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# THE THEOSOPHIST

A MAGAZINE OF  
ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

[*Founded October, 1879*].

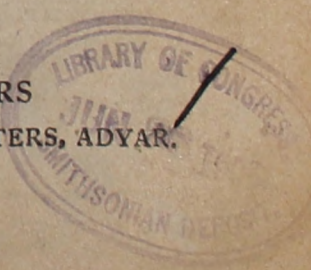
CONDUCTED BY H. S. OLCOTT.

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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXVI., NO. 9, JUNE 1905.

‘THERE IS NO RELIGION HIGHER THAN TRUTH.’

[*Family Motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.\*

SIXTH SERIES, CHAPTER VI.

(Year 1896.)

WE have seen that the passage of the Tingley crusaders left no trace behind it; in fact, since the date of our narrative (November 1896). I do not remember to have read in an Eastern paper even the slightest allusion to her work or her society. If I am not mistaken, the same blight has fallen upon her movement in America, its whole vitality having been concentrated at Point Loma, where her palatial buildings have been erected amid lovely surroundings. Remembering that the Judge secession was based upon a platform of historical falsification and misrepresentation of individuals, one could hardly feel surprised that it should exhaust its impetus after a brief period.

As remarked in the last chapter, I felt it incumbent upon me to undertake a task until then neglected, in compiling from the heterogeneous mass of papers in my possession, a detailed history of the rise and progress of the Society, with its several changes of organisation during the quarter-century which was closing at the time of Mrs. Tingley's visit to India. This narrative was included in my Annual Address to the Convention of 1896 and will be found in the report published in the *Theosophist* for January 1897; a small edition of it was issued in pamphlet form in advance of the meeting of Convention, with the title "A Historical Retrospect, 1875—1896." A few

\* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

copies are still available at the *Theosophist* office and can be had upon application.

It is shown in the above *Retrospect* that the history of our Society divided itself naturally into periods, as follow :—

- (a) From the informal social gathering at which its formation was proposed, to the departure of the two chief founders from New York to Bombay ;
- (b) From their arrival in India, throughout the spread of its influence in Asiatic and Australasian countries ;
- (c) From the visit of the two founders to Europe, throughout the development of the movement in European countries ;
- (d) In America, from the departure of the founders for India, to the formation of the Board of Control ;
- (e) From the latter event, to the replacement of the Board by the American Section of the Theosophical Society ;
- (f) From the latter event, to its disruption in April 1895 ;
- (g) From the latter event, to the present time [December 1896].

The reason for the postponement of the writing of our history to this late date is not far to seek : H. P. B. and I had been so busy in making history that we had had no time for the writing of it. The field was thus left clear for the sowing of Mr. Judge's crop of fables, and under the zealous tillage of himself, his colleagues and successors, the soil had become choked with weeds. Further delay would have been inexcusable, so the narrative in question was prepared, and so thoroughly that it is doubtful if any subsequent additions can or will ever be made. The ignorance about the evolution of the Society up to the present time among our members is, I fear it must be said, appalling ; I do not suppose that one out of a hundred of those who have joined us within the past five years have any distinct notion on the subject, and not one in twenty have read any of H.P.B.'s writings. All the more reason why I should collect, so far as may be, the materials which will prove useful hereafter to the person who shall write that compendious history of the Theosophical movement of which my present work is but a forerunner.

With the valuable help of Dr. and Miss English and others in the house, the materials for the pamphlet were got together after long search and on the 7th December I began writing it out. Within a few days it was finished and sent in to the printer. The drafting of my Annual Address and other office work occupied my time pretty thoroughly throughout the second half of December. The first delegates to the Convention arrived on the 19th, from which time onward they swarmed in from all the four quarters after the usual fashion. About this time a Russian gentleman interested in the compilation of

a Hindustani grammar and vocabulary, a Mr. Alexander Vigornitsky, brought me a letter of introduction from M. Blanc, the French explorer of Central Asia, in which he asked me to aid his friend as far as might be, in the attainment of his object. What I did was to give him my visiting-card with a few words of commendation written upon it and a printed list of our Indian Branches, telling him that he had only to present himself to any of the local representatives of our Branches, ask for what he wanted and take with confidence what might be told him. Just before the meeting of Convention he returned to Adyar and told me that my little visiting-card had, he believed, been more efficacious for him than if he had had a gilded passport from a reigning king; that neither M. Blanc nor himself had had a conception of the importance of the Theosophical Society as a means of binding together the peoples of India in a great bond of sympathy and brotherhood.

The statistical returns which were read to the Convention showed a year of prosperity despite the Cataclysm in America. Charters had been issued for 20 new Branches and at the close of the twelve-month we had on our Register 428 living Branches, as against 408 at the close of 1895. Of these 7 were Indian; 6 European; 3 American; 2 Australasian; 1 Scandinavian, and 1 New Zealand. Miss Edger, as General Secretary of the last-named Section, made her first Annual Report. The Rules of the T. S. were carefully revised on July 9th at a Special Meeting of the General Council held at London; and these have been left unchanged up to the present time of writing (1905), excepting the slight modifications which the Incorporation of the Society made necessary. The death of Mr. W. Q. Judge on the 21st of April, less than one year after his secession, was the most striking event of 1896, in our history, but its consequences have been far less important than had been anticipated; in fact, one may fairly describe the latter circumstance as a dismal failure from the point of view of the conspirators who engineered it. For their intention was to wreck the Society, cast out its surviving founder and Mrs. Besant, and on its ruins erect their new Society with Mr. Judge as its Hierophant Ruler, the sole successor to H.P.B. and to her "twin," as well.

Among the interesting facts given in the President's Annual Report for 1896, are the statistics of our literary activity from 1883 to that date. During this period the Society and its individual members had published 473 books, 53 periodicals and 240 pamphlets. These not taking into account the publications in Eastern vernaculars, the statistics of which were not in my possession.

Among the interesting letters received by me in connection with that year's Convention was one from the venerable high priest Sumangala, which, in view of the nonsensical attempt recently begun by a conceited young man to falsify the history of the educational

movement in Ceylon, may well be admitted into my narrative at this point:—

To COLONEL H. S. OLCOTT,

*President, T. S.*

GREETING:—

Whereas, I learn that the Annual Convention of the Theosophical Society for 1896 is to sit at Adyar this December, I have much pleasure in expressing, on behalf of the Buddhists of this Island, their gratitude to you in particular and to the T.S. in general, for inaugurating and encouraging the spread of education, secular and religious, among the Buddhist boys and girls in Ceylon, and for securing for the Buddhists that toleration and freedom from persecution which they did not enjoy before your first arrival in 1880.

(Sd.) H. SUMANGALA,  
*Pradana Nayaka Thera and  
High Priest of Adam's Peak.*

December 2nd, 1896.

In the course of my reading at that time I came across a highly interesting story in the *Phrenological Journal* for November, about a negro whose skull had been fractured in the battle of Bull Run, in 1861, and who had remained without intelligence until 1881, when his skull was trepanned and his consciousness was restored. His first question was: "Which side licked, yesterday?" The intervening twenty years had been a total blank: his body had functioned but his brain consciousness on the physical plane had been arrested. This is an almost parallel case to that of the groom, made classical by its use in the works of several materialistic physiologists, where the unfortunate man while cleaning a horse had had his skull fractured by a kick of its hoof, had remained without consciousness until after a trepanning, when his first conscious action was to complete a sentence which he had been speaking at the time of the accident. The argument of the physiologists was briefly this: Consciousness is a function of the brain; an accident suspends it; a fatal one destroys it; therefore there is no consciousness in any entity apart from the brain. The insufficiency of this reasoning has been proved countless times by the experimenters with mesmerism and clairvoyance; but still in spite of fact and experience the old fallacious logic is still clung to by that class of persons who seem to resent as almost a personal affront the attempt to destroy scientific superstructures built upon foundations of ignorance and vanity. So much violence and bitterness do they sometimes display, that in seeking to find some term expressive of their mental condition, I invented the word "Psychophobia" and respectfully commend it to students of psychology. No victim of dog-bite shows more terror at the sight of water than does one of these ultramaterialists when asked to consider some new and extremely convincing phenomenon which goes to show the separabil-

ity of man's astral body from his physical, and his power to carry his consciousness to whatever distance he may have projected himself by the power of his will : one would think that he thought that a new thought would bite him !

The last whiff of perfume from the truthful Tingley crusaders was wafted to us about the middle of December from Colombo, where they held a meeting at Floral Hall on the 12th December, at five P.M. In the advertisement the public is assured that there would be nothing to pay for the intellectual symposium ; they would have the "Addresses Free" ; and for fear that, under a misapprehension as to the character of the party they might absent themselves and so lose the unique chance of seeing and hearing the "Leader of the Entire Theosophical Movement throughout the World," they announced that "The Members of the Tour wish it to be distinctly understood that they have no connection with that organisation to which MRS. ANNIE BESANT is attached and of which COLONEL OLCOTT is President." This is really very kind on the part of our gifted enemy, as it saves me the necessity of taking any further trouble to prove that neither I nor the Society has any responsibility for the harlequinade that gave the crusaders an agreeable outing at the expense of their confiding colleagues.

As above noted, the stream of delegates flowed in as usual and on the 27th the Convention opened at its appointed time with more than the usual number of representatives of Branches. Among the pleasant incidents of the opening was the receipt of a long cablegram from the General Secretary of the Australasian Section and an equally cordial greeting from the New Zealand Section. These cables and telegrams and letters and official reports and attendances of delegates in person combine to make one realise how world-wide our movement has become. A feature of the twenty-first Anniversary was the appearance on the scene of Dr. Arthur Richardson, late of University College, Bristol, who had resigned the chair which he had occupied twelve years to come out to India and work with us without money and without price. He gave us some lectures on "Fire," "Science and the Invisible," and other subjects, to the great profit of his hearers. The great feature of that year's Convention (the Twenty-first) was the course of lectures given by Mrs. Besant on "Four Great Religions," a most scholarly, striking and convincing intellectual effort. So eloquent was she in her expositions of the several world faiths, so clearly did she make her points, and so ingeniously weave around them the golden web of a common parentage, that one would have thought that a learned Pandit, Mobed, Bhikshu or Bishop was in his turn expounding the mysteries of his own ancestral religion. These admirable discourses were soon after published, and together with her subsequent series, entitled "The Religious Problem in India," are invaluable helps to students of Comparative Religion, to find the common basis upon which all human creeds have

been built. It is only fair to quote what she herself says about the plan pursued in the treatment of her subject. In the Foreword (Introduction) to her "Four Great Religions" she thus sketches her dominant idea:

"The general principles underlying these lectures are the following:

Each religion is looked at in the light of occult knowledge, both as regards its history and its teachings. While not despising the conclusions arrived at by the patient and admirable work of European scholars, I have unhesitatingly flung them aside where they conflict with important facts preserved in occult history, whether in those imperishable records where all the past is still to be found in living pictures, or in ancient documents carefully stored up by Initiates and not wholly inaccessible. Especially is this the case with regard to the ages of Hinduism and Zoroastrianism, touching which modern scholarship is ludicrously astray. That scholarship, however, will regard the occult view as being, in its turn, grotesquely wrong. Be it so. Occultism can wait to be justified by discoveries, as so many of its much-ridiculed statements as to antiquity have already been; the earth is a faithful guardian, and as the archæologist uncovers the cities buried in her bosom many an unexpected witness will be found to justify the antiquity that is claimed.

Secondly, each religion is treated as coming from the one great Brotherhood, which is the steward and custodian of spiritual knowledge. Each is treated as an expression, by some member or messenger of that Brotherhood, of the eternal spiritual truths, an expression suited to the needs of the time at which it was made, and of the dawning civilisation that it was intended to mould and to guide in its evolution. Each religion has its own mission in the world, is suited to the nations to whom it is given, and to the type of civilization it is to permeate, bringing it into line with the general evolution of the human family. The failure to see this leads to unjust criticism, for an ideally perfect religion would not be suitable to imperfect and partially evolved men, and environment must always be considered by the Wise when They plant a new slip of the ancient tree of wisdom.

Thirdly, an attempt is made to distinguish the essential from the non-essential in each religion, and to treat chiefly the former. For every religion in the course of time suffers from accretions due to ignorance—not to wisdom, to blindness—not to vision. Within the brief compass of these lectures, it was not possible to distinguish in detail, nor to point out all the numerous non-essentials. But the following tests may be used by any one who desires to guide himself practically in discriminating between the permanent and the transitory elements in any religion. Is it ancient, to be found in the ancient Scriptures? Has it the authority of the Founder of the religion, or of the Sages to whom the formulation of the particular religion is due? Is it universal, found under some form in all religions? As regards spiritual truths, any one of these tests is sufficient. As to smaller matters, matters of rites and ceremonies, observances and customs, the use or disuse of any particular practice, we may ask as to each: Is it laid down or recommended in the ancient Scriptures, by the Founder or His immediate



disciples? Can its usefulness be explained or verified by those in whom occult training has developed the inner faculties which make the invisible world a region they know by their own experience? If a custom be of modern growth, with only a century, or two or three centuries, behind it; if it be local, not found in any ancient Scripture, nor justified by occult knowledge; then—however helpful it may be found by any individual in his spiritual life—it should not be imposed on any member of a particular religion as binding on him as a part of that religion, nor should a man be looked at askance for non-compliance with it. This fact especially needs enforcement in India, where customs that are entirely local, or very modern, are apt to be identified with Hinduism in the minds of their followers, and any Hindus who do not accept them are looked upon as somewhat inferior, even as unorthodox. Such customs, even if much valued and found useful by their adherents, should not be considered as generally binding, and should fall into the class of non-essentials. It has been well said that while in things essential there should be unity, in things non-essential there should be liberty, and in all things there should be charity. Were that wise rule followed by each, we should hear less of the religious antagonisms and sectarian disputes that bring shame on the very word 'religion.' That which ought to unite has been the ever-springing source of division, until many have impatiently shaken off all religion as being man's worst enemy, the introducer everywhere of strife and hatred."

The audiences at Mrs. Besant's lectures are always enthusiastic but on these four mornings they were unusually so: the crowds were tremendous, the Hall crowded to suffocation, and the applause was constant and tumultuous.

As we pass in review all the various religious systems that have been taught to humanity, including the four treated by Mrs. Besant in this course of lectures, the thoughtful mind is struck with the fact that the vulgar, or popular, aspect of each is essentially what we might call the "geocentric," *i.e.*, that they deal only with this planet and its inhabitants; the view of the Problem of Existence is narrow, circumscribed and insufficient to give one the smallest grasp of the great scheme of cosmic evolution. In Buddhism alone—the popular form, I mean, not the esoteric—we are taught in so many words that "there are whole *Sakaralas* or systems of worlds, of various kinds, higher and lower, and also that the inhabitants of each world correspond in development with itself."\*

There is nothing geocentric in such a teaching as that, it is essentially cosmical. Other religions, as interpreted by the occultist, contain the same root idea, but without the help of such an interpreter the idea lies hidden and the religion is seen only in its geocentric aspect. The supreme majesty of the "Secret Doctrine" lies in the fact that it makes our world and the planetary system to which it belongs the type of the general cosmical scheme; and that its expositions of that scheme are

\* The "Buddhist Catechism," Question 144, 37th Edition.

scientific, reasonable and axiomatic ; that it embodies the principles of perfect justice, perfect equilibrium and—with the keys of Karma and Reincarnation—perfect comprehensibility ; hence the legacy that has been bequeathed to posterity by H. P. Blavatsky in reviving that ancient teaching is rich beyond compute.\* This teaching allows our awakened intelligence to soar as high as we respectively can with our developed powers, and to get at least glimpses of our kinship with all beings who inhabit the orbs of space. It was the glimmering perception of this teaching that was to come that induced the founders of the Theosophical Society to make the corner-stone of the movement the idea of the essential brotherhood of mankind. As we have said numberless times, it never entered into our heads to imagine that there could be any perfect *brotherhood* of men of various races and environments on the physical plane ; that was but a dream of Utopia : but we did know that, on the super-physical plane, sex, colour, nationality, prejudice and religious animosities did not exist. We knew that the disturbing factors above enumerated are but the temporary obstacles begotten of physical existence, whose power would be completely lost if men could be persuaded to identify themselves with that indwelling divine entity or Higher Self, which when it mounts to its own plane, looks down upon the clash and turmoil of human society, as the soaring eagle "from his mansion in the sun" distinguishes, like multitudes of crawling ants that are moving over the earth below, within their respective barriers of limitation, the nations who fight each other for possession of its surface.

H. S. OLCOTT.

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#### THEOSOPHY IN EVERY-DAY LIFE.

[Concluded from p. 478.]

ANOTHER great point which we gain from our Theosophical teaching is that we have no longer any religious fears or worries or troubles. It might perhaps be thought that those do not very largely concern the majority of mankind ; but if we come to know anything of the inner life of the most devout religious people, we shall find that there is a great deal of sorrow and trouble concerned with it. Many of our noblest and best people are constantly worrying themselves, constantly morbidly introspective, constantly fearing whether at the last they may not somehow or other be cast away ; whether they may not fall short, in some way, they scarcely understand how, of the demands which their faith makes upon them.

\* Of course, it must be said that the Spiritualists, from the time of A. J. Davis' production of his "Nature's Divine Revelations" onward, have taught the occupancy of other worlds besides our Earth by sentient beings, but this sensible doctrine has not yet been taken into the body of Christianity ; nor has Spiritualism, as such, been as yet developed into the form of a specific religion.

All that is swept aside when we realize that progress towards the highest is the Divine Will for us ; that we cannot escape from that progress ; that whatever comes in our way and whatever happens to us is meant to help us along that line ; that we ourselves are absolutely the only people that can delay our progress. When we really know this, what a difference it makes in the aspect of life ! No longer do we trouble and fear about ourselves ; but we simply go on and do the duty which comes nearest, in the best way that we can, confident that if we do this, all will be well for us without our perpetually examining and worrying. True, we are told in the wise Greek proverb : " Know thyself." True, it is our business to know ourselves, and to know our own weak points ; but that also must be done according to reason and according to common sense, and, as we have said before, we must not be like those tiny children who, when they plant a garden, are always pulling up their plants to see how much they are growing. That is exactly what so many good people are always doing—they are always pulling themselves up by the roots to see how they are getting on, instead of being satisfied quietly to do their duty, and trying to *help their fellows in the race*, knowing that the great Divine Power behind will press them onward slowly and steadily and do for them all that can be done, so long as their faces are set steadfastly in the right direction, so long as they do all that they reasonably can.

Another great question is as to the condition and fate of those whom we love after they are gone from our sight. There has been much terrible and unnecessary suffering because people worried about the condition of their children, of their parents, of those whom they loved most, because they were always uncertain exactly what was demanded, exactly what obscure conditions they must fulfil in order to grasp this elusive salvation, and make quite certain that they had it. This salvation is thought by a very large number of Christians to depend entirely upon one's believing or feeling that one is saved. It is a sort of salvation by hysteria, as it were ; a man is saved because he thinks himself saved, because he feels himself so—a very strange idea.

We in Theosophy are clear, either for ourselves or (what is still more important) for those whom we love so dearly, of all this trouble about being saved ; we know that there is nothing to be saved from except ignorance and error ; that there is no wrath of God (impious phrase that it is) from which we are to try to escape ; that the world is not governed by some kind of omnipotent demon who is always lying in wait to catch his unfortunate creatures, to cast them into eternal suffering for disobeying laws which they are practically incapable of obeying fully in their present surroundings and stage of evolution. We realize that all this is a childish fable, and that it is also an exceedingly wicked and blasphemous fable ; we know that on the contrary, the world is governed by a grand and beneficent

Power whose will is man's evolution ; who is sweeping him ever onward and upward along the course that all must take sooner or later, and the sooner the better, for the Divine Will is that man shall grow. What is our weak will that it should ever prevail against *That* ? We can but evolve ; we can but grow better and better ; the only question is, shall we throw ourselves into this great Divine scheme and work willingly *with* the Great Law which brings us here ? If so, then not only will progress be easy for us, but we may be of great help in assisting our fellow-creatures in their advance along this upward path ; in helping evolution instead of hindering it. If, on the contrary, we set ourselves vainly and uselessly to struggle against this Divine will, we shall still be swept on, but at the cost of much suffering, and instead of being helpful to those around us we shall hinder those who are unfortunate enough to fall under our evil influence. The wicked man, alike with the good man, must eventually pass from the human stage of evolution to a stage to us at present inconceivable. It is only that he gives himself much more trouble on the way ; his will, which is set up against the Divine, has to be broken down again and again, until he also realizes that he must take his part in the great work for man. So there is no question of salvation. The only question is that the system should be explained to man, that if possible, he should be induced to realize it, so that he may throw himself intelligently into the scheme, and work with the great Divine Force instead of against it. It is easy to see what an enormous difference that conception makes in life.

Many of the best people among us are perpetually overcome with the feeling of the sorrow and suffering and misery of the world ; they see so much evil, they see men fighting and warring in all directions against the good and the true, that they fear that nothing can be done with the world ; they almost despair of Divine Power ; and out of that, perhaps, has grown up the terrible blasphemy that the Christ, the Saviour of mankind, can succeed in saving only a mere handful, and is obliged to confess failure by allowing nine hundred and ninety-nine out of every thousand to be captured by his supposed enemy ! A very curious and a most unworthy idea ; but people do not realize it. Some rather exult in the selfish thought that only a few are to be saved ; so long, be it understood, as they are of the few ! The truth is ever grander far than any man's conception of it ; and we may well say that the true Christ within us is the Saviour of all ; but it *is* of all, and not only of a few.

This is a scheme, not only of occasional and partial salvation, not even of "eternal hope," as Canon Farrar put it, but of eternal certainty. We know that all must, in the end, stand by the side of the Divine. There is no escape from it, because that is His will. Now this removes at once from our horizon all the uncertainty that surrounds religion. In Theosophy we do not *hope* that we may be saved ; we *know* that eternal advantage and gain will come to all ; that progress is a neces-

sity and is the immutable law of the Universe ; and that if only we do the best we can under the circumstances in which we find ourselves, we in a small way are helping on that eternal progress of humanity as a whole. And so all those of us who grasp the thing thoroughly are infinitely happier and more contented than those who still grope in that commonplace and truly irreligious condition of uncertainty. We see our way clearly before us. We are very fallible and very human, like other men, and we often fail to rise to that which we know ; we often fall by the way ; we often make mistakes, just as other people do ; but this advantage at least we have—that we know what to do ; we have the whole thing clear before us ; and we do not become the victims of despair because it happens to us as to others to fall away sometimes.

Although a man, having set a goal before himself, may fall a thousand times on the way towards it, yet it would not only be useless, it would be very unwise and very wrong for him to despair, because each man must always go forward from where he stands ; it is no use trying to take some one else's position. If he falls, he picks himself up again ; he goes on once more. No matter how often he may fall, still he must get up and go on again, because this road of progress has to be trodden. So it is no use sitting down and saying "I can't." We shall *have* to do it one time or another, and the sooner we begin, therefore, the better for us—not only because it will be far easier for us now than it will be if we leave the effort till later, but chiefly because, if we make the effort now, if we succeed in making some progress, if we rise to some higher level, then we are in a position to hold out a helping hand to those who have not yet reached so high a step of that ladder as we have gained. In that way we ourselves can take part in the great divine work of evolution—every one of us, because every person has his own position and his own opportunities ; no matter how low his present status may be, yet there is someone still lower, someone to whom he can hold out a helping hand, someone to whom he can be useful. So it is that at whatever stage of evolution we may be, we can always be of some use in the position in which we then are. Here we have a whole mass of considerations showing us the great advantage that we gain from this Theosophical view of life.

