding idea Mrs. Bosanquet takes the vital question: "How far is it true under present conditions, and how far necessary, that one man's gain is another man's loss?" We cannot refrain from quoting the final paragraph, which comes like a fresh sea breeze to the jaded toiler in the factory:

Would it be too much to expect as a result of such a study that men might one day, perhaps in the far future, come to reject all gain which involved a loss to others? I do not think so, provided always that we began early enough with the children. If they were helped, at home and at school, to care most for what is best, to find their happiness in the things which gain by being shared, to know the difference between liberty and licence, and to respect each other's rights and their own duties, we might safely expect them in after life to accept a loftier conception of profit and loss than that which prevails to-day. And with such a reconstruction we might perhaps hope also that war would become a thing of the past.

W. D. S. B.

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