Again, a man has some thought which is constantly in his mind, which is perpetually recurring to him. By the Theosophical teaching, he realizes that he is building up all round him a great thought-form, a thought-form which will constantly react upon himself, which will tend to set up vibrations similar to its own in his mind-body, and so to recall itself to him again and again, to intensify itself, to become such a habit to him that he will presently find it almost 'impossible to throw it aside or to get rid of it. Knowing this, he sees the immense importance of controlling his thought, so that he may always surround himself with good and not with evil ; with thought-forms that will

help him on his upward path, and not hinder him or drag him back. And from all this it comes also that nothing is unimportant to him. He learns that he must be accurate and careful in small matters as well as in great ; he sees that though the man of the world may often throw aside the less important matters, as he thinks—although such a man may say to himself, "This work is not well done, but never mind, it will do ; we must manage with it"—he realizes that the occult student cannot afford to take that line ; that whatever he does, he must do thoroughly ; as the Christians tell you, "as unto the Lord and not as unto men." And that is true, because he does it not that other people may see it ; he does it well in order that it may be well done ; that the thing to which he has set his hand may be a perfect piece of work, or as nearly perfect as he may possibly bring it. He cannot afford to neglect the smaller matters of life, but they also, as far as he does them at all, must be well and perfectly done, and accurate and pure and true. So we see that the whole of his life is very largely moulded by his Theosophical knowledge.

Let us now turn to consider the attitude which he finds himself compelled to adopt toward his fellow-men. He knows that all are truly but one ; that on a higher plane where space and time and form as we know them down here do not exist, there is an absolute spiritual brotherhood. There is more than a brotherhood, there is a unity ; and since all are one on those higher spiritual planes, all are truly brothers down here on this plane, however little it may seem so, however little it may be recognised, where race wars against race ; where creed hates creed ; where classes and castes are ever struggling, the one against the other ; where competition is rampant ; where dishonesty so often takes the place of fair dealing. Yet when he once realizes this absolute spiritual unity above, he knows that down here, in real truth, the interest of one can never be opposed to the interest of all ; that no true gain can be made by one man which is not made in the name of and for the sake of all humanity ; that one man's progress must be a little lifting of the burden of all others ; and that one man's advance in spiritual things means a very slight, yet not imperceptible, advance to humanity as a whole ; that every one who bears sorrow and suffering nobly in his struggle towards the light is lifting a little of the heavy burden of the sorrow and the suffering of his brothers as well.

When he recognizes this brotherhood, not as a pious opinion merely, not merely as a hope cherished by despairing men, but as a definite fact following in scientific series from all other facts ; when he sees this as an absolute certainty, how different his attitude must be towards all those round about him—an attitude ever of helpfulness, ever of the deepest sympathy ; a realization that nothing which clashes with their higher interest can ever be the right thing for him to do, or can ever be good for him in any way. All this gives him a higher and wider view ; and to him the problems of life look far less

complicated, and far more hopeful and clear than they can possibly seem to the ordinary man.

Thus his attitude towards his fellows will be ever one of the widest possible tolerance and charity. Tolerance, because his philosophy shows him that it matters little what a man believes, so long as he is a good man and true; charity, because his wider knowledge enables him to make allowance for many things which the ordinary man does not understand. The standard of the occult student as to right and wrong is always higher than that of the less instructed man, yet he is far gentler than the latter in his feeling towards the sinner, because he comprehends more of human nature, and, as the French proverb says, "tout comprendre, c'est tout pardonner." He realizes how the sin appeared to the sinner at the moment of its commission, and so he makes more allowances than could possibly be made by the man who is ignorant of all this.

He goes further than tolerance, charity, sympathy; he feels positive love towards mankind, and that leads him to adopt a position of ever-watchful helpfulness. The child who deeply loves his mother is always watching for an opportunity of doing some little thing for her—something that he knows will please her or save her trouble. It is just that attitude of watching for an opportunity to help which the occultist adopts towards his fellows. He realizes that every contact with others is such an opportunity. When a new friend comes into his life when a child is born into his family, when a servant becomes a member of his household, he at once begins to consider what he can do for them, and how he can be a useful influence in their lives. Theosophy brings him so much additional knowledge, that there is hardly any case in which it does not enable him to give advice or help. Not that it would be wise to be perpetually thrusting his opinions upon people; that is very poor and tactless policy. There are many cases in which he cannot with advantage say anything, but his life at least shows the advantage of his creed, and is the greatest of all testimonies to the truth of Theosophy; because men say, "Here is one who is calm and serene in all troubles; here is a man who is ever helpful; who is always thinking, not of himself, but of others. What is the faith, what is the belief that makes him take this line? Surely it must be well worthy of our examination and of our consideration." And so by the example of a noble life we try to lead others to the same safe harbour of peace which we ourselves have gained.

Even those whom he meets only casually are not overlooked. As I mentioned in a previous lecture, even in riding in a railway carriage or an omnibus, the opportunity to do some good may arise. He may see a man worried or in sorrow, and may send him helpful, encouraging thought, and watch him brighten up under its influence. The result is not always immediately apparent, yet the friendly thought has done its work, and we should never forget that this

work may be greater than the sender knows. The unfortunate stranger may have been upon the brink of despair, and just that encouraging thought may have saved him from insanity or suicide.

Think what a difference it would make to us if we all regarded life from that point of view—if we went through it looking for opportunities of doing good—asking, not “What can I gain?” but, “What can I do?” Such an existence is far more interesting, infinitely fuller and wider than that of the unfortunate who is all the while wrapped up in narrow ideas of personal gain or loss, circumscribed by the limited horizon of his own petty troubles and sorrows.

Yet another point. The occultist, in his relation to his fellow-men, bears in mind constantly that question of thought-control, of which I spoke. He knows that every thought to which he gives birth ends not with himself, but affects many others as well. He realizes that the vibrations which he sends forth from his mental body are reproducing themselves in the mental bodies of others all about him; that he is a source either of mental health or of mental ill to all with whom he comes in contact. Consider the condition of a man who is a source of evil thought. Take a simple case; suppose it is merely a man who is a source of low and sensual thought. That man will know that under ordinary conditions he must not allow these low and animal thoughts of his to find vent in words; he must not show to his friends or the community his inner feeling in action, but often he does not realize that his thought alone is a plague-spot; that he is going through the world as a centre of moral contagion. It is exactly the same thing, and exactly the same crime as it would be for one of us, who caught some terribly infectious disease, to continue to go about among his fellow-men, with the disease hidden, scattering the seeds of pestilence on all sides. We know that that is a crime; we know that our laws would certainly deal stringently with such a case as that if they could get hold of it. It is a worse crime still for a man to go about scattering moral poison and moral infection, because that is more insidious, more devastating and far more difficult to eradicate than any physical disease could be.

Most especially of all is this a fact to be borne in mind by any one who has in any way to do with children. Whether he be a parent, a teacher, or a guardian, if his fate brings him into the presence of a child, it is then his business, most emphatically, to set a watch not only over his words and his deeds, but over his thoughts as well. It would be a bad man, as we should all admit, that would give way to angry words or angry deeds before a child. The presence of the child would be a restraining factor. But what we do not realize is that our *thoughts* before the children have just as great a power. The child-bodies are plastic and can easily be bent and moulded. A gymnast, for example, can take a little child and can train him to do all sorts of things with his plastic young limbs, which



you or I could not now train ourselves into doing, no matter how long we might try. Just as that child's physical body is plastic and easily moulded, so is his astral body—his passions, feelings, and emotions; so is his mental body—the whole realm of his thought. Whenever through any grown-up person there passes a wave of anger or a sensual emotion, assuredly that acts at once upon the plastic astral bodies of any children who are so unfortunate as to be in his neighbourhood; it excites in them a synchronous vibration, a predisposition to the anger or the sensuality, or whatever it may be. It may not be able immediately to call it forth in them, but it sets the vibration going in their astral vehicles, so that the next time any active cause approaches them, that vibration can much more easily be started in them again.

In the same way, the person whose thoughts are ambitious or selfish or worldly is also a source of evil influence; and if there be children near, be sure that their plastic mental bodies are impressed by it; that they are drinking it all in as a sponge draws up water; and though they are too young directly to reproduce it now, the seed sown will bear fruit in due season. Fortunately that is equally true of good thoughts. The person who surrounds his children with a constant halo of love and of affection will certainly develop the love and the affection in the children. The person whose thoughts are noble and unselfish and who takes care that no impure or unworthy thought shall ever come near his child is at least doing his best to raise high and holy and noble thoughts in that child's mind, so soon as ever it is capable of vibrating in response to them.

It is a terrible sight to anyone who has the clairvoyant vision to see all these beautiful white child-souls and child-auras, and then a few years afterwards to see how they have been soiled and smirched and darkened by the horrible, impure and unholy thoughts of the adults around them. It is only the clairvoyant who knows how enormously and how rapidly child-characters would improve if only adult characters were better.

There again is a subject of vast importance; one upon which I have written elsewhere—that of our relation to children, our duties towards them, and the way in which we are acting upon them whether we will or not; but that is not part of our present subject. But we see there again what a fundamental difference the Theosophical teaching makes to a man; how he realizes his responsibilities, and how very careful, therefore, he must become as to even his innermost thoughts and feelings, not only for his own sake, but for that of his fellow-men also.

In every relation of life this idea of helpfulness comes in. For example, we have around us a vast animal kingdom brought often into very close relation with us. Why is it brought into that relation? Only to offer us an opportunity of doing something for it; for remember that these animals also are our brothers, although they are

younger brothers ; it is the same great Divine Life which animates them, although it is a later wave, a less developed outpouring ; still they are our brothers, and we owe a fraternal duty to them also—so to think and act that our relation with them shall always be for their good and not for their harm.

There is no reason why the horse and other creatures should not work for man, because in that very working their intelligence and devotion are evoked ; always provided that there be no cruelty, no overworking, nothing that can hinder the evolution of the animal, but only that which can help it. The work may be done, and well done, but the animal must always be kindly treated ; he must always be encouraged to develop his intelligence and his feeling of love and devotion toward his master.

In so many cases man has misused his relation to the animal kingdom ; he has ruled it by fear and not by love, he has tortured many of the creatures which serve him, he has trained them into bad habits in order to pander to his own evil passions and his lust for cruelty. He has taken a noble animal like the dog and degraded him below the level of the wolf from which he was evolved ; he has taught him to hunt, not for the sake of food, but for the pure lust of killing, which no wild animal ever does ; and thus he has created in him an instinct of destruction which it will take many ages and much suffering to eradicate. Never should we develop in any animal the evil qualities of fear, of ferocity, or of hatred, but always intelligence, devotion and love. In all cases and with all forms of life our business is to help, and to try to bring nearer the golden age when all shall understand one another and all shall co-operate in the glorious work that is to come.

Finally, we must regard everything from the higher standpoint and not from the lower ; whenever we find a struggle going on within us—that “ law of the members warring against the law of the mind,” as St. Paul puts it, we should remember that we ourselves are the higher, and that this, which is the lower, is not the real self, but merely an uncontrolled part of one of its vehicles. We must identify ourselves never with the lower, but always with the higher ; we must stand on its side, realizing that the soul is the true man instead of taking the upside-down attitude which is shown in our common expression when we speak of “ my soul ” as though this body were I, and the soul were something belonging to it. Far more true is the Hindu form of speech, “ My body is tired ; my body is hungry.” However strange that sounds to us, there is no shadow of doubt that that form of words represents the truth, and that ours is entirely wrong. It shows how far the general sense of the time has departed from the true knowledge when we speak of the soul as an appanage of the body, instead of realizing that the body is only a partial expression of the soul ; an instrument which is to be governed by the soul and kept in

order by it, and not allowed, like an unruly horse, to run away with its master.

These are some of the ways in which we find that our belief affects our every-day life ; this is something of what we gain from Theosophy. We learn that this grand law of evolution, which is an expression of the Divine will and Life and Being, is yet something in which we ourselves can take our humble part ; that there is not one of us but can be a channel for its power ; not one of us but can help in the great work that lies before us. And so we learn to be ever on the watch for opportunities to help ; ever ready to render it in the most unexpected directions and to the most unlikely people ; because we realize that to help on this magnificent scheme of evolution is to be a fellow worker with God, a co-operator with the purpose of the Logos ; and this we hold to be the highest honour and the greatest privilege that can ever fall to the lot of man.

C. W. LEADBEATER.

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THE HOLY CATHOLIC CHURCH.\*

“THE HOLY CATHOLIC CHURCH.”—This phrase occurs, as you know, in the Apostles' Creed, and I believe the majority of those who repeat it Sunday by Sunday, if they think about it at all, take it as referring to what is generally called the Established Church. It is an article of faith with them that they believe in its Divine origin, in its methods, in its priests, in its whole paraphernalia in fact ; and those outside its pale are regarded as—well, not quite in the *correct* path for Heaven. But there are many who give the phrase a wider interpretation, and include within the Holy Catholic Church the faithful believers in all lands and in all sects of Christendom ; only these faithful believers must, of course, in their opinion, be Christians, else they cannot be members of this Holy Catholic Church.

I hope to give this evening a wider interpretation still, and to show that we may include within the bonds of this spiritual brotherhood, this Holy Catholic Church, men not only of all nationalities and all creeds of Christendom, but also men of all forms of faith, and all religions under the sun : whether known by the name of Buddhist, Parsee, Confucian, Mahommedan, Hindu, Jew, or Christian, matters not at all.

What is meant by the Church, the Church of God ? Why should we confine it to the comparatively small number of people here in the West, who have been born within the pale of the Christian religion, or who have left other religions to embrace Christianity ? To me, the Church means, not this secluded handful, but a great multitude which no man can number, “ of all nations and kindreds and peoples

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and tongues," who have heard and obeyed the call to live for the Spiritual instead of for the temporal, for the Real instead of for the unreal, for the Eternal instead of for the transitory and fleeting; who, in short, have "set their affection on things above, and not on things on the earth."

Whom shall we exclude from this "Ecclesia," this body of men and women "called out" from the ordinary frivolous surface life to the inner life of the soul—"called out" by the common knowledge they possess of the great underlying truths—"called out" by their common resolve to serve only the Highest, to subdue, to bring into subjection their lower nature, to strive to unite themselves wholly with the Divine? Shall we presume to exclude those who follow faithfully and loyally the teachings of the Lord Buddha, that great Elder Brother, the keynote of whose teaching was pity and compassion? Listen to His words: "Overcome anger by love, overcome greed by liberality, overcome falsehood by truth, overcome evil by good. Hatred ceaseth not by hatred at any time, hatred ceaseth only by love. . . . If a man foolishly does me wrong I will return to him the protection of my ungrudging love. The more evil comes from him, the more good shall go from me." Surely those who *follow* this rule of life, who *follow* it, mind, not who merely *profess* it, surely they are among the "called out," "called out," from that life where hatred and envy rule, where blow is met by blow, where strife and not unity prevail; those followers of this golden rule are just as truly members of the Ecclesia, the "called out," as are the followers of that other great Master who, five hundred years later, taught exactly the same code of ethics. "Ye have heard that it hath been said 'an eye for an eye and a tooth for a tooth.' But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. . . . Ye have heard that it hath been said, 'Thou shalt love thy neighbour and hate thine enemy.' But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Or again, shall we presume to exclude the followers of the Divine Lord, S'ri Krishna, who, hundreds of years before the Buddha sought and found the key to the ceasing of sorrow, taught His disciple and friend Arjuna, that Wisdom which knows the true Life as indestructible, imperishable, and knowing this, grieves not at any thing which may befall? Said He:—

"The wise in heart mourn not for those  
That live, nor those that die.  
Nor I, nor thou, nor any one of these  
Ever was not, nor ever will not be  
For ever and for ever afterwards.

. . . . .  
The soul which is not moved,

The soul that with a strong and constant calm  
Takes sorrow and takes joy indifferently,  
Lives in the life undying."

S'rî Krishna spake also, as did the Christian Master, of the indwelling Spirit of the living God, of the "True Light which lighteth every man that cometh into the world." Those words are recorded in *our* Bible; in another Sacred Book which records some of the sayings of S'rî Krishna, we have the same idea:—"That splendour issuing from the Sun that enlighteneth the whole world, that which is in the moon and in fire, that splendour know as from Me. . . . And I am seated in the hearts of all." And as the Christian Master issued His tender invitation—"Come unto Me all ye that labour and are heavy laden and I will give you rest," even so Krishna says to His followers:—"Îs'vara (the Lord), dwelleth in the hearts of all beings. . . . Flee unto Him for shelter with all thy being, O Bhârata, by His grace thou shalt obtain supreme peace, the everlasting dwelling-place." And again: "Come unto Me alone for shelter; sorrow not, I will liberate thee from all sins."

No doubt if we were to examine into other religions we should find similar words of hope, of encouragement, of wisdom, of admonition, of invitation, from the lips of *their* Founders, Divine Men filled with the Triune Spirit of Wisdom, Love, and Power, even as Jesus the Christ, the Divine Man whom we Christians reverence, was filled. That their professed followers do not act up to their profession, that the religions they founded are degenerate, does not affect the question at all. Do all professing Christians act up to *their* profession? Is the Christianity of the Churches the same as the Christianity of the Christ? I trow not. Jesus had not "where to lay His head," yet the chief administrators of the religion He founded dwell in palaces! Curious anomaly! Yet, for all that, "I believe in the Holy Catholic Church," that Church which is composed of men and women belonging to all these varying *forms* of religion, but who see beyond the form to the life, beyond the shadow to the substance, who regard as the primary object of their life no longer things temporal, but things spiritual, who have ranged themselves on the side of evolution instead of retardation.

For this Church of God is *Catholic*, that is, *Universal*, a body of people "called out" from the ordinary worldly life, by an inward call stronger than all outward inducements, all outward attractions, and they, by their obedience to that call, are an ever living testimony to the *reality* of the Spiritual world. Let us not seek to limit then the Catholicity of the Church of God.

"For the love of God is broader  
Than the measure of *man's* mind,  
And the heart of the Eternal  
Is most wonderfully kind,"

Man is ever seeking to limit, to bind down, to narrow ; the thoughts of God are wide. " As far as the East is from the West " even so far do His thoughts of love extend. The way to the heart of the Father is *not* confined to one community, however large that community may be ; the Path itself may be one, but the ways thereto are as numerous as are the needs and the dispositions of his children. As we read in the Bhagavad Gîtâ: " However men approach Me, even so do I accept them, for the path men take from every side is Mine."

It is well to remember that however varying the forms, the Life which pours through is *One*. The Life which manifests through you takes the form, say, of a Churchman in the Christian Religion, through me it takes the form of a Quaker and a Theosophist ; through another it takes the form of a Buddhist ; and so on through numberless *forms* does the Life flow, but the Life itself is *one*. Lowell has a very suggestive poem in this connection which I should like to read here :—

“ Never, surely, was holier man  
 Than Ambrose, since the world began ;  
 With diet spare, and raiment thin  
 He shielded himself from the father of sin ;  
 With bed of iron and scourgings oft,  
 His heart to God’s hand as wax made soft.  
 Through earnest prayer and watchings long,  
 He sought to know ’twixt right and wrong,  
 Much wrestling with the blessed word  
 To make it yield the sense of the Lord,  
 That he might build a storm-proof creed  
 To fold the flock in at their need.  
 At last he builded a perfect faith,  
 Fenced round about with *The Lord thus saith* ;  
 To himself he fitted the doorway’s size,  
 Meted the light to the need of his eyes,  
 And knew, by a sure and inward sign,  
 That the work of his fingers was divine.  
 Then Ambrose said, ‘ All those shall die  
 The eternal death who believe not as I,’  
 And some were boiled, some burned in fire,  
 Some sawn in twain, that his heart’s desire,  
 For the good of men’s souls, might be satisfied,  
 By the drawing of all to the righteous side.  
 One day, as Ambrose was seeking the truth  
 In his lonely walk, he saw a youth  
 Resting himself in the shade of a tree :  
 It had never been given him to see  
 So shining a face, and the good man thought  
 ’Twere pity he should not believe as he ought.

So he sat himself by the young man's side,  
 And the state of his soul with questions tried ;  
 But the heart of the stranger was hardened indeed,  
 Nor received the stamp of the one true creed,  
 And the spirit of Ambrose waxed sore to find  
 Such face the porch of so narrow a mind.

' As each beholds in cloud and fire  
 The shape that answers his own desire,  
 So each,' said the youth, ' in the law shall find  
 The figure and features of his mind ;  
 And to each in His mercy hath God allowed  
 His several pillars of fire and cloud.

The soul of Ambrose burned with zeal  
 And holy wrath for the young man's weal ;  
 ' Believest thou then, most wretched youth,'  
 Cried he, ' a dividual essence in Truth ?  
 I fear me thy heart is too cramped with sin  
 To take the Lord in His Glory in.'

Now there bubbled beside them where they stood  
 A fountain of waters, sweet and good ;  
 The youth to the streamlet's brink drew near  
 Saying, ' Ambrose, thou maker of creeds, look here !'  
 Six vases of crystal then he took,  
 And set them along the edge of the brook.

' As into these vessels the water I pour,  
 There shall one hold less, another more,  
 And the water unchanged, in every case,  
 Shall put on the figure of the vase,  
 O thou, who wouldst unity make through strife,  
 Canst thou fit this sign to the Water of Life ?'

When Ambrose looked up, he stood alone,  
 The youth and the stream and the vases were gone,  
 But he knew, by a sense of humbled grace,  
 He had talked with an angel face to face,  
 And felt his heart change inwardly,  
 As he fell on his knees beneath the tree."

Let us also take this lesson to heart, that it is " the figure of the vase," which makes the apparent difference, the Water of Life is the same One and Unchanging, the vase is the *form* of religion, the water is the Life.

Not only is this Church of God Catholic, but it is *Holy*. And why? Certainly not because of any outward ceremonial, but because its members, the world over, having " set their affection on things above " are striving to make their lives here purer, and holier, and better.

The mere joining of any outward society or organization is not enough you see, in my opinion, to make one a member of the Holy Catholic Church. We may observe *all* the forms and ceremonies of the Church of England or the Church of Rome, or any other Church, and yet not be a member of this true Spiritual Church, this *Holy Catholic Church*, or, on the other hand, we may belong to no outward Church or religious organization whatever, and yet in very truth be a member of this true Church of God. "By their fruits ye shall know them," not by their profession.

But, you may say, the members of this Holy Catholic Church do not always recognise their spiritual brotherhood; the Christian saint or "holy one" and the Buddhist saint or "holy one" may *think* that a gulf, wide, deep, and impassable yawns between them; they may and often *do* look upon each other with distrust and misunderstanding. That is so, but it does not alter the fact of their spiritual brotherhood for all that; it does not alter the fact that there is between them a community of aim and purpose, it only shows that they have not yet broken the bonds of external forms, which are very hard to break; but, spiritual brotherhood being a reality on the spiritual plane, is stronger than any mere external form, and the dividing wall, the barrier to the recognition of this brotherhood, *will* be broken down one day.

How then should the members of this Church of God affect the rest of mankind? What should be their attitude to the people around? We have a hint as to their mission in the different reading of this clause in the Nicene Creed; there we read of the "one Catholic and *Apostolic* Church." The members of this Church are not to sit with hands idly folded, are not to keep their "good news" to themselves, but it is their duty and their inestimable privilege to be *Apostles*, that is, men "sent forth" by the mighty Power, who is guiding all, "sent forth" to be His expression in the earth, "sent forth" to invite, to instruct, to teach, to help, to guide all those who are more ignorant, that, by precept and example, these also may learn the all-important lesson. It is the privilege of all who have in any measure realised the paramount importance of the Eternal as compared with the temporal, who are striving with all their hearts to follow the light of Truth, to serve always and ever and only the Highest, it is their high privilege to be in very truth *Apostles*.

The Power which sends us forth works with and through, but will eventually break down, our limitations. We cannot all be orators, but we *can* all pass on a loving word of encouragement and sympathy to one needing our help: we cannot all express ourselves fluently, either in writing or speaking, but it is possible for every one of us to suggest gently to one here and another there that *there is* a life which is *infinitely* worth living, that the spiritual life is no chimera



no "pious belief," but a glorious reality to lift aside even if it be but a tiny corner of that veil of ignorance and superstition which hides the face of our Divine Ideal. And, if as yet even *this* seems too hard for us, if the quiet word of encouragement or instruction seems too difficult to say, we can at any rate, all of us, "*live the life*," and that is after all, of more value than words, of more value than the most fluent speech, and the mighty Power which sends us forth to *live* will assuredly use those lives. And in these lives of ours, whether we have the gift of speech or whether our province is to be the *silent* witness, we all have at our command the tremendous power of *Thought*. We can send out into the thought atmosphere, thought vibrations which are pure and strong, helpful and definite, loving and one-pointed; and these thought vibrations coming into contact with other thinkers will stimulate them to be pure, helpful, and loving. Bearing this in mind it is well to cultivate thought control, to accustom ourselves to steady, definite thinking, so that our thoughts, instead of being vague and dreamy, shall be clear and definite, and do some good in the world.

And so in one way or another, some will go along one line, some on quite a different one, we may all be Apostles in this Holy Catholic Church, men and women "sent forth" to help, agents of the Divine Will, channels, living channels, for the Divine Life to flow through. And is not this after all the life best worth living, to be a channel for the life of Him Who is the life of the world!

In the Twentieth Century New Testament, we read in one of St. Paul's Epistles, "The Church is Christ's Body, and is filled with the presence of Him who fills all things everywhere with Himself." And again: "just as in the human body we have a union of many parts in one and all the parts have different functions to perform, so by our union in Christ, we, many though we are, form only one body, and individually we are united to one another as its parts."

Looked at in this Light, the Holy Catholic Church, as a manifestation of the Divine Life, Christ's Body, a living Spiritual entity with a definite work to perform, animated throughout, in every part, by the vitalising, energising Life of the Christ (and by "the Christ" is meant, I take it, the mystic universal Christ), looked at in this light we see how necessary all the different parts are to each other; "all the parts have different functions to perform," but each function is necessary. The eye has an altogether different service to perform for the body from that of the foot, and performs that service in an altogether different way, yet if the body had no feet, locomotion would be extremely difficult (at any rate till we grew wings!); and if the body had no eyes, where would the power of sight be? And so in this mystic Body of the Christ, which is scattered as were the limbs of Osiris in different parts of the earth and yet is unified by the living Spirit, each expression of the life is equally necessary with every other. The function of the

Christian Church is necessary, is holy, for true Christianity is a revelation to mankind of the great Heart of Love of our Father; but it is not more necessary, it is not holier than the functions which the Hindu, the Buddhist, the Parsee Churches, have to perform among the people to whom they appeal, revealing, as they do, the Unity of God, the Omnipresence of God, the absolute Justice of God; revealing also ways by which men in all ages have found and may find, the Way Home to the Father. Their methods may be different from ours, but what of that? "The body is not one member but many. If the foot shall say, 'Because I am not the hand I am not of the body,' is it therefore not of the body? And if the ear shall say, 'Because I am not the eye I am not of the body,' is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now God hath set the members, every one of them, in the body as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, 'I have no need of thee,' nor again, the head to the feet, 'I have no need of you.' Now ye are the body of Christ."

The Church, the Holy Catholic Church, is Christ's Body. Let those among us, who are members of this body of the living Christ, see to it that they faithfully perform their several functions, whether they are conspicuous or lowly, matters not at all; whether the limb to which they belong is known among men as Christianity, Buddhism, Judaism, matters not at all, so long as the life is there, so long as they put no obstruction in the way of the free pouring forth of that Life, but make it their object to be living channels for this glorious Life, which pours through the whole mystic Body.

And there is another thought in connection with this. This Divine Life is in every one, whether as yet they are, in the sense I have used it, members of the Church or not; for there is but one Life, the Life of God in all the Universe. I have seen a copy of a beautiful picture, which represents, pictorially, something of what I have just been trying to express. The picture is called "The Path," and represents the rugged stony path up which the strong undaunted soul climbs, upwards, ever upwards, ever striving to reach the golden glory of his Ideal. There are a great many details in the picture, a great many figures, but the thought in it which bears on our subject is this: As one looks at the picture one presently sees a figure which at first escaped one's notice. At the back of all the smaller figures one sees, faint but beautiful, One, grand, majestic; the Figure symbolizing Him Who is the Logos of our System. As one gazes, one gradually realizes that *He* is the picture, all the others are seen as parts of Him; His mighty embrace surrounds all, the highest and the lowest; not one is outside His consciousness, not one but is animated by His life and one faintly realises in a momentary gleam of intuition what it

all means, "for of Him, and through Him, and to Him are all things, to Whom be glory for ever."

And then we begin to realize more fully that all mankind are brothers, for at the base of our nature *all* are spiritual, therefore there is a spiritual brotherhood common to everyone, from the highest, holiest saint, to the lowest, most degraded sinner, the One Life is in all. But there is a difference; some recognize the Life and work with it, thereby enormously hastening their evolution and their power to help; others do not; and it is for those who *do* recognize this Life, and who are therefore members of the Holy Catholic Church, it is for them to fulfil their Apostolic mission and strive to help those who do not; help them to recognize their own innate Divinity, to wake up and see the flood of golden sunlight which is ever streaming from the Spiritual Sun, to walk no longer in darkness, but in the light of Life.

It is, after all, largely a question of development, a question of the age, so to speak, of the soul, for souls are at different stages of growth; and the younger souls will in time develop this power of sight, will in time develop the germs of Wisdom, Love, and Power, which are now lying latent. This is where our Reincarnation hypothesis comes in so inspiringly. What is impossible to us in this life will be quite possible and attainable in some future life. The soul which is undeveloped now, will, in process of time grow and develop and take his right place as a member of the Church Universal. For Theosophy teaches that the soul of man is a growing, evolving entity; that not once only, but many times does it clothe itself in a body of flesh, that, however undeveloped any individual soul may be now, time will be given for it to grow strong, loving, wise, perfect, even as the Father in Heaven is perfect. And do we not see as we look around, souls at all stages of growth? It may be our privilege to know some in whom the life of the Spirit shines translucent through the veil of flesh, in whom "Holiness to the Lord" is stamped on every action of life; others there are in whom the germ of the Christ life is so hidden and well nigh smothered by the physical encasement that we are at times tempted to wonder if it is really there. But in time it *will* make its presence felt, and the Soul will grow stronger and stronger, and put on its beautiful garments of holiness and purity, gradually developing the hidden germs of Wisdom, Love, and Power. It is a slow, a very slow process, and one is apt at times to grow impatient, but God is never in a hurry. With infinite Patience does He bear with all the limitations which imprison the growing spirit never hastening, never resting, He works on. I heard a saying of Theodore Parker's the other day which struck me as very good; he said that the only trouble between him and God was that he was in a hurry, and God was not. Life after life the soul grows, setting causes in motion in one life which he works out as effects in another

learning his lessons one after another in the school of experience, and "the pains he endures in one body are powers he wields in the next." And thus we have hope for, and patience with everyone, even the most backward, not even getting discouraged over ourselves! And if a man is not a member of the Holy Catholic Church now, we do not therefore give up hope for him, we only recognize the fact that he is not yet ready for it. Everyone, man, woman, and child, is destined one day to enter into this Spiritual Brotherhood, to realize how strong a link it is which binds together the seekers after Truth in all nations and forms of faith.

One by one, as we are ready, are we "called out" from the unrealities to the Realities, from darkness to Light, from dwelling in the *forms* of religion to Religion itself, from the different antagonistic outward Churches to the Church Universal, the Holy Catholic Church, "elect from every nation, yet one o'er all the earth."

ELIZABETH W. BELL.

#### PRACTICAL THEOSOLOGY.\*

WE hear a good deal at present about "Practical Theosophy." Is such a thing possible? If so, in what does it consist? To many theosophists, Theosophy is an individual internal thing, a systematic cosmogony, philosophy, ontology, to which the term *practical* is completely inappropriate. As well, they think, talk of practical metaphysics! Others, again, feel that to love your neighbour and still neglect to help him in the material things in which your aid would evidently be to his advantage, is a barren mockery. One meets people continually who hardly stir a finger to help others, and yet who talk glibly about the "Rounds" and the "Rings" and the "seven principles" of man; who long for Nirvâna, even for Paranirvâna; who ardently desire to be joined to the infinite, absorbed into the eternal; who feel that all men are their brothers, all women their sisters, and that thought makes them oh, so happy, gives them such peace of mind! The convict is their brother, their caught and locked-up brother; the tramp is their brother—their idle, unwashed, whisky-soaked, good-for-nothing brother; the workwoman is their sister—their poor, friendless sister, who has to sew sixteen hours a day to keep body and soul together; even the prostitute is their sister—their fallen, wicked sister, who is hurrying to an early grave; the famine-stricken Irish, Chinese, Hindus are their brothers and sisters—their skin-and-bone brothers and sisters, who are dying of starvation. Theosophy teaches them these beautiful truths, they say, and it does them so much good to know it all! Speak to these sentimentalists about "Practical Theosophy," and they look suddenly stupid. Tell

\* The matter in this article is so important that we reproduce it entire, with many thanks—from the pages of *The Message of Theosophy*, that helpful little magazine issued by the enterprising members of the Rangoon Branch, T. S.

them that in a garret not a hundred yards from their back door there lies a fever-stricken family—that you know of fifty cases of genuine distress that they could aid by their money and sympathy, and they look at you as if you were something they had eaten which had not agreed with them. Perhaps they tell you that Theosophy is a spiritual affair, something of a private and confidential nature between their “higher selves” and the Great All, into which no vulgar, earthly considerations enter. These people are probably quite unaware what a wretched sham their “Theosophy” is, and what miserable frauds they are themselves when they pose as Theosophists. They don't know they are selfish. It has never entered their heads to think what would be their thoughts, their words and their actions if they really felt what they say they feel, if they realized in their hearts the meaning of the words “my brother,” “my sister.”

These people do not trouble themselves to think what their sentiments would be did they learn that a real brother or sister was in want of their aid. Suppose they heard some fine morning that their brother was starving to death, without the means of procuring food, what would be their sensations? Would not their hearts stop beating in horror? Would not every nerve tingle with excitement and with anxiety to save him? What pictures their imagination would draw! Their beloved brother lying helpless on the floor of some wretched hut, while the wife he loved and the children of his heart, emaciated to skeletons like himself, lay dead or dying around him. Would not any woman under these circumstances fly to her banker and make him instantly telegraph money to his agents in the nearest town, with instructions to send messengers at any cost to her brother with immediate relief? Were she a poor woman, would she not hurry with her trinkets, her clothes, her furniture, anything, to the poor man's banker, the pawnbroker, thankful and proud to be able thus to raise the money to save her brother and his family from horrible death? And then what feverish anxiety, what sleepless nights, until she learned that the relief she had sent had reached her brother in time! Or, suppose a man were told that his pure and innocent sister had been morally tripped up and socially knocked down by some selfish brute whom she had trusted—had been psychically drugged by him, “ruined,” deserted, cast out, reviled and spat upon by people morally and intellectually unworthy to be her scullions; handed over in cold blood by the “moral” and the “pious” to the tender mercies of the most selfish and most brutal of both sexes, to be trampled hopelessly into the mud, the helpless slave of the demons of drink and lust. Would not every spark of manliness in him be fanned into a blaze of indignation and rage? Would he not employ every conceivable means to discover the poor girl's hiding-place? And when he had found his sister, would he not throw his protecting arm around her and fight his way with her out

of the hyena's den, past the toads of scandal and the vipers of malice and give her an asylum in his heart, and hearth, where the poor wounded, terrified, half demented girl could recover her mental, moral and physical health ; while those who had never tripped, or who had never been seen to fall, howled, and snarled, and hissed, and grimaced before his door in impotent rage that a victim had been rescued from the hell to which they had consigned her as a sacrifice to their demon-god—the great infernal trinity of hypocrisy, cruelty and selfishness ?

No ! those who descant upon the brotherhood of man seldom realize, even in the faintest degree, the meaning of the pretty, sentimental words they utter. If they did, there would be no question as to the nature of Practical Theosophy. If they did, a great unrest would seize them, a supreme desire to help the thousands of suffering brothers and sisters that cross their path every day of their lives, and from whom they shrink because cowardice, selfishness, and indolence inhabit furnished lodgings in their own hearts.

The Australian savage murders any black-fellows he meets who do not belong to his little tribe. He kills them on general principles—because they belong to “another set.” The civilized world has advanced so far upon the road to Practical Theosophy that we do not actually murder or maim those who do not belong to our tribe, we merely let them suffer and die, and the advanced ones, the pioneers of the race, write on their tombstones, “Here lie my dear brothers and sisters.”

The fact is, however, and a staggering one it is too, that Practical Theosophy, in its full acceptation, would mean a dissolution of society as at present constituted. Of that fact there cannot be the slightest doubt, for it would mean a reign of kindness, of sympathy, of unselfishness, of tenderness to the weak, of forgiveness for the erring, of mutual helpfulness, of happiness in seeing others happy, and there is not a single one of our present social institutions that is not founded upon principles diametrically the opposite of these, and which would not swell up and burst to pieces were the ferment of altruism introduced into it. Only fancy what the result would be of introducing Practical Theosophy into our treatment of criminals, and into our legal processes ? What would become of that dignified and learned profession, the law, were the object of the solicitor and the barrister to make people friendly and forgiving, instead of being to fan their enmity, spite, and hatred ? What would we do with our great prisons and convict establishments, were jurymen, judges and legislators to really look upon criminals as their ignorant, misguided, erring, stupid, neglected brothers and sisters ? Or, again, what would become of our arsenals and iron-clads, of our generals and admirals, our colonels and captains, and our be-feathered and be-belted warriors generally, were the people of various nationalities to refuse to shoot and

stab and blow each other to pieces at the word of command, for no better reason than that they were brothers and had no quarrel, and did not want to harm each other, or each other's wives or children? Another noble profession would go to the dogs! What would become of the churches were the clergy to treat their fellow-creatures as brothers and sisters? Would not the bishops hasten to convert their palaces into asylums for the homeless wretches who now lie shivering at night in the road before their gates? Would not the lesser clergy quickly follow their example? Then they would have to feed these unfortunates, for the bishop's brothers and sisters are starving all the time as well as shivering; and how could they do that and at the same time maintain an establishment? What would the Lord think of His ministers if they neglected to keep up their place in society? The next thing would probably be that the clergy would open their great empty churches for wretched and homeless women and children to take shelter in, instead of letting them lie shivering in the rain and wind before the barred doors of those gloomy temples of their jealous God—and then what on earth would become of religion?

But let us be reassured! The social order is in no danger just yet of being upset by the introduction of Practical Theosophy into the lives of men. Practical Theosophy to exist, except in fancy, requires Practical Theosophists—in other words, people who value the happiness of others more than their own enjoyments, and such people are a rare exception in any place in life—in the law, the army, the church, the legislature, in agriculture, trade, commerce or manufacture. If any one feels to-day that his sentiments are those of Practical Theosophy and seriously proposes to sacrifice his worldly prospects and enjoyments in order to spend his life in doing what little he can to benefit others, he runs a risk, that is not far from a certainty, of being treated by the world as an incorrigible lunatic. It is a fact which few will deny that any one would be considered a mad man who openly and confessedly followed the injunction of the great Practical Theosophist of Judea, to sell all that he had, and having given the proceeds to the poor, to follow him—that is to say, who devoted his life, in complete forgetfulness of self, to the great and glorious task of raising humanity out of the quagmire of ignorance, selfishness and cruelty, in which it flounders. If he had some reasonable object in view, well and good. The world can understand a person being altruistic for the sake of a good living and an assured position in society—there is some sense in that; it can even excuse a man for loving his neighbours, if he firmly believes that he will thereby be entitled to a reserved seat in the hall of the gods; but “utter forgetfulness of self,” that is quite unnatural, and amounts to a sign of weakness of intellect!

When people talk of Practical Theosophy as a thing that is possible in the world to-day, in ninety-nine cases out of a hundred they are

thinking of practical benevolence and charity; for if the very foundation of Theosophy be the sentiment of the brotherhood of man, Practical Theosophy, by the very laws of society, as at present constituted, is an impossibility. Law, religion, politics, our very system of morality itself, are all incompatible with the existence of the sentiment of the brotherhood of man. All these institutions were invented by and for people imbued with the opposite sentiments; they are fitted only for such people, and could not exist for ten minutes in a world inhabited by Practical Theosophists.

The natural laws that govern the manifestations of Practical Theosophy are as different to those that obtain in our present system of egoism and destructive competition, as the laws that govern the phenomena of steam are to the laws of hydraulics. We know full well that no steam will be generated in a boiler until the whole of the water therein has been raised to boiling-point. Even so we also know that in order to raise the world to the point at which men will "generate" Practical Theosophy, the spiritual temperature of the whole of mankind must be raised; all men and women must be made kinder and still kinder in heart, and stronger and still stronger in spirit; and this can only be done by acting on them *en masse*, and raising the standard of kindness and of spiritual strength in the whole race.

Will works of benevolence and charity do this? Are they not in themselves a consequence rather than a cause, a fruit rather than a seed? Such works are indeed a fruit, the immature fruit which the tree of kindness bears in the half-grown stunted condition it necessarily presents when planted in the uncongenial soil of selfishness. Benevolence and charity belong to the time when men stone and crucify those who tell them that all men are brothers and ought to treat each other as such. They are the tithe grudgingly paid by vice to virtue, by egoism to altruism, and their existence shows that egoism and vice take nine-tenths, or rather ninety-nine hundredths, of the produce of human life. Were Practical Theosophy the rule of life benevolence and charity would not be needed, for they owe their existence to the greater prevalence of malevolence and injustice. These are the exceptions occurring when the rule is in force, and disappear when the rule ceases to act. Benevolence has become an anachronism since the idea of universal brotherhood dawned upon the world. Charity, under the higher law, is no better than a flattering deceiver, for it tells people that they are worthy of praise and reward for doing the things which Theosophy declares it to be criminal to leave undone, because not to do them, and a thousand times more, is to do injustice. Active works of benevolence and charity are therefore not Practical Theosophy. They belong to the old regime of egoism, of which they are the flowers and the fruit; and however good in themselves, they should not be mistaken for Practical Theosophy if a dangerous delusion is to be avoided.



If, then, Practical Theosophy be in reality a form of human life—of morality and of society—far higher than those which exist in the world of to-day, and for the coming of which we can but prepare the way, can we, nevertheless, not give a practical turn to such Theosophy as we already have, so that it will hurry on the reign of Brotherhood? Or must our Theosophy remain for long centuries only a self-centred and self-ideal thing? What form can we Theosophists give to our efforts as to make our Theosophy an influence in the world for good? If Theosophy is to be the guiding power of our lives, in what manner, and to what end, is it to guide us?

We cannot, at the present day, exercise Practical Theosophy and still remain in such harmony with our surroundings as would entitle us in the world's eyes to be called sane. We cannot even realize in our imagination, soaked through as we are with egotistic modes of thought and standards of value, what it will be like to live in a world peopled by Practical Theosophists. But without the slightest doubt, we can turn what Theosophy we have in us to practical account; for we can each of us add his or her warmth to the general heat, and thus help to raise the moral and spiritual temperature of the world a little nearer to the point at which the free generation of Practical Theosophy will naturally take place among men. We must remember, however, that for the exercise of Practical Theosophy, as it will one day exist in the world, reciprocity is necessary. If the person you treat as a brother treats you in return as an enemy, the real effect of the principle of Brotherhood cannot manifest itself; and at present, as society is constituted, it is not possible, and not in human nature, for any man to carry out that principle in all his intercourse with his neighbours. Practical Theosophy in isolated individuals, if it is to avoid an opposition that would paralyse or destroy it, must of necessity take on a somewhat different form to that it would assume in a society were all were Practical Theosophists.

The Practical Theosophist of to-day is the individual who is animated by that spirit of brotherhood which will one day become universal; and as such he is none other than the man who at all times tries to impart to others the Theosophical knowledge he has got himself, and to imbue them with the Theosophical principles by which he guides his own conduct; who tries to stir up in others the spirit of kindness, of patience, of gentleness, of courage and of truth: who tries to induce his neighbours fearlessly to think out the problem of existence for themselves, and to feel the dignity and the responsibility of their own manhood and womanhood; who tries to make others self-respecting and strong. Those who become penetrated by these sentiments and qualities do not need any stimulus to make them engage in works of so-called charity, for these will be for them the natural outlet, in the present order of things, for their over-

weeming impulse to benefit others. The feelings that prompt to all kind actions belong to the domain of Practical Theosophy, but the actual works of benevolence and charity to which they prompt are not Theosophy; they are accidents in the growth of Theosophy, just as the useful inventions of modern times are accidents in the progress of Science. The object of Science is not to discover new bleaching powders, or murderous explosives; its object is the intellectual conquest of material nature. Even so the object of Theosophy is the moral conquest of man's animal nature, irrespective of the soup kitchens and orphan asylums that spring up during the process. It seeks to subdue or chase out the toad, the vulture, the wolf, the pig, the viper, the sloth, the shark, and all the rest of the Menagerie of lower animal natures that now howl and croak and hiss and grunt and caw in the hearts of men, and it knows that this is an operation which can only be performed by each man for himself. Each must purify his own mind and make his own spirit strong, and the difference between Theoretical and Practical Theosophists is that the former talk about these things and the latter do them. But though this process is a self-regarding one, the effect is not. He who is a Practical Theosophist, who tries to make himself strong and pure-hearted, is, even unconsciously, a powerful influence in the world, and he becomes a centre of energy potent in proportion as he forgets himself and merges his hopes and fears, his likes and dislikes, his thoughts, words, and deeds, in the great life of humanity—dissolving his personality, so to say, in the race to which he belongs; feeling with it, thinking for it, bearing its burdens in his consciousness, and its sins upon his conscience; and knowing that to sacrifice himself for the good of humanity is therefore in reality but to ensure his own salvation.

The Practical Theosophist, in proportion to his own strength, gives strength to all with whom he comes in contact, through a process somewhat similar to that of electrical induction. Colonel Ingersoll was once asked if he thought he could improve upon the work of "the Creator." He replied that had he been consulted he would have made good health catching, instead of disease. Had the great American orator and wit looked a little deeper into his own heart, he would have seen that "the Creator" is not so stupid as he thinks Him, for health is in reality catching, especially health of mind and heart; and Ingersoll himself owed most of his great influence in the world of thought, not to his logic, powerful as that was, not to his wonderful command of illustration and similes, not to his rapid flow of brilliant language, but to the healthy contagion of a heart overflowing with the magnetism of kindness, generosity, and pity, and charged with the electricity of a love for the good, the true, and the beautiful. The Practical Theosophist, wherever he goes and whatever he does causes those with whom he has to do to "Catch"

Theosophy. A hint dropped here, a word said there, a question asked, an opinion expressed, become through the power of his vitalizing magnetism the seeds of Theosophy in others.

Practical Theosophy then is the sum of those institutions into which human life will spontaneously crystallize when men and women become Practical Theosophists; in other words, when they feel in their hearts that all men are brothers, and act accordingly. Practical Theosophists to-day, those sporadic and premature instances of an altruism that will one day become universal, are the drops that precede and presage the rain. They cannot, under the rule of the present morality, and with existing social, religious, and political institutions, live and act as they would were all men as they themselves are. The most they can hope to do is to try their best to prepare the world for the reception of human brotherhood as the foundation of all our ideas of life and morality; and this they can best accomplish by each one making himself pure and strong, for then they become centres of a spiritual health which is "catching;" they become "laya points," so to say, through which there flows into the world, from another plane of existence, the spirit of brotherhood, of mercy, of pity, and of love.

Practical Theosophy is the great edifice which will be constructed here below by the invisible, intelligent Powers of Nature as soon as there exists on earth the material necessary to build it. Practical Theosophists are the bricks with which the edifice will one day be constructed; and the builders only wait until the lumps of mud that now cover the earth have been converted by the fire of misery and sorrow, of painful effort and sustained aspiration, into hard and shining bricks, fit to build a temple to the living God.

An F. T. S.

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#### NOTES ON THE PEDIGREE OF MAN.

THE accompanying diagrams and tables are intended to serve as "aide-mémoire" to students of Mrs. Besant's Convention Lectures of 1903 on the "Pedigree of Man." The contents of this valuable book are briefly recapitulated and tabulated in a convenient form, in order to give prominence to the main facts concerning the scheme of evolution to which we belong, and also to serve for easy reference. Most of the descriptive details are necessarily omitted; they can however be readily traced in the book itself with the help of the pages quoted throughout these notes, if memory should fail to recall them in connection with the outline given.

The diagrams and tables need but few words of explanation; they follow the general outline of the subject as given in Mrs. Besant's book, indicated in her exceedingly clear definition of man on pages 22,23 :

" *Man* is that being in the universe, in whatever part of the universe he may be and whatever form he may have, in whom highest spirit (the Monad) and lowest matter are joined together by intelligence, thus ultimately making a manifested God, who will then go forth conquering and to conquer, through the illimitable future that stretches before him.....Every being in this universe has to pass through the human kingdom; if he has passed beyond it, he must have passed through it; if he has not reached it, he will have to pass through it in the future."

This gives us the three great lines of evolution taught in the Secret Doctrine :

- I. The *spiritual* or Monadic.
- II. The *physical* at the other pole of human nature.
- III. The *intellectual* which links the spiritual and the physical together. (pp. 3-5).

Man is aided in his evolution by great Hierarchies of Intelligences who have completed their own human evolution, and in tracing man's pedigree we must therefore clearly distinguish between :

- (a) The evolutionary progress of the Monads evolving as "men" or in the kingdoms leading up to man; and
- (b) The function of the great Hierarchies *guiding* human evolution and acting the parts of "Pitris" or "Fathers of Man." (p. 6).

We should further remember that, whether we study evolution in Chains, Rounds, globes or Races, there are always seven great stages which are repeated over and over again :

Three of *descent* of spirit into matter; imparting qualities to matter;

One of *struggle*, forming manifold relations between spirit and matter;

Three of *ascent* wherein matter is fashioned by spirit into the perfect vehicle he needs. (pp. 15-17).

We thus have some of the landmarks that point the way through the complex subject of "Man's Pedigree."

#### THE SPIRITUAL PEDIGREE :

Diagrams I. and II. show the two vast outlines spoken of on page 6.

- I. The outline of the great Spiritual Hierarchies;
- II. Do. do. do. the field of evolution.



es need but few words of explanation ;  
 outline of the subject as given in Mrs.  
 her exceedingly clear definition of man

the universe, in whatever part of the  
 whatever form he may have, in whom  
 and lowest matter are joined together by  
 y making a manifested God, who will  
 id to conquer, through the illimitable  
 him.....Every being in this universe  
 an kingdom ; if he has passed beyond  
 igh it ; if he has not reached it, he will  
 e future."

great lines of evolution taught in the

adic.

ther pole of human nature.

h links the spiritual and the physical  
 (pp. 3-5).

ition by great Hierarchies of Intelli-  
 their own human evolution, and in  
 must therefore clearly distinguish be-

progress of the Monads evolving as  
 kingdoms leading up to man ; and

he great Hierarchies *guiding* human  
 ting the parts of " Pitris " or " Fathers  
 ( p. 6).

ber that, whether we study evolution in  
 ces, there are always seven great stages  
 ver again ;

spirit into matter ; imparting qualities

forming manifold relations between  
 ;

rein matter is fashioned by spirit into  
 e he needs. (pp. 15-17).

landmarks that point the way through  
 s Pedigree."

TUAL PEDIGREE :

he two vast outlines spoken of on

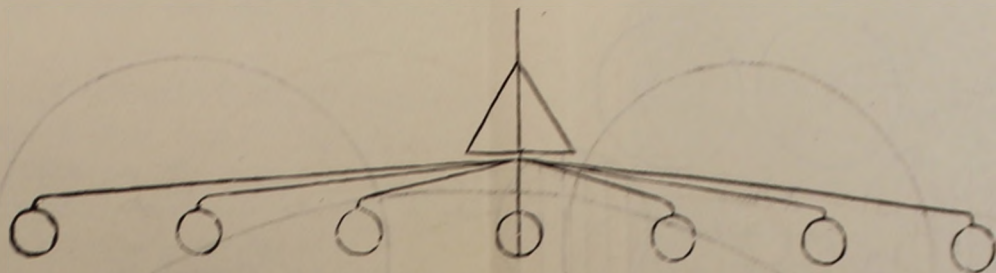
at Spiritual Hierarchies ;

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# DIAGRAM I.

## THE GREAT SPIRITUAL HIERARCHIES.

I'SHVARA, THE LOGOS.



THE SEVEN PLANETARY LOGOL.

Twelve Creative Hierarchies.																
1	2	3	4	5	6	7	8	9	10	11	12					
					I.	II.	III.	IV.	V.	VI.	VII.					
					<b>Arupa Creative Orders.</b> Formless fiery Breaths, Lords of Fire, Divine Flames, Divine Fires, Fiery Lions, Lions of Life; they are the Life and the Heart of the universe, the A'tmá, the Kosmic Will and through them comes the divine Ray of Paramátma, that awakens A'tmá in the Monad of man (p. 11).			<b>Two-fold in its nature, the "two-fold Units," Fire, and Ether, manifested Reason, the Wisdom of the system, that we speak of as Kosmic Buddhi, that arouses Buddhi in the Monad of man (p. 11).</b>		<b>Mahat, or Kosmic Manas, the "Triads," Fire, Ether, Water, the Kosmic activity, that will also bestow part of its essence on the Monad of man as he descends (p. 11).</b>	<b>The Hierarchy of Human Monads, the Imperishable Jivas (p. 12).</b>	<b>The Makara, with Pentagon for its symbol. The dual spiritual and the dual physical aspects appear, the positive and the negative, at war with each other. They are the turbulent, the "rebels" of many a mythos. A great host of beings in this Hierarchy here come from a past universe and spring forth, fullgrown, from the Planetary Logos. These also are called asuras, but we are specially concerned with those born from the Body of Darkness and belonging to this universe by their evolution. These are Beings of great spiritual power and knowledge, but hide deep within them the essence of ahamkara, of that I-making faculty which is necessary for human evolution (pp. 12, 13).</b>		<b>Born of the second Planetary chain (Brahma's, Body of Light); The Pitris of the Devas, the Agnishvattas, also called the "six-fold Dhyanis." They give to man all but the A'tmá and the physical body and so are the givers of the five middle human principles. They guide the Monad in obtaining the permanent atoms connected with these principles. This Hierarchy includes great Hosts of Devas, the highest Nature-Spirits, or Elementals of the Middle Kingdom (pp. 13-14).</b>		<b>The Lunar Pitris or Barhishad Pitris, born of the body of Twilight (the 2nd Planetary Chain). They have to do with physical evolution. To this Hierarchy belong vast hosts of Devas, the lower Nature-Spirits, or Elementals of the Lowest Kingdom, who will have to do with the actual building of the body of man. Here too are the "spirits of atoms," the seeds of evolution in future kalpas, with which we have here nothing to do (p. 14). (See also Table C).</b>

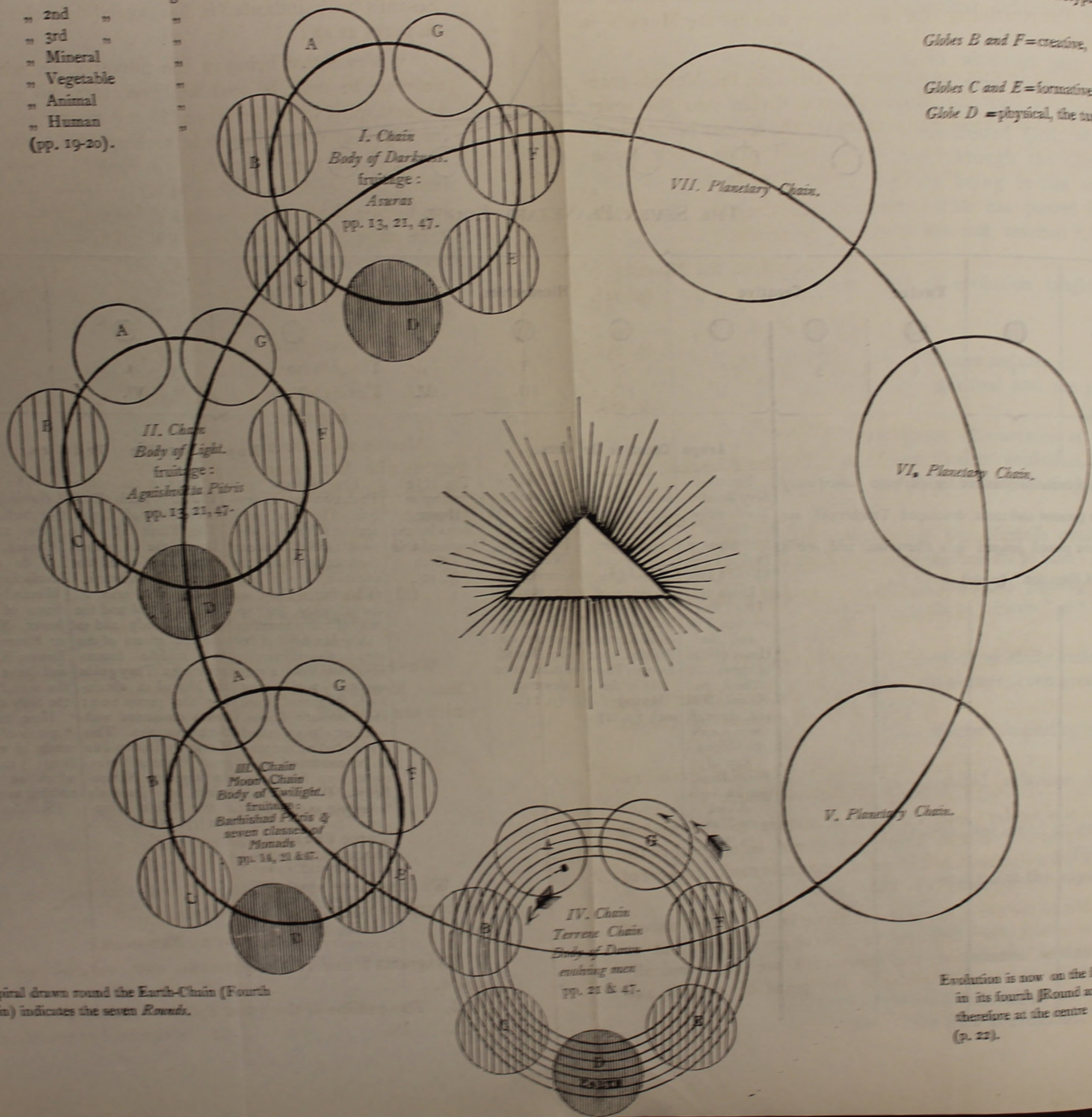
"At the present stage of evolution, the five highest have passed away from the ken of even the greatest and most developed Teachers of our world; four of them have passed onward into liberation, and one is reaching the threshold of liberation" (p. 10).

DIAGRAM II.

THE FIELD OF EVOLUTION OF OUR PLANETARY LOGOS.

**Rounds :**  
 First Round perfects the 1st Elemental Kingdom.  
 Second " " " 2nd " "  
 Third " " " 3rd " "  
 Fourth " " " Mineral " "  
 Fifth " " " Vegetable " "  
 Sixth " " " Animal " "  
 Seventh " " " Human " "  
 (pp. 19-20).

**Corresponding Globes :**  
 Globes A and G = archetypal, of subtle matter.  
 Globes B and F = creative, of denser matter.  
 Globes C and E = formative, of astral matter.  
 Globe D = physical, the turning point.  
 (pp. 19-20)



The Spiral drawn round the Earth-Chain (Fourth Chain) indicates the seven Rounds.

Evolution is now on the fourth Planetary Chain in its fourth Round and on its fourth Globe therefore at the centre of struggle and battle (p. 22).



## THE HIERARCHY

The *human Monads* count as *chiefs*, the *fourth* out of the *seven* concerned. The remaining six their evolution.

" Born within I's'vara, as a of the streams which from the *Thir* (Planetary Logoi) and each group the Planetary Logos into whom it tary Logos the seven rays of color

They then begin to descend who assist the Monads in obtaining The First Hierarchy awakens t

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" Fifth " guides th

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" Seventh " *Manasic at mental uni*

" " guides the *physical at*

## THE FIELD OF EV

of our Planetary Logos, consist seven *Rounds* and seven *globes*, phy.

Three of the *Chains* belong Chain, and three will succeed i

" Each *Round* evolves on perfection of its own type, the Round, being indeed present, with their future development

" The *globes* in the arc of correspond with each other, the perfection that which those of adumbrate, while the middle turning" (pp. 19, 20.)

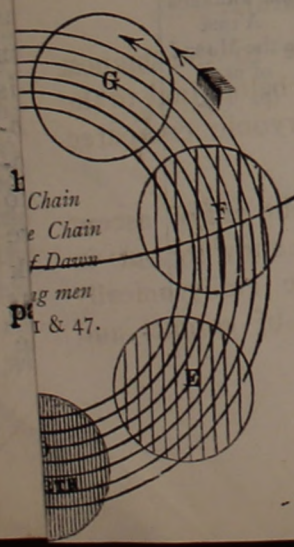
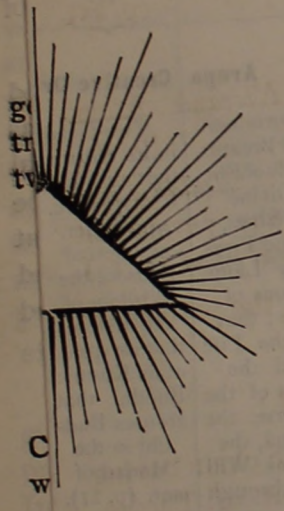
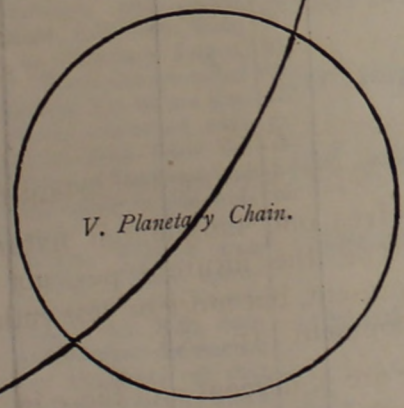
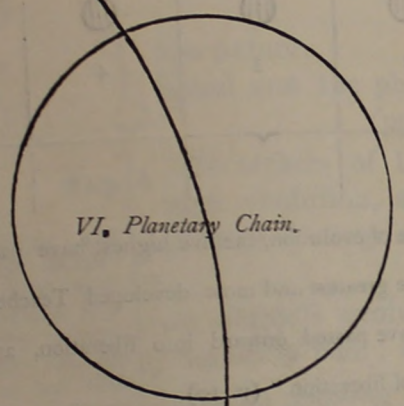
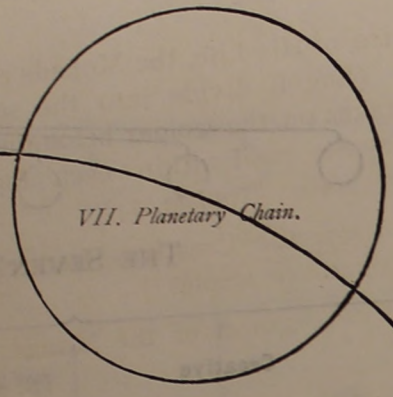
AM II.

OF OUR PLANETARY LOGOS.

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Corresponding globes :

Globes A and G=archetypal, of subtle mental matter  
 Globes B and F=creative, of denser mental matter  
 Globes C and E=formative, of astral matter.  
 Globe D =physical, the turning point.  
 (pp. 19-20).



Chain  
e Chain  
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I & 47.

Evolution is now on the fourth Planetary Chain  
 in its fourth [Round and on its fourth  
 therefore at the centre of struggle and  
 (p. 22).

## THE HIERARCHIES (DIAGRAM I).

The *human Monads* count as one of the twelve Creative Hierarchies, the *fourth* out of the *seven* with which our present evolution is concerned. The remaining six are those who aid the Monads in their evolution.

"Born within *I's'vara*, as a centre of His Life, the Monads enter the streams which from the Three (*Logoi*) divide into the seven (*Planetary Logoi*) and each group takes on the colour belonging to the *Planetary Logos* into whom it flowed, until within each *Planetary Logos* the seven rays of colour are seen" (pp. 23, 24).

They then begin to descend through the Creative Hierarchies who assist the Monads in obtaining their "principles."

The First Hierarchy awakens the *Will*-aspect of the Monad.

(p. 25).

"Second " " " *Wisdom*- " " " " " " (p. 25).

"Third " " " *Activity*- " " " " " " (p. 25).

"Fourth " are the *Monads themselves*.

"Fifth " guides the Monad to the *Nirvānic Atom*. (p. 26).

"Sixth " " " " " " *Buddhic and Manasic atoms* (p. 26); also to the permanent *mental unit* and permanent *Astral atom* (p. 13).

"Seventh " guides the Monad in obtaining the permanent *physical atom*.

## THE FIELD OF EVOLUTION (DIAGRAM II.)

of our *Planetary Logos*, consisting of seven *Chains*, each chain having seven *Rounds* and seven *globes*, is familiar to the student of Theosophy.

Three of the *Chains* belong to the past, the fourth is the *terrene Chain*, and three will succeed it in the far distant future.

"Each *Round* evolves one kingdom of nature to the highest perfection of its own type, the future types, not belonging to the *Round*, being indeed present, but more or less embryonic compared with their future development" (p. 18.)

"The *globes* in the arc of descent and those in the arc of ascent correspond with each other, those in the upward arc showing out in perfection that which those on the downward arc embryonically adumbrate, while the middle globe is the point of conflict and turning" (pp. 19, 20.)

... *Classes A and B* mark the *Evolutionary Progress of the Monads* on the third and fourth Planetary chains. On the *First Planetary Chain* the most progressed Monads became *Asuras* and passed into the fifth Creative Hierarchy (p 28); others, less progressed, took up their evolution on the *Second Planetary Chain* and the most progressed of these became *Agnishvāttas* and entered the sixth Creative Hierarchy (p 28).

### THE THIRD OR LUNAR CHAIN.

produced three groups, as shown on *Table A*. The most progressed of the group I. became the *Barhishad Pitris* and entered the seventh Creative Hierarchy. The Monads of groups II. and III. continue their evolution on the terrene Chain as the Monads of the three elemental, the mineral, vegetable, animal and human kingdoms (pp. 28-30).

### TABLE A.

#### RESULT OF MONADIC EVOLUTION ON LUNAR CHAIN.

*The Monads emerge from their evolution on the Lunar Chain in three Great Groups (p. 28):*

GROUP I.	GROUP II.	GROUP III.
<p>(a) <i>The true Pitris, the Lunar or Barhishad, the most progressed entities from the Lunar Chain, who entered, at its close, the seventh Creative Hierarchy. These are the "Lunar Gods," the "Lords of the Moon of the Airy Bodies," who are to be charged with the duty of guiding physical evolution in the fourth, the Terrene Chain.</i></p> <p>(See also Table C).</p> <p>(b) With these, but less developed, are two classes of Monads, named <i>Lower Dhyanis, Solar Pitris</i>—the ranks in the Lunar Chain immediately below the <i>Barhishad Pitris</i>—the first class of whom had developed the Causal body, and the second class of whom were just ready for its formation, too far advanced to enter the fourth chain in its earlier Rounds and only coming to it near the middle of the fourth Round, in the third and fourth Root-Races (pp. 28-29).</p>	<p><i>Four classes, sufficiently evolved to reach the human stage during the first three and a half Rounds of the Terrene Chain. These are also often spoken of as "Lunar Pitris;" still they are not "ancestors" of man, but are evolving into men and should not therefore be called Pitris.</i></p> <p>(pp. 29-30).</p>	<p><i>Three classes, who dropped out of the Lunar evolution by falling too far behind the general advance. These will only touch humanity at the close of the seventh Round of the Terrene Chain and will form the humanity of the fifth Planetary Chain. They are at present climbing their slow way upwards in the mineral, vegetable and animal kingdoms (p. 30).</i></p>
<p>These seven classes, forming groups II. and III. are the seven classes of "Lunar Pitris" often mentioned by H. P. B. In order to avoid confusion they will be referred to merely as "<i>Monads of the Lunar Chain,</i>" or "<i>ex-lunar Monads.</i>"</p> <p>The term "Lunar Pitris" will be restricted to the "<i>Lords of the Moon of the Airy Bodies</i>" of group I. (p. 30).</p>		

TABLE B.

STAGES OF EVOLUTION COMPLETED BY THE SEVEN CLASSES OF EX-LUNAR MONADS (GROUPS II. AND III. OF LUNAR CHAIN)  
DURING THE SEVEN ROUNDS ON THE *Terrene Chain* (pp. 32-35).

	CLASS I, Reach:	CLASS II, Reach:	CLASS III, Reach:	CLASS IV, Reach:	CLASS V, Reach:	CLASS VI, Reach:	CLASS VII, Reach:
I. Round ...	Human stage.	Animal stage.	Vegetable stage.	Mineral stage.	3rd Elemental stage.	2nd Elemental stage.	1st Elemental stage.
II. do ...		Human "	Animal "	Vegetable "	Mineral "	3rd "	2nd "
III. do ...			Human "	Animal "	Vegetable "	Mineral "	3rd "
IV. do ...				Human "	Animal "	Vegetable "	Mineral "
V. do ...					Human "	Animal "	Vegetable "
VI. do ...						Human "	Animal "
VII. do ...							Human "

N.B.—Classes V., VI. and VII. are now the Monads of animals, vegetables and minerals and will not incarnate as human entities in this Chain, since human forms of a type sufficiently low for their humanising are no longer produced by Nature. They will form the humanity of the fifth Planetary Chain, (pp. 30, 35).

## THE FOURTH OR TERRENE CHAIN (pp. 30-35).

The seven classes of ex-lunar Monads (groups II. and III. of lunar chain) pass through the forms prepared for their evolution by the Barhishad Pitris. The Monads of class I. come first, and passing rapidly through the three elemental, the mineral, vegetable and animal kingdoms they reach the lowest human stage on globe A. They repeat the same process on globes B, C, D, E, F and G. The Monads of class II. follow class I., but fall a stage behind, reaching only the animal stage at the close of the first Round and each successive class of Monads travels more slowly still and reaches a correspondingly lower stage. In the second Round the Monads of class I. enter only the human kingdom, the other classes reach an additional stage in each Round and the progress through the seven kingdoms of Nature during the seven Rounds may be tabulated as shown in *Table B*. "When the foremost of the Monads reached globe D on the fourth round, they were ready for the development of man on a far higher model, and the Chhâya of the Barhishad Pitris now became the form to which the permanent physical atom attached itself, the Chhâya being of etheric matter." (p. 35).

## THE PHYSICAL PEDIGREE.

This we find is connected with the seventh Creative Hierarchy, the Barhishad Pitris, whose functions are specified on *Table C*.

The Barhishad Pitris are the "successes" of the Lunar Chain; they are themselves evolving by their work on the terrene Chain and will play the part of Mânasâputras in the fifth Planetary Chain. (pp. 48, 49).

## THE INTELLECTUAL PEDIGREE (TABLE D).

Physical evolution is followed by intellectual evolution. The gulf between the Monads descending from above and the human form evolving from below is bridged during the third Root Race by the Mânasâputras, which term includes *adepts* from the *Venus chain*, and *Asuras* and *Agnishvâttas* belonging to the fifth and sixth Creative Hierarchies.

"The intellectual evolution begins and for the time obscures the spiritual. While intelligence grapples with the lower vehicles, to be at first conquered, but slowly to master and to rule, the Monad begins slowly to inform the intelligence, working through it indirectly, monadic evolution going on silently beneath the surface till the time shall come when the triumphant intellect shall emerge in the spirit" (pp. 38, 39).

## THE HUMAN RACES.

Tables E, F, G, H, J and K give a brief outline of the seven Races of men evolving on our earth. These again show the seven stages mentioned in the beginning. The *first* Race has been called the "Race of the Gods," because such consciousness as touched it was on the Âtmic level (p. 69), but its spirituality was that of child-

**TAB**

**THE INTELLEC**

**FUNCTIONS OF TE**

There are four classes of Mānasaputras or "Sons of Mind." Three of these, all far ab and the spiritual and guide intellectual evolution. The fourth class are the Solar Pitris from th

CLASS I.	CLASS II.
<p>These belong to the <i>fifth Creative Hierarchy</i>. They are spoken of as <i>Sons of Night, Sons of the Dark Wisdom, Asuras</i>. The principle that is embodied in them, their dominating characteristic, is Ahankāra, the I-making faculty, the will to be separate. They are ever the rebels, as Ahankara develops in struggle and isolation, till the time comes when the "I" learns that its truest self-expression is in the divine will, and then the Asura breaks the bonds of matter and knows himself to be one with the supreme with whom he battled. When in the beginning of the fourth Round the order goes forth from the Planetary Logos to the "Sons" to "create their images," they begin their last struggle for separate independence. They refuse to create and are doomed to incarnate in the fourth Race under worse conditions. They will be the "Lords of the Dark Face" in Atlantis, striving against the "Lords of the Dazzling Face," and in their terrible overthrow, learning the final lesson and turning to seek unity through the foremost races of humanity.</p> <p>The Asuras are the fruitage of the first Planetary Chain in which they had reached the human stage; in the second Planetary Chain they played the part of Barhishad Pitris and in the third that of Agnishvāta Pitris and into ours they came for the tremendous struggle of the fourth Chain (pp. 91-94).</p>	<p><i>The Agnishvāta Pitris</i>, a part of the sixth Creative Hierarchy, the fruitage of the second Planetary Chain, also called the "Lords of the Flame," the "Sons of Fire," the "Fire Dhyanis," the "Heart of the Body," the "Triangles," the "Pitris of the Devas." They are Deva-like in their nature, with the sense of unity stronger than the sense of separateness (p. 95).</p> <p>They give man the "five middle principles" all but Ātmā and the physical body (p. 13).</p> <p>They descended about eighteen million years ago, to the third or Lemurian Race (p. 89), and it is their special work to impart to "anim man" the spark of intellect, thus evolving the sixth and seventh sub-races (p. 105).</p> <p>The Divine Kings—of the earliest Dynasties who guided humanity intellectually, teaching them sciences and arts and superintending the social evolution, were some of the highest Agnishvāta Pitris. To them is ascribed the invention of letters, of laws and legislature and they taught the sacred language, the Sanskrit, to the third and fourth Races (pp. 108, 109).</p>

## THE TERRENE CHAIN (pp. 30-35).

Lunar Monads (groups II. and III. of lunar forms prepared for their evolution by the Monads of class I. come first, and passing through the mineral, vegetable and animal stages, the lowest human stage on globe A. on globes B, C, D, E, F and G. The Monads of class II. fall a stage behind, reaching only the animal stage on the first Round and each successive class of Monads still and reaches a correspondingly lower stage on the Monads of class I. enter only the lower classes reach an additional stage and pass through the seven kingdoms of the seven Rounds may be tabulated as shown in Table C. Most of the Monads reached globe D are ready for the development of man and the Chhâya of the Barhishad Pitris now the permanent physical atom attached to the etheric matter." (p. 35).

## PHYSICAL PEDIGREE.

connected with the seventh Creative Hierarchy, the actions are specified on *Table C.*

the "successes" of the Lunar Chain; their work on the terrene Chain and their sâputrâs in the fifth Planetary Chain, (pp. 48, 49).

## SPIRITUAL PEDIGREE (TABLE D).

connected with intellectual evolution. The gulf between the human form evolving from the third Root Race by the Mânasaputras from the *Venus chain*, and Asuras from the fifth and sixth Creative Hierar-

archy begins and for the time obscures the human form as it grapples with the lower vehicles, but slowly to master and to rule, and to form the intelligence, working through the etheric matter going on silently beneath the surface until the triumphant intellect shall be manifest." (p. 39).

## THE SEVEN HUMAN RACES.

The following give a brief outline of the seven human races. These again show the seven stages of evolution. The *first* Race has been called the *Child-Race* because such consciousness as touched it was that of child-



TABLE C.

THE PHYSICAL PEDIGREE.

FUNCTIONS OF THE BARHISHAD PITRIS (GROUP I. OF LUNAR CHAIN).

The *Physical Pedigree* of man is connected with the *Barhishad Pitris*, the Seventh Creative Hierarchy, who guide physical evolution on the Terrene Chain. They are the "successes" of the Lunar Chain, having utterly conquered matter in its quaternary form. They prepare the forms for the ex-lunar Monads and give man his etheric double, prāna, animal kāma and animal germ of mind. They are divided into four classes, presiding over the four Rounds of our Terrene Chain and they appear periodically in different characters, as rulers of matter, as co-workers of the Manu at the birth of a new race, as Divine Kings of the third and fourth races, as the Beings who in the fifth Race give the typical Sūkshma S'arira to the four great Hindu castes.

(pp. 42-44, 48, 49, 50, 81-83).

CLASS I. Presiding over first Round.	CLASS II. Presiding over second Round.	CLASS III. Presiding over third Round.	CLASS IV. Presiding over fourth Round.
<p>Has no lower Upadhī than the <i>Karana S'arira</i> (p. 51). They bring down the Archetypes of the <i>three Elemental</i> and the <i>Mineral Kingdoms</i>. Only the types of the highest elemental kingdom are mature and complete; those of the middle and lower elemental kingdoms are embryonic types and those of the mineral kingdoms are mere germs. The other three classes are busy in the atmosphere surrounding the globes, with the embryos of the future vegetable, animal and human kingdoms of the second, third and fourth Rounds (p. 57). The human embryos took a strange crystalline kind of form analogous to the mineral kingdom (pp. 61, 62). The ex-lunar Monads slip into the forms shaped by the Barhishad Pitris, passing through the different kingdoms, elemental, mineral, vegetable, etc. (p. 59). Matter of the 1st Round is <i>fiery</i> (p. 58). In the fifth Race (4th Round), members of the 1st-class Pitris give their Chhāyas for the typical Sūkshma S'arira of the <i>Brāhmana caste</i> (p. 83).</p>	<p>Has for its active vehicle the <i>Mental body</i> (p. 51). They bring down the Archetypes of the <i>Vegetable Kingdom</i>. The human embryos spread out like a plant or a tree in a gigantic filamentous shape, nothing recognisable as human, though still to be found in human embryonic growth with the impress of the vegetable kingdom on it (p. 62). Matter in the second Round becomes <i>denser</i>; gaseous particles are built into all bodies throughout this Round; particles of the third sub-planes (p. 62). In the fifth Race of the fourth Round, members of this class give their Chhāyas for the type of the Sūkshma S'arira of the Warrior, the <i>Kshattriya caste</i> (p. 83).</p>	<p>Uses the <i>Astral body</i> (p. 51). They bring down the Archetypes of <i>animals</i>. Human embryos, still in the atmosphere around the globes, take on strange, animal shapes, monstrous, to our eyes repellent, huge ape-like creatures. The human embryo still shows this stage in his growth (p. 62). The worlds are far denser than in previous Rounds, though still luminous and ethereal. Watery particles are built into all bodies during this round, particles from the second sub-planes (p. 62). In the fifth Race of the fourth Round, members of this class give their Chhāyas for the type of the Sūkshma S'arira of the <i>Vaisya caste</i> (p. 83).</p>	<p>Is clothed in the <i>Etheric double</i>. They bring down the Archetypes of <i>men</i>, wondrous and beautiful, showing what man will be as well as what man is, for the Archetypes of the seven Races are there (p. 63). Descending on our earth on the Imperishable Sacred Land, they separate off from their own ethereal bodies a "Chhāya," a "Shadow," a seed of life which contains within it the potentialities of developing into the human form. It is huge, filamentous, sexless, an empty Bhūta, floating about in the dense atmosphere and in the seething seas. They are indefinite forms with changing outline, containing the seeds of all forms, gathered up by the Pitris during preceding evolutions, of a moon-like colour, yellow-white of varying shades. The four classes of ex-lunar Monads ready for human evolution take up these Chhāyas which varied according to the stage of evolution reached by the Monads (pp. 67, 68). After giving out their Chhāyas for the first Race, they leave the earth, ascending to <i>Mahā-loka</i> for a while (p. 81). In the fifth Race, members of this class appear to give their Chhāyas as the type of the Sūkshma S'arira of the <i>Sūdra caste</i> (p. 83).</p>

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**TABLE D.**  
**THE INTELLECTUAL PEDIGREE.**  
**FUNCTIONS OF THE MA'NASAPUTRAS.**

There are four classes of Mānasaputras or "Sons of Mind." Three of these, all far above our humanity, are the intellectual ancestors of man who bridge the gulf between the material and the spiritual and guide intellectual evolution. The fourth class are the Solar Pitris from the Moon.

CLASS I.	CLASS II.	CLASS III.	CLASS IV.
<p>These belong to the <i>fifth Creative Hierarchy</i>. They are spoken of as <i>Sons of Night, Sons of the Dark Wisdom, Asuras</i>. The principle that is embodied in them, their dominating characteristic, is Ahamkāra, the I-making faculty, the will to be separate. They are ever the rebels, as Ahamkara develops in struggle and isolation, till the time comes when the "I" learns that its truest self-expression is in the divine will, and then the Asura breaks the bonds of matter and knows himself to be one with the supreme with whom he battled. When in the beginning of the fourth Round the order goes forth from the Planetary Logos to the "Sons" to "create their images," they begin their last struggle for separate independence. They refuse to create and are doomed to incarnate in the fourth Race under worse conditions. They will be the "Lords of the Dark Face" in Atlantis, striving against the "Lords of the Dazzling Face," and in their terrible overthrow, learning the final lesson and turning to seek unity through the foremost races of humanity.</p> <p>The Asuras are the fruitage of the first Planetary Chain in which they had reached the human stage; in the second Planetary Chain they played the part of Barhishad Pitris and in the third that of Agnishvāta Pitris and into ours they came for the tremendous struggle of the fourth Chain (pp. 91-94).</p>	<p><i>The Agnishvāta Pitris</i>, a part of the sixth Creative Hierarchy, the fruitage of the second Planetary Chain, also called the "Lords of the Flame," the "Sons of Fire," the "Fire Dhyanis," the "Heart of the Body," the "Triangles," the "Pitris of the Devas." They are Deva-like in their nature, with the sense of unity stronger than the sense of separateness (p. 95).</p> <p>They give man the "five middle principles," all but Ātmā and the physical body (p. 13).</p> <p>They descended about eighteen million years ago, to the third or Lemurian Race (p. 89), and it is their special work to impart to "animal man" the spark of intellect, thus evolving the sixth and seventh sub-races (p. 105).</p> <p>The Divine Kings—of the earliest Dynasties who guided humanity intellectually, teaching them sciences and arts and superintending their social evolution, were some of the highest Agnishvāta Pitris. To them is ascribed the invention of letters, of laws and legislature and they taught the sacred language, the Senzar, to the third and fourth Races (pp. 108, 109).</p>	<p><i>Adepts from the Venus Chain</i>. Their duty was not to throw out the sparks of mind, but to take bodies on earth and become the Teachers and guides of the young humanity.</p> <p>They form the nucleus of the great White Lodge on earth, their Chief being the "Great Initiator." They came more than eighteen million years ago, before the separation of the sexes in the third Race (pp. 78, 97-98).</p> <p>From the Venus Chain they bring the seeds of various types of living things evolved on Venus, to improve and quicken the terrene evolution. Wheat, bees and ants are among these products of the Venus Chain. Their earliest home on earth was the "Imperishable sacred Land," the "Land of the Gods"; from there they came down south, settling at Shamballah, the Mystic Holy City in the Central Gobi Desert where ever since they dwell unchanged (pp. 105, 106).</p> <p>These "Dragons of Wisdom" are the primitive adepts of the third Race, and later of the fourth and fifth; they gave the Buddhas, <i>i.e.</i>, the supreme Buddha and the Bodhisattva, for the third Race, as well as many Arhats, a few of the Agnishvāta Pitris also entering into this glorious company, from Them also the Beings who occupied similar stations in the fourth Race, and in the fifth Race twenty-four are found, these mostly being Agnishvātas and recognised among the Jains as the twenty-four Tirthankaras (p. 107).</p> <p>They are the Divine Hermaphrodites of the middle third Race, who created sons by Will and Yoga for the incarnation of the highest Agnishvātas, the ancestors of all the subsequent and present Arhats or Mahātmās (p. 107).</p> <p>Arriving on the earth, a few of the Lords of Venus make for themselves bodies by Will and Yoga, and a few enter the Hermaphrodite forms. They have evolved from the egg-born (p. 104).</p>	<p>The <i>Solar Pitris</i> from the Moon, the Lower Dhyanis (belonging to Group I. of the Lunar Chain), grouped into two large divisions. They have been abiding in the lunar Nirvāna between the lunar and terrene chain and have dwelt there through the first three and a half rounds of the Terrene Chain. They enter the humanity of earth partly after the separation of the sexes in the third Race and partly during the fourth Race (p. 99).</p> <p>They are Monads of the Lunar Chain, too far advanced to enter the Fourth Chain in its earlier Rounds and not highly enough evolved to enter the ranks of Barhishad Pitris. (See Table A).</p>

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hood and was gradually lost in the second and third races ; the *fourth* race, the Atlantean is that of greatest materiality, of conflict between spirit and matter, and in the *fifth, sixth* and *seventh* races mankind becomes spiritualised by slow degrees as far as the conditions of the fourth Round permit.

### TABLE E.

#### CHARACTERISTICS OF THE FIRST RACE.

<b>Planet.</b>	The presiding Planet of the first Race is the <i>Sun</i> , or rather the mystic Planet <i>Uranus</i> , that he represents (p. 70).
<b>Consciousness.</b>	Consciousness being on the <i>Ámic</i> level, they are sometimes spoken of as the Race of the Gods ; also as sons of Yoga—the Pitris sending out their Chhâyas when immersed in Yogic meditation—and even the self-born, as not being produced of human parents (p. 69) .
<b>Shape.</b>	They are huge, filamentous, sexless Bhûtas, ethereal protista-like forms, oozed out from the ethereal bodies of their progenitors. Consciousness could very slightly affect these clumsy bodies ; they can stand, walk, run, recline or fly, yet are still a Chhâya, a shadow with no sense (pp. 67, 69, 70).
<b>Senses.</b>	The sense of <i>hearing</i> is developed and they respond to <i>fire</i> impacts. The forms are well-nigh senseless (pp. 36 and 69).
<b>Reproduction</b>	is by <i>fission</i> or by <i>budding</i> . They grew, expanding in size, and then divided, at first into two equal halves, and in their later stages into unequal portions budding off progeny smaller than themselves, that grew in their turn and again budded off their young (p. 70).
<b>Sub-races</b>	No definite sub-races can be spoken of, though we mark seven stages of growth. "Nor does any die, since neither fire nor water could destroy them" (p. 70).
<b>Configuration of earth.</b>	After ages of terrible turmoil, of gigantic convulsions of nature, the first land appears, the peak of Mount Meru, the cap of the North pole. It is the beginning of the Imperishable Sacred Land. Slowly that land emerges from the swelling waves of the tepid watery globe and seven great promontories of land appear, to the edges of which the name Pushkara is sometimes given (pp. 63—65).

### TABLE F.

#### CHARACTERISTICS OF THE SECOND RACE.

<b>Planet.</b>	The second Race is born under <i>Jupiter</i> (p. 72).
<b>Consciousness.</b>	Responds slightly to <i>Buddhic</i> Consciousness.
<b>Senses.</b>	Adds the sense of <i>touch</i> and answers to impacts of <i>air</i> and <i>fire</i> (pp. 37 and 72).
<b>Shape.</b>	When the time is ripe for the second Race the Nature-spirits build round the Chhâyas denser particles of matter, forming a kind of stiffer shell on the outside, and "the outer (the Chhâya) of the first Race became the inner (the etheric double) of the second Race (p. 70).
<b>Colour.</b>	They are golden-yellow, gorgeously hued forms, filamentous, tree-like often in shape, some approaching animal types, others semi-human in outline, drifting, floating, climbing, crying to each other in flute-like notes (p. 72).
<b>Reproduction.</b>	<i>Two main types appear :</i> I. A-sexual, multiplying by fission, II. Sweat-born, with adumbrations of the two sexes, hence also called latent androgynes (p. 73).
<b>Origin of Mammalian Kingdom.</b>	From germs thrown off by these second Race "men" the mammalian kingdom was gradually developed, the animals below the mammalian being shaped by the Nature-spirits from the types elaborated in the third Round, sometimes aided by human emanations (p. 74).
<b>Continent.</b>	During the life of the first Race the second continent, called the Hyperborean or Plaksha was formed ; occupying Northern Asia, joining Greenland and Kamschatka and bounded on the south by the great sea which rolled where the Gobi desert now stretches its wastes of sand. Spitsbergen, Sweden and Norway formed part of it, and it extended south-westwards over the British Isles. Baffin's Bay was then land, which included the Islands now existing there (p. 71).
<b>Climate.</b>	"The climate was tropical and richly luxuriant vegetation clothed the sunny plains" (p. 71).

## TABLE G.

## THE THIRD RACE, THE LEMURIAN.

<b>Planet.</b>	The early third was born under <i>Shúkra, Venus</i> and under this influence the hermaphrodites were evolved; the Races separated under <i>Lohitanga, Mars</i> , who is the embodiment of <i>Kârma</i> , the passion-nature (p. 79).
<b>Consciousness</b>	is in touch with <i>Atma-Buddhi-Manas</i> (p. 76), and responds to impacts of <i>air, fire</i> and <i>water</i> (p. 37).
<b>Senses.</b>	The sense of <i>sight</i> is added to the senses of <i>hearing</i> and <i>touch</i> (p. 37).
<b>Language</b>	consisting of <i>mere cries</i> through the <i>first</i> and <i>second sub-races</i> , cries of pleasure and pain, of love and wrath, becomes <i>monosyllabic</i> in the <i>third sub-race</i> (p. 37).
<b>Reproduction.</b>	<p>There are three types :</p> <p><i>First type : the early third</i> (the first and second sub-races).</p> <p style="padding-left: 2em;"><i>1st sub-race</i> is <i>sweat-born</i>, the sexes scarcely showing within the body.</p> <p style="padding-left: 2em;"><i>2nd sub-race</i> also <i>sweat-born</i>, but developed definitely <i>androgynous</i> creatures, distinctly human in type (p. 76).</p> <p><i>Second type : the middle third</i> (the third and fourth sub-races) are <i>egg-born</i> (extruded eggs) (p. 77).</p> <p style="padding-left: 2em;"><i>3rd sub-race</i>, produced hermaphrodites, fully developed at birth and able to walk and run. Their forms became the vehicles of the "Lords of Wisdom" from the Venus Chain, who came before the separation of the sexes 18,000,000 years ago (pp. 77, 78 and 102).</p> <p style="padding-left: 2em;"><i>4th sub-race</i> still egg-born, but one sex began to predominate over the other, till from the eggs males and females were born. The babes became more helpless and by the end of the fourth sub-race could no longer walk on emerging from the egg (p. 77).</p> <p><i>Third type : the later third</i> (the fifth, sixth and seventh sub-races).</p> <p style="padding-left: 2em;"><i>5th sub-race</i> still egg-born, the egg being gradually retained within the mother; the child is born feeble and helpless.</p> <p style="padding-left: 2em;"><i>6th and 7th sub-races</i>, sexual reproduction becomes universal. This later third is ready for the reception of the <i>Mânasaputras</i> (p. 78).</p>
<b>Shape.</b>	The ordinary third Race man was gigantic in bulk, and powerful, as he had to hold his own among the pterodactyl, the megalosaurus and other gigantic animals (p. 79).
<b>Colour.</b>	The colour is red, varying much in its shades, the head with retreating forehead, flattened nose, projecting heavy jaws (pp. 79, 80). The Divine Androgynes are of a glorious red-gold hue, indescribably glowing and splendid and adding largely to the glory of their general aspect (p. 79).
<b>Organs of vision.</b>	Organs of vision were evolved in the third Race, at first the single eye in the midst of the forehead—later called the "third eye"—and then the two eyes; but these were little used till the seventh sub-race and only in the fourth Race (the third eye having retreated inwards to become the Pineal gland) did they become the normal organs of vision (p. 79).
<b>Civilisation.</b>	These apparent savages (in form) were nevertheless intuitional, responding quickly to the impulses sent out by the Divine Kings, under whose tutelage they builded mighty cities, huge cyclopean temples builded so that fragments still remain. Shamballah itself, the Holy City, stands still unshaken (pp. 80, 81). During the earlier part of the later third Race we see the dawn of an exquisite civilisation under the Divine Kings. The sixth sub-race built the first rock and lava cities in the region of Madagascar, handing on the types of such buildings to the early Greeks and Egyptians (p. 110).
<b>Population</b>	was composed of;

- I. The adepts from Venus.
- II. The Divine Kings—the highest Agnishvâta Pitris.
- III. Agnishvâttas of lower classes, some of whom gradually evolved into Arhats in the fourth and fifth Races;
- IV. The second class of Solar Pitris from the Moon, coming into incarnation in the sixth and seventh sub-races.
- V. The four classes of ex-lunar Monads (Group II. of lunar evolution) (p. 109).

**Continent.**

*Lemuria or Shalmali.*

The Himâlayan chain emerged from the sea and southward of it land slowly appeared, stretching to Ceylon, Australia, Tasmania and Easter Island; westwards till Madagascar and part of Africa emerge and claiming Norway, Sweden, East and West Siberia and Kamschatka from its predecessors.

**Destruction of Lemuria.**

In the course of ages the vast continent undergoes many disruptions through volcanic eruptions and earthquakes. A slow sinking begins at Norway and that ancient land disappears for a while. 700,000 years before the Eocene of the Tertiary began, there was a great outburst of volcanic fire and Lemuria, as Lemuria, disappeared, leaving only such fragments as Australia, Madagascar and Easter Island.

During the life of Lemuria, at about the middle of its racial development, took place the great change of climate which slew the remnants of the second Race, together with their progeny, the early third (pp. 74, 75 and 114).

**Degeneration & first struggle.**

Sexual passion becoming strong after the separation of the sexes, the Agnishvâttas and Solar Pitris were oft-times attracted by women of the less evolved classes, and mating with them produced a progeny lower than themselves. Hence arose the first struggle between the purer Pitris still clinging to the laws of the divine Hierarchy, and those who succumbed to the intoxicating delights of sense encased in gross matter. The purer gravitated slowly northwards; the coarser wandered southwards, eastwards and westwards, made alliance with the grosser Elementals and became worshippers of matter. They became the fathers of the Atlantean Race and the deified images of these Lemurian giants were worshipped as those of Gods and Heroes in the fourth and fifth Races (pp. 112, 113).

**Remnants and Descendants of the Lemurian Race.**

The aboriginal *Australians* and *Tasmanians* are remnants of the seventh Lemurian sub-race. The *Malays* and *Papuans* have descended from a cross between this sub-race and the Atlanteans and the *Hottentots* form another remnant. The Dravidians of Southern India are a mixture of the seventh sub-race with the second Atlantean sub-race. Really black races, such as the Negro, show Lemurian descent (p. 114).

**Anthropoid Apes**

Occultism asserts that the Anthropoid Apes are the late descendants of a mixture of the human and animal kingdoms that took place in the later third Race. They alone of all now in the animal kingdom, will reach humanity on our Chain. In the sixth and seventh Races of this Round on our globe they will attain to the astral human form and in the fifth Round will enter definitely into the human kingdom (pp. 115, 116).

**TABLE H.****THE FOURTH RACE, THE ATLANTEAN.****Birth.**

The third Race gave birth to the fourth about 8,000,000 years ago, towards the later part of the Secondary age (p. 121).

The most suitable types were chosen out of the third Race by the Manu of the fourth and were led northwards to the Imperishable Sacred Land, to be isolated and evolved, and to settle, on leaving the cradle of the races, on the northern parts of Asia, unaffected by the great Lemurian catastrophes (p. 118).

**Planets.**

They were born under the *Moon* and *Saturn*, and much of the black magic developed especially in the Toltec sub-race, was wrought by a skilled use of the "dark rays" of the Moon. To Saturn was partly due the immense development of the concrete mind which marked the same sub-race (p. 121).

- Language** was *agglutinative* among the third, fourth and fifth sub-races and this was the most ancient form of the Rākshasa language. As time went on, language became *inflectional* and this passed on to the fifth Race (p. 126).
- Continent.** *Atlantis, Kusha*, embraced Northern Asia, stretching far to the north of the great sea, now the Gobi desert; it extended eastwards in a solid block of land, including China and Japan, and passing beyond them across the present Northern Pacific Ocean, till it almost touched the Western coast of North-America; southwards it covered India and Ceylon, Burmah and the Malay Peninsula and westwards included Persia, Arabia and Syria, the Red Sea and Abyssinia, occupying the basin of the Mediterranean, covering Southern Italy and Spain, and projecting from Scotland and Ireland into what is now sea, it stretched westwards covering the present Atlantic Ocean and a large part of North and South-America (p. 120).
- Catastrophes.** The catastrophe which rent Atlantis in the mid-Miocene, about 4,000,000 years ago, into seven islands, of varying size, brought to the surface Norway and Sweden, much of Southern Europe, Egypt, nearly all Africa and much of North-America, while sinking Northern Asia, and breaking Atlantis off from the imperishable Sacred Land. The lands later called *Ruta* and *Daitya*, the present bed of the Atlantic, were rent away from America, but a great belt of land still connected them, a belt submerged in the catastrophe of 850,000 years ago, in the later Pliocene, leaving the two lands as separate islands. These, again perished some 200,000 years ago, leaving Poseidonis in the midst of the Atlantic, to be submerged in its turn 9564 B.C. (pp. 118 and 120).
- Subraces.** See Table J.
- Remnants and Descendants.** After the disappearance of Poseidonis, the deterioration of the scattered Atlantean tribes was rapid, though the Atlanteans in the east of Asia held their own. The *Polynesians, Samoans* and *Tongas* are surviving relics. Some intermarried with the degraded remnants of the seventh Lemurian sub-race, and the *Veddahs of Ceylon* are the descendants from such unions, as are the hairy men of *Borneo*, the *Andaman Islanders, Bushmen* and some Australian aborigines. The majority of the inhabitants of the earth are still fourth Race people, but the only ones that seem to have a future are the *Japanese* and perhaps the *Chinese* (p. 144).

With the exception of the "Imperishable Sacred Land" at the north pole where every Race is born and from which it is led forth, the configuration of the earth changes with the advent of each new race, the old continents being alternately destroyed by fire (volcanoes and earthquakes) and water (deluges).

The fourth Round is often called the human Round, since the archetypes of each Root Race appeared on globe A at the beginning of the Round; but it is really the Round in which the *mineral* reaches its perfection. Our present humanity is embryonic in comparison with the beings of at present unimaginable splendour who shall be the humanity of the seventh, the *human* Round (pp. 32 and 35).

This ends our brief outline, in which for the sake of accuracy verbatim quotations have been given throughout, as far as this was possible. In studying a subject it is essential to get a firm grasp of the main principles. It is hoped therefore that these notes may prove useful to the many students of Mrs. Besant's "Pedigree of Man."

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the Toltecs in North  
America and thus the *Red-*  
*Indians* have in them some  
Mongolian blood. The  
*Japanese* are one of their  
latest offshoots. Many  
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A SCHWARZ,

TABLE J.

THE SEVEN SUB-RACES OF THE FOURTH OR ATLANTEAN RACE.

FIRST SUB-RACE, The Rmoahal.	SECOND SUB-RACE, The Tlavatli.	THIRD SUB-RACE, The Toltec.	FOURTH SUB-RACE, The Turanian.	FIFTH SUB-RACE, The Semitic.	SIXTH SUB-RACE, The Akkadian.	SEVENTH SUB-RACE, The Mongolian.
<p>Fair in colour. The <i>Asuras</i> and the 1st class <i>Solar Pitris</i> come crowding in. They move southwards, and under the rule of their Divine Kings, the <i>Agnishvatta Pitris</i>, gradually establish a powerful civilisation. They drove before them the Lemurians still dwelling in Africa and in the adjoining lands and became a settled people.</p> <p>The <i>third eye</i> was still used, but the two ordinary physical eyes had developed and were replacing it. The Astral world was not yet shut out from the general vision.</p> <p>The young civilisation went on quietly, the Divine Rulers being looked up to and practically worshipped (p. 122).</p> <p>The convulsion of 4,000,000 years ago destroyed the greater part of this sub-race; the remnants drifted northwards, dwindled in stature and declined into barbarism (p. 123).</p>	<p>Yellow in colour. Grew up on the land now beneath the Atlantic. The <i>Asuras</i> steadily came to the front of human evolution, but were still obedient to the Lords of Light. There is nothing else in Atlantean civilisation so peacefully great as this early period, under the Divine Kings.</p> <p>After the first great cataclysm, four million years ago, which destroyed the glorious civilisation of this sub-race, the remnants gravitated southwards and eastwards, inter-married with the Lemurians still left and gave rise to the Dravidian peoples (pp. 118, 123-4).</p>	<p>Handsome, well-cut in feature, some 27 feet high, red to brown in color. <i>Density of body</i> sufficient to bend a bar of the iron of the present day.</p> <p>Extraordinary <i>recuperative power</i> from wounds, the nervous system being strong but not fine. <i>Taste</i> only answered to powerful stimulants, putrid meat, strongly smelling fish, garlic, etc., the only delicious foods (pp. 124, 125).</p> <p><i>No sense of smell</i>, therefore they could dwell amid the most appalling stenches (p. 125).</p> <p><i>Third eye</i> disappeared, as a physical organ, but remained functionally active for long ages in the succeeding sub-races (p. 126).</p> <p>The most powerful <i>Asuras</i> and the best of <i>Solar-Pitris</i> took birth in this sub-race and settled in lands which did not come within the sweep of the mighty convulsion that rent Atlantis into 7 great Islands, four million years ago (p. 123).</p> <p>Toltec civilisation rose to a great height. In it appeared <i>Asuramaya</i>, greatest of astronomers, and from time to time the mysterious <i>Narada</i>, arbiter of the destiny of nations. They had airships and possessed a deep knowledge of chemistry, agriculture and alchemy. Architecture was the art that rose highest, as witness the famous "City of the Golden Gates." Enlightened government and universal education (pp. 128-132).</p> <p>When the Toltec empire had been raised to its highest point, spreading from Atlantis proper over North and South America, Northern Africa and Egypt, the Divine Dynasty came to an end, for the time had come when humanity should try to walk alone for a while. Disciples of the great Lords followed, but as the reins fell into weaker hands, the <i>Asuras</i> began to rebel, setting up a rival emperor, proclaiming themselves as objects of divine worship and using black magic of the most terrible kind. After many wars and victories on either side, the white emperor was driven from the City of the golden gates and the dark emperor, <i>Hiranyaksha</i>, was enthroned. Some 50,000 years after the pollution of the Golden Temple, the Toltec empire was destroyed in the catastrophe of 850,000 years ago (pp. 118, 132-143).</p>	<p>They were pre-eminently the <i>Rakshasas</i>, giants of a brutal and ferocious type and their conflicts with the young fifth Race find much place in Indian Story (p. 143).</p>	<p>A turbulent, fighting people. From them came the seeds of the fifth Race, and a branch of one of their families, selected by <i>Vaivasvata Manu</i> as the seed of the fifth Race and rejected again, because of its lack of plasticity, is the far-off ancestor of the Jewish people (p. 143).</p>	<p>Born after the catastrophe that destroyed two-thirds of the Toltec Race—one-third going north and later blending with the evolving fifth Race. The <i>Pelagians</i> came from these, with some admixture of seventh sub-race blood. The <i>Etruscans</i> and <i>Carthaginians</i> derived from the same root, whence also the <i>Scythians</i> (p. 143).</p>	<p>Developed from the Turanian, the fourth Sub-race stock, and from this descended the inland <i>Chinese</i> (not those of the coasts), the <i>Malays</i>, <i>Tibetans</i>, <i>Hungarians</i>, <i>Finns</i> and <i>Esquimaux</i>. Some of their offshoots mixed with the Toltecs in North America and thus the <i>Red-Indians</i> have in them some Mongolian blood. The <i>Japanese</i> are one of their latest offshoots. Many of this sub-race travelled westward, settling in Asia Minor, Greece and adjoining countries; there, improved by intermixture of fifth Race blood, from the second sub-race of the fifth, they gave rise to the <i>old Greeks</i> and the <i>Phœnicians</i> (pp. 143, 144).</p>

TABLE K.

THE FIFTH OR ARYAN RACE ; ALSO THE SIXTH AND SEVENTH ROOT RACES.

The fifth Race evolved under *Buddha-Mercury*—for the development of the mind was its chief work and the planet of knowledge shed its beneficent rays upon its birth-hour (p. 146).

About a million years ago *Vaivasvata Manu* chose out of the fifth Atlantean Sub-race, the *Semitic*, the seeds of the fifth Race and led them to the *Imperishable Sacred Land* (p. 138). For ages He labours, shaping the nucleus of the future humanity. There the *fifth sense* is added and man is shaped as we know him. Thither He guides for rebirth the Asuras, to turn their powers to nobler ends. Thither He calls the brightest intelligences, the purest characters to take birth in the forms He is evolving. When He had established the type of His Race, He led them southward to *Central Asia*, and there another age-long halt was made and the home of the Race, whence its several streams should issue, was established (pp. 145-6). Meanwhile the surface of the globe is undergoing manifold changes ; with many throes one portion after another of the new continent, *Krauncha*, is upheaved, until the great convulsion of 200,000 years ago left Poseidonis alone in mid-Atlantic and the outlines of the great continents, *Europe, Asia, Africa, America, Australia*, much as they are to-day. This fifth continent will, in the course of ages, perish by earthquakes and volcanic fires, as Lemuria perished in former days ; for fire and water destroy the world in turns p. 145).

FIRST SUB-RACE, The Aryan.	SECOND SUB-RACE, The Aryo-Semitic.	THIRD SUB-RACE, The Iranian.	FOURTH SUB-RACE, The Keltic.	FIFTH SUB-RACE, The Teutonic.	Sixth Root-race.	Seventh Root-race.
<p>About 850,000 years ago the first great emigration took place, the first sub-race being led southwards across the <i>Himālayas</i> to settle in <i>Northern India</i>. They had already been built into the four-fold orders by the <i>Manu</i>, the <i>Barhishad Pitris</i> having lent their aid in the shaping of the type of subtle body for each caste. Under their Divine Kings they warred against the peoples occupying the lands into which they came, Titans left from the third Race, <i>Daityas</i> and <i>Rākshasas</i> of the fourth.</p> <p>They received the <i>Zodiac</i> directly from the "Sons of Will and Yoga," who came among them as Teachers and brought with them from Central Asia the <i>Senzar</i> language, the sacred Sacerdotal tongue, from which <i>Sanskrit</i> was derived. Among these Teachers arose the 24 <i>Budhas</i>, revered among the <i>Jains</i> as the 24 <i>Tirthankaras</i> (p. 147).</p>	<p>Migrated from Central Asia to <i>Afghanistan</i>, passing along the <i>Oxus</i> and crossing the <i>Euphrates</i> into <i>Arabia</i> and <i>Syria</i>. These <i>aryanised</i> many of the <i>Turanian</i> and <i>Akkadian</i> tribes, dwelling along this route, and the great empires of <i>Assyria</i> and <i>Babylonia</i> arose as the result of their impulse. The <i>Phœnicians</i> and the later <i>Egyptians</i>, and the old <i>Greeks</i> arose from their intermixture with the seventh Atlantean sub-race, some offshoots travelled eastwards, and mingling with the <i>Mongolian</i> sub-race along the coasts of <i>China</i>, gave rise to the <i>Chinese</i> of the <i>Coasts</i> and also to the family which now sits on the <i>Dragon Throne</i> of <i>China</i> (p. 148).</p> <p>The 2nd sub-race followed <i>Sabœanism</i>, the worship of Beings who rule the celestial bodies, the "star-angels" and the <i>Magi</i> of <i>Chaldea</i> were astronomers and astrologers versed profoundly in the science of the celestial bodies (p. 149).</p>	<p>Led by <i>Zarathushtra</i> they went northwards and eastwards, following in the track of the second, but settling down for the most part in <i>Afghanistan</i> and <i>Persia</i>, the great Prophet dwelling in this latter country. Some wandered as far as <i>Arabia</i> and thence into <i>Egypt</i>, intermarrying there with the <i>Egyptian Atlanteans</i>. The third sub-race was forbidden the worship of the star-angels, in consequence of the abuses which had arisen, and was given <i>Fire</i> as the sole permissible symbol of Deity. The <i>Magi</i> of <i>Persia</i> were followers more of <i>chemistry</i> than of astronomy, partly in consequence of its value in agriculture. This led to a great development among them of <i>alchemy</i> (pp. 149, 150).</p>	<p>Led by <i>Orpheus</i>, migrated westwards, beyond the track of its forerunners, first peopling <i>Greece</i> with the later <i>Greeks</i>, and then spreading over <i>Italy</i>, northward over <i>France</i> into the old Atlantean lands of <i>Ireland</i> and <i>Scotland</i> and peopling also the younger <i>England</i> (p. 150).</p>	<p>Also migrating westwards, occupied all <i>Central Europe</i>, and is now spreading over the world. It has occupied the greater part of <i>North-America</i>, it has seized <i>Australia</i> and <i>New Zealand</i> and is destined to build a world-empire and to sway the destinies of civilisation (pp. 150, 151).</p> <p><b>Sixth and Seventh Sub-races.</b> Will arise in North and South America.</p>	<p>Will arise in <i>Shāka</i>, emerging where <i>North-America</i> now is, most of that land having been previously broken up by earthquakes and subterranean fires (p. 151). <i>Shāka</i> will be whelmed under floods, when its work is done (p. 151).</p>	<p>Will flourish on the seventh Continent, <i>Pushkara</i>, its centre about where <i>South-America</i> is now to be found. Then will come the end of our globe and it will sink peacefully to sleep, after its long day of waking (p. 151).</p>

WHO does not know of the loves of Psalms have been so charmingly told. La Fontaine immortalised them in verse; Raphael—the unrivalled brush in colours. The fancy of the philosopher Lucius Apuleius, better known, embodied it in the “Metamorphosis” or philosophical romance. He was born in the borders of Numidia about 114 A.D. While the sage Marcus Aurelius graced the impious the idol of Carthage, the great orator, the philosopher *à la mode*, and the most illustrious Roman Africa. His learned lessons are echoed everywhere. As he passed through his march was triumphal. The Carthaginians applauded in the theatre. He is the first author of his country. For centuries he has been a true classic. Till the repeated ravages of the “Vandals” and the Arabs foundered for ever Africa he was the favourite author of his country. He enjoyed an immense popularity. He was long a decisive action on almost all the Apostles and bishops not excepted. He was held by them as their most puissant thaumaturge, and as the Anti-Christ. This opinion was held by the great bishops of the time with St. Augustine. He discussed the reality of his miracles as being done with the devil. During his life time he made researches in his laboratory, the student of mystic devotion had excited the curiosity of all. From one end of Roman Africa to the other he was current cleverly exploited by his enemies. He was his vibrant eloquence in the theatre, in the squares with his smiling good nature, and himself with vague insinuations.

The first time we hear of him he was in the town of Cæa, now Tripoli, in a simple and modestly equipped. Illness prevented him at the end of a few days, he found himself at Pudentilla's, the mother of Pope Sixtus, at the university of Athens. There he was put off from day to day by the beauty of the country, the pretty terrace which extended far over the open sea, and he was applauded his speeches and raised

K.

SIXTH AND SEVENTH ROOT RACES.

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### AN AFRICAN HIEROPHANT.

WHO does not know of the loves of Psyche and Cupid? These have been so charmingly told. La Fontaine and Laprade have immortalised them in verse; Raphael—"l'eletto di Dio"—with his unrivalled brush in colours. The fancy originated with the African philosopher Lucius Apuleius, better known as the magician. He embodied it in the "Metamorphosis" or "the golden ass," a curious philosophical romance. He was born in the town of Medaura on the borders of Numidia about 114 A.D. While the pious Antonius and the sage Marcus Aurelius graced the imperial purple, Apuleius was the idol of Carthage, the great orator, the savant encyclopædist, the philosopher *à la mode*, and the most brilliant personification of Roman Africa. His learned lessons and his oratorical turns were echoed everywhere. As he passed through the cities of Mount Atlas, his march was triumphal. The Carthaginians greeted him with loud applause in the theatre. He is the first in date among the great authors of his country. For centuries he was considered there a true classic. Till the repeated ravages of the Vandals, the "Byzantines" and the Arabs foundered for ever the Roman civilisation of Africa he was the favourite author of his countrymen. While living he enjoyed an immense popularity. After his death he exercised for long a decisive action on almost all his compatriots, the Christian Apostles and bishops not excepted. The Pagans of Africa honoured him as their most puissant thaumaturge. The Christians cursed him as the Anti-Christ. This opinion was so well accredited, that the great bishops of the time with St. Augustine at their head seriously discussed the reality of his miracles and sought to show his relations with the devil. During his life time, his adventures, his mysterious researches in his laboratory, the study of nervous maladies and his mystic devotion had excited the cautious curiosity of the townsfolk. From one end of Roman Africa to the other, strange rumours were current cleverly exploited by his enemies. So long as they heard his vibrant eloquence in the theatre of Carthage, and saw him pass the squares with his smiling good nature, the curious crowd contented itself with vague insinuations.

The first time we hear of his magic was while he stayed in the town of Cæa, now Tripoli, in Barbary. He had arrived there modestly equipped. Illness prevented his going on to Egypt. At the end of a few days, he found himself very reluctantly established at Pudentilla's, the mother of Pontianus, one of his former comrades at the university of Athens. The departure of the traveller had been put off from day to day by the amiability of his hosts, the beauty of the country, the pretty terraces of the house whence the view extended far over the open sea, and the good taste of the citizens who applauded his speeches and raised him a statue. Three long years

and yet he was there. While giving lectures as he did in the basilica, he applied himself to his favourite studies of philosophy and of natural history. His reputation spread all over the Province. But the arch curiosity of the crowd had an eye on the best of his acts. They could not bring themselves to believe that this stranger, so handsome, so learned and so eloquent was a man just as any other. He had come from afar, and had rambled a for long in the Orient, the land of marvels. He had given out that he had been initiated in the mysteries of every religion, and spoke often of his devotion. They suspected him therefore of having an understanding with the superior powers of Heaven and of Hell. In those days, what was in Alexandria was in Cæa. All the creeds of Asia and of Africa were blended in a monstrous pantheon. Nothing appeared impossible to these ardent imaginations, nourished on marvellous legends, wanting to know the future and fond of mysticism. There were whisperings in the cross-ways of Cæa that the handsome philosopher had been taken by surprise in the midst of his magical operations. Witnesses were not wanting. He had a well-informed slave named Themison who aided him in his studies, and saw to the stores of the laboratory. They had often seen Themison rove about the market or the harbour. He had commission for the fishers of the town. He bought rare and unknown fishes, and when possible took them alive to his master. The public saw in the purchase of fishes the witchcraft of the philosopher.

Among other professions Apuleius practised that of medicine. One day the citizens brought him a patient. He asked her if there was a buzzing in her ears, and which of the two had the most of it. The poor woman said it was the right ear and as he regarded her fixedly, she fell stiff on the ground. It was epilepsy—*le mal divin*—as the Greeks called it, and was considered allied to witchcraft.

His incantations produced the greatest effect on children. There was one Thallus a poor sickly boy, with a dull idiotic stare, gaping nostrils and an uncertain gait. His brow was covered with contusions and his face with ulcers. Apuleius had undertaken to fascinate him. The scene took place in retirement near an altar by the glimmer of a lamp. Scarcely had he commenced his enchantments when the boy fell unconscious on the floor. Long time after, the philosopher recalled him to life.

But the great sensation of the day was caused by the suit brought against him of his having seduced and married his hostess Pudentilla. The accusation may appear a little singular to us moderns. We can hardly understand that such a suit could have solemnly been pleaded in the reign of Marcus Aurelius, before the Proconsul of Africa, Claudius Maximus—himself a distinguished Stoic philosopher. The Romans, like the Greeks, had always believed that magical incantations could force love. Call to mind the 'girdle of Venus, the potions



of Circe and of Medusa, the nocturnal ceremonies of sorcery sketched by Horace and Propertius. He acknowledges in his *Apologia* that magic appeals do act on the heart, but denies having had recourse to such guilty means. For why should he have done anything of the sort? For her beauty? His accusers said 'no' to it. For her money? 'no' says the Marriage Contract. He had emphatically rejected her generous offer. And he speaks spiritedly of his proud poverty and his beautiful bearing. What is a magician? asks he of the learned counsel opposed to him. It signifies in the language of the Persians what the word "priest" does in ours. Is it then a crime to be a priest? Taking the word in its vulgar sense we understand it to mean one who holds intercourse with the gods, and by the incredible force of his enchantments does what he wishes. To accuse then a man of magic is to avow him not guilty. For were he enraged who could defend people from his wrath? As an initiate in the mysteries of the East he holds his peace, for he cannot betray secrets. Being accused of hypnotising children he declares he has nothing to gain by it, but cites the testimony of learned men to confirm the miracle of such children being able to presage and to divine. And he quotes from Varro the recital of several prodigies.

In the time of Mithridates the people of Asia Minor were restless as to the probable result of the war. They had recourse to magic. A child was made to contemplate the image of mercury in water, and it predicted in 160 verses all that came to pass. One day Fabius happened to lose in Rome 500 denaria. He went to consult Nigidus. A child was hypnotised and it revealed in its magnetic sleep the place where the purse was buried, part of it being already spent. One of these pieces would be found said the child in the hands of Cato the philosopher. Fabius would not believe his ears. He went to Cato who showed him the piece he had received from one of his slaves as an offering to Apollo. To these children gifted with the second sight, the Romans gave the name of magic children (*magici pueri*). This prophetic gift says Apuleius is accorded but to kind, pure beings in whom the soul is awakened and who are capable of expressing themselves with ease. Their soul is like a pure temple wherein resides the power divine. It is ready to disengage itself from matter, and to place itself directly under the control of the sacred principle. These magic children have nothing in common with epileptics. He thinks with Plato that between the Gods and men there exist certain divine powers, intermediate by their Nature and the place they occupy. These are the beings which preside at all the divinations and all the marvels of magic. More, a human soul and specially that of a healthy child can by means of charms which transport it and perfumes which enrapture it, be drawn away entirely from the consciousness of worldly things, and insensibly forgetting its body, be reduced to its eventual nature which is immortal and divine, and in a sort of sleep presage the future,

The most striking trait in his existence and in his works is his immense and insatiable curiosity. He wished to see and to read everything. The Unknown always attracted him in all its mysterious forms. Hence his romantic life and his encyclopædic tendencies. In his philosophic studies as elsewhere he was mystically propossessed. "Apuleius the African," says St. Augustine "has been in Greek and in Latin an illustrious Platonist. What seduced him in the doctrine of the Neo-Platonists were specially the oriental musings with which the disciples had embellished the work of the Master. He does not doubt for a moment the reality of the *dæmon* of Socrates. He believes in the existence of intermediate beings between Gods and men, their bodies resembling the clouds. Among these he cites, love sleep the souls of the dead and even of the living. Every man has his demon, the arbiter of his conduct and his intermediary near the Gods, the guardian Angel of Socrates having signalised himself above the others by his greater knowledge and power. This strange philosopher showed himself at the same time a fervent votary of all the worships, especially the most obscure and the most mysterious. As priest of Eschmour-Esculapius as supreme Pontiff of the temple of Rome and of Augustus, he presided at all the sacred ceremonies of Carthage and of the Province. One day in one of his public discourses in Cæa, he enumerated all the mysteries of the East into which he was initiated. 'In Greece' said he "I have been admitted into almost all the religious sects. The priests have entrusted to me the different signs and symbols which I preserve with care. I see there nothing unusual nor extraordinary. I appeal only to those of my audience who form part of the fraternity of Bacchus. They know what object they keep secretly hid in their houses, and venerate in silence far from all profane regard. But I, as I have said it, have known a host of religions, of practices, and secret ceremonies, and that through the love of truth and piety towards the Gods." Wherever the philosopher went, he carried in the midst of his books and notes some amulet, to which he offered incense and pure wine on holidays, and sometimes victims.

All the works of Apuleius betray his exalted devotion. Hence his ire and his mordant satire against the charlatans who speculated on, and dishonoured the religions. With an inexhaustible spirit he pursued the priests of the Syrian Goddess with his sarcasms, seeing them gad about market-places in towns and in the country, playing cymbals, castanets and the triangle, and associating sacred images with their beggarly profession. They passed through boroughs, masked and clothed in yellow robes, daubed with drugs, the eyes painted and with small mitres on their heads, driving the donkey which carried the Goddess. They tucked up their sleeves, to the shoulder, juggled with knives and hatchets, leapt like fools to the sound of the flute; they yelled and turned the neck with their head upside down, tossing in a ring their floating hair; they bit their own

flesh and pierced their arms with double-edged knives. When the blood commenced trickling people emulously threw them pieces of money which they gathered in the folds of their robe. They accepted everything from the crowd: insults, wine, milk, cheese. Shutting themselves up in a barn or a wretched hole, they consumed the fruit of their collection in horrible orgies. Their cynicism was revolting even to their donkey. The honest animal was for warning the dupes of the faubourg. But he could not go beyond a formidable bray the echoes of which were prolonged as the cudgel fell on him. All this episode is most amusing and the satire very cutting. But therein is not the ridicule of a sceptic or a *bel-esprit*. It is the contempt of a devotee, of an initiate, for popular ceremonies. It is thus in the "Frogs of Aristophanes": after the burlesque scenes of the descent into Hell, there suddenly resounds the grave and meditative chaunt of the elect.

In the romance of the metamorphoses we seize as it were the living thoughts of Apuleius. The pages bear the signet of a profound devotion carried often to the most exalted mysticism. When it is a question of his belief he cannot support a joke. The procession and the mysteries of Isis form the last book of the "Golden Ass." With what gravity and eloquent simplicity he describes it! He is in the Isthmus of Corinth on the edge of the gulf of Ægina. It is night. Suddenly he awakes affrighted. He sees around him a dazzling light. It is the full moon the radiant disk of which skims over the silvery tops of the waves. "The silence, the solitude and the night induced meditation. I knew that the Sovereign Goddess Luna exercised an incomparable power and governed here below all things by her providence. I knew that not only domestic or savage animals but even inanimate objects subsist by the divine influence of its light and of its properties. I knew that on the earth, in the Heavens and under the waters the growth or decline of bodies was subject to her laws. Since destiny, cloyed by my long and cruel misfortunes, offered me at last a hope of salvation, I wished to implore under her august emblem the Goddess I had before my eyes." He then got up and seven times, according to the precept of Pythagoras, he purified himself by plunging his head under the waves. Then in magnificent terms, he invoked the moon, personifying as she does Ceres, Venus, Phœbe, Proserpine, all the great feminine divinities. Of a sudden there rises a strange form from the sea. She is a woman of marvellous beauty. She carries on her brow a luminous circle, a crown of flowers, of adders and of ears of corn. Her robe of a thousand shades has by turns, the eclat of alabaster, the golden reflections of the saffron, and the carnation of the rose. A black mantle drapes her, is garlanded with flowers and embellished with stars. She has shoes made of palm-leaves. In her hand she holds a golden vase like a gondola, the handle of which is surmounted by an asp, and a brass timbrel crossed by three blades

which clash with a sharp tinkle. She unites in a mystic synthesis all the symbols of the divinities of the East. "I am Nature," said she, "the mother of things, the Mistress of all the elements, origin and principle of Ages, Sovereign of divinities, queen of the Manes, the first among the inhabitants of heaven and the common type of Gods and Goddesses. It is I who govern the luminous vaults of the heaven, the salubrious breezes of the sea, the lugubrious silence of the hills. A unique Power, I am adored under a thousand forms by the entire universe, with diverse ceremonies and under different names. The Egyptians, so admirable in their antique wisdom, alone honour me with becoming worship, they alone call me by my true name, Queen Isis. If by pious worship, exemplary devotion and an inviolable chastity, you merit my protection, know that I alone have the right to prolong your life beyond the term fixed by destiny." Such is the true divinity of Apuleius. She is the mysterious goddess we find at the bottom of all the ancient religions, and invoked by sorcerers of all time. She exacts of her adorers consecration to her worship for ever.

It was day. The Goddess in going away left behind her a trail of joy. "All nature seemed to breathe gladness. I felt it in the air, on the animals, around the houses. It spread like an atmosphere of happiness. The freshness of the night had given place to a soft and delicious temperature. The birds awakened by spring emanations warbled their songs. By their harmonious notes they celebrated the mother of the stars and of time, the mistress of the universe. The trees even, both fruitful and fruitless, expanded at the breath of the south-wind. Decked in their budding foliage, their branches as they waved gently gave forth a pretty rustle. The stunning crash of tempests was appeased. The waves of the sea were calm and softly broke into foam on the beach. The sky was so clear that there was not a speck in it. Nothing obscured its azure éclat." But behold! there goes forth from the gates of Corinth a long procession of the adorers of Isis. The people go first, a motly crowd. The man with his belt on is a soldier, the other with a short chlamys, a little sabre and a spear is a chasseur. See the one in golden buskins and a gown of silk: from his hair bound on the top of his head and his trailing gait you can say from afar he plays the part of a woman. This one in boots armed with a shield, a helmet and a sword, is a gladiator. That preceded by the fasces mimics the Magistrate. See the philosopher with his cloak and his club, his sandals and his goat's beard. Then there are bird-catcher's with their bird-lime, fishers with their fish-hooks. In a litter is a tame bear dressed like a *dame de qualité*. Behind her skips Ganymede. He is a monkey with an embroidered cap and a yellow robe. What is most amusing is to see Pegasus and Bellerophon pass. The latter is a broken-down old man who painfully follows an ass with feathers glued to his back. Contrast the popular

mirth with the meditative woman in white who forms the special cortege of the goddess. Garlanded with roses they strew the soil with little flowers and carry magic attributes of Isis. They pour perfumes and adjust with their ivory combs the hair of the Goddess. Around them are swung lanterns, torches and candles, while the flute and the pipe are being played. Picked young men in white sing sacred hymns. Ushers drive the curious people to make way for the sacred troop of initiates in dazzling linen robes. Last in order come the priests in white robes tightly fitting their bodies and falling to their heels, their hands supporting the divine symbols, a lamp in the form of a gondola, little altars, golden oars and the wand of Mercury. The Gods even wish to honour with their presence the fête of their sovereign, they deign to be led on the shoulders of men in the suite of Queen Isis. The hero of the "Golden Ass," who is none other than Apuleius, sees his hour come. He devours a wreath of roses and recovers his human form. Immediately the grand priest clothes him in a robe of flax. "Let the impious see," says he "and acknowledge their mistake." Then the cortege arrives at a port, where they solemnly bless a vessel. They then return to the temple. The Secretary to the brotherhood of Pastophores mounts the pulpit, takes a big book and gives out in a loud voice prayers for the Emperor, for the Senate, for the knights, for all the Roman people, and the prosperity of the navy, ending with the usual formula, "let the people retire." Apuleius however remains within the enclosure. He hires a small lodge and by prayers, fasting and meditation prepares himself for the great initiation. He has several visions of the Goddess and is admitted by favour to the sacred office. At last the great priest is charged to initiate him because both were born under the same star. The pontiff Mithras opens the sacred books from which he gives instructions to the faithful after he has had his purifying bath, which no human voice can utter, and orders him ten days' fast. After that the novice is clothed in a robe of flax and led into the interior of the sanctuary. Apuleius cannot reveal what he has seen there. "Curious reader, you will perhaps anxiously ask me what I was told there, and what they did with me. I would tell it to you if I could, and you would learn it were you permitted to hear. But the crime would be the same for the tongue and the ear which could yield to so rash an indiscretion...I approached the limits of death, I trod the threshold of Proserpine, and I came back from it, passing through all the elements. In the midst of night I saw the sun shine with a dazzling brilliance, I contemplated face the face the Gods of Hell and the Gods of Heaven; I adored them from near. This is all I can tell you. But it is in vain you hear these words, you cannot comprehend them."

At break of day the new initiate is clothed in as many robes as there are months in the year. The curtain is raised which hides him from the eyes of the profane public. All admire

the embroidery, the hieroglyphics and the animal figures in which he is decked out. He goes to Rome where Isis appears to him and orders him to be initiated still further in the mysteries of Osiris.

It is curious that the Pagans and the Christians of Africa are alike unanimous in considering Apuleius a great enchanter, but with this difference, that the former speak with respect of his supernatural powers, while the latter—St. Jerome being of the number—though disputing some of his miracles, attribute them all to the collaboration of the devil.

PESTANJI DORABJI KHANDALEVALA.

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### Reviews.

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#### EXTRACTS FROM THE WRITINGS OF CLEMENT OF ALEXANDRIA.

The T. P. S. has just brought out in very tasteful form a small pocket volume of the above selections. It is one of those Epitomes of sage instruction and moral refreshment that one likes to read by snatches between the home and the office, or while on a journey, or when lying on the grass and letting one's thoughts roam afar in search of truth. Price 1s. net.

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#### THE TEMPERAMENTS AND CONSTITUTIONAL DEFECTS, BY RAM NARAIN, L.M.S.

A small book lately published by the author, which describes the ancient and modern doctrine of Temperaments, as treated of, in the Hindu Vedic, and Mahomedan Yunani systems. It gives the Hindu synonyms for the various classifications of temperaments, such as nervous, sanguine, phlegmatic and other divisions, which separate, or in combination, go to make up this wonderful mechanism which we call physical man. Temperaments, however, have a wider function than the mere diathesis of the human body, for we can but recall the ancient aphorism "man know thyself," to realise that body is but the outer coat of that scheme of things which really forms the man. His temperaments are surely reflected in his appearance, which comes under the world's eye; but his astral, or perhaps we had better say in this case, his Kâma-Rupada, is the real skeleton upon which his mundane appearance is built up. The body is but the selected vehicle in which he works and functions for a brief space. The author has endeavoured in a graphic way, to outline these phases that deal with man's constitution, at the same time sketching out the treatment he considers most efficacious.

It is surely worth while for an author, if his own knowledge of the language he writes in, is "shaky," to get some scholar to run over its construction, composition, and not least, the spelling of words which although simple of themselves are met, page after page, misspelt or trans-lettered, as eccentricities of this sort are not to the public taste and show a lack of culture in author and publisher alike.

FIO. HARA.

## MAGAZINES.

*The Theosophical Review*, May. The opening article, "Pythagoras and his School," by Mrs. Mary Cuthbertson, will be read with much interest by all who have access to it; though the information concerning his life and labours is quite fragmentary—the date of his death and his age not being known.

The account given of the school which he founded—his monumental work—is exceptionally interesting. His pupils, in addition to general good conduct, were required to observe certain strict hygienic rules (as a preliminary step to further progress), such as 'early rising,' 'rigorous ablutions,' and 'a dietary from which flesh and wine were absent, consisting chiefly of bread, honey and olives.' Each day began and ended with music, which was considered to be a very important factor in the discipline. Gymnastics and a certain kind of dancing were also practised. Great stress was laid upon the study of mathematics, for "Pythagoras had found that in the study of numbers many truths lay embedded. For him it was the key to the universe, to the harmony of the spheres." The School, however, being so far in advance of the age, was finally destroyed by 'an infuriated mob,' and nearly all the inmates were burned alive. Some say that Pythagoras was among the number who thus perished, but others say he escaped. Following this article is a beautiful poem on "The Eternal New Year," by Dr. Montagu Lomax. Mr. Mead's contribution—"Philo: Concerning The Sacred Marriage,"—is a very important one, and is in continuation of the series, of which the article in the preceding number: "Philo of Alexandria on the Mysteries," is a portion. We quote Philo's idea of virginity. He says:

For the congress of men for the procreation of children makes virgins women. But when God begins to associate with the Soul He brings it to pass that she who was formerly woman becomes virgin again. For, banishing the foreign and degenerate and non-virile desires, by which it was made womanish, He substitutes for them, nature and noble and pure virtues.

"Evolution and Related Matters, from a Theosophical point of view," is a thoughtful article by Mrs. Florence Wyman Richardson. "The New Birth," by Miss Alice Rose Eyton, is also a thoughtful article, and one which will prove helpful to thoughtful people. "'Body' and 'Mind' in Psychology," by Bertram Keightley, is a carefully written paper, mainly in the line of a review of two books—"Principles of Physiological Psychology," by Wilhelm Wundt; and "Why the Mind has a Body," by C. A. Strong. Miss Charlotte E. Woods concludes her important article on "The True Inwardness of Karma." "From many Lands" is unusually interesting, in that it gives us a 'chatty letter' from a 'busy colleague,' and is, as usual, encouraging, because it brings us news of increasing activity in various Theosophical quarters. "The Houses of Rimmon," a very readable paper by "Echo," closes the main text.

*Theosophy in Australasia*, April. The carefully written and instructive paper on "Diet and Health," by T. H. Martyn, contains information and practical hints of considerable value to those interested in this subject. Following this are articles on "Religious Revivals," "The Yoga of Jesus Christ," and "Karma as a Cure for Trouble,"—all earnest and thoughtful contributions.

*Revue Theosophique and Bulletin Théosophique*:—The April number "of the former is almost entirely filled up with translations from Mrs. Be-

sant, Mr. Keightley, Mr. Sinnett and Madame Blavatsky. The subjects treated are, "The Permanent Atom"; "The Genealogy of Man"; "A First Word on Memory"; "The Pyramids of Egypt"; A Theosophical Glossary; and the monthly instalment of the French translation of the "Secret Doctrine." This latter is an admirable plan for placing very expensive and voluminous works, as one might say, free of cost, in the hands of the subscribers to a low-priced magazine. We note that the annual meeting of the French Section T.S., was held on the 19th of March, at the Paris headquarters. The Executive Committee, the General Secretary, Dr. Pascal, and the Treasurer, M. Charles Blech, were re-elected; for the ensuing year; affectionate messages were voted to the President-Founder, Mrs. Besant, all the other Sections and the French Branches. The General Secretary, in the course of his Report, indulges in some sage remarks about what we might call a healthy growth of the Society. He says that the movement does not get so much profit from increase of membership as from the good quality of the new members, and that when a man is ready to sign his application papers, he should very seriously question himself as to whether his impulse comes from a mere feeling of curiosity and passing interest, or whether it is provoked by the deeplying sentiment of real interest in the Society, its principles and its work. He thinks that it would be a healthy thing if the new-comer would submit himself to a period of probation, so as to fully test the state of his mind. Dr. Pascal quotes a number of cases to show how silently, yet how powerfully the Theosophical idea is taking possession of the public mind; citing things which have appeared in the daily papers, reviews, romances and philosophic discussions. He also dwells upon a point which should be widely impressed upon our members, *viz.*, the moral responsibility resting upon those who sign as sponsors the application papers of candidates. It is but too true, as he remarks, that an infinite amount of trouble has been given to the Society by the unreflecting good nature of members who have signed their recommendations of candidates without a moment's thought.

*The Dutch publications* :—Since the magnificent success of last year's International Congress at Amsterdam showed all Europe the intense interest and great ability possessed by our Dutch members, one takes up their publications: *Theosophia*, *De Theosofische Beweging*, *Theosofisch Maandblad* and *De Gulden Keten*, with greater regret than before, that want of familiarity with the language shuts us out from a knowledge of their contents. Happily the editor of *Theosophia* has given us an English translation of the titles of the articles in his April number, which are as follow: "Watch-Tower," by the Editor; "The Great Pyramid," by H. J. Van Ginkel; "The Pedigree of Man," by Mrs. Besant; "The Teleology of the Timæus," by Dr. Ch. M. Van Deventer; "From the Communion of the Souls," by Dr. A. Kingsford and Mr. Maitland; "Mysticism," by Mrs. Besant.

*Sophia* :—Although our dear friend, Señor Xifre', has been for some time past struggling against a serious attack of illness, his interesting review—thanks to the persistent industry of his associates—has appeared punctually and maintained its old interest. The April number opens with ten pages of quotations from the *Atmabodh* of S'rî Shankarâchârya; for which we are very glad, as it is only by laying before the Western reader such quotations as this that he can obtain anything like a fair



idea of the richness and nobility of Oriental literature. We note with interest a discriminating announcement of that remarkable work of our French friend and colleague, M. Revel, "L'Évolution de la Vie et de la Conscience," and kindly notices of Mr. Leadbeater's "Vegetarianism and Occultism," and "Our Relation to Children."

*Theosofisk Tidskrift*:—We have every reason to believe, upon the testimony of third parties, that our Swedish organ is as interesting to those who can read it as are the magazines in other foreign languages to their respective readers: to us, unfortunately, this April number is as much a closed book as were its predecessors.

*The Vâhan*:—The May number gives the latest news and all necessary information about the forthcoming meeting of the International Congress of European Sections, that is to meet in London in July, under the chairmanship of Mrs. Besant. The meeting of the Convention of the British Section is announced for July 7th (misprinted May 7th, of course, since Mrs. Besant is announced to lecture on the same evening in Queen's Hall, whereas she did not sail from Bombay for Europe until May 13th). On the 9th May, a lecture was to be given at our headquarters by Mrs. J. Page Hopps on "Voice Figures," illustrated by a lantern exhibition of about one hundred figures, obtained by Mrs. Watts Hughes—a real treat, which we are sure must have been enjoyed by an overflowing audience. Our only regret is that we could not have it in our power to give a similar exhibition for the benefit of the delegates who will attend the December Convention at Adyar.

*Der Vâhan*:—Herr Bresch's April number opens with an article on White Lotus Day, which is succeeded by one on "Theosophy and Christianity" and several other interesting contents. Among the latter we find a note of the active work of propaganda being carried on by the General Secretary of the German Section, Dr. Rudolf Steiner. Lectures were given by him during the months of March and April, at Munich, Regensburg, Nuremberg, Jena, Weimar, Bonn, Cologne, Dusseldorf, Elberfeld, Berlin and Stuttgart.

*The Theosophic Messenger*:—The monthly organ of our American Section for April gives good news about the convalescence of Mrs. Davis from the effects of her severe accident, and attack of influenza in December last and a second attack of Bronchitis in February, to say nothing of the two months which she had to spend in bed for the treatment of her injured knee. She had expected to sail for Italy but was obliged to put it off from time to time, until at the latest advices she was hoping to be able to at least get away in time to meet Mrs. Besant in Italy. A general survey of the Section shows a favourable outlook, especially at the West, where many applications for membership and for Theosophical information are being received. From Honolulu Miss Nellie Rice, Secretary of one of our two local Branches, reports that Mr. Leadbeater's visit, on his way to New Zealand, had helped them much: he gave four public lectures to large audiences, at one of which many had to stand. He also gave private talks and answered questions at meetings for the Honolulu and Pohai aloha Branches.

*The Lotus Journal*:—Miss Mallet and Mr. Herbert Whyte are earning for themselves an excellent karma by continuing to publish this charming monthly magazine for children. They have a number of interesting articles in the May number, among them the address by

Mrs. Besant on White Lotus Day, delivered at the Blavatsky Lodge London, last year but, we think, never before published.

*Fragments* :—Our active Branch at Seattle has begun to publish a small monthly periodical, for the instruction of our members along the West Coast. Its contents are interesting and we wish it a complete success.

*Broad Views* :—The May number is interesting as usual. There is much sense in an article on "The Humour of Cramming." The author, Mr. Norris, says :

The truth is that the desultory endeavours of pedagogues are exerted to make all boys in a class as alike as possible, in proficiency of translation and in methods of ratiocination, according to their interpretation of their mystical possession—Education. Any deviation from academic methods is promptly checked and the boys eventually fall, some struggling, some complacently, into the scholastic machine, which turns them out as nearly alike as are sausages from a sausage machine. On the other hand, the mis-named "crammer" is really a cultivator of the pupil's intellect. He teaches him the importance of concentration of mind and how to see the whole subject he is studying in perspective; then to fit the isolated facts he has picked up into the whole scheme of the subject of his study. Mr. Sinnett's own article, upon "Earthquakes and their Consequences," embodies his recently enunciated theory that our globe is neither a solid ball across its diameter, nor a sphere of molten matter confined within a cooled and condensed shell, which bears about the same proportion to its mass as the down on a peach to the fruit itself, but an arrangement of a primitive central nucleus around which nebulous matter condenses, and after a period of cosmic time forms outside itself a shell, which in time becomes the solid crust on which we, ourselves, and all other forms of life exist. The general public will naturally take this as only another theory the verification of which may be postponed to some unknown period in the immeasurably distant future.

*Modern Astrology* :—Of all contemporary astrologers and editors of astrological magazines, our friend Mr. Alan Leo is surely the most active and enterprising. He has the talent of presenting the features of his specialty in a clear and practical way, and his various handbooks and other publications are adapted to all grades of intelligence among the large and ever increasing class who have acquired or are acquiring a taste for astrological study.

*Theosophy in India* :—The April issue of our Indian sectional organ has, bound in with it, the much belated Report of the 14th Convention of the Section at Benares on the 28th and 29th December last.

The General Secretary's statistics and notices of local activities are full and instructive. Justice is done to the great services rendered by Mrs. Besant, Countess Wachtmeister, M. and Mme. Bernard, Messrs. S. G. Pandit, Bhavani Shankar, J. J. Vimadalal, K. Narayan Swami, J. Srinivasa Row, R. Jagganathier, T. Ramachendra Row, Dr. B. Kaul, T. Lakshmi Narayan Iyer, Rai Pyari Lal, A. K. Sitaram Sastri, D. N. Sircar, H. N. Datta, and others in the way of lectures, visits to Branches and other forms of propaganda work. The result of this activity is the formation of 21 new Branches and 4 centers, the revival of 7 Dormant lodges and the Enrollment of 611 new members. The development of the

educational scheme is shown in the condition of the C. H. College and the Girls' School which, under the able management of Miss Arundale, Miss Palmer and their associates is showing good promise for the future. A good sign of the increase of interest in India in our ideas is the yearly demand for our literature, the sales of the T. P. S. last year having been ten times what they were in 1897. On the whole, the outlook for the Section is very encouraging indeed.

Acknowledged with thanks:—*Light*; *Mind*; *Prabuddha Bharata*; *Dawn*; *L'Initiation*; *Christian College Magazine*; *Indian Journal of Education*; *Notes and Queries*; *Banner of Light*; *Harbinger of Light*; *Phrenological Journal*; *The Mysore Review*; *Brahmavadin*; *Brahmacharin*; *Modern Medicine*; *The Theist*; *The Arena*.

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### CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

The remarks of the Editor of *Light* (issue of March 25th,) concerning Mrs. Page Hopps' lecture on "Voice Figures," and the important work accomplished by Mrs. Watts Hughes, are so pertinent that we reproduce the major portion of them hereunder.

"For good or evil every spoken word goes forth and carries its mark of motion into the atmosphere. To do what? Who can say? All we know is that those waves go forth and take their place and exert their influence upon the sum total of vibrations that pulse everywhere upon the brain or the finer self within. Thus considered a word is indeed a serious thing, and, in the light of it, one may find a deep and grave significance in that saying of the Master, 'I say unto you that for every idle word that men shall speak, they shall give account in the day of judgment.' Registered in the surrounding atmosphere, every cadence tells. The utterances of impatience and of anger as well as the expression of kindness and affections are sent forth into that invisible world where all the subtle causes are. Who can tell what influences the forms produced may have upon the feelings and thoughts of others? We are assured by Science that every vibration, once set going, travels throughout space, and plays some part in the tremendous whole. What if the vibrations we send forth are discords, ugliness, sources of irritation? Who knows mischief they may do when received upon the sensitive brain or more sensitive spirit of one in a condition to receive them? On the other hand, if the vibrations we set going are melodious, beautiful, and sources of joy, who can tell what ministries of good, what suggestions of soothing may go with them?"

... In the Book of Genesis the awful record stands against Cain, 'The voice of thy brother's blood crieth unto me from the ground.' 'A figure of speech,' it may be said. Hardly, in the light of these strange appearances. There were no sonorous vibrations proceeding from Abel's blood, but there were their equivalents. In John Ruskin's 'Time and Tide' there is a passage of profoundest significance as to this. He said:—

Yesterday afternoon I called on Mr. H. C. Sarby, to see some of the results of an inquiry he has been following all last year, into the nature of the colouring matter of leaves and flowers... My friend showed me the rainbow of the rose, and the rainbow of the violet, and the rainbow

of the hyacinth, and the rainbow of forest leaves being form, and the rainbow of forest leaves dying. And, last, he showed me the rainbow of blood. It was but the three hundredth part of a grain, dissolved in a drop of water, and it cast its measured bars, for ever recognisable now to human sight, on the chord of the seven colours.

At this point, may one venture the suggestion that there is something in the human voice besides vibrations,—something that is vital, leading up to those other wonderful words of the Master, 'The words that I speak unto you, they are spirit and they are life'? A secondary and transcendental significance, that; but the sayings of Jesus are largely subtle and transcendental. It is the voice that largely differentiates man from the 'brutes,' and it is hardly likely that the difference is only one of modulation. Not without meaning did the lecturer commence with the lofty note of the following words:—

In ancient Hindu writings, Brahma is spoken of as 'The Great Breath' who, by breathing into space, created the manifested universe. In the Hebrew Scriptures it is said of creation that 'God spake and it was done' and in the New Testament we are taught that in the beginning was the Word (or Logos) 'and that in it was life.'

There is probably some underlying fact beneath the superstition concerning magic words, incantation and spells as living vehicles of operative impulses proceeding from the use of them. A curious story in the First Book of Kings is interesting at this point. The scene is a wilderness where Elijah is in hiding from the enraged Jezebel, and where 'the Lord' manifests to him His presence. He is told to take his stand 'upon the mount before the Lord'; whereupon a mighty wind that rent the rocks passed by, 'but the Lord was not in the wind': then there was an earthquake, and a fire, 'but the Lord was not in the fire'; and after the fire 'a still small voice'; and when Elijah heard that, he wrapped his face in his mantle, and listened. Greater than tempest and earthquake and fire was that gentle voice.

Two other highly interesting topics invite attention, but we can only just mention them. One is the very curious similarity between some of these voice figures and certain well known peculiarities of spirit drawings. The other is the simply marvellous resemblance many of these figures bear to natural objects, such as shells, snow-flakes, flowers, trees, ferns, mosses, crystals, feathers, and microscopic objects, such as diatoms, thrillingly suggesting the lurking of creative powers in the voice,—a simply immense thought. If the human voice can create in the atmosphere vibrations corresponding with these objects, what large meanings lie within that saying of the ancient Hebrew poet: 'He spake and it was done: He commanded and it stood fast'! But here we get indeed into deep waters: and, though these strange thoughts are inevitable, one can entertain them only as they who look up to the inaccessible stars.

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The very interesting lecture was given in March last, "Voice Figures." by Mrs. J. Page Hopps in March last, before a meeting of the London Spiritualist Alliance, on "Voice Figures," lantern slides\* being used to illustrate these wonderful formation was very valuable. We quote, with thanks, from a report of the lecture, as given in *Light*. The lecturer said:—

"In ancient Hindu writings, Brahma is spoken of as 'The Great Breath' who, by breathing into space, created the manifested universe. In the Hebrew Scriptures it is said of creation that, 'God spoke and it was done'; and in the New Testament, we are taught

\* Some of these beautiful pictures may be seen in *Light*, in the issue for March 25th.

that 'In the beginning was the Word' (or Logos) and that 'in it was life.' The Greek's idea of the 'Harmony of the Spheres' was more than a mere poetical expression. They seem to have had a feeling that the soul of Nature was music, and that she manifests herself everywhere as a harmony. Carlyle beautifully expresses this in his essay on the 'Hero as Poet.' 'Musical,' he says how much lies in that! A musical thought is one spoken by a mind that has penetrated into the inmost heart of the thing, detected the inmost mystery of it, namely, the melody that lies hidden in it, the inward harmony of coherence which is its soul, whereby it exists, and has a right to be here in this world. All inmost things, we may say, are melodious, and naturally utter themselves in song...See deep enough, and you see musically; 'the heart of Nature being everywhere music, if you can only reach it.'

Present day science now comes in to confirm all this. In contradiction to the old materialistic and physical explanation of the basis of life and form, we are now told that all forms of manifestation known to us, and presumably those unknown, are determined by varying degrees of motion in the ether. Everything, then, is resolved into vibration of different degrees of intensity, and this law seems to apply everywhere.

By scientific experiments it has been found that the vibrations which produce musical sounds emerge, and travel, as figures of great beauty and variety."

The lecturer here quoted from a poem the last verse of which we reproduce :—

Then I should know how beauty and sweet sound  
Rest on a common basis and embrace  
As sisters—how vibrations, in a round  
Of choral dance, their stated figures trace—  
How sights and strains harmonious intersphere  
And music runs her geometric race.

"Various attempts have been made to render the sonorous vibrations visible. Chladni succeeded in his experiment of scattering powder or sand on plates of glass, and then drawing a violin bow across one of the edges of the plate, when many varied and lovely figures, star-like and geometrical, were produced, according to the note played. Then Savart experimented with a fine powder scattered on stretched gold-beater's skin, or parchment, but the membrane was not sufficiently flexible, or sensitive, so the results were not quite satisfactory.

It has been left for Mrs. Watts Hughes who has lately been experimenting in this field of research, to invent the eidophone—the most appropriate instrument for the transmission and expression of the sonorous vibrations.

The eidophone consists simply of a kind of speaking-trumpet with an upward bend in it, the top of which is carefully covered with a well-stretched membrane of indiarubber. The membranes used are of different degrees of thickness, and the discs over which the membrane is stretched also vary in size according to the powder or liquid used in the experiments and the lung capacity of the voice, and also according to the figures required. Upon the membrane, fine sand or lycopodium is sprinkled; or prepared water colour, such as flake white, is placed on it, and upon the singing of any note

through the trumpet, a figure is produced upon the sensitive surface of the membrane. These figures are wonderfully varied, and most of them very beautiful, as you will presently see, consisting of geometrical patterns, crystals and shell forms, flowers, leaves, and even trees and landscapes.

Although the figures produced by lycopodium and those produced by sand are often similar in appearance, the manner in which they are produced differs; for, whereas, lycopodium has been found to settle on the disc in those parts which are the centres of motion, leaving the other parts bare, sand, on the other hand, flies from the centres of motion and settles at the nodes or points of apparent rest. Faraday explains this fact of the lycopodium remaining at the centres of motion, by pointing out that, owing to the powder being so light, it is caught up in swirls by the vibratory agitation, and is held at those points until the agitation ceases, when it drops and settles.

Besides sand or lycopodium figures, Mrs. Watts Hughes experimented with water or milk with which she flooded the disc; and then, when a note was sung through the tube, the liquid surface became at once covered with regular wavelets in beautiful patterns, the wavelets varying in size according to the number of vibrations of the note sung. When flake white or red lead was added to the water, many of the curves of the liquid became more definite, and spread out into forms suggestive of roots, branches, and foliage.

In experimenting, it has been found that the figures produced bear a strict relation to the pitch and intensity of the notes sung into the trumpet. It would seem, then, that the vibrations of the air forced from the larynx are sent forth in rythmical waves which take shape in perfect accord with the note and its intensity. The figure representations which Mrs. Hughes has had printed show that every note has a corresponding form which has a distinct individuality, any slight variation of pitch or intensity from the original note altering the form in some way.

This reminds one of Emerson's saying, that 'over everything in Nature stands its dæmon or soul, and, as the form of the thing is reflected by the eye, so the soul of the thing is reflected by a melody.'

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The difference in the relationship of the overtones to the fundamental note is what constitutes difference of quality, making one voice beautiful in tone and another weak or harsh. Mr. Arthur Lovell, in his little book on 'Beauty in Speech and Song,' says that quality is the very essence of music, representing form and harmony as distinguished from brute force and animal strength. This same writer holds the opinion that in the voice there is something more than the mere mechanical action of the larynx, the tongue, and the lips. He finds in it something spiritual, and believes that will, imagination and concentration play a very large part in the production of the voice by acting on the mechanical instrument, and, according to him, 'the tone of voice is the expression of the individual as a whole.' Although we cannot affirm this, I think that it is at least safe to say that what gives a powerful impressiveness to a voice is the factor of sympathetic emotion, which appears to act in some way on the larynx, giving feeling and quality to the voice, and producing a correspondingly beautiful form. So, by the photographs of the voice figures which I am going to show, you will see that poets

anticipated what science is confirming. Music does 'run her geometric race' and the soul or melody does express herself in various beautiful forms.

If, as we are now assured, these sound vibrations fill the air, what lovely pictures we should see if we had eyes refined enough to behold them! Is it too large a speculation that this unseen universe of exquisite vibration does convey delight to unseen beings adapted to receive and comprehend them? But is this universe of exquisite vibrations entirely unseen by us? No! For if we are to believe what clairvoyants tell us, it is not entirely unseen by mortals.

Mr. Leadbeater, in *The Theosophical Review*, gives a remarkable description of what he saw during an organ recital. He says:—

I noticed the effect which it produced; the enormous edifice built up in the astral and mental matter, extending away above the organ and far through the roof of the church like a kind of castellated mountain range, all composed of glorious flashing colours, coruscating and blazing in a most marvellous manner like Aurora Borealis in the arctic regions. I especially noticed, too, the difference in the character of the edifice built by the works of the various composers as the organist played them. Wagner makes always a magnificent whole with splendid splashes of vivid color; one of Bach's fugues builds an ordered form of mathematical precision, with parallel rivulets of silver, or of gold, or of ruby, marking the successive appearances of the motif; while one of Mendelssohn's songs without words makes a lovely airy erection—a sort of castle of filigree work in frosted silver.

"This opens to us an immense and splendid field of speculation and experiment into which we cannot enter now, but every right by informed spiritualist knows it well; and those who are not spiritualists, and cannot, or will not accept the testimony of the clairvoyants who have described to us the infinite variety and beauty of this wonderful unseen world of sound, and presumably of colour vibration, now have before them the actual photographs or originals of sonorous vibrations expressed in visible forms."

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We give below a brief extract from a sermon recently delivered by Rev. J. E. Roberts, "(may his tribe increase") of Kansas, U. S. A. Although his church is styled 'The Church of this World,' it is evident that he is not destitute of faith in the world beyond. The following paragraphs breathe the right spirit:—

We conjure up many unnecessary obstacles as to the possibility of immortality. As a matter of fact, there are no obstacles nor difficulties to be encountered that have not already been met and mastered by life in its present form. The world beyond seems unreal because it is a world unknown. It could not be any more unknown to us than this one was when we entered it. We came as strangers. Moreover, we came helpless and weak, but the providences of love had provided for our coming. There was not one want left unsatisfied nor one longing unfulfilled. If we could manage the problem of existence, entering this world weak and naked and poor and helpless, with no language but a cry, may we not, after the experience of these few years, be better equipped to progress in another life than we were when we began this one? We do not know the soul can exist without the body, but we do not know how the soul can exist with the body. It is less wonderful that it should be able to get along without the obstruction of the flesh than it is that it can get along with the flesh. This flesh is a mask, a chain, a clog. The spirit is forever kept from the perfect and

complete utterance of itself. Lips were never formed of flesh that could adequately convey the language or passion that the brain conceives. The hand of fidelity, or the foot that runs errands, or the body that gave itself a sacrifice to be burned, never yet was able to put into complete and full measure of outward expression the glory and intensity of the love which the heart feels. So much is this body a mask that we never yet have seen one another.

If we assume the existence of a Supreme Intelligence, then the postulate of immortality becomes imperative. The sovereign Wisdom, the Infinite Will once assumed, upon that we may rest secure the argument of an endless life. If there is a Wisdom supreme over all, that has made all things that are, then that Wisdom, in order to be such, must carry to completeness every experiment that He has begun.

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The following extracts from a letter to the Editor of the *Madras Mail* will, no doubt, interest our readers. The letter was written in March last by a young Japanese student, SHOTARO KIMURA, who had been spending some time at Adyar and its vicinity :—

*A Japanese  
Letter to  
Indians.*

SIR,—I have the honour to present my humble letter to our friends in India. Since Buddhism was introduced into Japan one thousand three hundred years ago, we learnt Indian civilization. The fine arts which make us famous in the world and even our morality were the gift of Indian civilisation. *Bushido* owes no little to Indian philosophy. In the same way we modified Chinese civilization. We are and have been a progressive nation and have always been excited by stimulation from without..... It was only fifty years ago that Commander Perry of the United States Navy, knocked at our door and brought European civilization, which is now assimilated and improved by us. India, in contrast, seems to have progressed very little compared with our country, whereas she has been in such a good state as to touch European civilization from four hundred years ago. Soon after the American visit we cut away the quaint hair-dressing called *Chonmage*, got rid of the bias of feudalism and prepared to introduce European civilisation..... We recognised the necessity of adopting some part of European civilization, which is worth adopting, but to keep the national essence. Hence we hope you will, if you are anxious to progress, get rid of your caste bias as well as your superstitions, as we did forty years ago. As to your caste bias, we had the same custom in the feudal age. That is to say, the *Samurai* or warrior, the most honourable caste like Brahmins in India, refused to mix with the *Chonin* or merchant caste; and *Eta*, the lowest caste, like Pariah, was cast out of society. But since the Restoration thirty-eight years ago the Government abolished the caste system and allowed even the *Eta* caste to become the glorious soldiers of the Emperor. In fact, some of our brave soldiers in Manchuria, who are making our name before the world, were former *Etas*.

There is no doubt that superstitious religion is the greatest handicap of a nation. Even in Europe the development of civilization was not the work of religion but of science, in the same way that the success of Great Britain was not the work of bishops, but of Newton, Watt and Darwin. In India the bad effect of superstitious religion seems to have reached its maximum point. In order to cure this desperate national disease you must study science..... Then in the



near future you will find something in your own religion which ought to be kept as the national essence. Years ago when we did the same thing some Europeans laughed at and pitied us, to lose our own customs and to copy them. Neither did we lose our customs but improved them, nor did we copy them, but studied the science of the world.

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*Develop-  
ment of  
Brain-cells.* Professor Elmer Gates of New York has for several years been conducting a series of experiments which seem to prove that the cells of any particular region of the brain can be developed by certain mental activities, so as to be greatly increased in size, number and power ; as well as diminished by restraining such activity and bringing into action faculties of an opposite character. *The Harbinger of Light* has the following concerning the Professor's claims :

"Brain-cells," the Professor affirms, "can be generated by the stimulation of their particular phrenological area," and he claims that by his system the creation of both good and bad ones may be controlled. His first experiments were with animals, to which he gave "extraordinary and excessive training in one mental faculty—*e.g.*, seeing and hearing—" and in depriving other animals, identical in age and breed, of the opportunity to use that faculty. He then killed both classes of animals and examined their brains to see if any structural difference had been caused by excessive mental activity as compared with the deprivation or absence thereof, and he says :—"During five or six months, for five or six hours each day, I trained dogs in discriminating colors. The result was that upon examining the occipital areas of their brains, I found a far greater number of brain-cells than any animals of like breed ever possessed." These experiments demonstrated that more brains or more brain-power could be given to an animal or a human being, in consequence of a better use of the mental faculties ; the trained dogs could discriminate between many shades of colour. He also had an opportunity of examining the brain of a child who had died of scarlet fever, and who had been trained for several weeks before her death in the excessive use of the temperature senses (detection of heat and cold), and found it to possess, in the temperature areas of the brain, "twenty-four times the average number of cells." "Children ordinarily," the Professor says, "develop less than ten per cent. of the cells in their brain-area," and many more cells can be put into the fallow parts, so improving the brain and increasing the power of the mind. He has, he says, "succeeded in entirely eliminating vicious tendencies from children with dispositions towards cruelty, stealing, or anger." This he does by creating a greater number of opposite or moral memories as impressions, and keeping them active till the old structures disappear, in fact, crowding them out, as the planting of certain kinds of grass in the soil will often drive out and supersede the weeds. The Professor then proceeds to show how alcoholism and derangement of the digestive functions may be overcome by his process, *viz.* : creating numerous moral cells which are sensitive and harmonising. "Give people more mind," he says "and all undertakings will be ameliorated and better results accomplished. Give them more moral minds and the evils of society will gradually disappear."

In view of Professor Gates' discoveries, the application of "selection" to the improvement of the human race is removed from the utopian field into the practical, and seems to promise important results.

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*The Maori  
Race doomed.* It is sad to learn, from a report in the *New Zealand Herald* of February 28th—sent us by a friend—that that once splendid warrior race, the Maori, is threatened with extinction. In their defence of their country against the white invaders they showed a bravery

and chivalry worthy of even the Japanese. In the old days the men were all warriors, but once subjected to foreign rule, their occupation was gone, and with enormous tracts of land in their possession from which, with a minimum of exertion they could gain a sustenance, the habit of idleness has gained possession of them and they do not develop enough physical energy to keep them strong and healthy. Then again, the predominance of boys over girls is about two to one, consequently they are rapidly dying out, as the Red Indian and other strong aboriginal races have before them. It is sad but yet inevitable under the inflexible law of karma.

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*Mrs. Besant on Education for Women.* In Mrs. Besant's lecture on Education, delivered at Delhi in March last, she said it was not proper that Education should be left *wholly* in the hands of Government; and after touching upon the dangers which result from banishing religion and morality from Educational systems, she continued:—

And one result of the destruction of religion has been to make men selfish. Their hearts and emotions have been left untrained and undeveloped. Modern higher education of women in England is based on an economic basis. In olden days in England women were educated to become wives and mothers. But that is changed now. Women are now educated to become the competitors of men in the race for a living. But such education would be unsuited to India, as it was not desired here to make women compete with men for a livelihood. Such a desire would be against the economic conditions of the country. If you don't want women to become bread winners, don't give them an education in imitation of English lines.

In India female education is beginning. It is important that you should consider what its lines should be. The outsider who knows not the inside of your life and home cannot lay down those lines for you. *If the motherly and domestic character of your women is changed, it will be the death of the Indian nation.* An all-round education is wanted for Indian women. At the beginning of my lectures on behalf of education I was met by indifference and opposition. But a college has been founded at Benares where my ideas of education are embodied, where a fourfold education is imparted. Here we can teach religion and morals without breaking the educational backs of our youth! Our fees are low, but that is due to the self-sacrifice of the staff and the liberality of our friends. To give our little boys a good start in English, that language is taught by English (European) teachers. We want to turn our pupils away from the crowded professions of law, medicine, &c., into the paths of industry. A nation needs more producers than lawyers and doctors. In India the productive industries are starved and competition in the learned professions is increased. In Native States engineering work is mainly in the hands of Europeans, which ought not to be. I want to see Indians prospering.

But such education would not be good for girls. Girls should be taught more national religion in order to be proof against aggression from outside. More intelligent religion is wanted. Sacred literature should be taught. It should not be assumed that Indian women were uneducated—the test of reading and writing is not conclusive. First should come the training of emotions along moral lines.

## BUT SHOULD THEY BE TAUGHT ENGLISH ?

On this there is diversity of opinion. I am in favour of teaching English, as otherwise one great part of the husband's mind would be alien land to the wife. The husbands are bound to know English and make it the most important part of their mental furniture. English will bring the women into touch with a great deal of the outside world. Then should come the teaching of the laws of health. Old laws have been forgotten and new ones not learnt, hence disease and misery.

Girls should be taught laws of sanitation, simple medicine, the scientific qualities and values of foods, some form of art, as music or embroidery.

Along these lines educate your women. *Nothing was so hopeless as to build a nation out of only men.*

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*The Structure of the Atom.*

"An Occult Student," writing in *Broad Views*, on a recent lecture by Professor J. J. Thomson on this subject, says :—

"Following up thoughts concerned with the investigation of atomic aggregations, Professor Thomson threw out the brilliant conception that the actual number of ultimate atoms in the molecule of each chemical element, stood in a direct ratio with the atomic weights. The point important to emphasize has to do with the fact, of which I feel sure that the great bulk of the orthodox scientific world is placidly unaware, that the most important conclusions Professor Thomson has reached as yet in connection with this investigation, and a good many more stretching beyond the stage of the enquiry he has as yet attained to, were set forth in November, 1895, as the result of a clairvoyant study of the subject, in the pages of the *Theosophical Review*, then bearing its earlier name of "*Lucifer*." The hydrogen molecule was found to consist of eighteen ultimate atoms, arranged in a grouping that could not be described without the aid of diagrams. The atom or molecule of oxygen was found to represent an enormously larger aggregation of ultimate atoms than a molecule of hydrogen. The whole molecule of oxygen in its undivided form consists of 290 ultimate atoms. And it was at once observed that 290 divided by 18 gives almost exactly the value assigned by ordinary chemistry to the atomic weight of oxygen, namely, 16. The next substance investigated was nitrogen. In this body the atoms are found to be grouped in five very irregularly constituted sub-groups, although, of course, the whole system has definite and regular though complicated motion within itself, and when those bodies were successively investigated it was found that the sum-total of the atoms contained amounted to 261. This number, divided by 18, gives us a close approximation to the recognised atomic weight of nitrogen."

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*Life in the next World.*

Describing the nature of life in the next world on the basis of information received—according to the belief he represents—from people who have "passed on" from this life, Mr. A. P. Sinnett, in *Broad Views*, sums up the situation as follows :—

"That which it is important for people willing to make, in advance, some little study of the next world to which most assuredly they are bound, to realise in advance, is that they will not be migrating to any fantastic fairy land, nor to any monotonous heaven in

which they will be condemned to sing hymns for ever, but that they will find in the real next world great possibilities of happiness, if their moral nature is fit for this,—very arduous and even painful training at first, if they live this life in a moral condition out of harmony with true happiness; abundant scope for the exercise of intellectual ability if that should be super-added to the more spiritual attributes, which in the next world are a *sine qua non* for those who desire to enjoy it. Above all, let those who already in some degree can forecast the nobler emotions which the training of the next world seems specially designed to cultivate, realise that they will find ample opportunities for work there to be performed in the interests of humanity, opportunities in presence of which the relatively disheartening conditions which surround philanthropy on earth will all have disappeared, providing everyone who is willing to do good, with spheres of activity in which beyond the possibility of mistake, it is certain that his activity will have good results."

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At a recent meeting of the Madras Hindu Association  
 "Hindu Mr. V. Krishnasami Iyer gave an interesting address on  
 Ideals." "Hindu Ideals" which was briefly summarised in the  
*Madras Mail*, from which we quote a few sentences.

He referred to the inseparable connection existing in the East between religion, philosophy and morals, and to the dangers resulting from their separation as usually found in Western methods of education. Referring to idol worship he said: "there were, it is true, books which inculcated idol worship; but this was for people who could not rise higher. Idols were a necessity for the majority of this or any other nation. The man in the street could not well be taught the attributes of *Nirguna Brahman*. To one, however, who could rise to the height of higher conception—who could locate the Supreme, not in one's heart or outside one's self, but who could identify one's self with the Supreme, idol worship was not prescribed."

The teachings of the *Gîtâ* were analysed and the speaker said that, "All morality was comprehended in the three great rules of conduct, not to injure others, to speak, act and realise the truth, and not to covet (not merely not to steal) another's property."

We would suggest that the addition of the Buddhist precept, to abstain from all intoxicants or stupefying drugs would prove highly advantageous.

Speaking of foreigners, he said: "They might have heard of the statement in the *Upanishad* that the mother was the *Deva* of the child, the father of the youth, and the *acharya* of the grown-up student. But the last statement had no reference to the modern schoolmaster (laughter)."

In closing he remarked that, "The Hindu ideal of filial duty was far higher than the Western ideal. The West offered no parallel to the ideal which appealed to *S'ri Râma* who gave up his country and his throne, in order that his father's plighted word to another might not be broken. Similarly, the Hindu ideal of conjugal fidelity and of chastity in mind, speech and action was great indeed. Examples of the sacrifice of comfort, the joy of living and of life itself, in the pursuit of truth, in the strict adherence to truth, were abundant in their books. There was no question of modified truth at all. There were great ideals from which they had in the vicissitudes of time and of foreign conquests and domination perhaps fallen away. But they were none the less the inheritors of these ideals, and they ought ever to strive to preserve them unsullied."